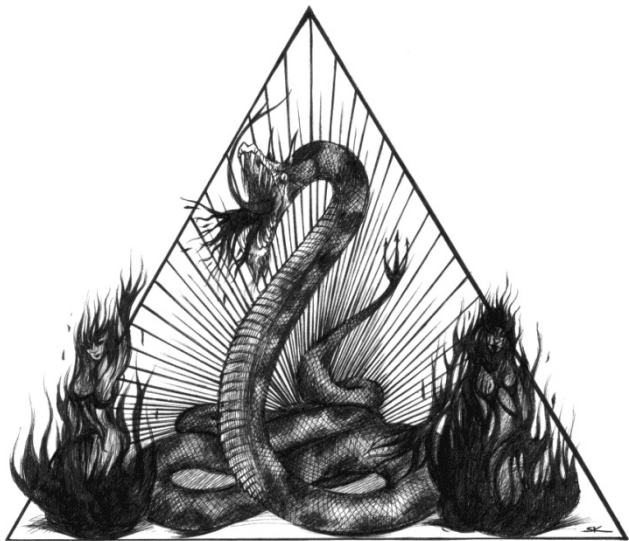


# DRAGON OF THE TWO FLAMES

*SubFiguraTUNNANUISTAMILAHU*

# *Demonic Magick & Gods of Canaan*



**MICHAEL W. FORD**

**Illustrated by Kitti Solymosi**

*With the*

*Art of Nestor Avalos, Adam Iniquity*

*& Karl N.E.*



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**By Michael W. Ford**

**Illustrated by Kitti Solymosi**

**With the art of Nestor Avalos, Adam Iniquity and**

**Karl N.E. ISBN 978-1475280289**

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*By the coils of Sulayyitu du sab 'ati*



*ra'asima, to the wisdom and empyrean spirit of Baal Zebub, may this book by a gateway to the Deific Masks, called Gods and Demons of old. May the Rephaim arise from the Underworld and inspire the conquering spirit of old. May they destroy the slave-mentality and illuminate the minds of humanity to seek their possibility towards self-excellence.*

**(Seven Headed Dragon Litan-Leviathan by Nestor Avalos and Lord of Flies by Kitti Solymosi after the original by Karl N.E.)**

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# Introduction to 'Dragon of the Two Flames'

## *The Inextinguishable Fire*

With my most humble respect and boiling blood I approached the themes I have always been a true admirer of - those energies that have been filling me up ever since my childhood years. As instinctual passion and the longtime inextinguishable fire in my spirit have driven me to spend restless hours, weeks and months working on how to honour the enthralling sublime the most proper way by giving them shapes and likenesses I realized how determinate all these years have proven to be. Those years which I spent engaged in the inherent, immense interest in the Darker Aspects of Nature. They have definitely bore their fascinating fruit as right now I am trying my best to choose the most fitting words to describe that which cannot be described through mere words as the primary illustrator of this

precious, in-depth Grimoire written by Mr. Ford. His newest effort which you are fortunate enough to hold in your hands now is completed with the pieces of my first large-scale graphic endeavour.

Despite the fact I had been studying for five years at a local school of fine arts over here in Hungary, on artistic standards my creations are rather a unique blend of instinct, personal drawing style and some respective physiognomy. Though I absolutely uphold the significance of constant learning something new - self-education through much reading and manual practice besides studying extensive art history, these do mean a lot; these subject matters actually widen one's comprehension, view and taste later - from Luciferian aspects my creations presented in this book do represent a way higher meaning than being only lines and tones. There are no restrictions in creativity, studying just helps one delve deeper into the conscious and subconscious. The balance of studying and practice is truly something which I encourage everybody to experience.

Since these images that emanate from my own liberated, endless creativity were inspired by the infallible senses beyond body & mind, they may help the Adept to grant a specific initial shape or form to the energies that fill his or her being & surroundings during their workings. The aforementioned beneficial traits prove that these illustrations are much like channels suggested by the energies of pure Magick. The True Will via progressive self-initiation - kind of a divine urge within which lies in those overwhelming, intense spiritual vibrations that take my hand to create.

In this book many of these Deific Masks have been given the first likeness to date in known art history. To these pieces I could rely only on written sources and my own imagination. As for the others, I often used a collective source of photo reproductions of original, historically accurate reliefs, archeological findings, contemporary Canaanite/Egyptian clothing and different armour examples of the given age plus artworks and artisan products from different periods in documented art history. These all helped me to take the illustrations

of specific Deific Masks to the closest level on their authentic appearance while some instinct-influenced physiognomy has been added and was responsible for their depicted visage.

Consider these current presentations as milestones for your imagination in Magickial workings and rites if you like; they are modern representations filled with their ancient essence however. I honestly hope they may give you similar thrills as they do to me when I am walking their sublime path.

Since a life-time span of studying marks my way of individual self-initiation, working on the illustrations for this worthy Grimoire has offered me a wonderful insight upon those primordial aspects that you can find not only in this book but deep in yourself as well. Through reawakening words the eternal values re-gain their ancient magnificence. Personally from this ever-deepening initiation I gain ascension to even more stirring, striking levels of powerful knowledge that grant excellence, pride, balance and wisdom. Thus I would

like to thank Mr. Ford for the opportunity he granted and our exciting mutual work.

*"Any grotto, cave or dolmen is a veil for the Unknown. Any darkness in these places is meant to show forth a greater splendour. You go through a dark tunnel or a black mirror to a brighter sky to meet a brighter sun. Respect always therefore the place of the dark, for it is the fosterer of splendour."* - Ross Nichols

May you ascend with the balance and self-excellence given by the most beautiful, hidden lores of deifying Darkness!

Kitti Solymosi

Hungary, 16<sup>th</sup> April, 2012

# CHAPTER ONE:

## THE IDEOLOGY & MAGICK OF LUCIFERIANISM & THE DEIFIC MASKS OF CANAAN

*The Gods and Demons Represent Powers of Nature and the Mind. You may experience some on a much more literal level in your life. Remember, your subjective experience should not be pushed on others as 'truth'; Luciferians do not accept 'blind faith' nor push them on others.*

*Luciferians recognize that the old gods of Canaan, Mesopotamia and Egypt are far greater than the upstart Yahweh and the restrictive, monotheistic*



*cult which does not relate to the nature of this world. Luciferians embrace this world now and uses struggle to seek continual self-excellence.*

*Luciferians do not accept the reactionist almost defensive response that Christians expect: we do not live nor think in their narrow, fantastical and unrealistic perception.*

The foundation of this grimoire is to have a strong ideological beginning. To open the gateway to the Deific Masks within you must know where you intend to go with it; after all you are opening the gates to the depths of hell and the highest empyrean throne which you will place your Daemon upon.

Starting with Luciferianism, the essence is presented from our modern perspective, yet towards the ancient value of self-determination, balance in passions and pride which inspires the human spirit towards the potential in greatness. Think carefully about the Luciferian revolt against the Slave-Mentality of Judeo-Christian thought. The Christian blind-faith is one of the

vilest and dangerous psychological illnesses currently unrecognized.

With origins in the disgust of self, pleasure and the lusts within, Christianity traded a pipe-dream of heavenly afterlife for renouncing the nature and desires of this world. Luciferians recognize this slave-mentality for what it really is: a pointless worship of self-annihilation and denial, which destroys itself within as is written in their 'revelations'.

# ANCIENT POWERS & MODERN APPLICATION LUCIFERIANISM

I have been asked before how does Luciferianism connect to the old gods before Judeo-Christianity? When asked this people generally think that Luciferianism is founded in Christian ideas. After all, Lucifer is a Christian invention, right? The answer is Lucifer in name, philosophy and essence existed in the old pantheons prior to Christianity.

While Luciferians do not believe in the old gods or demons as literal 'beings', many of us view them as what I define as a 'Deific Mask'. A Deific Mask is a representation of a specific type of occurrence or phenomena in nature and within the human being. The Deific Mask is visualized as a 'god' and is a source of inspiration for the one invoking the God-Form. Luciferians understand Magick and the old gods bring

knowledge and power from the energy they represent in nature and in turn within us.

‘Dragon of the Two Flames’ is not an attempt to restore the culture of the ancient near east; my intent is to restore the Deific Masks of buried pantheons as they are just as valid to an individual today as they were thousands of years ago. We can read and understand the nature and association of these Deific Masks from the records left by these generous ancient cultures.

While we are not attempting to resurrect the culture, we are invoking the old Deific Masks back into our own subjective temples; that is our Mind-Body-Spirit.

“Maskim Hul-Babylonian Magick” may be a companion of sorts to this grimoire; this book is a side-by-side equal of ancient pantheons and their revival in the Luciferian philosophy and magickial practice of today.

Yahweh, the God of the Hebrews and later the Christians were a relative new-comer to the Levant. Yahweh is not a Canaanite god; he is not mentioned in

any Ugarit deity-lists. It is highly likely that Yahweh was a god of a tribe south of the land of Israel, most likely the area of Midian. What is known is that the Canaanite God El influenced Yahweh and once the Hebrews conquered the lands of Canaan Yahweh and El was assimilated. Like El, Yahweh is made reference to being very old. Job 36:26 makes reference to Yahweh that 'number of his years is unsearchable'. The Hebrew god Yahweh had to be 'promoted' and 'adapted' to be a supreme cult deity for the primary tribes.

The first mention of Yahweh by name is in the Mesha Stele which was the victory tablet created by the Moabites after their liberation and re-conquering of their land against Israel around 850 B.C.E.; this makes Yahweh pretty young considering the Moabite god Chemosh is known for about 1,000 years prior including in the Ebla god-lists. Yahweh however assimilated El's prestige and removed his sense of 'humanity' and 'personality' which was suitable to the Hebrew priesthood. El's demonic and main gods who were his children became enemies: some still had use

such as Resheph who was a plague god and Mot who slowly became Belial, Samael and Azazel with other cultural elements. All of this is explored as you read on.

# **POLYTHEISM & ADVERSARIAL IDEOLOGY**

Adversarial Magick is perceived and applied through several different principles. The first is that all living, conscious beings evolved through their predatory and survival instinct; this exists in the ‘darkness’, our lusts and desires develop in this subconscious which acts as a fuel for our conscious mind. The ‘Adversarial’ current is the energy in our universe which through struggle and conflict supports our evolution and the balance of life and death. Luciferians understand that our dark desires must be shaped and guided, that with a disciplined Will the Black Adept may accomplish anything which is within their means of obtaining. We use our thoughts, words and actions to compel the world in accordance with our Will.

The principle of ‘Astral Light’, that realm of ‘Spirit’

which is not bound by physical incarnation; it is thus more fluid and protean to change and influence. Magick is the practice in which one may shape, guide and compel the living, material world which you exist; the imagination influences this in no small way and the ability to believe in what you 'Will' to achieve is a part of the process. The energy the brain creates in thought can and do influence the world around us. There are many tools and symbols within to bring those spiritual representations into your realm of influence.

In this book you will find the names, traits, theriomorphic and anthropomorphic symbolism including methods of calling the Ancient Gods and Demons of Pre-Christian and the so-called 'enemies' of the bible. My previous book, 'Maskim Hul-Babylonian Magick<sup>1</sup>' allowed me the opportunity to extensively explore, work with and re-interpret the old Mesopotamian Gods and Demons which brought me a rich understanding of their significance in humanity.

In the Pre-Christian world, there are traits recognized in



man and woman which are exemplary and in accordance with the law of nature: the strong rule the weak and the clever rule the strong. This book provides the historical, etymological and magical role of the deific masks of the ancient near east; specifically the Levant including the Canaanites, Ugaritic, Syrian, Palestinian, Ammonite, Hittite, Moabite and even some of the trans-cultural gods between Canaan and Egypt. You will find modern interpretations presented from a luciferian perspective. I will define the luciferian ideology as it is indeed pre-Christian and entirely antiChristian.

*The Daemon (True Will) of the Black Adept is the facilitator of the unconscious representations of the Deific Masks which allows the instincts and passions fueled by these powers to be focused by the higher self which is the Daemon.*

The Adversarial Magick path is not that as ‘opposition’ against Judeo-Christian practices; only initial interpretation towards subconscious ‘disassociation’ and self-liberation allows such a view. Rather, ‘Adversarial Magick’ is a mirror of that in both nature and the predatory mind: the adversarial current is that of friction, motion and counter-motion in nature. Struggle allows our senses to become alerted, tested and thus through experience our allotment towards conflict pushes us to become stronger by spirit, mind and body. Thus, the image of the Pre-Christian ‘Deific Masks’; that which we call now ‘Gods’, ‘Demons’ or the illustrious ‘Evil Spirits’ do not represent our weakness yet only our ‘Strength’ and ‘Self-Liberation’ from the ‘escapism’ and ‘self-loathing’ ideology of Christianity.

Polytheistic belief in ancient times was a close association between spirit, nature and humanity with little boundaries on any plane of existence. In modern times, spirituality has become in a sense ‘plastic’ and unidentifiable to most people; they claim to be spiritual yet cannot find a logical assimilation between science

and religion.

<sup>1</sup> Succubus Productions, 2011.

Luciferians use often a polytheistic system which utilizes the wealth of pantheons in which history has provided; nature, spirit and the living world around us are all valid and scientifically valid. Luciferians understand the pragmatic, logical and foundation in reason from which Deific Masks and the act of Magick have meaning; it is based on our ability to understand symbolism and apply it in a daily sense based on a strong, disciplined will.

# MORAL VALUES AND SLAVE MENTALITY

As Luciferians we must recognize what is a destructive moral ideology based on the mentality of slaves. Judeo-Christian concepts of anti-natural 'morals' emerged from the Hebrew theological structure, a structure which was designed for a people long kept as slaves by the Egyptians who had successfully been able to carve out a kingdom from the Canaanites and Philistines during the decline of their kingdoms due to pressure from the Hittites and Egyptians.

Luciferians do not have the same values as Christians. Morals (Judeo-Christian) are restrictions which are against the natural instincts of man. Compare the wolf and sheep, both will have instinctual values which support their survival; humans are the same except the Christian morality has taught man from birth that all the traits which make us great are 'evil' and we are 'sinners' from birth.

The ideology of Judeo-Christianity has created the devil from the instincts in man which allow us to evolve and become 'better'; the survivalist instinct within man and woman has been broken down with the slave-mentality of Christianity to fight against the natural world and our deepest instincts. Once glorious hero-cults of old, praising the values of strength, Will to Power and overcoming obstacles found in various ancient cultures such as the Greeks, Romans, Assyrians and others has been condemned as 'evil' and the weakest, most repulsive traits of the slave-mind has been replaced. Now, the sacrificed man on the stick has become our great 'ideal'; we should ignore our greatest drives and instincts and this will make us 'holy'. I say this is the greatest type of perversion; the devil so hated is actually the liberator from weakness and self-destruction. To understand this fully you must apply the principles which allow the Daemon or the Instinctual Genius to rise up and guide us. That means Christian morality must be destroyed within and the values of old must be blended with the realities of the world we live in now.

# **LUCIFERIANISM**

## **REPRESENTS:**

### **Individualism and Self-Evolution**

Luciferians perceive individualism as beneficial with the responsibility of self-evolution and the ability to assist those who show the desire and possibility to also evolve. This selfish desire to see your ability to empower others is a benefit to all and is therefore noble. Pity not the weak, like in nature if they hold the slave mentality then such is their chosen destiny.

# Instincts and Drives are Infallible

Instincts and our deep drives are infallible; the world was made great by unrestrained passions. When you use basic reason and logic to direct the deep instincts this is what we call 'DAEMON' or 'TRUE WILL'; Magick springs from this union and should be nurtured. Restraint to the instincts and deep drives should be applied when considering the results could be needless destruction within the process of law. Enflame the passions and rejoice in that instinct is the most intelligent of all of our aspects of consciousness.

# Conflict and Struggle Make Us Strong

Conflict, War, Struggle and Peace through domination is healthy and a natural part of the order of the world. Reducing humans to sheep who resist struggle is a death-sentence to evolution. For instance, Israel; though designing the religion of slave-mentality, World War II and their struggle allowed Israel to become a nation in which they have crushed any attempt to overcome them by various enemy factions. This alone for Israel to be so resilient against their enemies is admirable. No matter what view you have, conflict is a part of all living organisms in one way or another. Luciferians have the luxury of perceiving the creative or positive in difficult situations; understanding that we grow stronger and wise in the experience of conflict.

Thus, we find that the symbolic imagery of the war god is a representation of the struggle not only in war but life itself. It is time to resurrect a culture based on the pre-



Christian values of strength, conquering your enemies and obstacles, beauty and self-love and the ruthless response to those who attack us based on the law of the land. The pantheons of deific masks allow us to walk a path of self-love, introspection and visualizing the steps and plans to manifest our desired future.

# **Judeo-Christian Values and Religion are Poison to the Mind**

Blind faith is the sickness of the spirit; as is the belief in duality. Duality does not exist within nature; no animal thinks of 'evil' towards another: they simply think of survival, they act on instincts. Every animal has a different set of moral values which support their instinct; humans have allowed this to be taught for 2,000 years that this is 'evil' and we must act contrary to them. We must in turn adopt the 'slave-mentality' or values that would keep us alive as if we are servants in a master's house. Luciferians understand that the foundation must be built in the strength of discipline, will and according to our instincts and desires. The early Christian Monks wanted to destroy their human will so they would not have desire or lusts; they felt subservience in totality is the only way to their god. Luciferians believe the opposite: our will must be strengthened and we never

submit to any god.

# The Elite May be of Any Race or Gender

The conquering and ascending spirit of the Adversarial Fire has illuminated in nearly every culture or ethnic tribe throughout the Ancient Near East; while location, diet, geography and other facts dictate that people under such conditions may have different traits or weaknesses depending, the elite mind is found in every race! Consider the Assyrians, Babylonians, Canaanites, Philistines, Egyptians, Hittites, Moab and even the tribes of Israel: each at different points in history have 'ascended' to conquer and overcome their obstacles.

While nothing is permanent, nations then fall and rise once again we all have the spirit of potential within. Racism has no place in Luciferianism; through leadership, inspiring, bold and heroic individuals of any race may ascend in the Black Flame of self-deification. Alexander the Great provided an excellent example of cultural assimilation, association and evolution of cults,

culture itself and the understanding of the tribes and states of the Ancient Near East. Even in the wars of the Seleucids, Ptolemaic Egypt, Macedonian, Parthian and all in between the world shined for a long period after in the Luciferian spirit.

The Luciferian does not judge on race; simply supports those of the Black Flame who aspire towards the path of Adversarial Magick, the awakening of the old pantheons of great knowledge and strength.

The Black Adept, that ascending Luciferian spirit should always attempt to recognize individuality and the potential for greatness in others if it is at all tolerable. We must never adopt the mental bankrupt ideals of self-loathing, xenophobic Judeo-Christian absolutism. Any religion followed blindly with little reason or logic applied is the bane of evolution. Study what you need to know, be prepared to combat the world of sheep with knowledge, reason, logic and setting the example of the Luciferian incarnate!!

# MAGICK IS OUR SPIRITUAL AND MATERIAL PATH TOWARDS DESIRED POSSIBILITIES

Adversarial Magick is a continual, evolving and powerful process of initiation: your experiences with magick will either illuminate the Black Flame, inspiring you to reach towards your inherent desire or completely fail-it is your choice. You will change within; you will think as a **'creator'** and **'destroyer'**, with Will-Desire-Belief you will shape your course in life and your own evolution through a strong, disciplined and often one-track mind. Don't expect easy, quick results as the Luciferian path is best understood step by step; your thoughts, words and actions will in part create or destroy your tomorrow; in the process you are responsible and accountable only to yourself.

# MEANING OF THE WORD 'CULT'

The word 'cult' is defined as a spiritual organization of religious veneration and devotion directed toward a particular ideal. All religions are cults. Christianity began as a small cult which grew into a large socially acceptable cult. They grew so large that they invented 'satanic cults' so there would be something just a bit more 'sinister'.

In the ancient near east, cults were usually religious and politically established ruling orders which supported the monarchy or chosen rulers. The priests of the cult would have a systematic and organized spiritual ideal; often to support the survival of the culture the priests would interact frequently with the king or ruling class. As the ancient near east contained a polytheistic structure there were numerous temples in any social center.

In our modern age, we are not bound by any monotheistic or ruling monarchy's specific desires; we may utilize an 'altar' for a specific spiritual working one day and are aware that we are individually the 'temple' in which the 'gods' or 'demons' work. Let's not be blinded by something as abstract as 'faith'. In Luciferianism, the only faith in spirituality may be found in the consistency of results, self-esteem built through struggle and conquering and especially in our aim of the Great Work of the Daemon (True Will). We have the luxury of the technology of our modern world with the vast history of the various pantheons that are more valid now than ever before.



# DEIFIC MASKS

*A RepresentaionofA*

*TypeofPower&EnergywithinNatureand theSelfas*

*A Typeof‘Self-Excellence’WhichIgnites Our Inner*

*DesiretoAttainWithRespectits’Purpose*

You will read ‘Deific Mask’ throughout this grimoire.

To define this term is to understand how a Luciferian

would apply meaning to such. A Deific Mask is what

you would call a ‘God’ or even ‘Demon’. A God

represents a function or occurrence in nature or an

element in which the Deific Mask ‘presides over’.

Deific Masks are representations of a type of ‘power’,

‘energy’ which has a connection to the mind-body-spirit

of the human being also. Remember, humans gave the

Gods anthropomorphic form, personality and

representation which are equally fed with energy by

spiritual or mental substance and physical offerings.

Over time the Gods evolve (or devolve) and forgotten

with new pantheons. What is most defeating for the

modern Christians is that no matter how they have tried to destroy the Pre-Christian Gods and Demons, the Deific Masks of old return along with their more humanistic and often understandable manifestations.

A Deific Mask is a type of 'prop' which the Luciferian applies to gain a stimulus for magickial knowledge, compelling and shaping your future and ultimately power. Luciferians do not bend knee to anything and many view the gods as illusions but very useful 'stage props' in Magick; however Luciferians also know the significance of 'belief' of the existence of Deific Masks within the ritual chamber. Fantasy and belief when used to fuel obtainable results by force of Will and Logic is a powerful combination. Luciferians are not 'blind faith' accepting; we must experience and utilize reason and logic to guide our instincts and passions. Luciferians seek balance in life and understand the necessity of breaking down the restrictions of duality.

# EPITHETS

## *Titles of a Particular Function of a Deific Mask*

An epithet is one or more words which express a trait of a specific Deific Mask including demons, describing their role within a pantheon or in relation to humanity. For instance, Ba'al Hadad was honored with the epithet **'al'iy qrdm'**, being **'The Mightiest of Heroes'** as a conquering, overcoming Deific Mask. Yam-Nahar, known as Litan and Leviathan is known by one epithet of **'Batnu Barihu'**, **'btn brh'**, **'The Fleeing Serpent'** indicating his stealth and difficulty to restrain. Yam-Nahar also has the cult epithet of **'Naharu 'Ilu Rabbima'**, **'Naharu, the god of the immense waters'** as his role as God of the Abyssic Oceans and Sea.

The variation of cult epithets are utilized in Luciferian Magick within as the **'Name'** and **'Commanding**

Property' of the Deific Mask is intoned and summoned for a type of action or power relating to the name itself. I have made a careful study and practice to include as many variations as suitable to the grimoire. The cuneiform, Phoenician, Moabite and Aramaic epithet spellings are provided where possible; use these to inscribe upon spells and invocations to 'imprint' the Deific Mask with your intent of the working.

# RITUAL PRACTICE

Understanding the established practice of the various temple cults in the ancient near east is significant in how we construct and apply a basic frame-structure of modern practice. Establishing the most effective methods and assimilation into our needs' today especially with consideration of Luciferianism is an urgent ideological understanding.

Briefly I will present what the types of ritual and how they were practiced over 2,000 years ago based on translations of tablets and various records offered by archeologists and students alike. Along with this I will present the Luciferian interpretation and how such is worked with today; the goal is for any newly interested or learned Black Adept may incorporate this grimoire as a basic standard of practice and open a gateway to the ancient powers and spiritual knowledge of the Deific Masks.

# APPLYING THIS GRIMOIRE

There are a few simple steps to applying a basic practice outlined in this grimoire. This grimoire is not attempting to awaken Canaanite culture; the importance is within utilizing the wealth and abundance of the knowledge and power of the Deific Masks to adapt to your life and modern culture no matter where you live geographically.

**First** , study the Deific Masks (Gods) and begin with one you will seek to invoke when you are prepared. There are so many details and cross references between the Gods/Demons that you should not be expected to ‘get it’ all right away: you will grow in knowledge and will be able to apply this grimoire with different experiences time after time.

**Second** , understand the Luciferian definitions and basic ritual structure: Luciferianism is not your basic occult

‘magick’; the ideology is based in the Pre-Christian pantheons and cultural acknowledgement of individual and collective excellence. Don’t get caught up in a ‘do you believe in (fill in the blank)?’, simply start ‘within’ yourself; Adversarial Magick is a real current which opens portals to dark magick – be prepared!

**Third**, when you begin to grow frustrated or lost, remember to start with Yam-Nahar, Baal or Ashtoreth. Build from that point. Satanists who are becoming illuminated within the Luciferian current will find the 1<sup>st</sup> Century C.E. and Aramaic Demonic workings a whole new (but old) approach; I urge you to learn about the gods and demons beginning with Canaan: knowledge is the way toward self-liberation from Christian slavery.

**Fourth**, Make altar prints of the Deific Masks provided here; when you are ready invoke with incense and apply their symbolism to your goals in life. Keep a journal and mark your results. Remember, it’s not just about reading, it is about practicing magick!

# TYPES OF RITUAL

The Luciferian's process of initiation within this grimoire establishes a training of thought and approach to begin understanding like a God. Like Baal and other Canaanite Gods, the Black Adept or Kessapim begins to establish rule in his own life and path and operates on three levels of manifestation: Cosmic, Human and Nature.

First, the types of Deific Dialog hymns read as myths or stories but are actual cultic-temple ritual performances. As the gods in the Baal Cycle operate on the Cosmic level, the Black Adept through his many arts begins a practice to liberate and re-define the conscious mind; Baal in the cycle presents the Deific Mask on the Cosmic level; Luciferians observe that what we think, appear, speak and do affects and compels the Cosmic 'circle' we exist in and is either creative or destructive.

## INITIATION



Seeking knowledge, insight, strength and power from compelling interior and external change in your subjective universe; such a path is lifelong and not one for everyone. The Black Adept invokes Deific Masks and seeks the power via the energy in which their 'mask' represents.

## **HYMNS AND PRIESTHOOD**

Modern Luciferians may utilize ancient incantations and sorcery to obtain goals or to meet needs of the individual. This is modeled from the ancient near eastern temple-cult ritual records. You may not seek continual selfinitiation, rather just a life exploring the powers of nature and the temple of the self via magick.

### **I-Kessapim Ritual Cult**

- a. Occasion: specific need or desire.
- b. Required ritual act- invocation and hymn to associated Deific Mask. **II – Dedication and Vow**
  - a. Invocation of Deific Mask and address in hymn

- b. Desire and command of Deific Mask to manifest through the self with conditional clause.
- c. Oath of devotion of specific power/energy and Deific Mask via the Self when achieved.
- c. Sacrifice-Offering act: Incense, Libation or other.
- d. Deific Mask hymn, invocation in the temple or altar.

### **III – Divine manifestation**

- a. Invocation compels steps to fall into place, thus the Deific Mask has affirmed the incantation.
- b. Deific Mask delivers result through the Will of the Kessapim.

# COSMIC, HUMAN AND NATURE

## *Different levels of manifestation of the Deific Masks in association with the Kessapim.*

The human mind, body and spirit utilize the Deific Masks, invocations and Baal Cycle ritual hymns to inspire and ingite again the Black Flame of which the human must face some of the greatest personally challenging initiatory obstacles. The victory of Baal or any other Deific Mask is also a victory for the Black Adept and then a subconscious affirmation between the Daemon and the Psyche to ascend to seize the potential for selfexcellence.

The third is the ritual myths and many invocations such as the Baal Cycle which uses nature as a weapon and point of manifestation for the Gods. Baal holds power over lightning, rain and thunder and is a representation of his divine power as a Deific Mask attached to natural

phenomena. Thus, Ritual Hymns such as the Baal Cycle intertwine divinity, nature and humanity as the struggle for order and victory to allow survival in ancient Ugarit. Modern Luciferians utilize the three as tools, masks, inspiration and with their own magickial will strive to achieve selfdetermined success which affirms the power of the ancient Deific Masks.

# I. DEIFIC DIALOG

## *Ritual Communication between Deific Masks recited as a myth invoked*

Deific Dialog is a type of incantation recited or sung in which one god communicates with another deity regarding the purpose of the spell. The component of magickial 'energy' is activated by the imagination of the Kessapim and with the incantation chanted in a manner which 'enflames' the senses then brings the Black Adept in the circle of the particular deific masks which represent an aspect of nature, spiritual power and the directly relation to the sorcerer. The initiatory hymn of the Baal Cycle is one example in which the Kessapim opens a spiritual gateway to the powers of nature, the spiritual plane and the energy to shape the world in which you can direct according to your Will.

Many incantations of Ugarit and Canaanite origins utilize a type of 'dialog' within the context of a scenario and

an adaptable situation which is recited, sung or chanted in full. Incantations in this sense are rhythmic vibration of words of power to compel the achievement of a desired goal by encircling or channeling specific spiritual powers. This is the process of Magick in its' essence; all the while the beginning and end (Azothoz<sup>2</sup>) is within the circle of the Black Adept.

## II. LIBATIONS & INCENSE OFFERING IN HONOR OF DEIFIC MASKS

*Visualizing Success with Pouring of Offering or the rising smoke of incense to the Deific Mask*

<sup>2</sup>See 'Luciferian Witchcraft' by Michael W. Ford, Succubus Productions 2005

When the Kessapim performs a 'sacrifice' of incense and the pouring of libation to a deific mask, demon or shade this is not a 'worship' of something 'greater'; rather it is the act of honoring the deific mask and the power which fills the Temple of Mind-Body-Spirit, the Black Adept enflamed with the Adversarial Light! When I accomplish a willed magickial act from incantations and offerings to a deific mask I in turn offer incense and libation to the god or demon with respect to this accomplishment. The deific mask is honored and

in turn will create the Daemonic-Inspired subconscious connection which will open deeper spiritual powers.



# III. SEEKING ORACLE/DIVINATION

## *Spiritual Instinct and the Powers of the Air*

Divination for the modern Luciferian should be approached as a part of self-initiation; this brings a closer understanding of our Daemon through instinct and the deific mask and the Powers of the Air.

Divination is not a ‘throw your arms up and see what happens’; rather it is a dual process of seeking spiritual possibilities, insight and the Daemon which will compel the future to shape according to your Will in some manner. In the Ancient Near East, Divination was a powerful cultural magickial act; however the Luciferian as the modern Kessapim is greedy.

The Luciferian will not seek the advice of others even if they are just as experienced and powerful: the Daemon

and our instinctual impulses have all the answers for us; the power of our Daemon and the Black Flame within! Utilize your initiatory desire if it touches upon divination to Will your desire into the physical world! Baal-Zebub (Beelzebub) and many other deific masks will immolate your spirit and through a respectful and mutually honoring magickial energy will open a spirituality which cannot be shaken by anyone or anything!

Divination includes the practice of Necromancy of which there is an abundance of knowledge concerning the Ancient Near Eastern practices centering in the cult of Ugarit and the Canaanites.

# IV. COMPELLING WILLED CHANGE

## *Adversarial Magick using Deific Masks*

Willed Change begins internally by the mundane steps of daily performing an act of willed self-evolution. This could be that you have wanted to quit smoking; you take steps each day and each success builds your Will and Discipline. The Daemon begins to spark in violet fire which over time becomes the Black Flame. Magick will become a part of you; it will not be some pastime or 'book collecting'; you must ascend by your own Will, Desire and Belief in your life!

The Luciferian cannot think like a Christian, thus we do not regard moral duality of 'good vs. evil'. We consider them opinions and ideological paradigms which support survival. In short, the morals of a wolf will be completely different from that of a sheep based on instinct and the survival instinct. The Slave-Mentality

will not be a consideration for the Luciferian.

# V. DAEMONIC MAGICK

(ADVERSARIAL MAGICK,  
LUCIFERIAN MAGICK)

*INTERIOR SELF-  
EVOLUTION BY VISUALIZATION,  
RECOGNITION &  
ASCENDING IN THE LIGHT OF  
ONES DAEMON*

Adversarial Magick is the practice of Magick in order to gain communication and knowledge from Deific Masks (Gods and Demons) or Spirits (Shades of the Dead, Rephaim) concerning their representation in nature and within the self; the knowledge gained in strengthening the Will causes change in the real world, thus bringing wisdom. From the wisdom of such practice and the powers gained from the Deific Masks

and your Daemon then breeds power within. This is called 'Ascending' and over the course of a lifetime 'becoming a god'; i.e. one who determines and through Willed self-accountable thought and action determines the course of his or her life. Luciferian Magick is tied to the laws of nature and reason. The spiritual aspects of darkness are not bound by reason and logic, rather instinct and passion which ascend upward from it. This too is to be explored and balanced as well. Do not deny your desires; find a channel for which they may be put to work and serve you rather than against yourself.

# WITCHCRAFT & BLACK MAGICK



**Above Ugaritic cuneiform for ‘btt’, ‘witch’**

Most people studying Luciferianism are astonished when they learn that

Black Adepts actually rarely curse or perform maleficent sorcery against another; the demonic aspects of the underworld, the realm of our deep desires and hungers are symbolized with what is called ‘Therionick’, (Beast or Reptilian in form, lycanthropy, etc), the lusts and drives in our primordial, unrestrained nature are

visualized as having composite 'beast' aspects. The Kessapim, the 'Witch' is shrouded in darkness and works between the physical and astral planes.

The medieval mind really hated the concept of the devil however loved to depict him as a horned, composite monster of various reptile and animal parts. The Luciferian today recognizes that this is very important in understanding and exploring our desires and drives; when our Daemon ascends through the continual process of initiation the wisdom gained from the discipline and will allows us a clear perception of our personal 'Daemon'. Often, the 'angelic' aspects of the image of the fallen angel are the aspiring virtues of the Luciferian; strength, honor, self-love, lust, love, destruction and creation including the individual desire to enlighten others at the very least in some small way is that Daemonic 'God' of the PreChristian pantheons.

Understanding that in our private demonic workings centered on our balance of fantasy and spirituality, the mind when liberated from reason will open the gates to



a spiritual existence which is a mirror of our physical existence. Black Adepts grow stronger in astral projection and even for some vampiric workings the Seven Evil Gods of 'Maskim Hul' are an excellent representation of this shadow side or dreaming/astral projecting initiatory working.

Not all Luciferians seek the Adversarial Magick path to this extent, it is dangerous and not for everyone. Those who are drawn find an accelerated 'awakening' when combined with the Luciferian approach. The Seven Evil Gods are rebel spirits who are associated with predatory beasts and conquering war-gods and who drink the blood of man. They are found in this grimoire as well from the assimilation of the Babylonian pantheons into the Syrian and Hebraic explosion of monotheistic Christianity in First Century C.E. onward. Lamashtu and the Three Air Demonesses classes are assimilated into one in early Qabala and named thus 'Lilith' and the group of 'liliths'.

The use of cords, sigils, talismans and bindings in the

arcana of the Kessapim will truly explore the depths of darkness and with the knowledge gained will shadow forth our Luciferian Daemon and ascend as a god of this world; the balance of such practice is essential in Luciferianism and especially this grimoire. The more private practices of Luciferian Witchcraft and the art of the Kessapim is best kept in our own closed circles; no casual person could really gain any useful perspective from it as the majority programmed by the slave-mentality and conscious self-hatred Christianity breeds could not understand the demonical though society and the media indicate they yearn for this darkness!

When you enter your ritual chamber, begin your workings of Magick remember to suspend reason and logic; let your instinct and passion be your guide and allow your imagination to be unleashed in your sorcerous incantations; believe as literal gods and demons have filled your temple with their ancient power; however always bring their power within your mind; never allow something to overshadow your initiatory work towards the Daemon. In the temple

magick demands the howling passion of the instinct; this develops the Daemon and the discipline of the Black Adept each and every time.

# **SEX MAGICK *Fertility***

## ***Rites of Baal-of- Peor and Astarte***

Sex Magick is considered an excellent means of entering 'gnosis' or a type of trance with the focus towards the ritual. Masturbation and selfstimulation while invoking and intoning the 'statement of intent' is a powerful process in magick. At climax the Black Adept forgets the purpose of the rite, which fuels the subconscious and the Daemon towards achieving the goal and True Will.

With a partner, Sex Magick is a 'shared' process of sacred union. With Anat/Astarte the male joins with the female in a union of ecstasy exploring the balanced energies of creation, renewal and destruction. You may adapt your rituals to a sexual format however be cautious in sexual union with the shades of the dead. One can grow obsessed in the process and only the

Black Adept experienced with the Daemon should attempt.

Utilizing your partner, an offering feast to the Rephaim and Shades of the Dead with invocations to Baal-of-Peor; sexual copulation will open the Underworld and initiate the Kessapim (male and female) to the ancient rituals practiced by the Moabites and so loathed by the Hebrews.

# SORCERY & CULTIC TITLES

כַּשְׁפֵּי מַגִּים

*The Will Compelling Change in the  
Material World The Variants of the  
Black Arts*

# THE BLACK ADEPT

## *Luciferian Sorcerer & Practitioner of Adversarial Magick*

Modern Luciferianism was developed from one initiate who without regards for the rules of the occult doctrines, found a balance and depth of darkness which lifted the initiate into a self-illuminated torch. Kesheph (Spelled in Hebrew after ‘Sorcery and Cultic Titles’.) The Kessapim (spelled in Ugaritic Cuneiform below, ‘**kspm**’) is one who practices sorcery, ‘encircling’ desire and using recitation of spells, builds energy to compel an event to come to pass according to his or her desire. The modern Kessapim is dedicated to gaining spiritual and material Power as the Black Adept deems suitable. The Kessapim focuses on illuminating the Daemon and Ascending as a potential immortal god upon the eventual physical death.



**Above: Kessapim, 'ksp' in Ugaritic Cuneiform.** My work is thus presented with this knowledge of the path of

Luciferianism as revealed to me from my Daemon, Akhtya Dahak Azal'ucel. There were many modern influences to my magickial practice; yet one Black Adept's obscure grimoire contained the keys to a gateway which having only a few pages of it early on: at once illuminated my Daemon towards the Adversarial Path of today. Charles Pace, Hamar'at whose work found it's way to my hands; namely a complete photocopy of the original handwritten manuscript of the 'Necrominon' which with sober, logical and structured would allow me to take up the torch and go forward.



‘Necrominon’, called the ‘Book of Shades’ is not explored in this grimoire; it is Sethanic and Egyptian and will be presented in a Sethanic work in the near future. Charles Pace called himself a ‘Luciferian’ in the 1960’s when he visited Gardnerian Wiccan Covens and lectured; sadly he was considered too edgy and serious for his contemporaries.

Luciferians do not worship Lucifer or other gods as literal deities, rather as what we call ‘Deific Masks’ to be defined further on. As I have conducted my initiatory work as Magus, it has been my obsessive task of my desire and the instinctual directness of my Daemon to ignite the Torch of the Black Flame and begin to guide the individuals attuned to Luciferianism away from Judeo-Christian crippled Occultism.

Infecting first infected the Medieval Grimoire tradition and totally dominating the nature-ignoring and ‘*rose colored glasses*’ of many within the Wiccan/Pagan movement. Wicca is so misguided away from actual magick than I almost cringe at times with meeting those

who have little understanding of magick yet even more denial of their instinctual drives. I don't dislike many of them, if just a few would apply Luciferianism in the current herein the Ancient Gods would re-manifest and slowly inspire a culture worldwide towards not only balance yet the possibility of individual greatness.

Nature is predatory, cruel, destructive yet also nurturing and creative. Balance is found in all aspects of nature as you will learn with the Deific Masks within this grimoire.

The Black Adept is a Luciferian who understands the foundation of Adversarial Magick is in Khem, the 'Black' and 'Hidden' knowledge firstly in Ancient Egypt but also in the lands of Canaan, Syria and Mesopotamia. Our Magick is not 'black' (Christian term designating 'evil', 'cursing', 'malific' or similar) or 'white'; a term seeped in Christian influence naming absolutes. So-called white 'magick' is nothing more than a 'ennuch' attempting to be a 'dominant' and 'masculine' lover. White Magick is an oxy-moron as it denies the foundations of Nature. There is no power or wisdom behind it; just a fear which compels you in

guilt-driven attempts to draw circles to keep fearful shadows from inspiring calamities and mental sickness.

Luciferians use the predatory powers, energies and that called 'darkness' to be guided towards productive and disciplined manifestations. We don't want to harm others unless they cross us; even then we use cunning and prefer to not waste energy on the idiots often just cursing their own lives. I understand many of you are capable magickians; you just need to begin and get serious by utilizing Luciferianism to demonstrate possibility by results!

**KESSAPIM,  
MEKASSEPIM**



# Sorcerers & Enchanters

The word '**Kessapim**' (spelled above) or '**Kesapim**', '**kspm**' is nearly identical to the Akkadian '**Kassapu**' which is a sorcerer. The ancient interpretation and modern will be similar in frame yet slightly adapted for modern living. The Kessapim won't necessarily be in our modern practice what Jeffers<sup>3</sup> calls '**A Semitic Herbalist**'; the modern '**Kessapim**' (Kassapu) is a '**Black Adept**' utilizing the pantheons in their Luciferian initiation. The word '**ksf**' is from the Arabic root, '**to uncover**', '**to reveal**' which relates to another meaning, '**to eclipse**' (**eclipse the sun and moon**) although this is an alternate interpretation<sup>4</sup>.

כֶּסָפִים

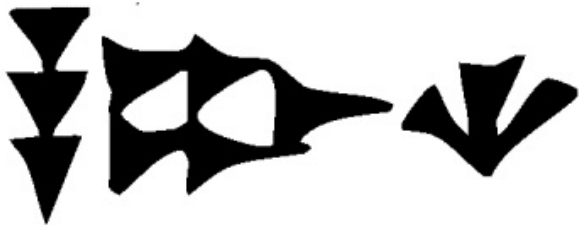
**Above: Kesapim, spelled in Hebrew for  
'Sorcerer'.**

Traditionally, the Kessapim would use herbs and drugs with brews in their sorcery, as healing, initiatory and probably of malefic purposes at times also. This word has a base from **'Kispu'**, **'bewitchment'** of which the aspiring practitioner should cross-reference with my **'Maskim Hul-Babylonian Magick'** for a complete scope of Mesopotamian Sorcery and Religion. The Kessapim in Ugaritic magical texts are under the authority of Horon, who has the ability to expel their powers if the target of the witchcraft has enchanters strong enough in their magick to sway Horon<sup>5</sup>.

<sup>3</sup> Magic and Divination in Ancient Palestine and Syria, Jeffers, Ann. Pg 65 Brill Academic.

<sup>4</sup> Jeffers, pg 66

<sup>5</sup> Ugaritic text from Ras Ibn Hani 78/20 word kspm at v.9.



**Above: Ugaritic cuneiform spelling of 'hrs',  
'Magick Spell'.**

As the practices of the Kessapim and Mekasepim are called 'abominations' against Yahweh as their practices are from outside the Yahweh Cult from which all is demonized no matter culturally deserving or not. The Kessapim are found practicing their sorceries in the Egypt from the legends of Moses as well as their practices are both of Canaanite and Mesopotamian

origin. The term of '**Black Adept**' is from a Luciferian perspective derived from the origin of '**Khem**' or '**Black**' representing the land of Egypt; that of the hidden magick and knowledge of the gods.



# MELAHASIM



## *Enchanters and Serpent-charmers Whisperer of Sorcerous Tongues*

**Melahasim** ( spelled ‘**Mlhs**’ in Ugaritic Cuneiform above) is a Northwest Semitic word from the root ‘**lhs**’ which translates ‘**to whisper**’, ‘**to charm**’, ‘**enchanter**’ and is associated with the Ugaritic root ‘**lhasat**’, Phoenician ‘**lhst**’ and the Aramaic ‘**lhasa**’. The whisperer is one who can by the use of magickial tongue enchant both humans and animals in antiquity. The ‘**Melahasim**’ could use their black art of chanting and gaining control or enchanting a human to gain

control and expel demonic spirits possessing another as we see with the Ugaritic incantations involving Horon. The Melahasim is utilized in the Ugaritic Serpent Incantation known in structure as a type of deific dialog as well.

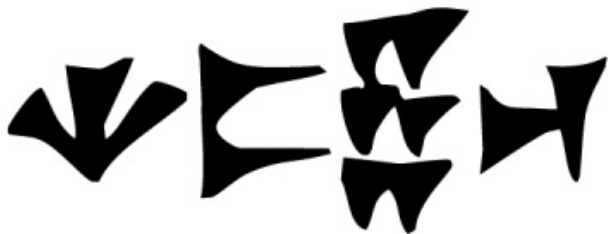
מֵלַחְשִׁים

**Above: Melahasim, Hebrew – Enchanter, Serpent Charmer, Caster of Spells.**

A modern Melahasim is one who utilizes his or her developed whispering/chanting abilities to a structured and mantic state. Such whispering not only by tone and barbarous tongue invokes an uneasy atmosphere for many around, thus compelling your Will in the Deific Mask of the more sinister or ‘dark’ quality. The Melahasim will also be comfortable with serpents also,

possibly even owning one or more. My own snakes (of which I have seven) are all trained and conditioned to stay on my neck except for the largest one; who is not utilized in outdoor rituals.

# INCANTATIONS



An incantation is defined within the context of this grimoire as a type of rhythmic or specifically organized formula comprising of **'words of power'** which inspire and compel the accomplishment of a desired goal by binding and focusing spiritual powers. The word is spelled above in Ugaritic Cuneiform as **'Kspym'**, **'Spells'** or **'Incantations'**.



**Above: Ugaritic Cuneiform: ‘ihtrs’, ‘To Make Spells Incantations’.** The Akkadian ‘**siptu**’, fully treated in ‘Maskim Hul – Babylonian

Magick’ is the ideal example outside of this book. The ‘**manu siptu**’ or ‘**to recite an incantation**’ is to evoke, summon and cast a magickial spell towards a specific goal by a Kessapim or ‘Sorcerer’. The Ugaritic incantations are both ancient cultic and non-cultic modern adaptations for luciferian self-initiation.

The primary type of honoring the Deific Masks of ancient Ugarit was not by ‘prayers’ or direct communication with the gods, rather by reciting hymns of the gods in the myths of old. Like the Enuma Elish of Babylonia, we see the same type of ritual incantations in the format of ‘myths’ with regards to the Deific Masks

of Ugarit/Canaanite pantheons. 'The Baal Cycle' is but one example. The Baal Cycle within this grimoire is adapted for the Luciferian to utilize the role of the Deific Masks to connect with those primordial and empyrean powers and energies within our selves; thus exploring their application in nature and the world we live in in our age.

Still, the Gods or Deific Masks of old were called up (or down to us) in which offerings were made to obtain their favours. The modern Kessapim uses a combination of Will, Desire and Belief in the ritual chamber to visualize these powers literally and then symbolically outside of the temple in which reason and logic guide our daily activity. This balance is carefully maintained and cultivated in a personal spirituality which goes well beyond religion or the petty 'pie in the sky' Monotheism infecting our modern culture today.

The primal Deific Masks which include Gods and Demons are 'encircled' (the meaning of the word, 'sorcery') by reciting formulaic words describing the

gods and demons within the context of their character, the places they were associated with and divine attributes or 'epithets' which we name and command to manifest. We focus on symbolic weapons, tools, anthropomorphic and therionick (animal/reptile/beast representations) to allow our subconscious to focus these latent energies upward to conscious, willed actions towards a specific goal. We offering sacrifice including incense and libation to make 'gift' to these Deific Masks; which are firstly a manifestation within us as all energies and spirits are experienced subjectively and not held on 'faith' to the masses. The Kessapim/Black Adept/Luciferian becomes a powergaining 'Temple' for which we utilize the wisdom and thus magickial power to shape our future by our mental, physical and spiritual development.

# **ME'ONEN** *Soothsayer*

In the Old Testament a **Me'onen** is a soothsayer who are associated with a word known as '**anan**', '**cloud**' and in which they are known in their ritualistic practice to '**hoarsely humming**' or '**whispering**' no doubt to achieve the state of 'gnosis' in which the mind receives spiritual insight via the clouds or astral plane. The association with a **Me'onen** is to obtain oracles from storms and clouds; the Palestinian Targum on Deuteronomy makes reference to the word coming from '**an eye**' with reference to '**the evil eye**'. The word '**Me'onen**' is associated with the Arabic word '**ghanna**', '**to emit a hoarse sound**' and thus is an equivalent to '**goetys**' or '**howling**' incantations in modern grimoire interpretations and practice.



# YITLAHASU ‘*Whisperers of Incantations*’

In Psalm 41:5-9 a prayer to Yahweh refers to enemies ‘whispering incantations’ (yitlahasu) in which the sorcerers imagine the worst for the Psalmist and by whispering curses. This is significant in sorcery as it involves the Kessapim ‘imagining’ what they wish to see, the recital of incantations even if barely audible (yitlahasu) are all key aspects of the balance in will, desire and belief.

# **MENAHES** *The Observer of Omens*

In the book of Deuteronomy the ‘**Menahes**’ is described as one who practices divination, observes omens and understands the meaning of spells. The modern Black Adept & Luciferian embodies all of these classes and terms in one! The Black Adept must not seek the consultation of a diviner without obtaining a first ‘counsel’ from ones’ own divining ritual with the Daemon. We must be dependent only on ourselves first; this is a part of the building of inner divinity and establishing strength, knowledge and obtaining wisdom through the Daemon.

# RESA'IM *Wicked Ones*

Jeffers<sup>6</sup> explores the associations of the Resa'im in great depth and will be presented here in association with this grimoire. The '**Resa'im**' is called '**Wicked Ones**' who are both associated with magickial practices and the '**Dead Hero**' or the later term, '**Nephilim**' of old. The Canaanite cult of honoring the great warriors, kings and ancient dead; a practice which both influences and later revolted the Hebrew people and their developing cults and allowed foreign cultic activity to be damned and forbidden to those they wish to keep within the Hebrew Cult.

<sup>6</sup> Magic and Divination from Ancient Palestine and Syria, Jeffers, Ann.

Throughout the Old Testament such as Ezek 13:18 we see the reference to 'women', the hunters of souls and labeled 'the sorceress' who commands magickial practices associated with the demoness Lilith and her spirits of night. The '**Resa'im**' were considered in

some Psalms to be great sorcerers who have the power to paralyze their victims; no doubt associated with the sorcerous dream sending and haunting practices of the Kassapu of 'Maskim Hul' and the Mesopotamian region. In reference to the Resa'aim, the **Lion** as the beast of the desert is associated with the practice of demonic magick and the term, '**pah yaqus**' or the '**snare of the fowler**' and in Ezek 13:18 the supernatural powers attributed to magickians and sorcerers.

פֶּהַד לַיִלָּה

Above: Hebrew for '**phd lylh**' '**Terror in the Night**'.

From the associations of the terms '**mipahad layelah**' or '**the terror of the night**' indicates the Black Adept deeply advanced in this practice shapes the actions in the world of Resheph, Qeteb and the powers attributed

therein. This is clear with **‘the terror of the night’ (associated with Lilith), ‘the arrow that flies by day’ (Resheph), ‘the pestilence that stalks in the darkness’ and ‘the destruction that wastes at noonday’ (Qeteb).**

The ritual practice which inspires such demonic power is found in the Luciferian practices of the Kessapim, although destruction may not be the only interpretive activity involving the dark gods.

# NECROMANCY



The practice of Necromancy is found in nearly every culture in the Ancient Near East from before the Bronze Age through the Iron Age and finding a great cultural association through the 1<sup>st</sup> Century C.E. when the Roman adoption of Christianity began to suppress the practice. Necromancy is a powerful spiritual practice and is carefully yet simply redefined herein. To gain power as a Necromancer is not just a fictional abstract idea. The **‘Necromancer of the Heights’**, **‘att ab srry’** (above in cuneiform) is one such title of the Ugaritic cults which respected, honored and sought knowledge and power from the Shades of the Dead and the Rephaim.

The definition of Necromancy is divination by the method of communication or ‘mental interpretation’

with the spirits of the dead. This practice is of course deeply associated with the funerary customs and ancestor-worship (rather, ancestor-honoring) in pre-Christian cultures. We find Necromancy in various forms in ancient Greece, Thrace, Canaan and the whole of Syria/Judea/Palestine, Mesopotamia including Sumer, Babylon and the Northern Assyrian and Mari regions. There were specific necromancers in ancient Jerusalem who were practitioners from the Canaanite pantheons who were dedicated to that type of practice. In modern Luciferianism, the Black Adept is it is their Will may also begin a process of this type of practice in a modern form.

The Medieval Judeo-Christian form of Necromancy is complete garbage as it is difficult, nonsensical and inspired of Christian dogma and the degradation of both the living and the dead. The ancient Pre-Christian practice of Necromancy is understandable in approach and adaptable to our times today; although it would be practiced without the eyes of those not of our *'witchblood'*.

The practice of Necromancy is well known in Old Testament Biblical passages; it is condemned in Deuteronomic, Levitical and other relations in Hebrew religion. The most interesting contribution from the Old Testament in this manner is that they provide a full description of the necromantic ritual and how it was performed. This practice was extended into Ancient Egypt, Canaan and as we know in the pantheons of the Hittites, Mari and especially the Akkadians, Assyrians, Babylonians and Sumerians. An interesting quote in Isaiah 19:3 reads *'they (the Egyptians) will consult the idols and the sorcerer's, and the mediums and the wizards' in relation to necromancy.*

Many of the early Hebrew Kings and leaders practiced necromancy no doubt learned from the Canaanites and the influence of the Egyptians in the region. Manasseh in Kings 21:6 was noted as 'practicing' soothsaying, augury and dealt with mediums and wizards.

Necromancy was overall and soon to become a complete forbidden art to be despised in the foundation of the culture of 'Yahweh' and his cult. Not only did the



Priesthood declare that necromancy was against the 'Holiness Code of laws' and those who practiced it became, 'An Abomination to the Lord' as with other divinatory practices became a threat to their worship of one god; a political and power derived foundation. Those who practiced these methods of sorcery were punishable by death. The Hebrew priesthood no matter how much they did to eradicate necromancy could not entirely stamp it out; such practice was still existent in Judea long after the exile by the Babylonians.

We find in Ugaritic texts that communication with the dead was a highly esteemed practice, especially with the Rephaim and great hero's of old, whose shades were offered to and the great symbolism honoring these deified leaders is expressed in this grimoire.

# DORES EL HAMMETIM

*'ONE THAT INQUIRES OF THE*

**אֵוֵב**

*DEAD'*

# 'ob

## *TheNecromancer*

Necromancy is documented not only in the Hebrew Bible but may be found in some part throughout the ancient near east. **'dores el hammetim'** is **'one that inquires of the dead'**. The word **'ob** is a root word older than 2,000 B.C.E. and is through to be associated with necromancy. The title, **'dores el hammetim'** is associated with the consultation of the **'ob'** and **'yiddeonim'**. In the excellent study by Ann Jeffers<sup>7</sup> it is suggested that the word **'ob** is associated with both **'wb** (to have a hollow sound' and the Arabic **'wb: 'to return'** and in Sumerian, Hurrite, Hittite and Ugaritic meaning **'sacrificial, votive pit'**.

**'Mediums'** or those who have a communication with the shades of the dead are called **'obot'** and Wizards are **'yidde'onium'** who mutter (**hammahgim**) and who consult the dead on behalf of the living. No matter the

title of the method applied, each seems for the consultation of the shades of the dead for the purpose of foreseeing the future to some particular extent.

<sup>7</sup> *Magic and Divination in Ancient Palestine and Syria*, Jeffers, Ann Brill 1996

The ‘**ob**’ is a word from Isaiah 29:4 which is a title for dead spirits who are under the earth, their dwelling in Sheol. The voices of the dead are described as being muffled, muted by the dust and soil of the grave and whose sound is associated with the rustling of the wind, leaves and distorted sounds of nature. The Wizard or Necromancer who communicates with these shades is described as whispering muffled incantations and the sounds of birds in this ritual act. Modern Luciferians can easily refer to the definition of ‘**Goetia**’, ‘**howling**’ and the method of ‘**Shadow Tongue**’ and ‘**Words of Power**’<sup>8</sup>.

## **DIVINATION AND WINE**

In Job 32:19 the **'ob** or **'dead spirit'** is related to wine and divination, a practice which would have been in origin from the Canaanites. Wine was used as a means of stimulating ecstasy and it is noted that the word for 'giver of oracles' is also related to 'wineskins'. When you consider the Greek Oracles and the 'Navel' of the earth, the 'Omphalos' which sends forth fumes which cause ecstasy, the use of wine in a divinatory fashion is clearly acceptable.

In the legendary story of Samuel 28:7, the Necromancer or Witch in the Canaanite fashion is called **'baalat 'ob'** makes etymological reference to a 'tool' used by the necromancer in the act. We will explore the use of tools in ritual of all types in due course.

**YIDDE'ONIUM /  
YIDDE'ONI**

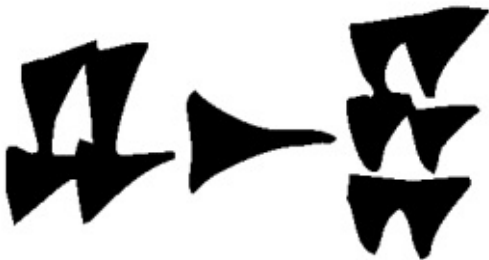
**ידדעני**

# WIZARD

## *‘TO HAVE INSIGHT FROM SPIRITS’*

<sup>8</sup> Goetia of Shadows, Bible of the Adversary, Luciferian Witchcraft, etc.

The etymological foundation of the word ‘**yidde’onium**’ is from the root **yd’**, “**to know**” and “**to have insight**” and also “**soothsayer**” and “**familiar spirit**”, all relating to necromancy. The tradition word translates also ‘Wizard’.



**Above:**

## Ugaritic 'bty', 'Wizard'.

The black art is not as gruesome as the Christians presented it in various "Christianized" texts in which they perverted their practices with little knowledge of the reality of such sacred rites prior to the church. This type of black art required the divining one to enter a trance state, to use the smoke of incense as the 'form' in which the shade of the dead would assume upon rising up from Sheol. Those practicing necromancy should use nearly-painful amounts of billowing smoke for which the spirit to manifest in your workings.



# UGARITIC NECROMANCY QRITM



# (Invocation of Shades of the Dead)

In Ugaritic necromancy it was a highly esteemed practice of cultural significance; the ancestors and family were honored and the world of the dead was a gateway for which wisdom may be sought at certain times. The tablet KTU 1.161 records a consultation of the dead and an esteemed spiritualistic conjuration with the cult of the Royal Ancestor known as the Rephaim.

The text translates a report on the sacrificial banquet of the shades, the 'Saviors of the Earth' were invoked, and the Assembly of Didanu and a King named Tarmennu, the Savior was invoked also. The 'shades' of the dead, from the Ugaritic cult to the Canaanite practices of necromancy in Samuel 28 indicate by the text that the shades are not fully visible; they are smoky, dark and as from the Sam. text one recognizable by his special dress which is outlined when the shades arises.

The relationship between the ancestral dead and the living was one in which the shades give advise against a situation, providing help against enemies and as in the case of Aqhat in KTU 1.22 reviving the dead. It is also noted that the shades of the dead were invoked in the hours of night.

Concerning the ancestral spirits, it is known there are seven of them. The significance of Seven in the Ancient Near East is undeniable in both chthonic and the heavens or the abodes of the gods. The ancestral dead and shades which rise up during the invocation are active in the hours of night, however when Shapash (the sun) arises the spirits return to the underworld.

In the Invocation of the Dead to the palace of Dan'ilu, from the myth of Aqhat calls the shades for a New Year Festival. The invocation 'invites' them to his home, summon the 'ghosts' to the 'Holy Place' of the palace.

In Samuel 28:7 the Hebrew King Saul (who was a

monotheist which outlawed necromancers, divination and sorcery practices) in a time of crisis seeks one of the ‘underground’ necromancers to summon upward Samuel to obtain guidance for proceeding. The ‘**Ba’alat ‘ob’** of Endor, although the witch was by title ‘**One who reigns over Spirits**’ may have also been an Oracle and the word ‘En-Dor’ translates ‘dor’ = ‘living area’ and ‘En’ could be ‘spring of the oracular sanctuary’<sup>9</sup>. The King asked of the witch to, “*divine (qasowmi na’) for me by a spirit (ba’ob) and bring up for me whomever I shall name to you*”. As noted by Ann Jeffers, the verb ‘qasam’ means ‘**to practice divination**’.

Some scholars such as Hoffner have made the suggestion that the witch was the ‘**mistress of the pit**’<sup>10</sup> through which the shades of the dead are evoked. The use of the pit, either dug or present near or on top on a grave is a common association in necromancy not only in the land of the Philistines, Canaanites, Syrians and Hittites but also as far as Ancient Greek and Persian Necromancy.

The ‘naming’ of specific shades in necromancy is found in Ugarit, where in KTU 1.16 several named Rephaim, Dead Heros and ancestors of the King are summoned by naming alone. This type of practice is utilized in ancient times by the diviner; it is a subjective, personal experience by various means from trance, smoke/incense or other tools may have played a role. In modern Necromancy within this grimoire is concerned, the Black Adept performs the rite for personal guidance, all the while relying in the end on instinct and the guidance of the ‘Daemon’.

<sup>9</sup> Jeffers, pg 176 <sup>10</sup> Jeffers, pg 176.

The “**Ba’alat ‘ob’ Endor**” describes what she evokes up as ‘*a Godcomingoutoftheearth*’ of which the word used was ‘**elohim**’ (ghost) being ‘**A divine being**’. Sheol is the abode of the divine dead and other shades, thus by specific willed practices of the Ugaritic necromantic

practice that the gates may be opened.



KESSAPIM - OB - NECROMANCER

# NECROMANTIC PRACTICE TODAY

The similarities of Ugaritic and the practice in Samuel which solidify the practices which may be utilized today:

**-Purpose of Invocation**

**-Time performed is in hours of darkness.**

**-Invocations using specific names of shades.**

**-Interaction with spirits; questions,** etc. Modern practitioners will find the ‘impulses’ in the necromantic divination will be ‘translated’ by vision, image and symbolism if not words. Early experimentation left what I considered garbled language I could not begin to understand however such grew ‘clear’ as time proceeded.

**-Response of Shade.**

**-Sacrifices of incense,** libation, food or even blood are offered to fuel the shade or appease it.

# NECROMANCY BY DREAM

- Light incense** and prepare libation and food.
  - Recite intent**, focus on white (for spiritual insight) or black (for a goal oriented question).
  - Utilize appropriate incantation of Rephaim, Underworld Gods or other dead.**
  - Pour libation and place food offering into pit.**
- Close ritual and prepare for sleep.
- After sleep, write down any impressions or dreams before you get up and moving for the day.



# HITTITE NECROMANCY

Hittite necromancy is also very significant in modern practice also; we see a very active cult of this practice throughout Hittite texts and archeological finds. This practice is parallel to all other forms throughout the Ancient Near East and is adaptable today as described in this grimoire.

The word **‘Dankuis Daganzipas’** **‘Dark Earth’** is the realm of chthonic, underworld deific masks which is the ‘land beneath the earth’. In Hittite influence, the Sun Goddess of the Earth was the ruler of this realm and is none other than the Babylonian Ereshkigal or the Hurrian Allani. She represented the Sun’s cycle at night, for a Black Adept the ‘Black Sun’ of our dark desires and that of the underworld.

In a Hittite Death Ritual, the Dark Mother, the Sun Goddess of the Earth calls for the soul of the deceased:

*“A Patili-priest who stands on the roof of a building*

*calls down to the house. Whoever the deceased is, he keeps calling his name to those gods among whom he finds himself, saying "Where has he gone". The Gods answer from below and above, "He has gone into the Sinapsi-building". The Patilipriest calls down from the roof six times. Six times he calls upward. The seventh time when he calls down "where has he gone", they answer him from above and below, "The Mother came to him and took him by the hand and led him away" KUB 30.28 translation by Beckman, 1983.*

Dwelling in the Underworld the Primordial Deities known by the Hittites as **'Karnuiles Siunes'** and from 'Maskim Hul' the BabylonianAkkadian **'Anunaki'**. These gods are eight in number and with the Sun Goddess of the Earth these chthonic gods are nine in total. Their names varied in various tablets however as noted by Billie Jean Collins<sup>11</sup> the names of the Chthonic Gods are listed in the **"Ritual to the Underworld Deities Purifying the House"** **Aduntarri the Nara, Namsara, Minki, Amunki and Api.**

These Gods had no official known cult, however they were offered to in numerous rituals for problems or preventing issues: pits dug in the earth would be communication points to them in various rites. The use of pits in necromancy has long been a tradition however with the Hittites the dead are not directly summoned however in place are the Nine Gods of Magick who dwell in the Underworld.

The Pit itself is used as a type of gateway to these deities, a doorway for offerings and even piglets were bled to the gods in these pits. The rituals as presented by Collins and other sources have been adapted to modern luciferian practice and should be utilized only if it is your path to do so. Necromancy is suggested for those who have the 'mind' for spiritual practices in this manner.

<sup>11</sup> Necromancy, Fertility and the Dark Earth", Collins, Billie Jean.

# DANKUIS DAGANZIPAS

## *The Dark Earth Hittite Underworld*

The Hittite Underworld is very similar to the Mesopotamian, Canaanite and even Greek. The Chthonic Gods of the Underworld unlike other Deific Masks in the Hittite lands had a strong desire for blood. The blood would have to be covered and not exposed to the sky, so that it would be poured and soaked into the earth.

The Underworld 'The Dark Earth', has the entrance as bronze gates which 'bolt' it shut, the Palace of Allani is there. There are bronze or iron palhi-vessels with lead-lids.

The Underworld Deific Masks were ranked in line after the local deities; there seemed to be a fear in naming them. The Hattian pantheon which merged into the Hittite provides the names of the old gods from the 14<sup>th</sup>

Century B.C.E. as follows:

**SULINKATTE** (equivalent of Nergal)

**LELWANI** – Goddess

**SIWAT** – ‘**Day of Death**’, invoked in Mortuary Rituals. No doubt an etymological association with Sulwala (Sheol), who is presented in this grimoire.

**SWORD-GOD** – Nergal’s manifestation upon the Yazilikaya sanctuary outside the city of Hattusa. The chthonic diety was sacrificed birds which were found in caves near the rock carving. A form of Nergal, appears as a man emerging from the hilt of a dagger, ‘He makes them as Swords and Fits them in the Ground’. Nergal is mentioned also by name as ‘the bronze swords of Nergal’ and ‘Twelve Gods of the Crossroads’. The Twelve Running Gods are depicted also on the rock reliefs.

**ALLANI** – The Hurrian Goddess who was the Mistress of the Underworld. In the Hittite texts, which assimilated the Hurrian Deific Masks, Allani is the

**‘Lady of the Underworld’ and Sungoddess of the Underworld**, the nightside of Mesopotamia the Akkadians Shapash the Canaanite Goddess. In worshipped this Deific Mask as

**Allatum/Allatu** and in Sumerian lands **Ereshkigal**. Suwala/Sheol may be the same goddess as Allani as far as her Underworld status; the ‘Black Sun’ or underworld sun aspect of Allani is clearly parallel to Shapash in her nightly underworld aspect.

Allani translates ‘the lady’ in her role also as ‘**Sun Goddess of the Earth**’ (underworld) is described as a ‘Young Woman’, having ‘long fingers’ who rules the Netherworld from her palace located at ‘the bolts of the underworld’; the bolted gates of the Underworld keep the dead from easily returning to the world of the living.

**ALAUWAIMIS** – A demon, who may be summoned in ritual and with libation and a goat sacrifice, may be compelled to drive away sickness. In replacement of

goat sacrifice personally, you may purchase goat meat and offer outdoors to the demon and upon completing the ritual, bury the flesh.

**TARPATASSIS** – A demon, requiring evocation and then an offering of a buck, driving off sickness and can bestow a very healthy, long life.

**KARUILES SIUNES** – Underworld Primordial Deities, identical to the Akaadian Anunnaki. There are 8 Primordial Deities who dwell in the Underworld, with the Sun Goddess of the Underworld there are 9. The names of the chthonic deities are: **Zulki the Dream Interpretess, Aduntarri the Diviner, Iripitiga Lord of the Earth, Namsara, Minki, Nara, Api and Amunki.** Rituals to the Underworld Gods are performed outdoors in which a pit called ‘**hattessar**’ or ‘**pattessar**’ in Hittite are ‘gateways’ represent entrances into the Underworld.

**THE ABI, THE GATEWAY TO THE UNDERWORLD**

In 1999 archeologists from the University of California, Los Angeles and California State University during a dig of an ancient Hurrian city at Tel Mozan, the third millennium site for Urkesh in northeastern Syria uncovered a significant find. A structure which was composed of a circular chamber with a square antechamber, entrance to this chamber could only be achieved by descending a ladder into this pit. Found in this pit were the bones and remains of pigs, dogs and birds among other things.

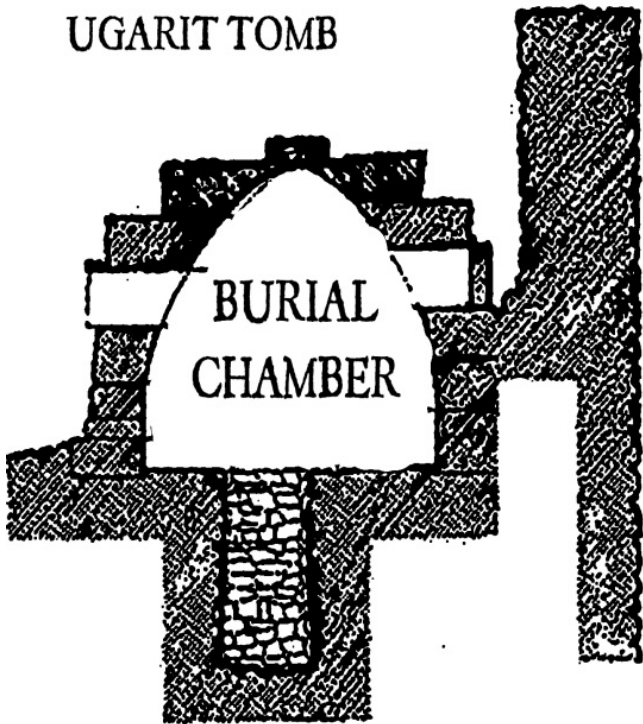
This pit, called the Abi, was a part of an ancient Hurrian ritual process in which blood was poured into these ritual pits to offer to the Anunnaki (Gods of the Underworld) and the Sun Goddess of the Earth, the Queen of the Underworld. Summoning forth the Deific Masks of the Underworld required that the gods be quenched with blood, partially for their thirst and more so for manifestation. This type of practice was of course not limited to the Hurrians and the two types of necromantic rites were consistent in nature across the ancient near east. First is the ritual meals of the



ancestors and Heros of the culture and then was divination with the Underworld Gods or Shades of the Dead.

# **CULT OF THE DEAD IN CANAANITE LANDS**

# UGARIT TOMB



At Ugarit, the 'Divine Ancestor', 'Ilib' is actually one

of the most important gods in the Ugaritic pantheon. In the rituals of invoking the Rephaim to accept a dead king towards his new spiritual abode in the underworld, the descriptions of 'a Throne' and their own special place in the chthonic realms are described. The Rephaim are great warriors and conquering Kings of old, the Giant 'enemies' of the Hebrew

tribes and the protectors of the Canaanites and of the city of Ugarit. The Sun Goddess Shapash brings warmth and guidance to the Rephaim as well.

# NECROMANCY & DREAMING

Dream incubation and necromancy is also an often overlooked initiatory process of divination as well. After the exile, necromantic rituals were widely practiced in the Levant and in Hebrew tribes. In the 'Trito-Isaiah' the practices are described as *'I spread out my hands all the day to a rebellious people...a people who provoke me to my face continually, sacrificing in gardens and burning incense on bricks; who sit in tombs, and spend the night in secret places'*<sup>12</sup>

<sup>12</sup> Magic and Divination in Ancient Palestine and Syria, Jeffers, Ann. Pg 180.

The practice of lying down and sleeping in graves, caves and tombs is a practice known in the Ancient Near East; the dreams obtained are considered contact between the living and the dead. If you don't believe in this practice; under the normal precautions you might

wish to try it: I have conducted many workings over the years with this method also involving the Greek Hecate.

The **‘Ob** or Spirit of the Dead is thought to contact the sleeper via dream like incubation which brings the sleeper to a type of fruitful communication; such a practice is well established today in my own personal practice. The most common way to achieve a communication with a Deific Mask as interpretive through your Daemon is also this practice. Focusing on the God/Demon and your question, performing a hymn and offering and then sleeping; dreams will move throughout your mind in nocturnal encounters. I strongly suggest a dream-journal for waking: it is very easy for the conscious mind to forget important details within an hour so keep good records!

# RHABDOMANCY

## *Divination through Trees*

For the Black Adept attuned to nature will find this ancient practice of interest. In the ancient Semitic world the symbol of the tree itself represents life and essentially well-being. The link from the depths of the earth to the heavens the seasonal renewal of trees signify the renewal of life itself. In the Canaanite and pre-exilic Israelite period there was a practice which attributed a Deific Mask who was deeply connected to the trees; the rustling of leaves and the wind would bring messages of the deity to the diviner who would interpret this special form of what is called oracular art. The two oracle practitioner titles associated with this practice are **'elon moreh' 'Oak of the Teacher'** and **'elon me'onenim', 'Oak of the Soothsayers'**.

**Rhabdomancy**, throwing sticks or arrows and then the omen interpretive by the way they fall is a belief found in Old Testament divination practices in the

Ancient Near East. The wood itself was considered to have a spirit associated with it; this spirit would have a connection to a Deific Mask or God from which the practitioner would connect with by divination; the channel of divine manifestation would be brought to the Black Adept by the Deific Mask and the Tree Spirits. The connection to Nature is significant as you can go into nature alone and with careful spirit-attuned practice such images and impulses from nature will speak to you.

The tree itself in Ugaritic literature is a symbol of which one gains a connection to the gods. In KTU 1.3 Baal gives instructions with a command of *'a message which I want to communicate to you, a word of trees and a whisper of stone.'* Of which practitioners were to seek Anat and honor her. By observing the sound of leaves, to a storm bringing lightning is also an important communication from Baal. This is the communication of the nature-representation embodied as a 'Deific Mask' of the firmament to the earth in which we live as flesh and blood.

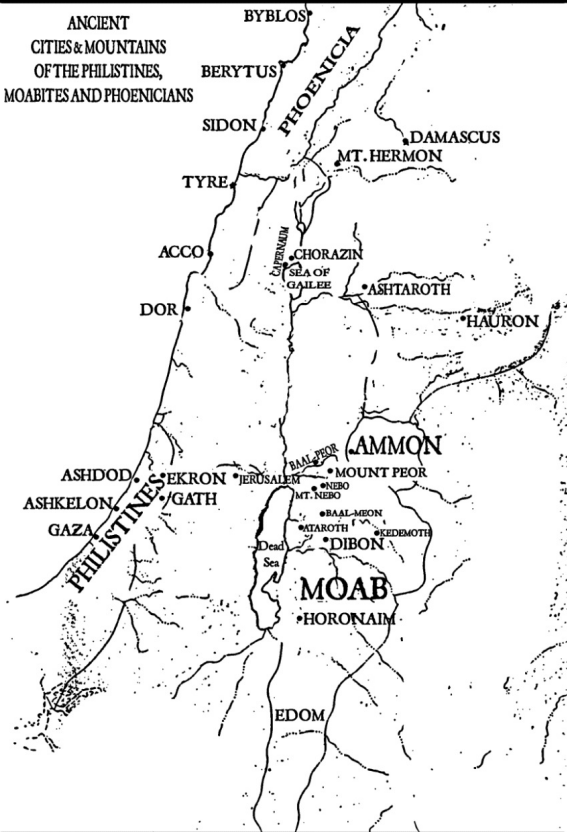


# CHAPTER TWO

## ANCIENT PANTHEONS OF CANAAN & NEIGHBORING AREAS MAPS OF THE ANCIENT NEAR EAST

*Key cities, towns, Mountains  
and locations significant to the History  
of the Deific Masks of the various  
pantheons contained herein.*

ANCIENT  
CITIES & MOUNTAINS  
OF THE PHILISTINES,  
MOABITES AND PHOENICIANS

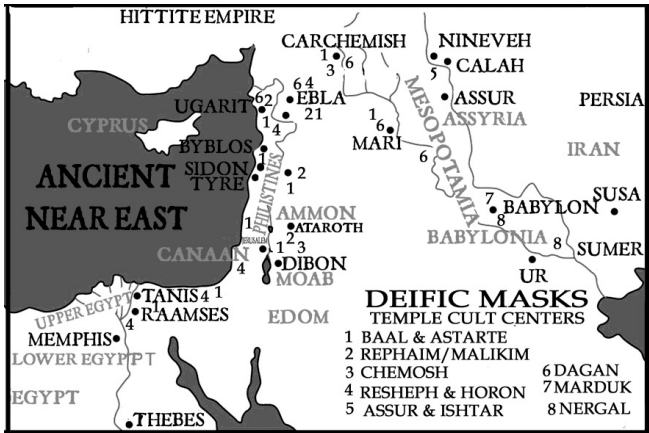


**The cult centers of Chemosh and Baal-of-Peor in Moab. The Philistine centers of Baal, Dagan, Ashtoreth and Baal-Zebub are in the Five Philistinian cities: Ashdod, Ashkelon, Ekron, Gath and Gaza. The Phoenicians had cults of Melqart, Baal, Ashtoreth, Dagan and many others.**



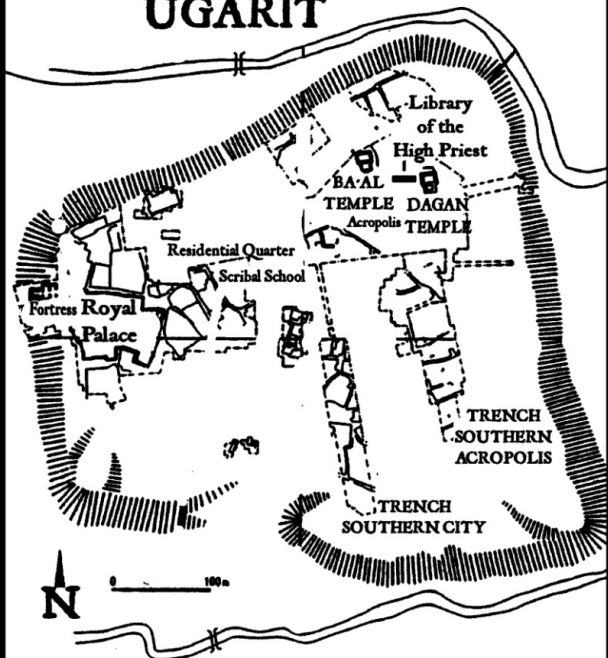


**Above: Syria, Mari and Ugarit. Tuttul, Terqa and Mari were cult-centers of Dagan; Ugarit is the center of the Ba'al cult and the Canaanite pantheon with El (Kronus) as the Father of the Divine Family.**



**Ancient Cult Centers are numbered in a general form here. This is just a basic map and in no way exclusive. For instance, in ancient Ebla there are attested 500 Deific Masks from Sumer and Mesopotamia, Hittite lands, Ugaritic and Canaanite and so on.**

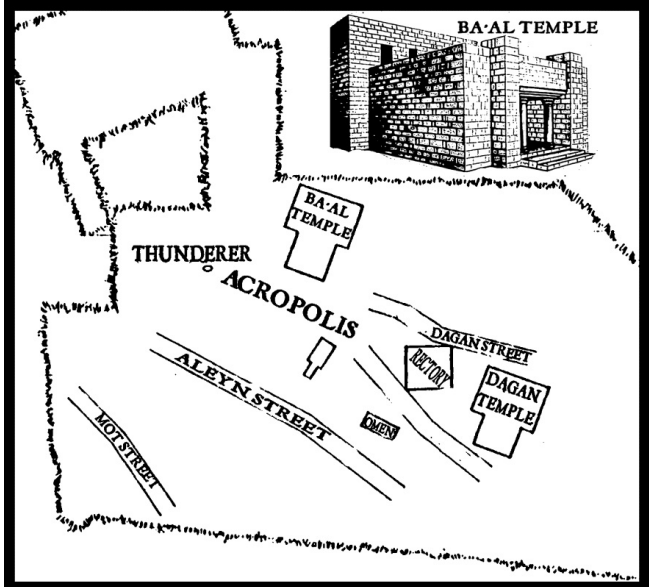
# UGARIT



Above: Along the coast of Syria, Ugarit, the

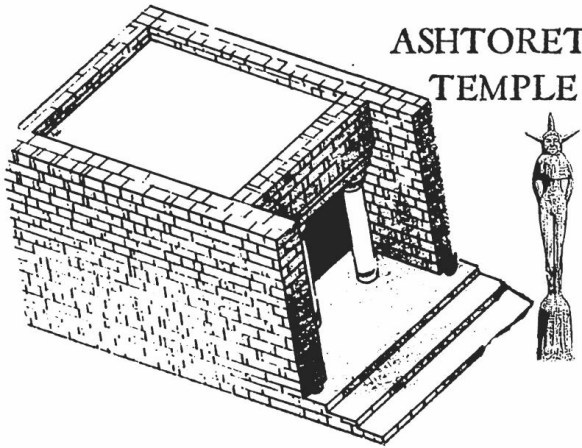


**ancient city where thousands of tablets including the Baal Cycles and the wealth of Ugaritic poetry were found in 1928 and a great city was uncovered. The two main Temples in the city are the main pantheon Deific Masks'. Baal and Dagan were the main gods of the city and the entire Canaanite pantheon were preserved here including others such as Chemosh.**



**Above: Detail map of the Ba'al and Dagan Temple in Ugarit. Ba'al's temple was built on the highest elevation of the city, Dagan's temple on a slightly lower elevation.**

## ASHTORETH TEMPLE



**Above: An example of an temple in the Ancient Near East of Ashtoreth/Astarte/Anat. The statue of Ashtoreth featured is a carved wood ‘Asherah’ often placed in ‘bamahs’ of ‘High Cultic places’.**

**EKRON**  
City of  
Baal-Zebub

BAAL-ZEBUB  
TEMPLE



ASHTORETH  
TEMPLE

UPPER CITY

ELITE  
LEADERS, PALACE

LOWER CITY

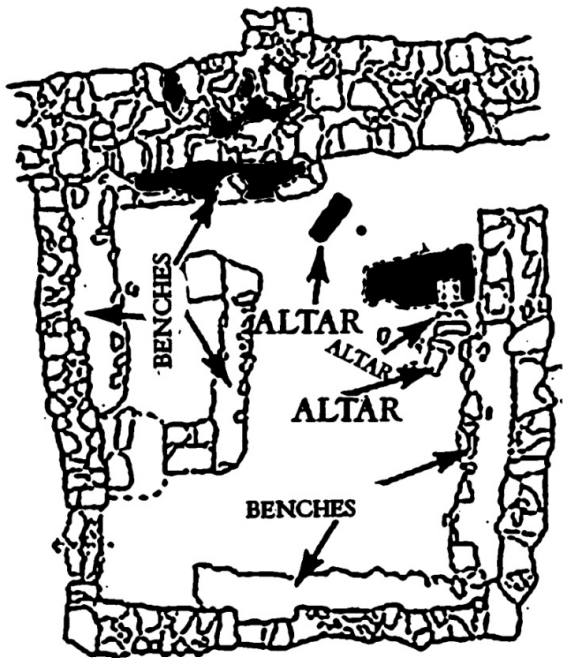
FORTIFICATIONS

**Above: A very basic illustration of the Philistine city Ekron, where the Deific Mask Baal-Zebub dwelt in his temple.**



**Moab during the reign of King Mesha, around 835 B.C.E. who united Moabite tribes and liberated their kingdom from the kingdom of Israel who conquered Moab in previous years. The god Chemosh is the commanding Deific Mask, leading Mesha to victory. Vessels of Yahweh were dragged before Chemosh in his temple as victory offerings against the enemy. This shows major cities and temples mentioned in the Mesha Stele.**

MOABITE 800 B.C.E.  
IRON AGE II  
DIBON TEMPLE





**Above: Temple at Dibon, the capital of the Moabites under king Mesha. An altar to Chemosh would have been here.**

# **I. UGARITIC/CANAANITE, PHILISTINE, PHOENICIAN AMORITE & HITTITE PANTHEONS THE LEVANT & NORTHERN MESOPOTAMIA**

The Levant is the ancient land bounded by the Mediterranean Sea to the west, the Taurus Mountains in the north and the Arabian Desert in the south with the Syrian Desert to the east. This land includes Lebanon, Jordan, Syria, Israel and Palestine. This grimoire is developed from ancient ritual texts, poetry and religious mythology from the area now called 'The Levant'. While I begin with the Canaanites, it does not end with their pantheon as there are many relevant successions of the gods, spirits and demons throughout the early

Christian period in the Levant and surrounding areas.

What I am careful of is maintaining the independence from Judeo-Christian ideology and monotheistic limitation; the great values of the gods are turned into violent evils by the Hebrew texts and Christian writings. Look deep into the darkness to find the Black Flame, the very essence of Leviathan in JOB 41:18, *“his eyes are like the eyelids of the morning”*.

The foundations of Luciferianism within the perspective of the origins of the modern ideology and practice are found throughout the ancient near east along with the ancient Greek world. The Mesopotamian religious and magickial structure no doubt shine much light on our origins yet is equally supported by the pantheon of the Ugaritic/Canaanites.

Let's consider that the luciferian is one who establishes magick as a force beginning and ending within the individual; the spirit is strengthened or weakened by the mental focus of the Black Adept. Nature directly

establishes the association we have with deific masks or the ‘gods’. In ancient world of Canaan and Ugarit, we have many of the Adversarial Masks which – at the emergence of the Jews – made rise of Yahweh who made enemies of the old ones.

Ancient Canaanite Magick is established here with a modern interpretation of not only ancient pre-Christian practice; yet also throughout antiquity through the medieval period. The strain of outside influence need not be separated from modern practice of Canaanite sorcery; yet fully embraced as a connecting channel of the powers of primal darkness and watery chaos.

Yam-Nahar, who becomes the Old Testament Leviathan, is a multi-faced Deific Mask. His powers expand and are hinted in his various theriomorphic and anthropomorphic forms. As the “*Prince, Judge Yam*” he is a strong, broad-shouldered Prince who even Baal cowers before; as “The Dominant One of Seven Heads” he is the primordial dragon/serpent called Litan/Lotan; as the “*Crooked Serpent*” he is the ancient

darkness of the watery abyss; controlling powers which made men long afraid of the unexplored, unconquerable sea.

I will provide herein a method and structure for, as JOB 3:8 describes, *“Let those curse it who curse the day, those who are prepared to rouse Leviathan”*. I have opened my veins and my very breathe to awaken the primordial ruler of the abyssic sea Yamm, finding also the gateway to Baal, Anat, Astarte and Mot in the process. You will find a harmony within the Canaanite pantheon as well as others, such as the Mesopotamian, Egyptian and even the Hellenic (Greek influenced) associations of old.

Please keep the following word in mind from this point on; this is the standard ideological foundation in all practices of Luciferianism; **‘saqalum’**. An Akkadian verb, ‘saqalum’ is a meaning *‘to balance’*. We understand that our origin is darkness, within each of us there is a light of illumination which allows us to create. When Christians tell you, ‘seek the light’ you can laugh

and understand what that truly means; **‘know yourself’**.

# CANAANITE HISTORY

Canaan<sup>13</sup> was a major area of trade throughout antiquity, controlling the major coastal areas of the region. Early records show in the third millennium B.C. there were many small cities and towns. Many of these cities, including Byblos were involved in trade with Egypt. It was around the end of the third millennium B.C. that the Akkadians<sup>14</sup> expanded their borders to the Syrian coast. Cities such as Byblos would later become part of the Phoenician kingdom.

<sup>13</sup> Canaan is pronounced KAY-nuhn

<sup>14</sup> See Maskim Hul – Babylonian Magick Chapter One.

In the second millennium B.C. the Amorites expanded into the region and asserted dominance in the region. Their small settlements then grew along with the Canaanites into strong city-states with trade between various cultures being a cornerstone in their success. The city-states include ones called Megiddo, Jericho

and a very important city called Ugarit. We find that a trans-cultural influence centered in the region; no doubt as to why many myths and legends hold similarities with other influences cultures including the Egyptians, Akkadian-Assyrians and later Babylonia.

Around the time of 1600 B.C. the Hittites conquered northern Syria. While their power faded soon after, a people called the Hurrians arose in power in the Syrian region. In the late 1600's the Hyskos tribes invaded Egypt and overthrew the powers which resided there. The Hyskos national god was Baal-Seth, being the Egyptian Seth who is a god of war and storms, much like the Canaanite equivalent. It is highly considered that the Hyskos were of Amorite and Canaanite origins.

This storm of chaos led by the god Seth-Baal soon allowed the Egyptians to evolve in their ability to defend themselves; they overthrew the Hyskos and soon conquered much of Syria. In the 1100 B.C. Egyptian Pharaohs dominated the region; although they kept in place local rulers and allowed certain independence.



There were numerous city-states in the Canaanite areas; often the overlord of Egypt was the power which settled disagreements between rival leaders in the region.

Between the periods of 1200 and 1000 B.C. city-states such as Ugarit disappeared while other ones such as the Phoenician Byblos, Sidon and Tyre remained. Canaan was invaded around this time by the Philistines, who settled in a group of five coastal city-states in southern Canaan.

Between 1000 and 900 B.C. the Israelites moved in and took over the land of the Canaanites, assimilating their pantheon to their own use with the tribal god Yahweh being the most significant. The Israelite culture sought to retain many aspects of the Canaanite religion, honoring the dead (via burying in tombs) and slowly removed the polytheistic nature of the Canaanites into a monotheistic religion, wherein Yahweh absorbed the nature of El and many myths of Baal and the other gods became exploits of the one almighty tribal god Yahweh.

The concept of the Dead in Sheol was a Canaanite concept, wherein their dead were honored and offered to as Gods; from which the myths of the Nephilim emerged. As 'Gods' I want to clarify they are not as the ruling pantheon of Ba'al, Anat, Astarte or El; rather a type of 'secondary' deified gods which are a direct line to the ruling and warrior class of the Canaanites. It was not until 100 B.C. that the resurrection religious myth fully developed in Israelite religion. This was the concept that loyal Israelites would be joined with their tribal god Yahweh, the later Christian god which became the monotheistic power of the late Roman Empire.

As considered around 1000 B.C. elements of Zoroastrianism which was later highly adapted dualism expanded influence via trade routes through the area, no doubt influencing Judaic belief and religious practice. This concept was strengthened when the Jews were deported to Babylon after the fall of Jerusalem.

It is important to understand that throughout the ancient

near east there were several tribes or groups of people who essentially gained power at different periods. No doubt their gods would be similar to their neighbors for the most part; you will learn that many of the gods had 'city' titles as well; patrons of a specific location.

# ***EBLA The Meeting place of the Ancient Gods***

A great city-state located near the Canaanite city Ugarit, Ebla flourished in the 25<sup>th</sup> Century B.C.E. and was a major find in the study and understanding of the ancient gods and the culture of the Eblaites. The city of Ebla was located about 100 + miles east of Mount Zaphon (Casius, Akkadian Hazi, Hebrew Saphon) and is about midway between the Mediterranean Sea and the Euphrates River. This placed Ebla at a unique crossroads and meeting ground for diverse cultures: Canaanites, Akkadians, Sumerians, Amorites and Hurrians among others.

The archives of Tell Mardikh, known as Ebla reveal a wealth of knowledge which brings an ancient understanding of the pantheons and some keys to their resurrection. There are some 15,000 tablets which were found and it was this city which was attacked and burnt to the ground by Akkadian king Naram-Sin which

allowed his further conquest and by some strange act preserved the ruins by the fire itself.

Ebla had many kings recorded in the surviving tablets, one of which was named Eb-ru-um, Ebrum. During his rule, even Akkad paid tribute to this great kingdom. The title of the king was the Sumerian title 'En', 'Malik' and the queen was 'Maliktum'. The vassal states under the rule of Ebla were given the title, 'Lugal', 'King' and more commonly 'diku', 'judges' (the term 'judges' means 'to rule'). 260,000 lived in the greater part of Ebla and there was located there a palace of the city, the palace of the king, stables and a palace of the servants.

The Gates of the City were named after the gods much like throughout Mesopotamia:

The lower city had four quarters which corresponded to the Four Gates of the City:

Quarter of the City – Gate of Baal

Quarter 2 – Gate of Dagan

Quarter 3 – Gate of Rasap

Quarter 4 – Gate of Sipis

The number of Deific Masks attested at Ebla were about 500, many of which were the same god with different cultic and city titles. For instance, ‘Dagan of Tuttul’, ‘Dagan of Canaan’ and ‘Dagan of Sivad’ and Resheph had a significant cult there as well, called Rasap. Samas (Sipis), the Sun God and Astar, the male Venus and Morning/Evening Star. Then there was Astarte, Adad, Kasaalu (Kothar wa-Khasis of Ugarit), Malik, Hayyun, Asera, Hurrian Gods Adamma, Astabi, Sumerian Dieties such as Enlil, Enki and so many others.

The Temple of Kura was recovered in foundation; the ‘Red Temple’ was dedicated to Ishtar the Goddess of War and Love, the Mesopotamian Ashtoreth/Astarte/Anat. Zuen (Sin), the Moon God and Shanugaru were lunar Deific Masks. Shanugaru represented the New Moon and his ritual mentions

‘Two Horns’ and whose cult was spread throughout Mesopotamia and Syria, including the City-State of Mari.

Among the temple-cults one of the most esteemed Deific Masks is the god Kamish (see Chemosh), for his cult is one of the foundations of this grimoire. Third Millenium B.C.E. Ebla had the Temple of Kamis which was a prominent Deific Mask in this city-state. The Twelfth month (August/September, ITU NIDBA ka-mi-is) was named after the god, called ‘Month of the Sacrifice (Feast) of the god Kamish (Chemosh).

Like Resheph, Kamish had a cult center at Ebla; however he had three cult centers which were in the south: Ibal, east of Watna and Homs. Later on Kamish appears with a temple in Ugarit and manifests as various aspects of Deific Energy: Athar (Ashtar-Chemosh), Kemosh the Dust/Darkness (in Ugarit) as an underworld god and later elevated as a major Deific Mask of the Moabite tribes. Chemosh also was known as ‘Baal-of-Peor’ of which fertility sex-rituals were

performed in his honor.

The Goddess Ishhara was directly associated with the Elabaite dynasty and she had many cults throughout the Ebla kingdom even as far as the Euphrates. Ishhara was honored in Ur including Dagan. In Babylonia and surrounding areas, Ishhara was assimilated into Ishtar and in Syria her name remained as the tutelary goddess of the city-state Ebla. Ishhara, being of Hurrian origin and is featured in the Epic of Freeing from the 16<sup>th</sup> Century B.C.E.

Resheph, spelled Rashap or Reshef in Ebla, was widely venerated as a warrior-plague god. His temple was a major one in Ebla and his cult was prominent in cities such as Atanni and Tunip. An epithet of which Resheph was known in the region was 'of the Garden' (see Resheph further on in this book).

It was the great Akkadian king, Naram-Sin who conquered the city-state; destroying the army of mercenaries Ebla had employed for protection (they did



not command a regular army). The fires of destruction and mass-slaughter of Naram-Sin actually helped preserve the gods of old for our knowledge of their pantheon today.

# THE PHILISTINES

In the Hebrew Bible, there are four specific peoples who are enemies of the Hebrews in what simply appears as continual conflicts over territory. No doubt fueled by larger kingdoms influencing divisions such as the Egyptians; the Hebrew people slowly over priesthood control of the Yahweh cult departed from the cults of their enemies such as Ba'al, Dagan, Ashtoreth and others. The four tribes of enemies mentioned in Judges 3 are the Philistines and their five cities, the Canaanites, Sidonians and the Hivites. There is also reference to an enemy called the Perizzites who were also slain with many of the ruling Canaanite tribes.

The Philistines were a great culture of craftsmen, traders and warriors who created settlements in the Palestinian region; their five principle cities were known as the '**Philistine Pentapolis**' which was **Askelon, Ekron** (*cult-center of Ba'al-Zebub*), **Gaza, Ashdod** and **Gath**. In the 12<sup>th</sup> century B.C.E. the Philistines had an

immigration of around 25,000 settlers. In the bible, the Philistines are depicted as the greatest enemy of Israel. The non-Semitic 'Philistines' slowly invaded from the Aegean islands which were with little doubt uprooted by volcano eruptions in the region. The name of 'Palestine' means 'land of the Philistines'.

The origins of the Philistines based on archeological evidence would indicate they were of Mycenae-Greek origin; this would explain why many names and various titles are not of Semitic origin. The Philistines as they are called migrated with the tribes of '**Sea Peoples**' during the Bronze Age; they either settled or were settled by the Egyptians after battles and eventual tribute/agreements which allowed them to settle. Some of the 'Sea Peoples' became mercenaries for the Egyptians, one note being the '**Shardar**' who were great warriors who served as Pharaoh's bodyguard for a period.

The religious workings of the Philistines utilized horned altars which traced back to possible Mycenaean or

Cretan roots; they did assimilate the Canaanite pantheon as well. We see the Philistines were known for their organization and ability to defend themselves; obviously the emerging kingdom of Israel learned much from their adversaries and adopted many of their military structures. The philistines were also a highly developed culture; some examples of their pottery and art are revered for its time. The actual name for the tribes of people who are known as the philistines is **‘Peleset’** and along with the other ‘Sea Peoples’ who invaded the Levant and Egypt in the 13<sup>th</sup> Century B.C.E.; their assimilation of the Canaanite culture no doubt blended well with the imported cultic practices from the Aegean region.

# PHILISTINE TEMPLE-CULTS

In Philistine temples, the triad of deific masks they revered was the Canaanite Baal, Astarte and Dagan (this is a simplification and by no means the extent). Dagan's temple is well known in the Bible and is often demonized for the propaganda of the Hebrew kingdom and later Christian spiritual texts.

Cultic rituals were performed by **priests** called **Kohanim** or **diviners, Qosemin**. The **Baal-Zebub** temple in Ekron would have both Kohanim and Qosemin who by sacred acts of sacrifice and offering of animal, incense or libation including items of wealth offered to the temple would the Baal of Ekron speak by dream or trance to the Qosemin. In the Dagan temple at Gaza and Ashdod, clay statues of the god Dagan were consecrated and were upon the altar.

The most famous in the Old Testament was the Temple

of Dagan located in Gaza and is associated with the Jewish Hero Samson. While in famous art pieces by great artists such as Dore, the temple is a huge and Roman/Greek inspired building reflecting the known grandeur of those cultures; the reality is the temples were slightly smaller as archeology now provides in historical fact.

Dagan had established temples throughout not only the land of the Philistines yet also throughout the Ancient Near East; often as it seems even prior of many of the later pantheons. As Dagan is called the 'Father of Baal Hadad' his cult must have been great and ancient even at the time of the Ugaritic texts around 1300 B.C. – we know that NaramSin the great Akkadian conqueror offers along with his grandfather Sargon I of Agade to Dagan in sacrifice to victory around 2100 B.C.E.!!!

The Philistines had a temple of Dagan at Ashdod also; from the Old Testament tale of the Philistine victory and capture of the Hebrew Ark; now known as a type of 'war totem' representing the Will of the Hebrew god,

Yahweh was taken to the Temple of Dagan in Ashdod. Dagan is described in this text as having anthropomorphic features; his palms are outward and turned upward. The Hebrews spin a tale of the Ark and how the Philistines were terrified of it; however it is of documented tradition that captured 'standards' or idols gained in warvictory were often placed in an associated War-God's (or God of Victory) Temple as an offering to the deity.

As in Ashdod, the Philistines had many of their temples open to the general public; except for a few of the more important Deific Masks of which there were significant 'entry' rituals and honors reserved for an important figure, king, etc. The Dagan temple in Ashdod had a 'Threshold' of which one had to 'leap', perhaps as a symbolic gesture of invocation with Dagan.

The Philistines did not bring Dagan to the Levant; rather they assimilated Dagan from the lands they settled in. Dagan as mentioned previously was well established in Upper and Lower Mesopotamia from records as early

as 2400 B.C.E. and like deity-names like 'Baal' and 'Marduk' or 'Bel' was utilized culturally as a name added to various individuals. We see for example a king in Mesopotamia from 2145 B.C.E. as 'Idin-Dagan'. The Hellenic-Chaldean 'Priest of Bel-Marduk' Berossos wrote the history of Babylon and wrote of the Oannes god who instructed humanity on culture including the arts, writing, agriculture and more. One of the seven antediluvian kings of Mesopotamia had the name of Odakon, while the Sumerian root of the word is not clearly defined.

If the Minoan-Crete Greek 'Philistines' assimilated Dagan into their pantheon, no doubt the traits of another Greek-Minoan god would have blended into the Levant Dagan based on associations with nature, elements and similar parallels. Dagan being a very important Deific Mask is known as having underworld, agricultural, storm, rain and war attributes throughout the Ancient Near East. When it is explored to etymological origins, there is little to support the Jewish Medieval scribes and their associations of Dagan with taking fish-form.



Just as the Philistines was a part of the 'Sea Peoples', some served as mercenaries in the New Kingdom Egyptian Army. In Ugaritic tablets, Kothar wa-Hasis, the Ptah assimilated god who resides in two places; Memphis (Egypt) and Kaphtor (Crete) so a deep relation between the artisans and warriors of Crete and Egypt are noted.

The Aegean influences harmonized well with the ancient near eastern symbolism; horned altars have been discovered throughout the Levant with a major center in Philistine settlement areas. The Minoan 'Horns of Consecration' are found at the tops of the altars and incense burners, there are four on the altars while in the Aegean there have been two. In Beer-Sheeva a horned altar was uncovered with a snake motive carved in. The serpent is a symbol of fertility and common in the region. The horns on the altar are the most sacred part and sacrifices were made and the blood would cover the altar. Both burnt and blood offerings were made as well on these altars.

# THE PHOENICIANS

The Phoenicians were Canaanites who over time were able to remain mostly independent from the Egyptian, Israelite and Assyrian domination throughout the Levant. The Phoenicians were a successful merchant culture who inhabited various cities on the Palestine and Syrian coastal regions in the Bronze Age. Phoenician settlements were widespread; Carthage was founded by these people seeking a type of independence. Phoenician cities were major sea-ports and cultural centers including **Sidon**, **Tyre**, **Byblos**, **Berytus** and **Arwad** among others.

The religion of the Phoenicians was a blend of both Canaanite and Greek influence; their cosmology draws many interesting interpretations and parallels between the pantheon of Ugarit and of ancient Greece. Sanchuniathon, a priest of the old gods was said to be the author of the 'Phoenikike Historia', supposedly alive before the Trojan War and gathered the

cosmology and theogony from the temple archives in Byblos, from which he was native of. Philo of Byblos and Eusebius duplicate the records of Sanchuniathon with an obvious Hellenic assimilation. No doubt from as early as the Mycenaean's who were a part of the 'Sea Peoples' and 'Philistines' merged the Canaanite and Greek pantheons previously.

While pantheons are associated firstly with nature and secondly as control and domination from a human perspective, utilizing the assimilated pantheons and recognizing traits you find meaningful with some will prove invigorating in magick. The Phoenician pantheon is slightly different from the Canaanite/Ugaritic in several points; their assimilation will no doubt prove intriguing for the Black Adept to some extent.

The Phoenician '**Baal of Tyre**' was a god named **Melqart/Melkart**. The name **Melqart** is '**King of the City**' and is related to the Greek **Herakles**. Sanchoniathon, quoted by Eusebius makes a statement that "*Astarte, the greatest, Zeus Demarous and*

*Adodos ruled over the country by the consent of Kronos.*” Adonis or rather Eshmun was also revered in Tyre.

Concerning the foundations of the luciferian path in modern times; our present initiatory polytheistic pantheons are beautifully fueled by the assimilation of various deific masks throughout history; as modern Black Adepts we have the benefit of all the cultures without the restrictions of belonging to one culture or the lack of knowledge concerning another.

A Phoenician deity named ‘**Kurra**’, ‘**b’l kr**’ is known from a foursided gray marble bowl from the ancient city of Sidon. It has four handles which are carved with bull-heads and the holding rings emerge from the mouths. There was a depression in the center of the top which has an encircled snake in relief. Younger<sup>15</sup> makes reference to the name of the deity inscribed on the bowl as ‘kr’ from the geminate root ‘krr’ which means ‘to enclose’; the term ‘**b’l kr**’ is ‘**Ba’al the Encloser**’ or ‘**Encircler**’. See the Phoenician Creation Hymn after

the 'Baal Cycle' later in this grimoire.

# THE HITTITES & HURRIANS

As with my previous work first presented, **Maskim Hul – Babylonian Magick**, the Hittites have a manifestation in the Canaanite/Levant pantheon and no doubt a strong influence incorporated from their mythology. The Hittites were an Indo-European people who settled and expanded in Anatolia around the 18<sup>th</sup> Century B.C.E. and were once a major power in the Ancient Near East. Considered a rival against Egypt, Assyria and the Mitanni, the Hittites used cuneiform and had a strong pantheon of gods which were in many ways interchangeable with the Ugaritic and Mesopotamian pantheons. The Hurrians will be included in this category to avoid unnecessary confusion.

<sup>15</sup>The Diety Kurra in the First Millenium Sources, K. Lawson Younger, Jr.

The Hittite Deific Masks are closer to the Canaanite/Ugaritic pantheon than the Babylonian ones simply due to logistics. The Hittites actually controlled Canaan for a period of time and eventually lost it to Egypt. The Canaanite gods have a wonderful variation and trans-cultural description and appearance. The theogony of the gods emerged from the Babylonian/Sumerian pantheon, however merged with the Greek and Hurrian gods as well.

In Hurrian theogony we find the god **Alalu**, ruler of the heavens and father of the gods created the pantheon. Alalu is much like the ancient ones in the Mesopotamian pantheon who preceded the god **Anu**. After a reign of nine years, Anu was a descendant of Alalu and known also as ‘**Cup Bearer<sup>16</sup>**’, deposed the elder god and took rule as the skygod and chief among the deities.

In the Hurrian pantheon, after a period of nine years **Kumarbi** usurped the throne and Anu became an underworld deity; in short Kumarbi bit off the genitals of Anu his father. We find a common association between

**Zeus and Kronos** in this myth. Of course we see in the Babylonian pantheon that Anu remains in his sky abode mostly removed from the lives of humans. Anu originally created the gods Tesub, Tasmisu and the Aranzah River in his belly after castrating Alalu.

Kumarbi is called both ‘wise king’ and ‘**Father of the Gods**’; the Hittite equivalent of the West Semitic Dagan, he is both a grain deity and is the father of both gods and monsters. A Hurrian god, **Tesub** usurped the throne in due course by removing Kumarbi. Tesub is a storm and sky god who is associated with the Canaanite Ba’al, Assyrian Adad, Babylonian Marduk and the Greek Zeus. Tesub is depicted holding many lightning bolts, his weapon utilized most frequently.

While it may seem confusing, the Hurrian/Hittite gods may be resurrected in modern luciferian magick by the brave adept willing to understand their balanced and often human personality traits; if in doubt refer to the Canaanite or Mesopotamian Deific Masks. For instance, don’t waste energy wondering about the



significance of Dagan and Baal Hadad vs. Tesub or Kumarbi if you require establishing some priorities in your life; simply begin consistent practicing of the hymns and invocations associated with the Storm-God Ba'al Hadad and Dagan as the grain/earth fertility deific mask: you will soon find associative harmony with other parallel deific masks.

16: 'Cup Bearer' is not an insult, Sargon of Akkad was self-described as a 'cup bearer' before he usurped the throne and forged the Akkadian Empire.

The Underworld is a great theme within Hittite myths; called the '**Dark Earth**' the gods may go there to rest. Alalu, his throne usurped by his '**Cup Bearer**' and Son, Anu, fled before the new god and went down to the '**Dark Earth**'. The primeval gods are invoked in the 'Song of Kumarbi' just as the '*weighty gods*' **Nara, Napsara, Minki, Ammunki, Ammezzadu**; this is the Hittite/Hurrian equivalent of the '**karuiles siunes**', **Anunnaki**.

The Son of Anu, Kumarbi was the 'Cup Bearer' of

Anu for nine years went to battle against Anu and was bound; yet Anu broke free to flee to the sky. Kumarbi in turn seized him, dragging him down into the Dark Earth and bit off his genitals. Anu turned to Kumarbi and stated that he should not be so quick to rejoice that he bit off his manhood; in return Anu placed within Kumarbi a great burden: the Storm God Tesub, the Powerful River Aranzah and the Noble Tasmisu. Two other 'terrible gods' known as A.GILIM and KA.ZAL were also gods engendered and moved to Kumarbi.

The god **A.GILIM** who was within Kumarbi spoke to Ea that *'May you be living, O lord of the source of wisdom! Were I to come out, he who is engendered and will emerge from Kumarbi...which The Earth will give me her strength. The Sky will give me his valor. Anu will give me his manhood. Kumarbi will give me his wisdom. The primeval [text broken] will give me [broken]..Nara will give me his [broken]...Ellil will give me his strength...his dignity and his wisdom<sup>17</sup>*. The god **KA.ZAL** is spoken to by Ea to rise up and come out of the skull of

Kumarbi, which caused him to be sick and collapse.  
After this the god Tesub emerges and the fate  
goddesses assist Kumarbi and close up his head.

<sup>17</sup> Song of Kumarbi, Hurrian Myths.

# THE AMMONITES & REPHAIM



**Above:**

**Ammonite Scarab reveals cultural integration with Egypt.**

A Semitic tribe which migrated from the Syro-Arabian desert in the Second Millennium B.C.E. established a capital named Amman or Rabbath-ammon. The tribes of Ammonites grew in organization and by the 11<sup>th</sup> Century B.C.E. established a sizable army and government. The Ammonites had a strong Egyptian

influence in art and the Canaanite Gods including some varied aspects of surrounding kingdoms.

The Ammonites are known in the Old Testament as being enemies of the new comers, Israel. A king of the Ammonites, **‘Og’** was described in Deut 3:11 and Josh 12 as **‘one of the survivors of the Rephaim’** or Nephilim of Enoch. Og was considered a Giant and thus a half-divine King who was enthroned as a Royal Shade in Bashan. Og dwelt in the cities of Ashtarot and Edrei of which were of the kingdom of Bashan. This mighty Rephaim was of course not a living king, Og was the last of the Anakim, Rephaim and Emim who ruled over Bashan, **‘sixty walled cities with gate-bars of bronze’**<sup>18</sup>. Og is known to not be a living Rephaim, the Semitic word **‘Og’** means **‘corpse’** and **‘death’**. In a Babylonian list the word **‘u-gu = mu (u)-tum’**, **‘Dead’** as well as a Phoenician Funeral inscription.

The ancient Rephaim, the cult of deified kings included legendary ones such as **Keret, Aqhat, Ammishtamru, Niqmaddu** throughout the Canaanite/Ugaritic/Syrian

lands. The Dead Kings are known as the ‘**mlk ‘ilm**’, are enthroned as ‘**rpu, ysb b’srtt spt bhdry**’ ‘**sits enthroned in Ashtarot, judges in Hedrei**’<sup>19</sup>. The Rephaim are not all sullen ‘evil spirits’ as Enoch would call the Nephilim; rather they gather and celebrate their past victories among each other, drinking the offerings and playing musical instruments like the Lire and Flute.

The Rephaim sit enthroned in the Canaanite Hell or Sheol as honored God-Kings. The city of **Ashtarot** ‘**srtt** is the dwelling place of the Deific Mask ‘**MLK**’. The Rephaim were also royal protectors of the tombs of the dead in Phoenicia and Ugarit. Og was an esteemed and honored ‘**survivor of the Rephaim**’ had a ‘**bed of iron**’ which is thought to be a large tomb in ‘**Rabbat Ammon**’ and was considered an immortal, deified king who was sacrificed to in the royal cult of the dead.

<sup>18</sup> I Kings 4, 13

<sup>19</sup> ‘Og’, pg 638, Dictionary of Deities and Demons in the Bible, Van Der Toorn, Becking, Van Der Horst Second Edition.

The Gods found in the Ammonite pantheon are the following: **Addin, Adon, Anat, Asima, Ali, Astarte, Ba'al, Bes, Dagon, Gad, Haddad (Ba'al Hadad), El, Milkom, Nanaya, Mot, Inurta (Ninurta), Qos, Ner, Rimmon, Shamash, Sid, Yahweh, Yerah and Yam.** The 'Abomination of the Ammonites', **Milkom** is the head of the Ammonite pantheon. The Egyptian elements of the Ammonites are clear also: kings are shown wearing the Egyptian crowns and their primary seal was the four-winged scarab pushing a solar sphere.

# THE MOABITES

*The People of Chemosh*



Handwritten text in a stylized, possibly cursive or shorthand script, filling the interior of the arch. The text is arranged in approximately 25 horizontal lines. The script is dense and difficult to decipher, but appears to be a form of shorthand or a specific dialect. The text is contained within a decorative archway that has a stippled or dotted texture. The arch is supported by a base that also has a stippled texture. The overall appearance is that of a stone or metal plaque or monument.

*Above: The Mesha Stone, a record of the victories of King Mesha and Chemosh.*

The Moabites were Canaanite who settled in what is now part of the region of Jordan. Composed of several tribes which settled in the area from which cities soon developed, the Moabites were by majority shepherders; their kingdom was a small one, between Gilead in the North and the Zered in the South and the Eastern Shore of the Dead Sea.

Israel had conquered the lands of the Moabites and extracted a burden of tribute in Sheep from the tribes. During the time of Assurnasir-apli II (883-859 B.C.E.) led the Assyrian war-machine through the Levant and conquered anything which did not submit to his rule. The Assyrians led a new strategic concept of unconditional subjugation of his enemies, consistent tribute and taxation, obedience of dictated orders and observance of treaties of his acquired lands to his appointed governors.

The Assyrians who conquered and controlled the economy of the lands of the Hatti, including the twelve states which formed an antiassyrian coalition were under the economic control of Assyria. Israel, Byblos, Arab Tribes and others gathered to resist the Assyrian King. Shalmaneser III (858-824 B.C.E.) led the Assyrian beast through the lands of the Hatti and went forward with their destruction; including their kings and gods. He proceeded with the cold-blooded annihilation of stubborn enemies by the act of massacre, execution, deportation and assimilation with the eventual loss of national identity. In 841 B.C.E. Shalmaneser III decimated the Syrian coalition and destroyed their lands, towns and succeeded in killing tens of thousands of their men. Assyrian rule demanded annual tribute from the kings of Sidon, Tyre and Israel.

Mesha, the Moabite King who united the tribes did not join the Syrian coalition as he must have understood the consequences and admired the Assyrian structure of command. Because of Mesha's wise choices, Moabite sovereignty was left unapproached by Assyria until

Tiglath-pileser III.

Shalmaneser III during his campaign destroyed the opponent of Mesha, destroyed the Hatti lands and subjugated the son of Humri in the mid-ninth century B.C.E. This allowed Mesha to prepare an army and seek independence from Israel. The inscription which commemorated Mesha's building of a bmt (High Place) to Chemosh and his conquering victory against Omri of Israel (who reined 882 B.C.E. – 871 B.C.E.) was placed in Dhiban, the capital Dibon of what is now Jordan.

## THE MOABITE STONE

*'I am Mesha, son of Chemosh–Yatt, king of Moab, the Dibonite – my father had reigned over Moab thirty years, and I reigned after my father, -- who made this high place for **Chemosh in Qarhoh** (bmt.kms) because he saved me from all the kings and caused me to triumph over all my adversaries. As for Omri, king of Israel, he humbled Moab many*

*years, for Chemosh was angry at his land. And his son followed him and he also said, "I will humble Moab." In my time he spoke thus, but I have triumphed over him and over his house, while Israel hath perished for ever!*

*Now Omri had occupied the land of **Medeba**, and Israel had dwelt there in his time and half the time of his son Ahab, forty years; but **Chemosh dwelt there in my time**. And I built Baal-meon, making a reservoir in it, and I built Qaryaten. Now the men of Gad had always dwelt in the land of **Ataroth**, and the king of Israel had built Ataroth for them; but I fought against the town and took it and slew all the people of the town as **satiation-ecstasy (Herem) for Chemosh**. And I brought back from there Arel, its chieftain, dragging him before **Chemosh in Qerioth**, and I settled there men of Sharon and men of Maharith.*

*And Chemosh said to me, "Go, take **Nebo from Israel!**" So I went by night and fought against it*

*from the break of dawn until noon, taking it and slaying all, seven thousand men, boys, women, girls and maid-servants, for I had devoted them to destruction for the god Ashtar-Chemosh. And I took from there the rams of Yahweh, dragging them before Chemosh. And the king of Israel had built Jahaz and took it in order to attach it to the district of Dibon. It was I who built Qarhoh, the wall of the forests and the wall of the citadel; I also built its gates and I built its towers and I built the king's house, and I made both of its reservoirs for water inside the town. And there was no cistern inside the town of Qarhoh, so I said to all the people, "Let each of you make a cistern for himself in his house!" And I cut beams for Qarhoh with Israelite captives. I built Aroer, and I made the highway in the Arnon valley; I built Beth-bamoth, for it had been destroyed; I built Bezer – for it lay in ruins*

*And the Men of Dibon were in battle array, for all Dibon is my bodyguard. And I let the Captains of Centuries rule over the hundred towns which I had*

*added to the land. And I built 30 Medeba and Beth-diblathen and Beth-baal-meon, and I set there the (...) of the land. And as for Hauronen, there dwelt in it Chemosh said to me, “Go down, fight against Hauronen. And I went down and I fought against the town and I took it, and Chemosh dwelt there in my time.... ’*

## **THE DIVINE WARRIOR-GOD CHEMOSH *Commanded the Moabites to Victory***

Like the Assyrian model of military conquering and subjugation, the Deific Mask Chemosh, a great and old god long before the Moabites, commanded Mesha to adopt the aggressive yet effective war-approach of the Assyrians. Chemosh commanded Mesha to fight, conquer lands and to slaughter even noncombatant relatives of his enemies and conducted a ‘Herem’ killing for an offering to Chemosh.

As Mesha conquered his enemies, he built and

reconstructed towns and various building projects and conducted further military campaigns. Using the terror-tactics which Chemosh had commanded, for the first time the Moabite people became an elite collection of tribes with the kingship of Mesha and the command of the Deific Mask Chemosh.

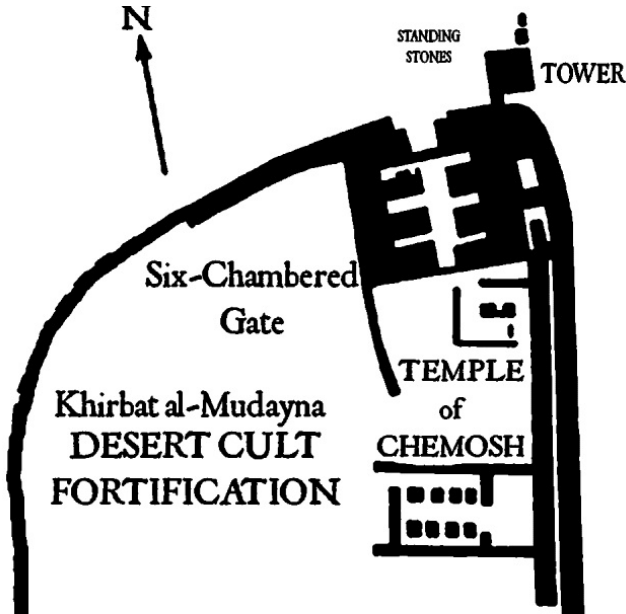
Mesha assaulted and slaughtered in a Herem-sacrifice the inhabitants of Ataroth, moved others in their place, conquered Jahaz and Medeba, used the prisoners to build his growth projects all under the commands and direction of Chemosh. Chemosh soon commanded Mesha to assault Nebo in which Mesha conducted a Herem-offering (hhrmt-h) and terrorized with raiding parties the Gadites and assimilated their territory into the Moabite kingdom.

Mesha's newly strengthened army grew somewhat proficient into siege warfare, sent raiding parties against other border garrisons and installed his own loyal govenerns in towns he conquered like the Assyrians. At Dibon, Mesha built his capital and expanded the roads



of the Moab lands. Those who resisted were slaughtered and those captured were assimilated under the power and light of Chemosh.

The ideology and theology of the Deific Mask Chemosh (spelled also Kemos) was defined in the Mesha stone. Chemosh commanded bmt (High Place, altars and temple-buildings) erected in his honor. Chemosh understood brutal force was the only way to ensure survival of the Moabite tribes and to slaughter the inhabitants produced a two-fold effect; first the enemies of Mesha would be subdued and subjugated by terror and second Chemosh would grow in power and terrifying radiance by the energy of spirits and blood fed to the Deific Mask. However, Chemosh is a God of Balance and by this for what was destroyed something more advanced and beneficial was built in the place of the old.



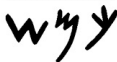
**A Desert Cultic fortification which was established to defend against Israel during the period during or directly after King Mesha.**

As Ashtar-Chemosh, the warrior-god, representation of the Morning and Evening Star, the Deific Mask was

both a creator and destroyer and those strong and independent enough would embody his essence. During this time, Chemosh was the commanding Deific Mask; others in the pantheon took a back seat as what Chemosh command worked beautifully.

TOWERS

TEMPLE OF  
CHEMOSH



CITY WALLS

GATE SIX CHAMBERED  
COMPLEX



MOABITE FORTRESS  
OF KING MESHASH

**A layout of a Moabite fortress built during the reign of King Mesha and the conquering god Chemosh.**

# THE CANAANITE PANTHEON

## *The Foundation Pantheon of this Grimoire*

As with all pantheons and religions, nature is one half the structures for ancient and modern interpretation. As you will find in Maskim Hul<sup>20</sup> the great ruling Gods of any pantheon are directly associated with specific phenomena in nature; storms/rain, wind, fertility of crops, autumn/winter, drought/floods, sun/moon/planets to human associated occurrences' such as war, culture/building and the expansion of population, etc.

The gods are like human personalities in antiquity as they have both destructive and creative elements; much like individuals they have good and bad moods. The gods relate to specific human phenomena as well. The mind-body-spirit has aspects which are associated with

the gods also; we provide them with their anthropomorphic or theriomorphic manifestations and the level of their personalities.

For instance, Yam-Nahar is the Deified Sea, that which is unconquered. Yam appears as both the terrifying serpent and human manifestation. Like his Babylonian counterpart Tiamat, Yam represents the subconscious and the primordial darkness from which we emerged from (i.e. evolution); the oceanic abyss also represents the realm of the subconscious: *sleep and dreaming*.

# **MOUNT ZAPHON**

*(Mt. Casius, Mt. Saphon, the Ugaritic  
Olympus)*



# THE DIVINE MOUNTAIN OF THE GODS

In the Ugaritic and Canaanite pantheon, the symbol of the mountain is central to their universe. The gods dwell in the heights of the mountain and Mot (the god of death) has his throne beneath the mountain. An interesting association between the word Bashan and the abode of the gods is found in John Day's 'God's Conflict with the Dragon and the Sea' wherein *basanis* derived from '*basmu* or '**snake**' in Babylonia. The phrase '**the depths of the sea**' or '**m'sulot yam**' is a parallel reference between Yam and a sea serpent mentioned in ancient Hebrew texts. The Ugaritic word '**btn**' is '**serpent**' and is associated also with the powers of darkness.

<sup>20</sup> Hardcover edition, page 107 paragraph 1.

The '*Mountain of Basan*' in biblical texts is suggested by John Day to be '*Mount Hermon*' the legendary

center wherein the fallen angels of Enoch descended to procreate with humanity, creating the Nephilim or Rephaim, great men of ancient times.



### **Above: Mount Zaphon**

The association of the word *Elohim* and *Basan* as the seat of the

Canaanite gods is also considered as the “*bn ‘ilm*” or the “Divine Assembly” of gods with El being seated as the originating deity. Yahweh replaced El as the newly monotheistic power and the remaining gods became ‘*bene ‘elohim*’ or the angelic sons of god.

The interesting association between the Babylonian and

Canaanite pantheon is found in the Epic of Gilgamesh wherein the slaying of **Huwawa** (originally a Hittite god) in Lebanon where both the forest and 'Hermon' trembled. There Gilgamesh and Enkidu entered the deep forest and opened forth the secret dwelling of the Anunnaki. The word Basan thus seems to represent both the empyrean and chthonic realms hostile to the god Yahweh. Modern Luciferians view this symbolism as paramount to the individualistic ideology; if it is wise, powerful and balanced it is 'enemy' to the god of the Jews and Christians.

The Mountain in Ugaritic religious lore has a deep symbolism associated with power, for both those above and below it (i.e. Mot, etc). Ascending the heights represents the earthly power associated with sky and earth powers or more specifically the gods.

In Ugaritic and Canaanite tablets, Mount Zaphon is the equivalent to the Greek 'Mount Olympus'; it is the Abode, Fortress and Temple of the Gods of which Ba'al Hadad is the enthroned ruler. Thus, the high

places such as mountains, hills and similar are ideal for all types of Deific Masks and even some demonic spirits. Use your imagination; if on a hiking trip or simply out and you find a great hill don't hesitate (if you are able to that is) to place a few rocks up in a type of altar and perform your invocation to Baal, Baal-Zebub, Ashtoreth, Chemosh or nearly any other Deific Mask: such adaptable experiences often wield the most fruitful of results.

# **THE CANAANITE PANTHEON & ASSOCIATED DEIFIC MASKS ANTHROPOMORPHIC SYMBOLISM OF THE GOD & TEMPLE**

In the Baal Cycle, there are Four Main Gods who fight for control of various aspects of the world. The Four Warrior gods have conflict which represents their rule in different realms of the universe and seasonal periods. Baal, Lord of the Sky and Storm God; Yam, the God of the Sea; Mot, Death Manifest, a Ruling God of the Underworld and Athtar (Ashtar), an astral god associated with war and the planet Venus (Morning Star), his role extends as 'Lord of the Earth' with reference to irrigation.

The pantheons of the Ancient Near East were always closely associated with the reality of the world as it was directly influenced and shaped by the divine world. The mythical presentation of the divine or supernatural world and the human one is a strong relationship in which one feeds the other. Mount Zaphon is the great abode and palace of Baal Hadad, yet in mundane reality one could actually look out from Ugarit and visualize the Mountain towering high. The ancient rites of Magick were invigorated with an intense connected balance between human and divine. Often, as with the Baal Cycle we can sense a 'crossover' between the two; while the ancient pantheons have been sleeping or simply adopting different assimilated 'masks' now think of the energy and power within these gods of old!

Within the Temple the most intimate connections between the divinity and the priesthood (which relates now to the Black Adept/Kessapim/Luciferian) in which the god finds a ritualistic foundation in the temple of the mind-body-spirit of the Black Adept; no longer is the

human a visitor to the temple of the gods but the crossroads of the human and divine are found in the Adversarial Rites of the Daemon!

The Temple as being the sacred altar space will be a dwelling of the gods and demons just as your temple of self will be such greater! Just as the great temple of Baal in Ugarit along with Mt. Zaphon the conquering gods' place of Victory yet also a great fortress.



# APPEARANCE & WEAPONS OF THE GODS

In Magick, symbolism is important wherein the Black Adept finds meaning behind appearance; if at the very least a recognition in the subconscious mind. The Gods and Demons of the Ancient Near East have meaning from their physical symbolism to the type of clothing and weapons in which they are depicted with. I have provided an overview of the types of deific crowns, clothing and weapons both divine and of human form so you may approach the Deific Masks with some insight of inner meaning.

In Canaanite, Ugaritic, Ammonite, Syrian, Moabite, Phoenician and even the island of Cyprus the Gods appear with a style which is influenced by Egyptian culture interwoven with the tribal culture and customs of the Deific Mask and their cities. You will see a god such as Ba'al who wears a conical crown which is quite similar to the plain Hedjet/White crown of Upper

Egypt. Ba'al and Canaanite Deific Masks often have two Bull Horns in the front of their crowns, symbolizing their conquering and divine nature. In Mesopotamia, the crown has horns curved pointed upward on the crown to represent divinity.

# EGYPTIAN DEIFIC MASK CROWNS

In the Bronze Age and even previously, Egypt through trade and conquering various small kingdoms in the Levant soon found a type of intermingling of cultures; the Canaanite Gods were adopted gradually in the Egyptian Pantheons or assimilated with existing Deific Masks and the culture and art of Khem (Egypt, the Black Land) found it's splendor in the elite of the Canaanites, Ammonites, Moabites and other Syrian tribes including the trade cities of Sidon, Ugarit and Tyre. Kings and Gods in Canaan and the Levant were seen in Egyptian-style crowns and dress customs; the Syrian domestic styles still were prominent and were found blended with the ones of the New Kingdom.

Why is this important to a grimoire? The answer is that to understand the Gods and Demonic Pantheons we must seek to know the symbolism and the meaning behind anything pertaining to the god. The 'Satan' who

is horned and half-serpent today was a succession of the horned Deific Masks of the powers in this very grimoire along with those in my 'Maskim Hul' grimoire. Some of you will care little as why Baal has two horns on his crown, or why Resheph the god of pestilence often wears the '**Atef-Crown**' of Upper Egypt, for you find useful enough meaning for your magick within the incantations. Others, like myself will want to know every detail and meaning behind each one: for this reason this grimoire shall satisfy the broad spectrum of occultist.

The goal of the Black Adept in early self-initiation is to first study the Deific Masks, what are their associations, elements, nature or human characteristics. Second, what cultural setting are they in: what are the types of rituals of the gods throughout their lands? Finally, how does the Deific Mask connect with me? How do I utilize this god or demon in a meaningful magickial setting in your own life? These are questions to ask throughout your studies. Look for the Deific Mask and the various cultures it manifests in from the Bronze Age

to First Century Demonology and further. With such you can have a rich pantheonic temple of various Deific Masks representing a wealth of energy poured into these powers of old.

The Hedjet-Crown of Upper Egypt.



The Atef-Crown of Upper Egypt worn by Osiris, Anat the War-Goddess, Resheph, Horon and other Deific Masks.



Above: Double-Crown Pschent of Upper and Lower Egypt, worn by many Canaanite and Syrian Gods including Horon, Resheph and others.



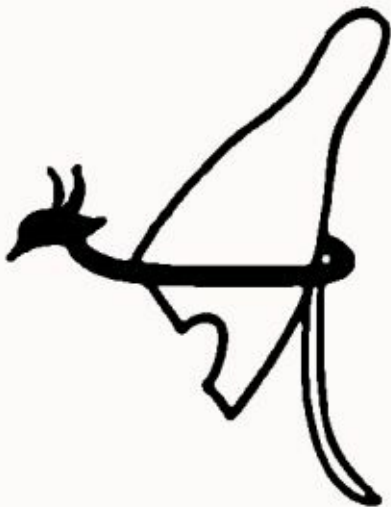
Above: The Uraeus-Cobra in front, Blue Khepresh War-Crown of the New Kingdom Egyptian Pharaoh. The New Kingdom Pharaohs after the Hyskos invasion honored the Canaanite cults of war and plague gods such as Resheph, Horon and Ba'al-Seth.

Above: Conical-Crown (not all are this thin on top) with Two Bull-Horns of Divinity. This is Ugaritic/Canaanite/Philistine in appearance.



Above: A Conical-Crown of Ba'al with two horns twisting around the headpiece. The top is tied with small knotted ropes. This is a Ugarit/Canaanite style blended with Egyptian influence.





Above: The white-crown of Resheph with gazelle head and horns. The streamer in the back is consistent with crowned Resheph images, although Resheph does appear at times with the Uraeus-Cobra instead of the Gazelle.

The trade routes of Egypt and their military mastery of Syria no doubt is the one key cultural significance which blended pantheons and adapted in various cities. Many of the Egyptian-styled crowns have the Uraeus-Cobra in the front while the Canaanite ones have Bull-Horns or in Resheph's case, the horns and head of the Gazelle.



Above: Philistine Feathered headdress indicates the Aegean/Mycenae origins of the 'Sea People' warriors who formed the Philistine Five main cities including the seat of the god Baal-Zebub in Ekron.

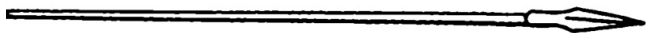
# **WEAPONS OF THE GODS AND DEMONS** *Weapons of the Time and the Symbols wielded by the Gods and Warriors who fed the Gods and Demonic Powers*



Above: The Khepesh Sword of Egypt, Canaan and Assyria.



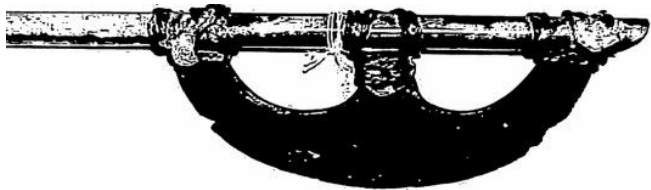
Above: The Short Sword used by Egyptians, Philistines and Canaanites



Above: The Spear type used by Canaanites and Egyptians including the majority of the Ancient Near

East in the Bronze Age to Iron Age.

In the Bronze Age through the Iron Age, the Canaanite and Egyptian weapon of war was a sickle-sword or curved blade called a Khepesh/Khopesh. For War-Gods this is the astral blade which cuts down the enemies of the Black Adept invoking them. The weapons and symbols of the Gods are significant to understanding the dynamics and application of those items in the possession of the Deific Mask.



Above: The Epsilon War Axe of the Bronze Age in Egypt and Syria.

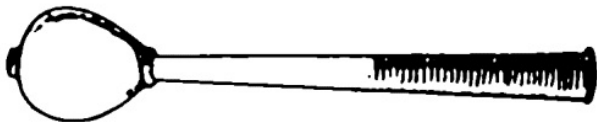
The composite bow was used also in Egypt and Syria as well; the plague and pestilence god Resheph sent his arrows of death in the form of arrows, described as ‘winged demons’ later on. The spear is depicted on

numerous steles featuring the Deific Masks, from Anat, Ashtoreth, Resheph, and Chemosh to Egyptian gods as well. The Chariot is symbolized as a vessel of power in war for the Deific Masks. Daggers and axes were also used and dedicated to many of the gods and placed in their Temples and upon altars. Modern practitioners may use weapons symbolic of overcoming obstacles or strategic maneuvering towards a goal in your life.

## **WEAPONS MAGICKIALLY CHARGED**



Above: The lightning spear, a supernatural weapon of Ba'al represents, like Zeus and Teshub, Ba'al is lord of the storm and lightning.



Above: The War-Mace used by Egyptians, Canaanites and the Ugaritic God Ba'al of which was magickially empowered for him by Kothar-wa-Khasis, the Craftsman and Magickian God.

The Deific Masks have supernatural weapons which they are depicted with in numerous steles and cult statues. Ba'al for instance has some normal weapons such as a war-mace, a curved dagger and other times lightning bolts or a sword with the lightning and plant spear. Kothar waHasis, the genius of engineering and weapon making also was a revered magickian. When Ba'al was unable to defeat Yam-Nahar, Kothar wa-Hasis created two weapons including a war-mace and magickially charged them in ritual to achieve the ends of removing Yam-Nahar from the throne.

The war, plague and pestilence Deific Mask Resheph is shown wearing a quiver with arrows yet never a bow. Resheph, Anat and Ashtoreth are depicted with a shield, spear and war-axe raised in one hand often. In the ritual chamber, we may also charge our magickial

weapons of all types in the power of the Deific Mask we choose, making it a powerful extension of your Will to be directed during invocations and meditations. The Black Adept does not 'play' at being a 'god', we are becoming one and each act of Magick brings us closer to the strengthening and ascending power of our Daemon or True Will.

# THE DEIFIC MASKS

## *Gods, Demons and Spirits*

# A NOTE ON YAHWEH

# AND THE DELUSION OF

# MONTHEISM

Let us first understand the nature of the Bronze Age and moving into the Iron Age coupled with the perception of monotheism. In the Christian Bible, the idea has been pushed in which Yahweh is the supreme god of everything and that there are no other gods. While this is justifiably so within the Jewish religion dating back to the late Bronze Age, it is documented in Judges that other gods outside of the Jewish culture which were recognized with equal respect when dealing with neighbors.

**Judges 11:24** recognizes that there are other gods besides Yahweh for instance in Judges, *“Do you not*

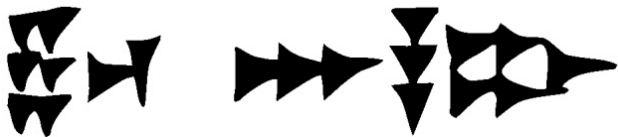


*possess what Chemosh your god made you possess? So we will possess what Yahweh our god has caused us to possess.*” Here we see the religious mistake Christians make; while they may wish to worship a god of sheep via Jesus note that the original Jewish kingdom did not fault foreigners to their own deities, this Yahweh was for their tribes. Yahweh was not considered to be the one and only god of the entire earth; Chemosh is recognized equal to Yahweh just as any other deity may be also. The existence of the other gods even in Judges is not considered an illusion; while Yahweh is for Israel and was monotheistic the author did not hinder his objective view that Chemosh was a god of equal respect to other kingdoms or tribes.

In summary, understand that the Christians in their ignorance utilized the garbage of the New Testament to remove legitimacy from other pantheons to subjugate others to their will. We have no time for this sheep-herding religion any longer in an age of modern scientific and archeological support against Judeo-Christianity.

Initiation will guide you into thresholds of knowledge which may either make you weak in success or strong in self-humbling victory. Always downplay your strengths and seek to overcome your weaknesses. Celebrate success and victory but never at the cost of over-enflating your ego. Such a mistake will make you a target for others who want that success as well but for whatever reason have not achieved it. Remember equally, no matter how wise, experienced, strong, disciplined and powerful as a Black Adept you may be, there is always another in the world who can defeat you. Luciferians are prideful over our victories but always cautious in creating weakness by over-extending our abilities.

**YAM (YAMM, YAMMU,  
YAM-NAHAR,  
LEVIATHAN, LITAN,  
RAHAB, TANNIN,  
TUNNANU)**



*God of the Sea, Rivers and Oceanic  
Abyss*

Of the Canaanite/Ugaritic pantheon, Yam is the Deific Mask which is the foundation for modern Luciferian ideology. Yam-Nahar (Meaning Judge River, an epithet of Yam spelled in Ugaritic cuneiform above) While Mot provides an introspective initiatory glimpse into our

purely spiritual representation of deification, Baal represents the thundering and conquering mental aspects. It is Yam is the origin of our evolutionary ascension.

For the Black Adept Yam is the deific mask of primordial power, passions from arising from the subconscious abyss which is the very essence which fuels the human mind. No wonder Yam-Nahar assumes many protean forms: seven headed dragon, horned serpent in the sea and a strong conqueror king; his passions would destroy the dry lands and for that Baal Hadad must act as the higher aspects of consciousness to keep Yam in balance.

Yam-Nahar is not only the god of the sea; the powerful god is the essence and personification of the whole sea, the waters of chaos and that which is untamed by humans. Yam is personified in the Canaanite myth of Baal and Yam, which has survived in numerous tablets and slightly different versions during that time period. Yam is the most favored by the god El, who recognizes

Yam's divinity and as King, who then calls for a great Palace to be built for Prince Yam. Yam is actually crowned 'Lord of the Earth' during the autumn cycle when torrential rains and flooding can occur. Ba'al Hadad battles Yam and is then crowned Lord of the Earth when rains and fertility invigorates the land.

There are records of Temple-Cults of Yam in various cities, like the much later Hellenic Poseidon, the god of the sea fertilized the earth and controlled the subterranean waters, rivers, and that which was both creative and destructive. Yahdun-Lim of Mari made offerings to Yam; there was most likely a temple in many cities in the Syrian region including Mari. In Emar there were offerings made to Yam which indicates he had a small temple there as well. Yam is also known from Egyptian records as the god of the sea, his serpent-form battles Baal-Seth in various SyroEgyptian cylinders and various gems.

Yam-Nahar is described as the deified sea, the ruler of the primordial deep. Manifesting in anthropomorphic

form from the various tales of Baal and Yam, Yam-Nahar takes a visage of a God-King as well as numerous serpent-dragon forms including the seven-headed dragon. Yam was not seen as a threat to humanity as an absolute, he was on numerous offering lists of the Ugaritic temples as a major sea deity.

## **YAM AS THE ENTHRONED GOD OF THE EARTH**

Described in an anthropomorphic form when El bestows kingship to his son Yam, the God of the Sea is at once an assertive and dominating ruler. Yam is described as physically strong; Baal himself is not able to defeat him without major assistance from others. Yam wears the crown of divinity and also has two wives and many sea-monsters which swarm around his throne. Yam is also able to walk upon the earth as his battle with Baal was held in the land of Canaan. His form as Ruler is one of a human-shape; wide and strong shoulders whose great and fierce appearance instills a type of fear in Baal when he attempts to battle him.

Prince Yam sought the wealth of the earth specifically in the form of Gold in the Baal and Yam myth. What seems clear is that the Ugaritians did not make a distinction in their myths and religion between sweet or sea waters as did the Babylonians.

Yam and his kingdom of the sea was visualized to surround the earth or land around it, thus the offerings to the god Baal would ideally seem like a good idea when farmers and herders needed to keep floods or droughts from plaguing them for too long. In a modern context, Yam is the God of the subconscious, the very 'throne' or seat of power in which the serpent would raise up with knowledge and primordial power.

**Yam's Messengers, 'mlak ym'  
TWO FLAMES THEY APPEAR,  
THEIR TONGUES A SHARP  
SWORD**



**Above: ‘t’dt tpt nhr’, ‘The Legation of Judge River’, the Messengers of Yam spelled in Ugaritic Cuneiform.**

Yam-Nahar sent two messengers or diplomats to the court of EL to argue against Baal’s rivalry. The two messengers were described as appearing as terrifying, prideful demonic fiery beings; “ *two fires they appeared, a*

*sh arpened sword was their tongue*” by reading aloud the demands of Prince Yam from a prepared cuneiform tablet. They are illuminated with the Black Flame to instill terror and fear to the other gods; for which it almost works except for the violent attack by Ba’al when he was also fearful before them. These ambassadors do not even bow to El or the highest Deific Masks such as Ba’al Hadad. Such may be visualized in workings with Yam when seeking to slowly create uneasiness in another’s subconscious. Simply invoke one of the forms of Yam and visualize the two messengers before the ritual ends.



The messengers of Yam come holding swords and their eyes were flashing with fire which is also a power of Yam. In the Semitic world even to the Greek pantheons, Deific Masks of major importance would often have two messengers. Ares was attended by Deimos (Terror) and Phobos (Fear). In the Epic of Gilgamesh, before Adad sends a flood he is followed by two escorts, Hanish and Shullat. In Habakkuk, Yahweh is escorted by Resheph and Deber.

# RAHAB ‘NAHAS BARIAH’

בְּהַר

Rahab, translating ‘**Storm**’, a sea-monster (serpent-dragon) is a violent, predatory form assumed by Yam when bringing war and attacking his enemies. Rahab is considered to mean ‘*boisterous one*’ and the Egyptian etymology of **r** ‘*snake*’ and **h**’**b** ‘*crooked*’ define Rahab as the manifestation of Leviathan. The symbolism of the crooked serpent in modern luciferian practice represents the circle of ‘self’, our primordial foundation.

In the Judaic-Biblical text Yam is known as Rahab, Leviathan and Lotan/Litan. Yam actually assumes

numerous forms; the primordial serpent, the Seven Headed Dragon as well as a human anthropomorphic shape<sup>21</sup>. The name Rahab in the Christian Bible<sup>22</sup> is associated with both the raging sea and Egypt. More importantly, Rahab is mentioned parallel to '**nahas bariah**' (*crooked serpent*) is a clear indication that along with **Tannin** (**Tunnanu the serpent-dragon**) that these are representations of Leviathan.

**Rahab** (spelled in Hebrew above) was also used as a name for **Egypt**; symbolizing that the ancient Pharaoh and his military were like chaos monsters to the Hebrews, the symbolism of traveling from Israel to Egypt is akin to 'going down' with the use of the same verb for the journey from the land of the living to the realm of the watery chaos and realm of the dead. Rehab represents prideful conquerors and thus a complimentary term for the enemies of Israel. In **Ps. 40:5** there is a reference to the '**rehabim**' as the demonic forces controlled by Rahab which work against the Hebrew god who attempts to remove all other previous gods from his monotheistic religion.

<sup>21</sup> Made reference to Yam and Baal myth. <sup>22</sup> Ps 87:4. Job 9:13, 26:12)

**Above: Sulayyitu du sab 'ati ra'asima , the Rahab-Litan talisman of SyroEgyptian influence. The Apep styled yet horned, Seven Headed-DragonSerpent known in Ugarit as Yam-Nahar, Leviathan & Litan.**

Yam in the later Judean texts appears in Isaiah 11:15 as the Seven-Headed Dragon, Sea and River being symbolized as Egypt. Rahab as mentioned is symbolized as Egypt also; the River for Assyria in Isaiah 8:5-8; 17:12-14, Tannin as Babylon in Jeremiah 51:34. The connection between these ancient powers and the modern Luciferian wherein Yam is relevant is the power of the Will, the love of beauty and the balance of being kind to friends and allies and a terror to your enemies. Invoking Yam and his various forms such as Litan, Leviathan or Rahab inspires the subconscious towards those ancient values. Thus, Luciferian Magick is a primary savior towards the self-directed responsibility

and empowerment as an individual and to those like us as a society.

Yam is associated one and the same with water and rivers (especially when flooding) and thus confronts Baal for the throne in the Ugaritic epics. We can easily perceive that some aspects of the ‘Baal Cycle’ is a Ugaritic consensus or reflection of the lands they lived in being dominated by the Egyptian and Hittite Empires of the Late Bronze Age period. Thus, once again Yam is strength and power manifest. The incantation text of KTU 1.83 provides some insight into the form of Yam-Nahar and his alternate epithets and names being one and the same god, although different manifestations of his energy. KTU 1.83 reveals “*Yam with the forked tongue that licks the sky. She vanquished Yam with the forked tail, Tunan she muzzled. She bound him onto the heights of Lebanon saying: You will no longer humiliate me, O Yam.*”

Yam is on several Deity Lists<sup>23</sup> and is a major God of the Divine Family of Ugarit. One list records that Yam

is offered One Lamb during a traditional cultic holiday, which alongside other Gods shows that Yam is not a completely demonic manifestation. One list offers a Ram for Yam.

<sup>23</sup> RS. 23 643 23-44, Ritual Cult and Ugarit.

Modern Luciferians will not offer lambs as it is not relevant in our society; in those days' rams and livestock were money and livelihood for the people. Now we may offer incense, libations of wine, beer, water, rosewater, honey-water or even our own blood for the darker rites. No animal sacrifice is need or holding any purpose.

# EPITHETS OF YAM



An epithet as described elsewhere is a *divinetitle*, a representation of what the deific mask is associated with. Deific Masks or gods may have numerous epithets; Yam is by far one of the most interesting in the



ancient near east. When crowned as King, El names the deified sea ‘**The Name of my Son Yw, O Elat...**’; this being ‘**Yaw**’ or the throne-name of Yam-Nahar. The Invocation Triangle of Leviathan is encircled with the epithets of Yam-Nahar.

The image shows the Hebrew word 'לוייתן' (Leviathan) written in a bold, black, stylized font. The characters are thick and blocky, with a slightly irregular, hand-drawn appearance. The word is written from right to left, as is standard for Hebrew. The letters are: Lamed (ל), Vav (ו), Yod (י), Tet (ת), and Mem (מ).

**Leviathan, ‘Liwytan’ in Hebrew above**

**Leviathan** is the great sea-dragon-serpent in biblical texts who is a much feared power, only to be subdued by the upstart “only god” Yahweh. Leviathan from the root ‘**l-w-y**’ means ‘**The Coiled One**’. Let us present the real essence of Leviathan to his much earlier

manifestation; Yam. The form of Leviathan is described in the Hebrew Bible as a mighty power which none may stand against.

*“I will not fail to speak of Leviathan’s limbs, its strength and its graceful form. Who can strip off its outer coat? Who can penetrate its double coat of armor? Who dares open the doors of its mouth, ringed about with fearsome teth? Its back has rows of shields tightly sealed together; each is so close to the next that no air can pass between. They are joined fast to one*

*another; they cling together and cannot be parted. Its snorting throws out flashes of light; its eyes are like the rays of dawn. Flames stream from its mouth; sparks of fire shoot out. Smoke pours from its nostrils as from a boiling pot over burning reeds. Its breath sets coals ablaze, and flames dart from its mouth. Strength resides in its neck; dismay goes before it. The folds of its*

**flesh are tightly joined;**  
**they are firm and immovable. Its chest is hard as**  
**rock, hard as a lower millstone. When it rises up, the**  
**mighty are terrified; they retreat before its**  
*thrashing. The sword that reaches it has no effect,*  
*nor does the spear or the dart or the javelin. Iron it*  
*treats like straw and bronze like rotten wood.*  
*Arrows do not make it flee; slingstones are like*  
*chaff to it. A club seems to it but a piece of straw; it*  
*laughs at the rattling of the lance. Its undersides are*  
*jagged potsherds, leaving a trail in the mud like a*  
*threshing sledge. It makes the depths churn like a*  
*boiling caldron and stirs up the sea like a pot of*  
*ointment. Nothing on earth is its equal—a creature*  
*without fear. It looks down on all that are haughty;*  
**it is king over all that are proud.”—Job 41**

As one can see, a major emphasis is placed on his eyes; he possesses great illuminating power. Leviathan is a mighty power of war, of the abyssic depths of the ocean and the chaos which seeks to master the earth.

Yam, as Leviathan would be compared by most to Tiamat, however there are significant differences. Tiamat is a female, manifesting as also a 'woman' who creates the gods; Yam is not the creator of the gods, El is. It might be considered with Leviathan/Yam being a parallel association to Kingu of Babylonian lore; the war-creating chosen 'husband' of Tiamat. The name 'Kingu' = Aramaic "akna" = serpent" is equal the union of "tehom"; Hebrew for "abyss".

*"May those who curse days curse that day, those who are ready to rouse Leviathan."* – **Job 3:8**

Yam is most often known by titles of 'zblymptnhr' which translates from Ugaritic to the English, "*princeSea, Ruler River*". As his forms are many, such are the representations of his protean power; Yam is also the overmastering god, as Leviathan his warlike aggression causes even Baal to sink beneath him.



**Sulayyitu du sab ‘ati ra’asima**

**(The Dominant One who has Seven Heads).**

The ‘**Potentate**’ or ‘**Dominant One**’ is a conquering and overmastering power, the seven heads are that of the serpent-dragon theriomorphic form assumed by Yam. The Seven-headed dragon-serpent is a powerful Deific Mask as it relates to our primal desires and drives, without a ‘lens’ in pure, violent form.



**Batnu ‘aqallatanu btn ‘qltn**

**(The Twisting/Crooked Serpent)**

‘**Batnu ‘aqallatanu**’ is the personification of the chaos of the sea. Yam manifests as the sea-monster/dragon/serpent Litan who is the same as the Hebrew equivalent, Leviathan. Leviathan itself translates ‘the Coiled One’. The twisting is the representation of a

snake, which is often described as ‘self-twisting’<sup>24</sup>. The twisting/twisted serpent also refers to the nature of the dragon, being ‘perverse’ or counters the accepted ‘majority’ power being either Baal or the Hebrew Yahweh.

שחנ חרב

**Above: Nahas Bariah, ‘The Fleeing Serpent’ in Hebrew.**

**Nahas Bariah**, the form of Yam as Rahab ‘**the crooked serpent**’ and ‘**the dragon**’ from Job 26:12-13 and Isaiah 51:9 describe the Adversarial form of Yam-Nahar as the primordial yet powerful dragon of the depths. In Luciferianism, Rahab’s spine is jagged, shield-like and symbolic of strength of Will and the Left Hand Path itself: having the courage to determine your own self-accountable path in life independent of some outer ‘god’ to rule over your consciousness. The word

**‘fleeing’, ‘bariah’** is also related as **‘barihim’, ‘fugative’** or **‘rebel’**. The Nahas Bariah is a spiritual rebel against Yahweh.

<sup>24</sup> Divine Epithets in the Ugaritic Alphabetic Texts by Aicha Rahmouni, pg 145.



**Batnu Barihu – ‘btn brh’**  
(The Fleeing Serpent, epithet of Litan)

Yam assumes great serpent-dragon forms to enter in battle against his rival claimant to the Throne, Baal. Yam’s power is so primordial, chaotic and violent; his forms frighten nearly all the gods including Baal. The serpent forms of Yam are represented as our foundations and that which is in darkness; thus it is an essential strength and power for which our conscious mind utilizes and shapes.

This epithet of **Litan (ltn)**, **‘Batnu Barihu’, ‘the**

**fleeing serpent**’ is a manifestation of Yam. The Ugaritic word **‘btn’** **‘serpent’** is also a variant of **‘nhs’** **‘snake’**. In ancient Mesopotamia, this is very similar to **‘The Slaying of the Labbu’** myth. The dragon of the sea is called **‘ba-as-ma’** and he was created by **‘tam-tu-um’** who is none other than **‘Tiamat’**. The **ba-as-ma**, a giant serpent which is described as fifty miles in length, has the ability to raise his tail and causes chaos in the skies.



**Naharu ‘ilu rabbima nhr ‘il rbm**  
(**Naharu, the god of the immense waters**)

The alternate name of Yammu is Naharu, meaning **‘river’** and relating to his dominion over the waters. The many forms of Yam are made reference to wherein, as the god of the great waters, Yam also assumes the form of Naharu, the dragon of the two flames, twisting serpent and the dominant one who has seven heads.





**Me oda udu 'ili yammu mdd 'il ym**  
**(The beloved of Ilu, Yammu)**

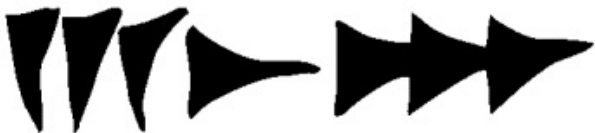
The divine name bestowed upon Yam from El, his father. As Yam is shown on offering lists with other pantheon gods, his existence is a corner stone to the Ugaritic pantheon. We see the survival of Yam not only as Leviathan but also in the Hellenistic period as Poseidon and Baal Berit in Tyre/Sidon.



**Tunnu istami lahu *tnnistmlh***  
**(Dragon of the Two Flames)**

**Tunnu/Tunnan** (also spelled as 'Tannin', dragon) is a form of Yam taken in the battle against Baal and

Anat. Tannin is described as a crooked, twisting serpent, a dominating and conquering god with seven heads. In Isa 51:10 Yams' epithet is '**tehom rabba**', "**theGreatDeep**". In the rituals of initiation, the assumption of the Deific Mask Tunnanu istami lahu as the primordial power along with the invocation and unity of **Isitu and Dabibu** as two aspects of the Black Flame are quite significant. Tunnanu is name for Leviathan who is described in Job 41:11-13 as '**Firebrands stream from his mouth; fiery sparks escape...his breath ignites coals; flames blaze from his mouth**'. In the Svadhithana Chakra Tunnanu is stirred in the realms of abyssic watery chaos by Dabibu and Isitu who stimulate the Serpent-Dragon to ascend.



**Litan** , **Ltn**, the Ugaritic Cuneiform above is the personification of Yam in his war-like form of a dragon. Litan appears in the later Hebrew Bible in Isa 27:1; Ps 74:14; Job 3:8; 40:25 as a cosmic enemy of Yahweh. The epithet of ‘ *btnbrh* \***The Fleeing Serpent**’, **“Twisted Serpent”** and **“The Dominant One who has seven heads”** is **Litan**,

*Ltn* is the equivalent to the Hebrew Leviathan. The “twisting” serpent epithet is found in the later Hebrew root which means **“to twist, coil”** and relates to the Akkadian Basmu or Ugaritic ‘ *btn*’, **“Serpent”**.



Above: **Tannin (Tanniyn), ‘Dragon’ in Hebrew**



Above: **Tunnan, ‘tnn’**

One ritual text, ‘The Binding of a Monster’, **Tunnan** is described as being a terrifying power, ‘**The forked tongue licks the heavens, the forked tail thrashes the sea.**’<sup>25</sup> Much of the imagery of the dragon having a forked tail and tongue is derived from such ancient

symbolism as this, blended with the tongue of the serpent from which dragons derive.



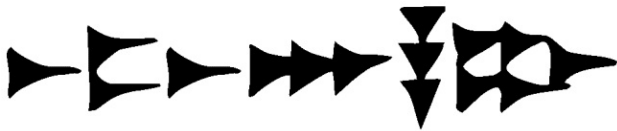
**Zabulu Yam - zbl ym**  
**'Prince Yam'**

The Divine title of Yam in anthropomorphic 'God-King' form known from the Baal and Yam conflict, where El (Ilu) decrees that Yam is King of the Gods who will have a new Palace built for him in Mount Zaphon. Yam is described as being very strong and terror-inspiring, yet has human form which has a throne and palace. Yam is visualized as a great king, an austere yet 'demonic' form which is not quite human in appearance.

In Phoenician-Greek parallel mythological associations, **Pontos (Yam)** fights against **Demarus (Baal)**.

**Typhon**, the great Giant who was a multi-formed theriomorphic god was a manifestation of the draconian aspects of Yam such as Litan/Leviathan. Baal also fought the Seven Headed Dragon, another form of Yam. **Litan/Lotan** had a fireembodied ally called **‘klbt ‘ilm ‘ist’** or **‘the bitch of ‘Ilu, Isitu (fire)’**. Her description is akin to the Lamashtu or Mesopotamia. The name **‘bitch’** is etymologically associated with the female dog, even more a picture of **‘Lamashtu’** taking form as the canine she-devil who fights beside Litan.

<sup>25</sup> The Binding of a Monster, 18. CAT. 1:83 translated Simon B. Parker, Ugaritic Narrative Poetry.



**Above: ‘tpt nhr, ‘Judge Naharu/River’**

Yam-Nahar as ‘Judge/Ruler Nahar’ or ‘river’ is a divine epithet of Yam (spelled ym) is scribed at least 22 times in the Ugaritic texts. Yam also Yammu, God of

the Sea has an alternate name of Nahar, being that the Hebrew derived term for Ruler was 'Judge'.

Yam-Nahar has very powerful and monstrous associates. The two envoys of Yam-Nahar are also certainly 'demonic' and somewhat hostile; when they speak to the council headed by El the two ambassadors speak '**rising with tongues that appear like flaming swords**<sup>26</sup>'. These messengers of Yam were composed of Fire who wielded flaming swords; they had no fear of the Gods who they went before. Yam-Nahar understands he must destroy his rival Baal and command the dominion rightfully bestowed to him by El with complete ruthlessness.

When Baal joins in battle against Yam-Nahar he soon finds himself no match for the sea-god. Baal is unable to overcome the great power of Yam and the fierce, demonic sea-creatures which move around him. Baal seeks assistance from the magickian-blacksmith god Kotharand-Khasis and soon sinks beneath the Throne of Yam-Nahar.



**Above:**

**‘Yw’, ‘Yaw’, spelled in Ugaritic Cuneiform. Yaw is the ThroneName of Yam given to him when he was crowned King by his father, El.**

The name ‘**Yaw**’ is the throne name given to Yam by El when he chose him for King; such names are common throughout the ancient new east when a king comes to power. In **‘Canaanite Myths of Legends<sup>27</sup>’** **Yaw** is a name which is the same as the Greek **‘Ieuo’**, which is based on the writer **‘Sanchuniathon’** which is the ancient deity of Beirut (Bertyus) named also **‘Baal-Berit’**, in the Greek lands known as Poseidon.



## INVOKING YAM-NAHAR & EPITHETS

To rouse Leviathan from the depths requires Will, Discipline and the courage to embrace the primordial power of darkness. Invoking this deific mask has more complication than other gods; you will not just call ‘YamNahar’ and expect an all in one with his forms: the different epithets of Yam invoke different types of energy associated with this deific mask. Let’s look at some examples.

To summon up the strength and cunning of known challenge you have in life, be it chosen or simply out of your control then you will want to know what your survivalist instinct dictates. Perhaps you want to explore your predatory, chaotic impulses to understand what brings you the passion from it. The deific mask to summon is then would be Yam in his serpent-dragon form, **‘Batnu ‘aqallatanu’**. Yam in mythology assumes this manifestation as a full expression of the predatory

and violent impulse needed to conquer his enemies.

If you are in need of gaining something in life which requires a type of cunning and force of character then imagine the Deific Mask of Yam-Nahar as the strong, god-form of a man with the Egyptian style crown, Egyptian/Canaanite kilt and traditional weapons of war including for Yam the trident. You may perform another invocation with the **‘Sulayyitu du sab ‘ati ra’asima’** Seven-Headed Dragon-Serpent. The artistic representations and sigils are provided as examples for visualization and consecration.

Be advised to at some point when you feel you might ‘lose’ control and need a strong sense of balance invoke Ba’al Hadad – not as some ‘exorcist’ yet rather a conscious, conquering and basis of order in your life. All manner of unrestrained desires and emotions may surface; be prepared to master and control them.

Invoking Yam should be first conducted in a series of hymns, incense and libation offerings to achieve a

'union' with the unconscious mind. Seeking to discover your lusts, desires and drives are the first goal as Yam is the god of the dark ocean of the subconscious. After growing comfortable with this deific mask you may invoke Yam or any of his epithets for self-empowerment and inspiration; the adversary works quite well in this area.

27 Pg4, Canaanite Myths and Legends, Gibson.

Yam-Nahar is also the raw power of emotion and strength; the various forms this mighty god assumes have different aspects pertaining to power. The Black Adept must carefully explore each to gain the knowledge and power in which the great sea-god offers.

# **THE LEVIATHAN BAPHOMET**



The modern 'Leviathan Baphomet' is a representation

of both primordial and modern Luciferian and Satanic assimilations. The LeviathanBaphomet is marked as a special talisman with the Ugarit divine-epithet of Yamm, the God of the Sea and his personification of Litan or 'Ltn', the crooked-serpent of the abyss and one of the three origins of Leviathan. In the center on the back is the name 'Ltn', being Litan, **BTN 'QLTN** is "**the Twisting Serpent**" and **ZBL YM** is "**Prince Yammu**", a title of this mighty god.

A modern invocation to Leviathan's Ugarit-origins, true names of power from which Leviathan is summoned. The circle of the serpent is the subconscious self; the spelling of Leviathan is primordial power of darkness. '**Liwyatan**' is the name written within the circle made by the crooked serpent, the head of the goat with the two horns upward is a return to ancient power composed of a careful balance of wisdom, strength, instinct, passion and the lust of both creation and destruction.

# ISITU (Isatu, Fire)



**KALBATU ILIMA ISITU** – *The Bitch of 'ILU The Black Fire of Instinct Consort of Yam-Nahar*

Along with Dabibu, the two demonic goddesses representing 'Fire' and 'Flame' are foundation Deific Masks of the Black Flame and the Luciferian Spirit. **Isitu**, the 'bitch' of 'Ilu refers to her association with a dog and wolf of which is also a form of the Akkadian, Assyrian, Babylonian Goddess **Lamashtu**, who is represented here as '**Fire**' relating to rebellious, individual instinct. Isitu is the passions of instinct and energizes the Daemon and is related to the Svadhithana Chakra.

The Cult Epithet above in Ugaritic Cuneiform, '**klbt 'ilm ist**', '**Kalbatu 'ilima Isitu**', '**The Bitch of Ilu**,

**Fire**’ indicates her divine parentage and potential of power. An ancient Deific Mask, ‘**i-sa-tu**’ is a goddess found at Ebla as well. Isitu is the aspect of the Black Flame which drives our passions upward and ‘attacks’ our desires like a ravaging wolf; Isitu inspires the instinctual drives of Yam-Nahar and is one of the ‘Two Flames” of Tunnanu the Sea Serpent-Dragon.

In union with Dabibu, the balance empowers the True Will, our individual Daemon to shape and conquer our chosen future. Isitu appears as a mass of Black Fire and within the visage of a seductive, Lilith-born (Lilith is a manifestation of the Kundalini as both goddesses also) and beautiful woman. Isitu is also vampyric and assumes the Deific Mask of Lamashtu as she is known in Mesopotamia. Her head becomes that of a wolf or dog with grinning, cruel fangs. When stirred in the Waters of the Svadhithana Chakra by Dabibu, Isitu shifts between the Fire-Goddess and the Red Fire Serpent which coils with Dabibu the Blackend Flame Serpent.



# DABIBU (Dbb, Flame)



**BITTU 'ILI DABIBU** Daughter of  
**'ILU, Dbb (Flame) *Burning Desire***  
***& Passion*** Consort of Yam-Nahar

Dabibu is associated by scholars of this demonic goddess whose epithet (above in Ugaritic cuneiform) is 'bt 'il dbb' "The Daughter of 'Ilu, Dbb (Dabibu, Flame) also means from the 'Dbb' as a proper name translating 'fly' associating the goddess as both 'flame' and 'fly' representing the spiritual passion, instinct and power of the air with regards to travel. Dabibu is associated as perhaps a 'consort' or early manifestation

of Baal-Zebub as well in some circles of luciferian demonology.

Dabibu is the aspect of the Black Flame, ‘**Dbb**’ inspiring the ‘**pothos**’ or ‘**Daemon**’ towards the inherent desire; the True Will which is balanced by the primal fire of Isitu. ‘The Dragon of the Two Flames’, Tunnanu is Leviathan/Yam-Nahar in his primordial, conquering warform of the sea serpent-dragon; the two flames are consorts which inspire and balance the True Will or ‘Spirit’ of the Deific Mask.

Dabibu is found in the Muladhara ‘root’ Chakra as a manifestation of Lilith, the three-rows of coiled Kundalini-Serpent of Fire. Dabibu inspires our desires and the inherent desire; thus the ‘drive’ to ascend and pierce the other chakras and unite them under our Daemon.

Dabibu in the Svadhisthana Chakra assumes the forms of the Serpent of Flame, then a Goddess within Blackened Flame and a large demoness-fly within

Flame. The fly then becomes her form as the Svadhithana is a center which awakens the astral body. The Spirit of the Air is able to guide the Psyche/Daemon/Astral body out of flesh and into the realm of spirit for a short time. See 'Zabib' for additional notes.

# THE BELOVED OF 'ILU, 'ARSH



# *The Demonic Sea- Dwelling Dragon-Serpent, the ally of Yam*

**‘The Beloved of Ilu, Arsh’, ‘mdd ilm ars’ (Ugaritic cuneiform, above)** is a type of sea dragon-serpent which is an ally of Yam-Nahar in his chaos-form of Litan/Leviathan. Arsh the word is similar to a term representing the Underworld as well, specifically ‘earth’. Arsh may be visualized as a type of monstrous serpent and as an addition to the dark rites of Leviathan. The name of ‘Arsh’ is **‘The Venomous One’,** and **‘Many Headed One’.**

The epithet of Arsh, **‘mdd ‘ilm ‘ars’, ‘the beloved of ‘Ilu, ‘Arsh’** makes reference that this sea monster/dragon is a son of El, like Mot and Yam-Nahar. Arsh is also associated with the Greek Pothos, or ‘Desire’ like Dabibu. There is not a plethora of records or lore concerning this **‘lad of Yam’;** however

it may be invoked in ritual workings involving the dragon-serpent forms of Yam. Arsh is depicted here as a venomous, darksome serpent-dragon which crashes the waves of the sea, representing violent energy unrestrained.

# THE CALF OF ILU ATAKU,



# **(‘tk, Atik) The Demonic Bull-warrior, Ally of Yam**

Named ‘The Savage One’, Ataku is a demonic ally of Yam and is clearly identified as a strong, aggressive power. The name ‘tk is parallel with ‘Arsh, however the ‘Calf of El’, ‘gl ‘il’ is translated ‘The Attacker’. The Arabic word ‘ataka, meaning ‘rush to attack’ is a succession of the ancient Ugaritic. The term ‘Binder’ is also another association with this deity. Like the image of **Molech** and the Horned Deific Mask of the Philistines, Ataku’s epithet of ‘Calf of Ilu’ indicates his youthful strength and destroying passion. The Ugaritic ‘gl, ‘calf’ is known in Hebrew, ‘egel and in the West Semitic pantheons this was a representation of divine power. Like the ‘Molten Calf’ made by Aaron in the Wilderness of Ex 32:4 in the Hebrew Bible, the word ‘egel is used. Ugaritic form of ‘tk<sup>28</sup> is compared to the ‘Bull of Heaven’ in the Gilgamesh Epic, from which **GU = alpum, ‘ox’**.





Ataku is considered a warrior god of El (Ilu) and of Yam, God of the Sea. Such a powerful force is no doubt related to Yam as a chaotic force of the storming sea. Invoking Ataku for primordial, adrenalin-fueled strength would be conducted with summoning Leviathan/Litan. His epithet (spelled above) is spelled 'gl il tk', transliterated as 'iglu 'ili 'tk' meaning 'the calf of Ilu, 'Tk', a short of 'Ataku'.

One may observe the Crete Minotaur and Double-Ax symbol to add visualization of Ataku. The Philistine Horned-Altars no doubt had significant influence by the Hellenic customs of the Sea People. Ataku is a Deific Mask of strength and vigor, invoked as a type of servitor or ally of Yam.

*Rahab, translating 'Storm',  
a sea-monster (serpent-  
dragon) is a violent, predatory  
form assumed by Yam  
when bringing war  
and attacking his  
enemies. Rahab is considered  
to mean 'boisterous one' and  
the Egyptian etymology of r  
'snake' and h 'b' 'crooked'  
define Rahab as the  
manifestation of Leviathan.  
The symbolism of the*

*crooked serpent in modern  
luciferian practice represents  
the circle of 'self', our  
primordial foundation.*



YAM



**YAM - LEVIATHAN**  
**THE POTENTATE OF SEVEN HEADS**



LITAN

SULAYYITU DU SAB·ATI RA·ASIMA *Stymer. Kef.*  
THE DOMINANT ONE OF SEVEN HEADS



TUNNANU ISTAMILAHU  
DRAGON OF THE TWO FLAMES



ISITU, FIRE





DABIBU, "FLAME"



**YAM'S MESSANGERS, 'MLAK YM'**  
**TWO FLAMES THEY APPEAR, THEIR TONGUES A SHARP SWORD**

YAM-NAHAR



# **Yam by Nestor Avalos**



YAMNAHAR



**YAM-LEVIATHAN**

Sulayyitu du sab 'ati ra'asima

The Dominant One who has Seven Heads





BATNU·AQALLATANU  
THE TWISTING/CROOKED SERPENT

YAM NAHAR





# **Yam by Adam Iniquity**



'The Beloved of Ilu, Arsh'

*Edmund Spenser*



THE CALF OF ILU, ATAKU

# DAGAN



## *God of Winds, Underworld & Earth-Fertility*

Dagon/Dagan (Ugaritic Cuneiform spelling above, 'dgn') was a prominent god in the Syrian and Mesopotamian religions from the third millennium onward, his cults and temples appear throughout the Ancient Near East from Babylonia to Sidon. The city of Ugarit had the Temples of both Ba'al and Dagan at the two highest points in the city, demonstrating the power held within both deific masks. In the "Baal Cycle" Baal is "The Son of Dagan". In later Bible texts, Dagan is the

god of the Philistines. The Ugaritic word ‘**dgn**’ is most likely pronounced ‘**dagnu**’. As Dagan/Dagon was made popular by horror-fiction, most familiar with such works from H.P. Lovecraft will have to slightly adjust their perception to the reality of Dagan based on historical records.

Traditional mythology depicts Dagan as a half-man/half-fish god, who is often confused with **Oannes**; the ‘Watcher’ sent by Enki/Ea to instruct humanity and bestow knowledge. While in some traditions, Dagan is associated with Oannes the actual historical records of the Cult of Dagan in ancient Mesopotamia presents rather a god much like Enlil<sup>29</sup> with underworld associations. Dagan’s etymology is uncertain as to where it is derived, although there are many close associations with his name.

In the Dictionary of Deities and Demons in the Bible present some clear associations with the word dag, ‘**fish**’, ‘**dagan**’, ‘**grain**’ and especially the Arabic ‘**dajj**’ meaning ‘**be cloudy**’. Dagan is often described as the

‘Father of Baal’ in Ugaritic texts such as the ‘Baal Cycle’ and with the word ‘**dajana**’, meaning ‘**to be gloomy**’ indicate like his son, Baal, Dagan is a storm-god while his major emphasis like Enlil is that of the winds and spirit.

In Upper Mesopotamia, Dagan had an important temple in the city of Terqa along the Euphrates. The god ‘**Addu**’ (Hadad) in Terqa is the Babylonian Marduk and Dagan is called his father. Here we can see how names are interchangeable with specific deities depending on region and the culture. The son of Iahdun-Lim, Zimri-Lim, gained control over the city of the Mari and was a ruler for about fifteen years before being deposed by the King Hammu-rapi (Hammurabi) of Babylon.

<sup>29</sup> Enlil is presented in ‘Maskim Hul’ and from ancient records is a balanced deific mask with both storm, wind and underworld attributes. Dark spirits are also associated with him, see Sultantepe Tablets IV. Cuthaeen Legend of Naram-Sin.

Iahdun-Lim was the King of the Mari, one of his

contemporary rulers of the time was Samsi-Adad of Assur. Iahdun-Lim called himself a *“King of Mari, Tuttul and the land of Hana, mighty king, who controls the bank of the Euphrates”*. Obviously a strategic power-base as these was a part of the major trade routes of the time. It was, according to records, *“the god Dagan proclaimed my kingship and gave to me a mighty weapon that fells my royal enemies.”*<sup>30</sup>

Other gods which were alongside Dagan were such as Samas<sup>31</sup> (Shamash the Sun God), Anum, Enlil, Ansan and Sakkan; all of who were called upon to curse his enemies. Anum and Enlil is specific was invoked to bring forth chaos to the lands of his enemies. Nergal is also invoked within the pantheon as well as Ea, Aia (the goddess bride who speaks with Samas), Bunene (the vizer of Samas, who is called upon to ‘cut the throat’ of the enemy of the king); many of the old gods could be both beneficial and malicious. Dagan is a powerful god who bestows kingship, legitimizing the ceremony and accession itself much like Marduk in Babylon.

In Mari, a temple cult list which records the amount of oil provided to the temples lists the Pantheon of which Dagan is the head: Dagan, Addu, Itur-Mer, Samas, Belet-ekallim, Istar, Istar Irradan and Hanat<sup>32</sup>. Dagan is the father, Addu (Ba'al Hadad) is his son, Itur-Mer is the polyadic god of Mari, and the goddesses are headed by the protector goddess of the royal palace, **'Belet-ekallim'**. Samasi-Addu introduced Istar Irradan who is a polyadic deity of Ekallatum. Samas (Sun god) of the heavens, often invoked in treaties along with Dagan.

During the time of the Mari tribes in Terqa, the troops of Esnunna were to approach the territory of the Mari. A record which survives records that communicated a strange request to those he wished to communicate via dreams sent to the oracle:

*“Thus said Dagan: ‘Someone should shout Tispak in from of me because I am giving a verdict.’”* –

MA:T 79

<sup>30</sup> Record of Iahdun-Lim.



<sup>31</sup> Samas is a different representation of Shamash in gender: Samas is female, yet like her Mesopotamian counter-part Shamash both hold power in the underworld. <sup>32</sup> The God Dagan in Bronze Age Syria, Lluís Feliu, Translated by Wilfred G.E. Watson

Dagan, the principle god and primordial deity had the power and authority to pronounce ‘**siptam liddin**’, judgment upon Tispaq, the Hittite Storm-God. Dagan being the ‘Father of Baal’ in the Pantheon of Ugarit and being associated with Enlil in Upper Mesopotamia indicates his power and authority which would allow a Kingly seat at the head of nearly any pantheon. Dagan had major temples in the cities of Mari, Subatum, Urah and Hakkulan and along with the most ancient of Deific Masks in Ur/Babylonia, Dagan sits with the gods.

The Goddess Salas in Aleppo is named as the daughter of Dagan as well as Hebat. In Mari, the wife of Dagan is Ninhursag. In Elba, Dagan’s wife is Salasa. The Babylonian An (Anum) is also the wife of Dagan. Ninhursag is the goddess of fertility and wild animals and her name means ‘Lady of the Mountain’.

# DAGAN AND DIVINATION

Dagan communicated with his priests and high authorities by dreams. The Mari Kings consulted Dagan for any significant event or political associations of the time. There is a dream-record sent to Yaminite King Zimri-Lim which contained a message from Dagan of Terqa.

*“In my dream...Dagan opened his mouth and spoke as follows: ‘The kings of the Yaminites and their troops are in peace with the troop of Zimri-Lim, who went up’” – MA: T 80*

A modern practitioner may offer incense/oil, libation and an invocation of Dagan for knowledge of your enemies, how to proceed with an event or defeating an enemy you have. You will find Dagan will appear in some associating form providing clues on your dilemma. The interesting aspect of Luciferian Magick is that Dagan will be communicated with via the Daemon, thus this type of interaction will be that much more

meaningful.

In the ancient world, from Greece to the far reaches of the ancient near east the cult of the deity would have in most cases an 'oracle'. With the cult of Dagan and others the title was '**apilum**' (technician, an expert in the specific god and how to contact them, a literal expert in prophecy). In Mari, the two classes of Cultic Diviners were of course the '**apilum**' and also the '**muhhum**'. The '**muhhum**' is more akin to the popular view of the oracle: they are 'touched' by the god in some way, erratic, unpredictable and would communicate with the god by entering a trance or ecstatic state. The actual word '**muhhum**' is derived from the Akkadian word '**mahum**', '*to be in frenzy*'.

The difference in practice between the two titles is that the **apilum** '**answerer**' will answer questions and intervenes between the seeker and the god; he may read the signs or what specific occurrences mean in reference to the message of the god.

The **muhhum** is '*attacked*' by the spirit in the form of the message from the god; randomly and thrown in a great trance and frenzy. After the muhhum recovers, they would explain the situation to the specified person.

The '**qammatum**' is one in the cultic service of Dagan who communicates via the dream, having visions and offering interpretation messages from the gods.

# RITUAL ITEMS ASSOCIATED WITH DAGAN

Creating an altar space for Dagan in modern times like the other ancient gods is relatively simple compared to the days of their height of their pantheons. The materials used in Dagan's cult fortunately have survived in various clay tablets and we can adapt accordingly now.

**Silver** is sacred to Dagan, in the time of Dagan's cult center of Terqa, associated with the 'Pantheon of Mari', a throne is made for Dagan of Terqa for his temple, the throne built from wood and the feet of the throne plated with gold and Silver.. The actual throne body itself was covered with sheets of metal, adorned with precious stones and dedicated to Dagan in his temple.

The Mari king Zimri-Lim, a warrior prince who ruled

the city offered this expensive and beautiful throne to Dagan. There was also a statue of Zimri-Lim cast in bronze and placed in the temple of Dagan as well. This type of practice was common throughout the ancient near east as cultic dedications.

**The Pentagram** if silver may be used as a symbol of Dagan. While you may use the traditional seven pointed star of Ishtar/Inanna/Ashtoreth, initiatory rituals have allotted the five pointed inverted pentagram (in silver) to Dagan.

Modern Luciferians may adorn their altars and temples with objects related to the deific masks/gods they invoke and offer incense to; an image representing the 'Daemon' of the Black Adept should be on the altar as well. This is a major aspect of the 'Great Work' which is centered on the Daemon.

**Cedar-oil** is used in offerings (burnt oil/fumigation) to Dagan. Dagan of Terqa had oil infused with cedar during the reign of Zimri-Lin housed in his temple in

order to ‘cleanse’ the statue. One thing which modern practitioners won’t have to do is ‘bathe’ cult statues – the modern Black Adept is not looking to the idol as being the ‘home’ of the god; rather it is an image for which the Black Adept will visualize to direct ‘within’ the self. If you are performing a type of sorcery in which you are binding a spirit or energy to an object, you will not need to treat the item like a living person. Thus, we are the spiritual ‘Temple’ of the Gods with our Daemon at the head of the pantheon. The Mari King Zimri-Lim installed and dedicated several lion statues outside the door of the Temple of Dagan, the **lion being a symbol of mastery over the earth.**

# FORMS OF DAGAN

Dagan has extensive history throughout the Ancient Near East, yet there are not extensive representations of the god existing. Fortunately, there are still small items and representations along with records in clay tablets to provide ample clues to the various forms of this great deific mask. One particular plaque shows Dagan as a bearded man, wearing the divine crown with three horns on each side pointing upward in the Assyrian/Babylonian style.

In ancient Syria, Dagan is represented as a bearded man who is partially responsible for the rains, irrigation and planting of the land. To gain a perspective of the image of Dagan without the recognized man-fish form, we can look to the gods of not only the Mari but also of the Babylonians. Dagan however is described also as 'Enlil' and Dagan appears as a strong, mature man wearing the divine crown of horns in Mesopotamian fashion. Two lions lay to each side of his throne and



near Dagan are his divine weapons.

# DAGAN AS STORM GOD

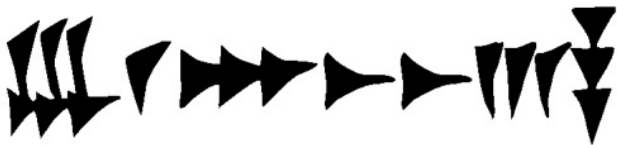
## *UGARITICENLIL*

As a Western-Semitic God, the Father of Baal, the Ugarit spelling of ‘**dgn**’ translates to ‘*rainyone*’. As a Weather God, Dagan was the head of the pantheon of Ebla and the earliest Sargonic Kings recognized the power of Dagan in achieving their conquering victories. It is clear that Dagan emerged not originally in the Ugaritic pantheon, rather the Upper Mesopotamian region. During the second millennium B.C. Dagan’s cults spread to Palestine and Western Syria, flourishing in the cities of the Philistines where Dagan was assimilated with both Baal and Adad as a major storm god.

Dagan held some of his greatest cults’ in Upper Mesopotamia; specifically with the Amorites and the Mari. His cult-centers were spread throughout the ancient near east and two of the most known cult-

centers were Terqa and Tuttul. It is known that Dagan is identified with Enlil in Southern Mesopotamia, indicating that he has a storm and even a strong underworld aspect.

In Dagan's cult center at Terqa, it is noted one would go down to the Temple of Dagan in the evening to make offerings. Dagan is given the cult epithet of **Nunamir**, being a well-known epithet of Enlil in Babylon. The word **nun-nam-nir** translates 'The one endowed with heroism'.



**Above: Ugaritic Cuneiform spelling of 'dgn ttlh', 'Dagan in Tuttul'.**

An inscription of Yasmah-Addu is dedicated to **Dagan of Tuttul** bearing the epithet of '**Mullil**', which is a name of '**Enlil**' in the city Emesal. Dagan's bride at

Mari is the goddess Salas, which is the same as the goddess Sala, the wife of the Assyrian storm-god Adad or Hadad. The words **‘Dagana’** and **‘Daga’**, translates **‘to be cloudy or rainy’**.

# DAGAN “LORD OF THE ORDEAL”

Initiatory rituals into the ancient near eastern pantheon which includes Dagan will prove a foundation for modern luciferian and left hand path ritual symbolism. In a text translated by Durand<sup>33</sup> “**A silver star of Dagan, lord of the ordeal, he offered.**” To see initiation with Dagan, the ordeal is a series of tests which you impose upon yourself to gain the perspective of this power. This initiatory process will truly test and strengthen the luciferian seeking this type of communion with the deific mask of Dagan.

<sup>33</sup> EM:T 20, Emar 6/3 156: 25-27 J.M. Durand.

Entering the initiatory current with ordeals may be some type of harsh, extended exercise, braving the elements or overcoming some nearly hopeless situation. The ordeal may also be a period (no less than one Month or lunar cycle, beginning with the Fullmoon through the

New Moon) of invoking, evoking and via dream magick encircling you with the Shades of the Dead and the Underworld to gain insight and power.

# ‘DAGAN BEL PAGRE’ (*Dagan Lord of Corpses*)



Above: Ugaritic ‘dgn pgr’ ‘Dagan Mortuary Sacrifice’ and ‘Dagan, Lord of Corpses’.

In the Middle Babylonian period a text from Emar presents the epithet of Dagan known as ‘**kur en ha-ar-ri**’ which is ‘**Dagan of the Pit**’. In Mari Dagan is given the epithet of ‘**bel pagre**’ “**Lord of the Funerary Offerings**” and “**Lord of Corpses**”. It is not unknown for storm gods or even war deities to be equally associated with the underworld. Nergal is of course the most documented. In the ‘Cuthaeen Legend of Naram-Sin’ Enlil is associated with Spirits and the Demonic forces of Tiamat “evil spirits, specters, ghosts and fiends, creatures of Enlil”.

Traditionally, the ritual known as **pagra'um** is offering a corpse to be burnt; specifically a part of a funerary ceremony for which '**Dagan bel pagre**' is the recipient. Death in the Pre-Christian world no matter which culture maintained deep connections to the ancestor, deified humans and the underworld gods; such was the part of the cycle of existence and was rightfully respected. We see survivals (although corrupted in part with Catholic poison) in modern Mexico and southern North-American Hispanic cultures: the Day of the Dead is one such example; families pay respect and love to their deceased relatives by having a picnic near the grave of their loved one.

Dagan being a powerful god is recognized, offered to and celebrated as not only a storm deific mask, a war-god and agriculture power yet also an underworld deity as well. As reflected in the Ritual of Funerary Offerings, Dagan is offered and invoked with both incense (fumigation) and libation (liquid poured into pit); this is a respectful initiatory 'opening of the gate' to the ancient realm of the dead.



# DAGAN AS FISH-GRAIN GOD

In the city of Tuttul, boats are referred to as ‘vessels of Dagan’. In ancient Philistine territory, mainly marked by biblical passages, it is known that Dagan was the primary god of the war-like and highly advanced people. It is known offerings were made to Dagan in ancient Gaza (Judg. 16, 23), a Temple of Dagan in the Philistine city known as Ashdod (Azotus) which existed through the Seleucid period, Jonathan Maccabaeus destroyed the temple of the god during the revolt against Seleucid rule. Dagan was associated with grain and Philo of Byblos in 100 CE mentions “Dagan, who is grain”. Eusebius presents the later Enoch-esq nature of Dagan (as a Watcher or Grigori) as “*Dagan, since he discovered grain and plough, was called Zeus Ploughman*” – Eusebius, Praeparatio Evangelica.

In Luciferianism, knowledge is the great gift of the ancient gods, thus we should embrace all matters of

science and learning – *even if it challenges our current thinking* - so many in the name of religion shut off to possibilities and self-evolution.

# DAGAN AS A WAR-GOD



**Above: Talisman of Dagan as the War-God who commands winds, spirit and the shades/ghosts who may haunt the vast earth. Invoking Dagan for the purpose of destroying an obstacle in your way of a goal and keeping this image on you is significant.**

Dagan is associated with the conquering kings and thus war in various records. Dagan of Terqa was honored by the King and administrators of the city by their making of a **'Weapon of Dagan'**. It is not specifically clear as to what type this may be, however it would be reasonable to understand weapons such as the bow (which were also made), dagger, spear, sword, axe and mace were common throughout the Ancient Near East. The weapon made for Dagan of Terqa was embellished with the hide of an animal.

Sargon of Akkad, the legendary conqueror and founder of the Dynasty of Akkad entered the main sanctuary of Dagan in Ebla and made offerings to the god in Syria during his military campaigns. Even such a great conquering king sought the empowerment of Dagan. In

records kept in the palace of Mari it is recorded that an amount of bronze was used for the point of the curved weapon of Dagan.

In the role of communication with the Mari kingdom, Dagan sent a message to a Mari official regarding troops. **“Dagan has informed me: ‘I want to open the weapons! I touched the forehead of the servants of Zimri-Lim. I sent them to you. If they have not arrived, on day four they will arrive safely’.** –MA:T 151<sup>34</sup>

Dagan proclaimed the kingship of Yahdun-Lin, king of Mari, Tuttul along the bank of the Euphrates. Dagan gave the king the **‘Powerful Weapon that fells the kings, my enemies’** according to one inscription. Like Sargon and Naram-Sin of the Akkadian dynasty earlier, Dagan is the god which accompanies and ensures the victory of the King in battle. Interestingly enough, at the end of the inscription of YahdunLin the gods invoked in the curse formula are Anum, Samas, Enlil, Asnan and Sakan who are from the Sumerian-Babylonian tradition.

**“Da-gan sar-ru-ti ib-bi GIS.TUKUL KALA.GA mu-sa-am-qi-it LIGAL.MES na-ki-ri-ia id-di-nam-ma”** –Inscription of Iahdun-Lim<sup>35</sup> *“The god Dagan proclaimed my kingship and gave to me a mighty weapon that fells my royal enemies.”* – Translation of the above.

Dagan has a strong reputation and is a considerable power having many aspects with different aspects of nature. No doubt at different periods did his specific attributes split off into different cults. Working with Dagan will prove meaningful to any practitioner of the black arts or modern paganism as the history of the god is rich and extensive.

<sup>34</sup> Dagan in Bronze Age Syria, pg 157

<sup>35</sup> Royal Inscriptions of Mesopotamia, Old Babylonian Period 2003-1595 BC), D. Frayne

**BA'AL HADAD (Addu,  
Aliyn Baal, Baal Zaphon,  
Baal Addu, Baal Rider of  
Clouds)**





# *The Storm God & Conquering Bringer of Order*

The word **Ba'al** is a word meaning '*Lord*<sup>36</sup>' and is associated to deific masks or gods in antiquity. As the Ugaritic cuneiform is written **above**, '**zbl bl**', **Prince Baal**, is a great conquering Deific Mask and Storm God of old. Specifically in Canaan Baal is used as a noun of a specific divine name. In the Ancient Near East there were a plethora of *Baalim*, mostly specific city and town gods who represent various aspects of nature and the benefit of the city. **Hadad**, **Haddu** and **Addu** means '**thunderer**' and is widespread through the Ancient Near East as a war-like storm deity. In Mesopotamia, Adad is the manifestation of Baal as the storm-god. '**Aliyn Baal**', an epithet of the god is used to describe the power of which this Deific Mask wields; '**Aliyn Baal**' translates '**Mightiest Baal**'.

בַּעַל

**Above: ‘Ba’al’ in Hebrew.**

In the Northern and Southern Mesopotamian area Adad is associated with the bull and is called **Ramman**. This epithet translates, ‘*to bellow or roar*’ and thus is associated with his nature as a storm-god

<sup>36</sup> We see this survive in the Levant through the Hellenistic period, Seleucid King Alexander Epiphanes Theopator Euergetes who is known with the epithet ‘Balas’, the Hellenized form of ‘Ba’al’.

Ramman or ‘*The Bellowing or Roaring One*’.

Ramman is depicted standing on the back of a bull and has two horns pointed outward from a bull. Ba’al is known as ‘The Rider of the Clouds’ which indicates his

power as a storm-god including the powers of the air.



**Above: Epithet of Ba'al as 'bn dgn' 'Son of Dagan'**

In Mesopotamia, Baal was known as Adad or Addu the Storm God. In the region of upper Mesopotamia, Adad or Addu was known as the **'terrible Warrior-God'** to the kingdom of Mari. The father of Adad or Addu was **'Enlil'** or **'Dagan'** the great god of Winds, Earth Fertility and the Chthonic, spiritual or underworld deities. One of the cult epithets of Ba'al is 'Son of Dagan'.



**Above: Ugaritic Cuneiform, 'zbl b'l 'ars', 'The Prince, Lord of the Earth' epithet of Baal Hadad.**

**Adad/Ba'al Addu** is symbolized as being *'Mounted on the four winds, his steeds. South wind, north wind, east wind and west wind. The Storm, gale, whirlwind, cloudburst, the chariot of the gods'* in the Assyrian Atrahasis. The Assyrian, Kassite **'Kudurru'** or Adad appears with a beard in trimmed, Assyrian fashion who has four-horns from his head, long hair and a short tunic with a double-headed Axe and lightning bolt in which he could be as a benefit or destructive force to humanity.

Adad-nirari indicates the warlike nature of Adad as well, *' May Adad overwhelm the enemy with an evil downpour, may floods and storm, confusion and tumult, tempest, want and famine, drought and hunger, continue in his land; may Adad come upon his land like a flood and turn it to tells and ruin. May Adad destroy his land with destructive lightning and cast feminine upon the land'*<sup>37</sup>

Adad carried both the epithets of Ramman **' the Bellowers'** and the word **'Birku'** being **'The**

**Lightning'**. It seems for a period of time that Ramman was assimilated in some part as both a storm-god and sungod, both of which are not compatible. As time went forward, Ramman became Adad and Shamash became the clear Solar god. Enlil took the diadem of '**Lord Storm**' in the Assyrian-Babylonian pantheon.

*37 Ancient Records of Assyria and Babylonia, I: Historical Records of Assyria from the Earliest Times to Sargon.*

To avoid confusion it would be best to consider each ba'al as a deific mask representing a specific phenomena, power or beneficial human interaction. Deific Masks to Luciferians are representations of both natural phenomena (storms, sun, moon and so on) and humanrelated aspects. It is the human who first placed anthropomorphic or some symbolic association to the powers we call deific masks or gods and demons.

Baal's rule in Ugaritic religion and myth is existent on three specific levels; firstly his interaction and mastery of the Divine Council, secondly the ruling aspects make a center on the growth and overall empowerment of

humanity much like what the Watchers/Azazel brought to man in the later Hebrew Enoch legends. Thirdly Baal and the gods have specific powers within nature which manifest their cosmic attributions therein.

There was many Baal's which represented different phenomena and actions such as war or guardian a city. There are several diverse aspects which compose Baal which we will explore here.



### **'Rider of the Clouds ' , 'rkb rpt' Epithet of Ba'al**

Baal the Cloud-Rider is not the son of El, as are the other gods. Baal is called the **'Son of Dagon'** and indicates his relative youth and courage allowed him to temporarily gain the Throne over El's chosen, YamNahar. We understand that Baal in Babylonian Pantheon lists is associated with 'Adad' and Dagan is

‘Enlil’.



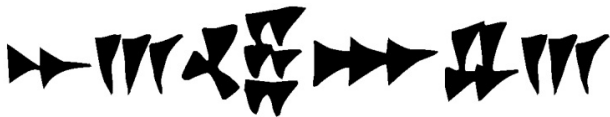
**Above: Ugaritic cuneiform spelling of ‘Baal’, ‘bl’.**

Baal, although a strong god is not able to defeat Yam who proves to be a more able adversary than Baal first considered. Baal seeks counsel from Kothar-and-Khasis, the craftsman god offers to support Baal and help him defeat Yam. As the Baal Cycle is anchored to the seasonal change the war of Baal and Yam reoccurs yearly, as does Baal’s descent into the Underworld and Mot’s killing of the Lord of the Earth.

The Naming of objects and empowering objects in ritual to perform specific tasks is a major cornerstone in all types of ancient and modern magickial practice. Baal

in facing Yam is unable to stand before him, Kothar-and-Khasis creates two magickial weapons, **AYYAMUR** and **YAGRUSH** (a club which means '*let him chase away*'). Yagrush was given to Baal like a falcon it rushed from his hand to hit Yam between the shoulders, although sea-god was described as being strong and not affected.

Baal was temporarily successful from which he gains the Throne and has his Palace built at the heights of Mount Saphon/Zaphon, the counsel assembly for the gods. In this sense, Baal is nearly identical to the Greek Zeus.



**‘Victorious Ba’al’ – ‘alyin b’l’**

**Epithet of Ba’al**

Baal is best known in the 15<sup>th</sup> Century B.C. literature from RasShamra. In the cultic center of Ras-Shamra, Baal was called the Son of Dagan. Baal is often



blended with Hadad/Adad, the storm-god and later assimilated into one deity. Two of the epithets of Baal are ‘**aliyn b’l**’ or ‘*Victorious Baal*’ and the other being ‘**alyin qrdm**’ or ‘*mightiest of*

*heros*’

Baal is regarded in the Canaanite pantheon as a storm-god, thus his importance in bringing rain and ultimately fertility to the land is essential. The violence of storms is made into Baal Hadad, the Storm-god who conquers his enemies and establishes a seasonal, temporary order. The legend of Baal being defeated by Mot (the Death-god, a brother of Yam-Nahar) is a symbol of Baal entering the underworld to then arise again in spring. This cycle is continual just as Baal battles with YamNahar.

When the Hebrews and their tribal god Yahweh took the pantheon of Canaan over they demonized all of the deities besides El, who was unfortunate enough to be blended with a god who had a much different agenda

than his cult had been used to. Many legends of Baal were adopted by Yahweh and were “his” battles. Take for examples Yahweh fighting Yam-Nahar in his theriomorphic form of the Sevenheaded Leviathan or Litan.

Baal’s consort was originally Anat, a great and violent wargoddess who attempted to support him in battle throughout his legends. In later Palestine the consort of Baal is Asherah and Astarte. All three goddesses, Anat, Asherah and Astarte were victims of syncretism and often considered one and the same.

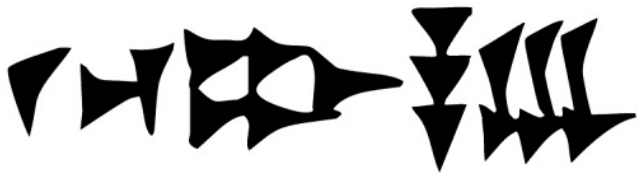
# THE APPEARANCE OF BAAL

Luciferians may utilize the deific mask of Baal Hadad as the storm god relating to overcoming obstacles and establishing order within your life. Consider Baal to be an aspect of consciousness, the discipline of will and the determination to conquer the strife around you. The Black Adept views Yam-Nahar (Leviathan) as our power, subconscious instincts and passions which rise up; Baal is the discipline, will and reasoning to shape them to benefit the self. This is the Daemon of the Kassapu.

In 'The Palace of Baal' tablet, Baal the Rider on the Clouds communicated there are three specific types of sacrifices he hates: 'a sacrifice of shame, a sacrifice of meanness and where handmaids debauch (essentially lewdness)'.

By this alone, we can observe the social association of

Baal with the cult in which he presided was maintaining the order of cities and the people. A strong deific mask, Baal is presented in cult statues and various arts as a male figure, bearded and wearing a gold-trimmed kilt in custom with his time and culture. Baal is wearing the Horned Helmet of Divinity, similar to the Mesopotamian pantheon. He is holding often his two magical war-clubs and often a club and a sword.



**Above: Epithet of Baal: 'gmr hd', 'Annihilator Haddu'**

Baal holds a spear which is composed of a lightning bolt, his voice is thunder and lightning his glance and weapons. His enthronement means the rebirth of vegetation and rain to sustain the life in the land. When autumn comes, Baal enters the underworld with Mot

until it is time for him to reemerge as Baal Hadad. Baal should have a slightly 'Green' appearance as he is related to the fertile earth; yet in the autumn he may appear more corpse-like as this is the time of his battle and death by the hands of Mot. As the Rider of the Clouds, he may have a gray color as the storm god.

Baal's palace in heights of Mount Zaphon composed of silver and gold, brilliant stones and lapis-lazuli which is associated to the Adversary in the Christian Bible.

Kothar-and-Khasis, the great craftsman known as Ptah in Memphis, Egypt oversaw this project and made it so large as tenthousand spaces.

' **Baal-Shamem**', '**Baal of the heavens**' is the god of the sky, who was considered the same as the storm-god **Hadad** (*Baal Hadad*) presided over the cities and various towns throughout the land of Canaan. The later Judeo-Christian demon '**Belphagor**' is a succession of a god of Mt. Peor, Baal-Peor<sup>38</sup>.

It is clear that the local Baal's are local manifestations of

mostly Baal-Shamem, the two variants which are fairly clear would be Baal-Berit (assimilated from Yam-Nahar and Poseidon) and Baal-zebul (Baal the Prince, a common epithet of Baal-Shamem and Baal Hadad however Baal-zebub is ‘Lord of Fly’). Baal-Shamem is associated with Zeus Olympios, the god introduced into Jerusalem by Antiochus IV Epiphanes which inspired ‘The Abomination of Desolation’<sup>39</sup>.

Baal had also three ‘Brides’ or ‘Daughters’ (depending on which translation you read), named Arsay which translates ‘Underworldly’<sup>40</sup>, Pidray; ‘Daughter of Light’ or ‘Daughter of Mist’<sup>41</sup> and Tallay the ‘Daughter of Showers’.

The conquering Baal after his defeat of Yam goes forth to unite his kingdom; in the Baal Cycle he seizes over seventy-seven towns and is enthroned amidst them all. He then has a great palace built at the heights of Mount Zaphon/Saphon, the holy abode of the great gods.

<sup>38</sup> Byn, 25. 1-9; Deut 4.3

<sup>39</sup> Macc. 1.54, 59

<sup>40</sup> See Ugaritic Narrative Poetry.

<sup>41</sup> Depending upon translation.

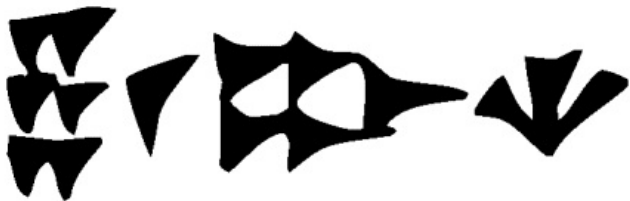
# THE MAGICK WEAPONS OF BAAL

Kothar wa-Hasis is a beneficial deific mask to work with in utilizing imagination and creativity. If you are working with Baal you may wish to consecrate two weapons used only in the ritual chamber to represent the ones given and wielded by Baal. To utilize such, they shall be consecrated and meditated upon. Once this is so, formal ritual will charge them; sending them forth towards your enemy or the person standing in your way. The 'attack' will come as a lessening of their challenge to you, be it by your cunning or their mistake. Visualizing Baal and one or more of these while concentrating on your challenge is an ideal way of activating this in your mind.





**Above Ugaritic Cuneiform spelling of ‘aymr’, ‘Ayamiri’ Ba’al’s Mace created and ritualistically consecrated by Kothar wa-Khasis. AYYAMARRI** – A war-club made and via magick empowered by Kothar-and-Khasis for Baal. The translation means *‘may he expel all’*.



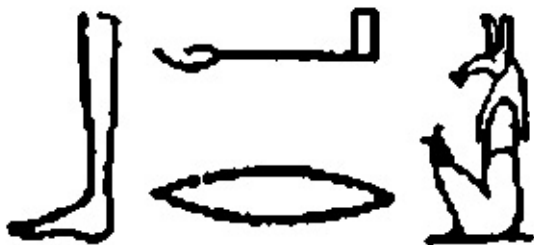
**Above Ugaritic ‘ygrs’ Yagrush Ba’al’s second War-Mace consecrated by Kothar wa-Khasis.**

**YAGARRISH** – A weapon made by Kothar and given to Baal to battle Yamm; the name translates *“May*

*he drive*". Kothar wa-Hasis names both weapons in a ritual, empowering them by an incantation and causing them to fly like an eagle from the fingers of Baal.

In Magick, weapons or tools consecrated with 'names', 'epithets' are ritualistically charged extensions of our Will within the ritual chamber. Once you attach meaning, the name in which they are commanded you're Will may be done in due course. Remember, the Deific Masks must be 'invoked' within and are our connection towards the path of selfevolution and power.

# BAAL-SETH



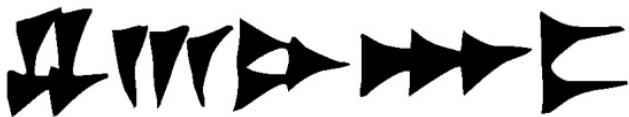
## *Egyptian-Canaanite Conquering God Lord of Storms*

The invasion and subsequent conquering of Lower Egypt by the Hyskos brought with them the influx and assimilation of foreign cults in Egypt. The Hyskos were a combination of various tribes of Canaanites, Amorites and other people from the region. Baal is known in Egypt as early as the 13<sup>th</sup> Dynasty (1773 – 1650 B.C. estimated) from his name ‘**Hadad**’. The Seth-Baal cult was established and continued through the Hyskos

period in Avaris all the way into the New Kingdom.

The Temple of Seth in Avaris which was a major Hyskos powercenter even through the Ramesside period in Egypt indicates the cult of Seth was quite prominent throughout the region. We see here assimilation of various cultural deific masks into working associations. At the height of the Bronze Age through the Iron Age Egyptian religious and cultural influence was present in

Canaan/Moab/Philistine/Syrian/Ammonite and to some small extent in Northern Mesopotamia. In Tyre and Sidon we see Egyptian style art, Canaanite gods and kings often were adorned in Egyptian headdress, Atef-Crowns with other assimilated clothing styles. Of course Canaanite influence with regards to the pantheons infiltrated Egypt even after the Hyskos.



## Above: 'b'l knp', 'The Winged Baal Seth'

As Baal Hadad is the Ruling King of the Canaanite pantheon and has his fortress of power in the heights of Mt. Zaphon, watching over the ancient Ugarit where his greatest temple was, the storm god and great warrior was assimilated with the strongest and most chaotic of Egyptian gods, Seth. Baal-Seth often has a human head although his forms are many as this inspiring Deific Mask has a divine and human mastery which nearly outlasted all the gods well into the incantation papyrus of RomanChristian Egypt in the early 1<sup>st</sup>– 5<sup>th</sup> century C.E.: Let us understand this shadowed god who has long been awaiting his opportunity to inspire and ascend in greatness of those who wish to become gods.

In the 400 Year Stela<sup>42</sup>, the Temple of Seth in Avaris existed 70 years before the Hyskos invasions. The words associated with Baal and Seth in Middle and New Kingdom were **nsnj**, 'storm, rage' as well as later New Kingdom associations as 'khh, 'hnn' and 'nsnj' which equals 'Aggressive Behavior' (khh,

hnn) and ‘Weather Disturbances’ (nsnj).

Baal-Seth has several epithets or more distinctly theophany associations of the ‘Sethian vocabulary’<sup>43</sup> of smnw ‘rainstorm’, ‘srk’ ‘snow’, ‘krj’ ‘storm, clouds’, ‘nsnj’ ‘storm, rage’ all of which representing a powerful warlike force. In the contending struggle of Horus and Seth the two eventually find a balance: Horus becomes “**Lord of the Earth**” and Seth “**Lord of Thunder and the Skies**” thus nearly identical to Baal. We see of course Horus-Set united as a composite god which draws the association to Horon and Baal as well.

## **BAAL-SETH AS WARRIOR-GOD**

Baal-Seth is shown in various steles, cylinders and various representations as both a male wearing a conical headdress with a streamer from the tip of the crown down the the left hand with the Egyptian beard. Baal-Seth is often wearing the knee-length kilt and with the broad collar on his neck. His right hand holds the

was-sceptre and in his left hand the 'nh-symbol (the Ankh). We read one dedication to the God from a stela from Tanis: **'Seth, great in power, lord of the sky, given his life.'**<sup>44</sup> Baal-Seth is shown in similar form also on a Stela with Amun-Ra, The Goddess Mut, Khnum, Sobek and Ptah in which is he inscribed, **'Seth, great in power, given all life and diminion'**<sup>45</sup>. In this sense, Baal-Seth is a conquering Deific Mask, one which maintains the balance between the gods as being the strongest one; who wields the 'was-sceptre' of power.

Baal-Seth is depicted in Egyptian style with the white crown of Egypt, although he is often distinguished from other gods by having horns in the front of his crown, much like Resheph. The exception is that Baal-Seth has Bull Horns while Resheph has the head and horns of a Gazelle. The god also has the Canaanite streamer (always just one, not two like Resheph) and the weapon-straps across his chest. Baal-Seth wears the Egyptian-Canaanite royal kilt both in accordance with the cultural standards of both. The sign for immortality-

life, the Ankh is carried by Baal-Seth in his hand, while the other weilds the was-sceptre.

<sup>42</sup> Seth is Baal – Evidence from the Egyptian Script by Niv Allon

<sup>43</sup> Seth is Baal – Evidence from the Egyptian Script, pg 20

<sup>44</sup> The Iconography of the Canaanite Gods Reshef and Ba'al, pg 148-149.

<sup>45</sup>The Inconography of the Canaanite Gods...stela BR8, pg 150.

## **BAAL-SETH AS ANIMAL-HEADED, WINGED STORMGOD FIGHTING SERPENT-DRAGON**

Baal-Seth assumes also a form closer to his Egyptian animal-headed form in several reliefs. Often, depicted battling the serpent-dragon to establish temporary order, Baal-Seth appears as a composite god who has a blue body, red legs, wings yellow and blue and wearing the Egyptian ‘**sndijkilt**’. There are two long tassles at the front of the kilt and his is wielding a spear, fighting the red and black serpent-dragon, Apep. Baal-Seth in this form often has the horns of a Bull along with



the Animal-Head of Seth. Baal-Seth also appears with the head of a Bull as well when battling Apep who is the chaos-inspired, devouring primordial instinct which can be parallel with Yam-Nahar. Often, the God is known from his inscriptions such as protecting the barque of Amun-Re as **‘Seth, the bull of Ombos’**. Ombos was the cult center of Seth in the Hyskos period. Baal-Seth is described as **‘great of power in the barque of millions, slaying his enemies, in front of the barque of Re, great of war cry’**<sup>46</sup>

<sup>46</sup>“Iconography of the Canaanite gods Reshef and Ba’al” pg 166.

*The Naming of objects and empowering objects in ritual to perform specific tasks is a major cornerstone in all types of ancient and modern magickial practice. Baal infacing Yam is unable to stand before him, Kothar-and-Khasis creates two magickial weapons, AYYAMUR and YAGRUSH (a club which*

*means 'let him chase away').*



DAGAN



BA'ALHADAD *edgman k4*

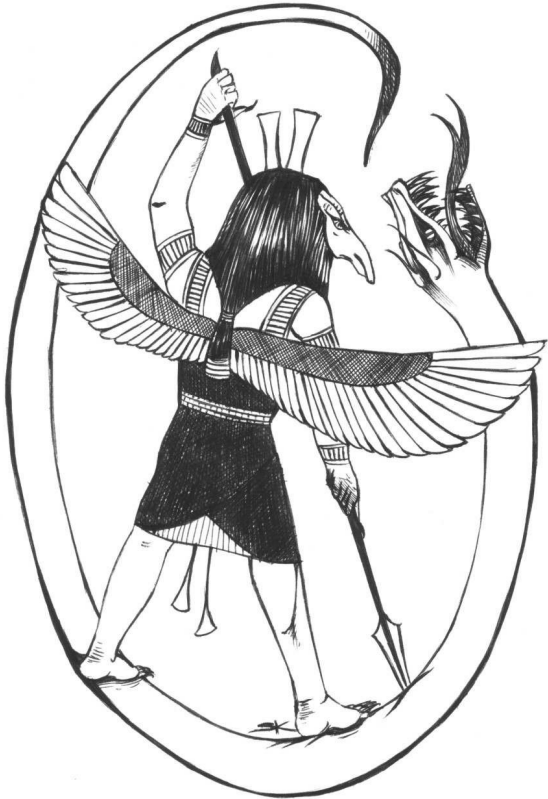


BA'AL HADAD



BAAL-SETH

BAAL-SETH FIGHTING YAM-LITAN







BAALHADAD

# ASHTEROTH (Ashteroth, Ashtoret, Astarte, Astaroth, Athtart)

עשתרת

*Venus, Goddess of Love  
& War The Queen of the Morning  
Star, 'Lucifera'*

The goddess Ashteroth was worshipped from ancient Canaanite/Ugaritic times and even into the period of King Solomon. *"Solomon worshiped Ashtoreth, the goddess of the Sidonians, and Molech, the detestable god of the Ammonites."*-Kings 11:5.

Ashteroth (Hebrew spelling above) was in later times a manifestation of the cultic aspects of love and sexual desire but also Anat the Goddess of War.

Astarte is found in the ancient city of 'Ashtartu' in the

Bashan is a city of the Levites, called also '**Astaroth**' which was common to name cities after specific gods. Astaroth was originally the capital and powerbase of the biblical enemy known as '**Og**', the Rephaim-Giant King of Bashan. One of the last names of the city of Astaroth was '**AshterothQarnaim**' which translates, '**Astarte of the Two Horns**'.

Astarte is a goddess of fertility, her name itself translates '**womb**' (**Ashtoreth**) from which she is the perfect symbol of fertility. Ashtoreth is the 'sheger', 'increase' from which life flourishes in a new beginning. The Goddess of the Womb should be honored and adored as the instinct of both motherhood and warrior-goddess who destroys and protects. Astarte is the bride/consort of her brother-god Baal. Throughout the ancient near east until the take-over of Christianity and Islam Astarte appeared bride of many localized '**Baalim**' (plural of Baal). One example is Ashtar-Chemosh as the bride of Chemosh, the solar-war god of the Moabites.



**Above Ugaritic spelling of 'ttrt', 'Athtart'.**

Ashtoreth/Astarte was originally an epithet of the name Anath, the great goddess of war and who slowly transformed/evolved into the great conquering deity of love and war. In Canaan, Astarte is described in the Hebrew Bible as one of the gods worshipped alongside Baal.

*'And the children of Israel again did that which was evil in the sight of Yahweh, and served the Baalim and the Ashtaroth, the gods of Aram, and the gods of Sidon, and the gods of Moab, and the gods of the children of Ammon, and the gods of the Philistines, and they forsook Yahweh and served him not' – Kings 14:9*

The Philistines revered Astarte as their goddess of war

and love as when they defeated Samuel his armor was deposited into the **'Temple of Ashtaroth'** in sacrifice to the powerful goddess. Her temples were assorted throughout the Levant including ancient cities such as Sidon, Tyre, Byblos and Askelon.

The Canaanites worshiped Ashtoreth often with the epithet, **'Ashteroth-of-the-name-of-Baal'**. In the West-Semitic pantheon of the Amorites, Astarte is known as **Asiratu** the consort of the storm-god **'Amarru'** (**Hadad**), she manifests in Babylonia as Ishtar and with the Sumerian culture as Inanna. In the late Bronze Age she is called **'wife of Amarru'** and **'daughter-in-law of Anu'**. The storm-god **Amarru** is considered the son of the Babylonian Anu.

The Ugaritic stem **'th-r'** means **'to walk'** and the Ugaritic **'rbt atrt ym'** is **'She who Walks in the Sea'**; additionally she is named **'belet seri'** which is **'Lady of the steppes'** (**rbt atrt**) which is her connection with the Amorite nomads of the upper Mesopotamian region. Astarte is also **'belet kuzbi u**

ulsi', 'Lady of sexual passion and pleasure'. The Arabic word 'atur', 'irrigated land' indicates to its use of the letter 't' along with the Akkadian 'As-tar-tum' referring to the planet **Venus**; thus the masculine 'Ashtar' and the feminine 'Astarte' are representations of the Morning and Evening Star. This is the feminine manifestation of 'Lucifer', the bringer of light.



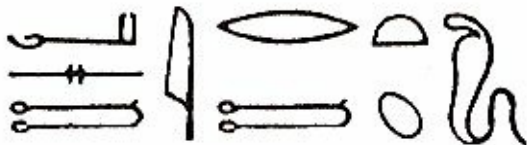
Above Moabite-Phoenician spelling of 'ttrt',  
'Astarte'.

Both Ashtar and Anat appear in Ugaritic texts often paired together; both restraining Baal when the god grows angry at the two ambassadors of Yam-Nahar, when Baal is finally able to defeat Yam with the assistance of Kothar-and-Khasis and in the Marzihu

text as throwing meat to the god **Yarihu**. Over a period of time Ashtart and Anat become one and the same in a long period of syncretism. Both Goddesses are shown with the Egyptian **Atef** crown; Astarte is shown riding in the war chariot with a Sekhmet-styled manifestation bearing the head of a fierce lioness of war.

In various pantheon lists, Astarte is mentioned as the equivalent of Ishtar and holds power of not only magick (in spells regarding snakes often with Horon) yet also of love and of course war. Astarte is often depicted as the 'Queen' of the Gods enthroned alongside Ba'al, one epithet is **'ttrt sm b'l'** which is interpreted as two possible titles, **'Ashtartname-of-Baal'** and **'Ashtart-heavens-of-Baal'**, no matter which one is most accurate, both are titles of honor.

# ASTARTE & ANAT AS BRIDES OF EGYPTIAN SETH



Above:

## Egyptian Ashtoreth, Goddess of War

As a goddess who is integrated in the Egyptian and Canaanite pantheons, known as wearing the ‘**Atef**<sup>47</sup>’ crown and being a goddess attributed to war, Astarte is written as ‘**ntrt**’. In the ‘Contending of Horus and Seth’ Seth is given both **Anat** and **Astarte**, called the ‘**Daughters of Re**’ as his wives. This parallel assimilation of goddesses of Canaan into the Egyptian pantheon is found in the Hyksos period onward; knowing that Egypt in the New Kingdom integrated into



the Ugaritic and Canaanite Semitic pantheons and culture as well. Seth and Ba'al are associated along with Resheph, not finding full harmony as many attributes are different.



Above: Egyptian

**Anat, Goddess of War**

As '**Brides of Disorder**', Seth is inclined to rape Astarte/Anat rather than traditional union. In one text, Astarte is the '**daughter of Ptah**' (Kothar-and-Khasis). We see that **Rameses III** and other New Kingdom Egyptian forward including Ptolemaic times that Astarte/Anat is almost exclusively a war-goddess. She is depicted wearing an **Atef** crown and riding a horse. In Ptolemaic times they call her '**Astarte, Mistress of Horses, Lady of the Chariot**'. **Rameses III** referred to Astarte and Anat '**His Shield**' while **Seth** and **Montu** are both with the

Pharaoh every day. The Goddess was honored and known in Emar with the epithet, **‘Astartu Tahazi’, ‘Astarte of the Battle’**.

<sup>47</sup> The White Crown of Osiris and the Underworld, combined with the Hedjet crown of Upper Egypt.

Astarte is also manifested in the Syrian-Canaanite region as **‘Qadesh’** who is shown on several stele standing atop of a lion and holding her arms out, often flanked by either Min or the god Resheph. **Qadesh** is known as **‘Lady of Heaven’**. An Egyptian stele from the 12<sup>th</sup> Century B.C.E. shows **‘Anath, Lady of Heaven, Mistress of the Gods’**. In Egypt, Astarte and Anat are both two separate war goddesses before assimilated into one deific mask. In a 12<sup>th</sup> Century B.C.E. papyrus **‘Neith’**, proclaims that the Ennead of Nine Gods should invoke the Bull residing in Heliopolis as **‘Double Seth in his Property; give him Anath and Astarte, your two Daughters...’**<sup>48</sup>

An ancient a powerful goddess, her very name was the

capital city of the '**Nephilim**'-King **Og** of the Ammonites, the Hero of Bashan. His people, other **Rephaim** dwelled in power in the city of **Astaroth**. Astarte held the epithet '**Ashteroth-Qarnaim**' which is '**Astarte of the Two Horns**' in which she is depicted with two horns in various statues and figures found in Palestine. This reference is found in the Phoenician cult as a wife of Kronus (El) also. The other city of '**be'estera**' (BosoranBosra) is linked with Edrei and is one of the two cities which were the seat of the chthonian god, '**Rapiu**' and is near a great Temple of Astarte in Beth-Shean (Sam 31:10).

In the early period of Judges, many Hebrew tribesmen who went into Canaanite territory were noted to have '**forsook Yahweh and served the Baal and the Ashtaroth**' ('**Ashtaroth**' is plural of Astarte). The great goddess was the enemy of the upstart tribal deity known as Yahweh. With the rise of Christianity and Judaism, Astarte in medieval times became along with Ashtar the Morning Star the Duke of Hell and Goetia-Demon, Astaroth. Demonologists transformed the lion

into a great dragon into the steed of the ancient deific mask; Goetic powers still useful it is significant to recognize their origin.

In Phoenicia Astarte plays a significant role in the culture of the people. The King of Phoenicia is also a priest of Ashtart. The sarcophagus of Eshmunazar indicates his mother was a priestess of Ashtart and that his family rebuilt and restored the temple of Ashtart as ‘**Ashtar-sm-Baal**’ in Sidon and her cult in Byblos. The Goddess is called ‘**The Great Lady**’ ‘**rbty**’ and we see the origins for the Carthage-goddess ‘Tanit’ as ‘Tanit of Lebanon’.

<sup>48</sup> *The Hebrew Goddess by Raphael Patai.*

מרדא ממש תרתשע

**‘Astarte of the Lofty Heavens’**  
**(Hebrew)**

In Sidon, Astarte had three different temples built for her in the Thirteenth and Fifth Centuries B.C.E., this

indicates her epithets were viewed as separate manifestations of the goddess. Baal-Sidon and 'AstarteName-of-Baal' were in the ancient city and Esumunazar and his mother Amotastarte built also two other temples of which were named, **'Astarte who-is-in-Sidon'** and **'Astarte-of-the-Lofty-Heavens'**. One may view this as Astarte had dedications for the good-fortune of Sidon as City patron goddess and of the heavens being the sky and as a governing, mother goddess.

Over time Astarte, Asherah, Anat and Tanit were blended into the Persian/Hellenic-period goddess Atargatis. 'Dea Syria' is a powerful deific mask in later-period Damascus, Syria. Atargatis of Hierapolis like Anat was associated with the epithet **'mistress of dominion'** **'b'lt drkt'** and **'mistress of the high heavens'** **'b'lt smm rmm'**.

In the Phoenician pantheon Astarte is the daughter of Ouranos and sister to Rhea and Dione; each goddess a wife to Kronos. Astarte is described as setting the

**‘head of a bull’** upon her own head as a mark of power, royalty and authority. In addition with her association to Venus (Morning and Evening Stars), Astarte travels around the world and found a **‘fallen star’**, which she took and consecrated in the island of Tyre. In addition the Greek-influenced Phoenicians associated Astarte with Aphrodite. *Philo of Byblos* referenced Astarte as **‘great Goddess, and Zeus Demarous, and Adodos king of gods, reigned over the country (Phoenicia) with the consent of Kronos (El)’**<sup>49</sup>.

<sup>49</sup> Dictionary of Deities and Demons in the Bible.

# **PENTAGRAM OF ASTARTE (ASHTORETH)**



**Above: The Inverted Pentagram of Astarte, the Goddess of Love and Conflict. In Phoenician Astarte is spelled from the South-East Point, 'strt, 'Astarte' with the Ugaritic 'atrt', 'Ashtoreth' at the South. The Face of the Goddess of Venus, the**



**Morning and Evening Star adorned with the crescent moon and sun above. The 8-Pointed star to the East all in foundation from the Inverted Pentagram representing self-mastery and the powers of the earth and heavens united. Ashtoreth is the fertility goddess of new beginnings, nurturing love yet also a fierce, fiery and war-lusting nature wherein she rejoices in battle and blood. At times both Anat and Ashtoreth are nearly identical and were assimilated in the Iron Age.**

## **INVOKING ASHTORETH- ASTARTE**

Ritual workings for both males and females with Astarte may be done with focus on her ancient cult practices of love and war; one may work with Anat and Astarte with reference to overcoming challenges or seeking a physical and spiritual 'suitable' mate in line with the 'Daemon' or 'True Will' of the Black Adept. Incense and libations as offerings to Astarte are quite suitable

when invoking or honoring the mighty goddess.

# ANAT (ANATU, ANATH)



*Goddess of War & Mistress of the High Heavens*

Anat (spelled in Ugaritic Cuneiform above as ‘**nt**’) is quite a significant goddess in the Ugaritic and Canaanite pantheons. In known Ugaritic mythological texts Anat is a highly independent female warrior and huntress. She has the epithet ‘**btlt**’ which indicates she is an adolescent female at the proper marriage age of that specific culture.



**Anat is known by the epithet of ‘b’lt smm rmm’, ‘Mistress of the High Heavens’, (Spelled in Ugaritic Cuneiform above.).**

Anat is known to enjoy violence and specifically bloodletting, her slaughters are among human and supernatural warriors and various enemies. Anat is mentioned as wading through thigh-deep pools of blood from warriors she has slain.

Anat is also one who battled Yamm (as Litan/Leviathan) and defeated this power, at least temporarily just as Baal in various texts. Luciferians may consider that facing Yamm/Leviathan is a part of initiation in which one must master the subconscious darkness, the primordial chaos of which we all emerge to become masters of our own destiny; in short as gods. This does not indicate a ‘Baal vs Yamm’ or ‘Good vs Evil’ mentality; nature is balance and there are many roles to explore in magick.

Anat is the consort of Baal who is known to have bore

his offspring. This is evident in that there are numerous theophoric individual or personal names throughout the Syrian region with some translated as ‘**a-na-ti-um-mi**’ (*Anat is my Mother*), ‘**bin-anat**’ (Son of Anat) and more.<sup>50</sup> Anat is called the daughter of El and sometimes as a ‘**Sister of Baal**’, although this is another variation from the myth that Baal is the Son of Dagan.



(Above) The Mistress of the Kpt-Headdress ‘**b’lt kpt**’, Anat .

Anat is also a vampiric/cannibalistic goddess; in 26. CAT 1.96 known as ‘**Anat, the Eye consumes Her Brother**’. ‘**Anat the Eye went and admired the Beauty of her Brother...She eats his flesh without a knife, she drinks his blood without a cup...**’<sup>51</sup>

The act of warfare/ritual cannibalism is known even to include the Pharaoh Unas in his pyramid

ritual<sup>52</sup> ‘ascending as a god’ by devouring the other gods and absorbing their power.

Considered beautiful, Anat is described as a young maiden who is adorned in ‘**henna**’ and plays a lyre when not slaying enemies of Baal or for her own bloodlust; she is also known to take the form of a predatory bird when she desires. Anat bears the epithet ‘**flyer of flyers, she who soars**’.



**Above: Epithet of ‘Anat the Powerful’, ‘nt gr’ .**

Like Resheph, Anat along with Astarte (Qadesh) is depicted in numerous Egyptian steles and temples; the three had distinct war-deity associations and even though they are from Canaan, with the unification to some extent of the two cultures over time adopted aspects of the others’ customs. Anat is shown wearing

the '**Atef Crown**', a white crown with two plumes on each side. Anat appears in Egypt around the 16<sup>th</sup> Century B.C.E. during the Hyskos Period, no doubt brought and assimilated by the conquering Seth-honoring new Pharaohs from the Canaanite lands.

<sup>50</sup> Dictionary of Deities and Demons in the Bible

<sup>51</sup> Ugaritic Narrative Poetry.

<sup>52</sup> The Gods of the Egyptians, Wallis Budge.

Anat is known from a **Hyksos** scarab in Aramaic from the 17<sup>th</sup> Century B.C.E. as '**Herit 'Antha**', '**Terror of Anat**'. The favorite war-chariot of Seti I was named, '**Anat Hrty**', '**Anat is Content**'. Anat speaks to Rameses II on a stele from Tanis: '**I am your mother Anta, in life, firmness, happiness. When you conquered your lands I was with you. You are Fire in Darkness. All the lands tremble with fear before you. Rameses, beloved of Anta, Lady of Heaven**'. Rameses gave himself the epithet, '**Hero of Anat**' and his sword was named, '**Anat is Victorious**'.



**Above: 'nt hbly', 'Anat the Destroyer'**

Anat was worshiped as a great and terrible war goddess in Egypt; however during the gradual decline of Canaan Anat and Astarte (Ashteroth) were assimilated being both of love and war. Anat was given to Seth as his consort as a manifestation of Baal. The Hyskos had temples of Anat in Avaris (the Hyskos capital) and was worshipped in Memphis, Egypt.



*Ritual workings for both males and females with Astarte may be done with focus on her ancient cult practices of love and war; one may work with Anat and Astarte with reference to overcoming challenges or seeking a physical and spiritual 'suitable' mate in line with the 'Daemon' or 'True Will' of the Black Adept. Incense and libations*

*as offerings to Astarte are quite suitable when invoking or honoring the mighty goddess.*



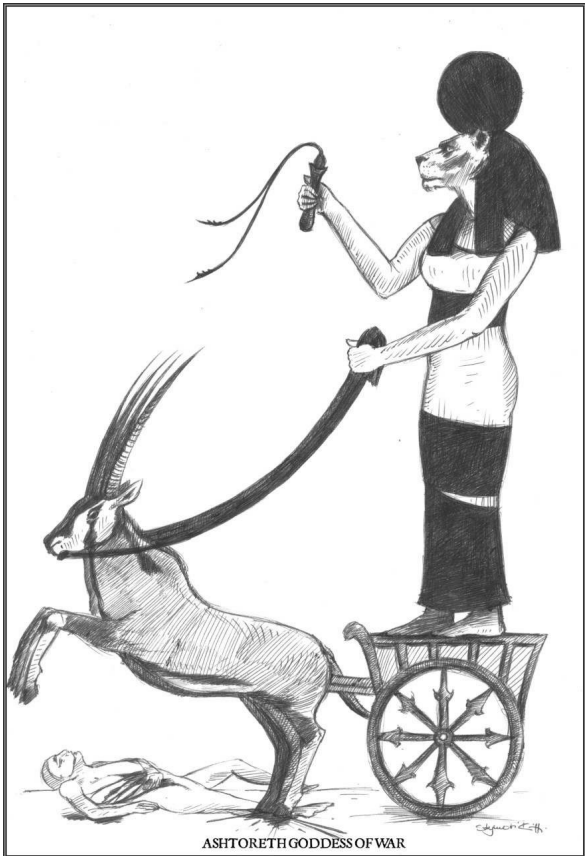
ASHTORETH - ASTARTE

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ASHTORETH

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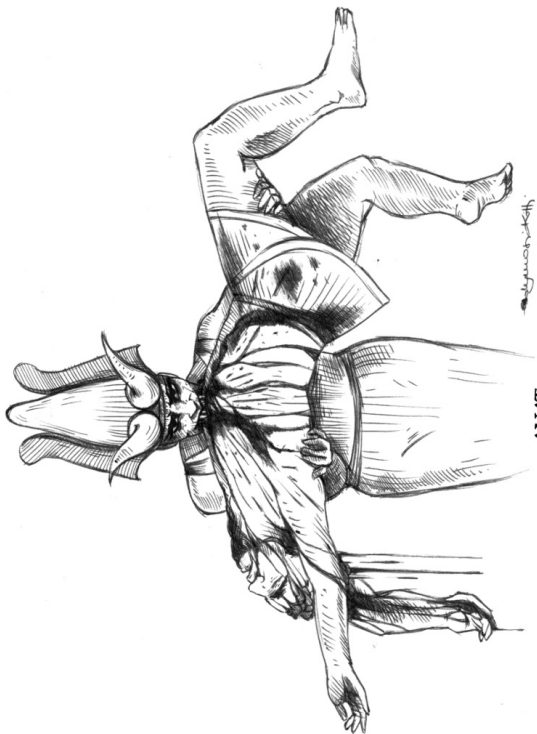


ASHTORETH GODDESS OF WAR



ANAT





ANAT

*The Philistines revered Astarte as their goddess of war and love as when they defeated Samuel his armor was deposited into the 'Temple of Ashtaroth' in sacrifice to the powerful goddess. Her temples were assorted throughout the Levant including ancient cities such as Sidon, Tyre, Byblos and Askelon.*

**MOT (MOTU, MAVET,**



# MAWET, MALAKH- HAMAVET, MUTU)



## *The God of Death & Warrior of El*

The Canaanite God of Death, known from the epithet of ‘g<sup>z</sup>r’, ‘Warrior’, Mot although being the Son of El is one of the enemies of Baal who supported Yam-Nahar. Called **Motu**, Mawet or the more familiar, Mot, the god of death has his origins in the Canaanite and Ugaritic pantheon. Mot appears as ‘**Mu-tu**’ in seventh century B.C.E. Assyrian underworld texts as a

personification of death, having the head of a snake-dragon.

Mot is defined as the ‘ **beloved of El, the Warrior** (or Hero)’ and like Yam, is the son of El. Mot has the jaws of a Lion and is a voracious consumer of Gods, Men and the Souls which encounter him in his abode. Mot is more than a symbol of death, in Ugaritic ritual texts Mot is actually considered a demon which must be held in check. A double epithet of Mot as a demonic power ‘**mt wr**’, ‘**Death and Dissolution**’ which carries the ‘**scepter of bereavement**’ is ritualistically attacked in the Ugaritic text KTU 1.23.



**‘The Son of Ilu, Motu’ - bn ‘ilu mt**  
**Epithet of Mot**

Motu is of course a primary member of the Divine Family bearing the epithet of ‘**bn ‘ilu mt**’, ‘**the son of ‘Ilu, Motu**’. (above) While a terrifying and

symbolically demonic god, the Death-God has a close connection to El, the epithet of **'ydd 'il gzi'**, **'the beloved of 'Ilu, the hero'**, Motu. The Hebrew Yahweh cult assimilated Mot into the cult however took away the power which Mot held in the ancient Ugarit divine family; **Malakh ha-Mavet** (Angel of Death) became his title and a partial messenger of Yahweh.

One cult epithet is **'Lad of Yam'**; Mot is an ally against Baal in the Baal Cycle. Mot is known as having an enormous fanged mouth and an appetite for not only gods but humans as well. All life eventually enters the **'Jaws of Mot'**. In the pantheon of the Phoenician religion of the first millennium B.C.E. Philo of Byblos presents a myth in which Mot is the son of Kronos (Kronos is associated with EL) and *'the Phoenicians call him Death and Pluto'*<sup>53</sup> which is naturally associated with Hades, Greek God of the Dead.

# THE APPEARANCE OF MOT

Mot is brother to Yam-Nahar, Ashtoreth, Anat and primary member of the Ugaritic divine family. With this in mind, his early depictions would be akin to the other gods to some extent. Mot is described as wearing a cloak and a robe; his crown would most likely be a taller, conical one. His hands hold the two Scepters which are as magickial tools for him. His form is of a dead, skeletally-thin man who at times can extend his jaws, which are filled with rows of cruel, sharp and jagged fangs. His mouth is described like a lion. Mot is called '**Death-and-Rot**' who sits upon his throne holding in one hand the staff of bereavement and the other the staff of widowhood.

Another approach to the God of Death would be a more modern or even medieval one; Mot's anthropomorphic form is that as a skeletally thin man with a half-skull visage, the mouth extensive and cruel

with rows of jagged, uneven fangs, his eyes are black and his hair and beard are stringy and ancient. Mot wears the Baal-type crown with two bull horns upon it. Mot may be visualized with three heads; the middle is the necromantic death-king as described, the right head is that of a demonic, raging lion. The left head of Mot is that of a snake-dragon as in the Babylonian tradition. Mot is described in the conflict between Anat after Baal's death as **'(Anat) she grasps Mot by the hem of his robe, holds him tight by the edge of his cloak'**. Mot holds two weapons, scepters of his dominion and rule.



<sup>53</sup>“Death is Swallowed Up In Victory”, Canaanite Mot in Prophecy and Apocalypse by J.F. Healey.

**Above: ‘ydd il gzar’, ‘Beloved of Ilu, the hero’. The Divine Epithet of Mot.**

Mot's imagery seems to be in many manifestations; one being a lion or hybrid-lion, the second a skeletal 'reaper' association and also a snake-dragon which has its origin in later Babylonian underworld lore. Mot is also called 'The Warrior' and is a divinity which all fear yet is the 'Beloved of El' and seemingly indestructible until the Hebrew Bible focused on their hero Yahweh either assimilating gods or simply rewriting the Ugaritic myths and placing Yahweh as the 'victor' of battles the Hebrew deity was not originally involved in.

*'lest he make you like a lamb in his mouth, and like a kid you be crushed in the crushing of his jaws' –*  
KTU 1.4

Mot is described as having one lip to the heavens and one to the earth, the mouth seeking to devour all and bring them to Sheol. In ancient Babylonia, Ereshkigal the Goddess of Death has Death, called **Mu-tu** as one of her underworld courtiers in her royal palace. His head is that of the *mushussu*-dragon, the body being primarily human in form. In the Levant, Death (Motu)

seems to favor the form of a raging lion as the primary manifestation.

*“Its princes within it are like a roaring lion tearing up the prey; they devour the spirit (Nepes).” – Ezek 22:25*

Mot is described as a demon which must be kept in check in the KTU 1.23 with the birth of the two divinities, Sahar and Salim. There is a ritual destruction of Mot in sympathetic magick utilizing the double epithet, ‘**mt-w-sr**’ which is ‘**Death and Dissolution**’. When Mot is killed by Anat she cuts him down, burns him with fire and scatters his body parts to liberate and resurrect Baal. Motu feels the pain of being cut, burned and mutilated. This does not destroy him, however; while his ‘form’ was destroyed his divine consciousness willed his shadow to take shape again.

The two therionick forms associated with Mot in the Baal Cycle according to scholars are the Lion and the Snake-Dragon. While ‘Mutu’ in ‘The Underworld

Vision of an Assyrian Prince' is not of the same power which the Ugaritic Mot holds. There is no doubt a direct relation.



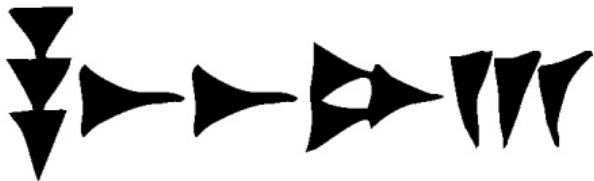
**'Death and Dissolution' – 'mt-w-sr'**  
**Demonic Epithet of Mot**

In Jewish lore, Mot much later becomes the 'Angel of Death' who is associated with the name Azrael. The Angel of Death is described as being 'filled with eyes' and appears sometimes as old man holding a sword dripping poison into the mouths of mortals. The path towards Mot is self-transformation and change, be prepared to face your darkest fears and desires which will be shown to you by a messenger of the Throne of Mot.



# THE TWO SCEPTERS OF MOT

## THE SCEPTRE OF BEREAVEMENT & SCEPTER OF WIDOWHOOD



**‘ht tkl’, ‘staff of privation’**

Mot carries two divine staffs, one being **‘tkl-sceptre’, ‘the sceptre of bereavement’** (or the **‘loss of children’**) and the second, the **‘ulmnsceptre’, ‘the sceptre of widowhood’**. Ugaritic text (UT 2002:4) mentions the **‘ht tkl’, ‘Staff of Privation’** which is far older than the Aramaic incantation bowl to the Angel of

Death. An epithet of Mot in later times is ‘**mt-w-sr**’ which is, ‘**Death-and-Evil**’.



‘**ulmn tkl**’, ‘**Ulmn Scepter**’, “**Sceptre of Windowhood**”

# MOT AS THE ANGEL OF DEATH & THE MIGHTY DESTROYER

מלכמות

Mot is named Mawet, the Angel of Death, ‘ ml’t mwt’ (spelled in Hebrew above) upon an Aramaic Incantation Bowl and appears as a bearded warrior adorned in armor, holding two weapons, a Sword and a Spear. The sword in the right hand pointed upward and the left hand with the spear pointing downward, a symbol of his cycle of ending physical life and devouring all that he can. The text to this spell mentions him as **‘the evil Satan who is called ‘SP’SQ’, the Mighty Destroyer**, who kills a man from the side of his wife

and a woman from the side of her husband (**widowhood**), the sons and daughters from their father and their mother (**loss of children**). The Aramaic period which depicts Mot as 'Mawet' the 'evil demon' appearing as a Persian warrior from the Sassanian period along with his two staffs depicted as a Sword and a Spear. Mawet is described as a killing demon of husband, wife and child who assumes the form of a warrior male.

Mot assumes the '**death and destruction**' role of the Hebrew Bible assimilation of 'gods turned demons blended to Satan' archenemy. Essentially, 'Satan' as meaning simply 'enemy' or 'anything not supportive of the cult of Yahweh' and allows only for the 'moral' concepts which allows the Hebrews to survive. In Ugaritic terms, Mot and Litan are a significant part of the cycle in nature and humanity itself; each has a part to play in the cycle and all life enters the mouth of Mot.

# INVOKING MOT



Above: ‘bht ibn ilm mt’, ‘Hail O Divine Mot’

Mot may be invoked in order to understand the process of continual selfinitiation, personal-challenge and the will to overcome. Mot may be viewed as a vampiric-force as well, for like the Manichaeon and Zurvanite ‘Az’, Mot seeks to devour all. We may consider the lusts without our own selves; humans are also predators who rein high upon the food chain, only Mot or the powers of death overstep us. Mot has an insatiable appetite for devouring life in all forms, his primal instinct and divine role of the predator of all is symbolized with the ‘**jaws of the lion**’.



**Above: Ugaritic Cuneiform Epithet 'ilm mt',  
'Divine Mot'.**

Initiation into the current of Mot requires the Black Adept be of a specific temperament and focus; it is not for everyone. The power of death is an energy all humans must pass into and thus a significant initiatory preparation for the Kessapim to enter. Mot may be invoked to gain knowledge, thus shades and other aspects of death will find you attractive and thus find strange things happening around you along with experiences with spirits, etc.

Directing the current of Mot including energy draining and vampyrism are also primary motivators for this as well. The Kessapim 'puts on' the Deific Mask of Mot and identifies with him; all the while keeping the distance

of the psyche through Discipline and Willed control via your Daemon. Directing the current with the Cords of Death, representations of the warriors of Mot and other demons will prove interesting.

There are no extant records in the Ugaritic corpus which present any type of offering to Mot; considering that demonic gods such as Horon and Resheph are honored and offered to, even Yam this would seem problematic. The Black Adept may offer incense, water, wine, beer and your own blood to Mot. If you hunt, offering to Mot at the time of the kill is also ideal. This prepares the mind to be respectful of the power of death.

# TWO DEMONS OF MOT: Deber (Plague) and Qeteb (Destruction)

Mot has many servants/allies which are demonic personifications of death and decay in the physical world. **Plague** ‘dbr’ and **Destruction**, ‘qtb’ are two demons which go forth to the living world and by affecting life through the laws of nature are obedient to the Will of Mot. We see that Resheph is the Western Gatekeeper to the Underworld, yet is a fully active plague and war god in the physical world. In the New Testament, when the old gods have been reduced to nearly forgotten deities or simply transformed into demons, the ‘Acts of Pilate (Gospel of Nicodemus)’ Satan invokes Hades as ‘**O insatiable devourer of all**’, indicating that early Christians considered Mot/Hades to be an anthropomorphic being.

In the Babylonian Talmud there are two servants of



death, being **'Qeteb Meriri'** and **'Qeteb Yashud Zaharaim'** (**Destruction that wasteth at noon day**) which has a goat's horn. Keteb (alternate spelling) is also called **'bitter destruction'** and is covered with scales and shaggy hair, one eye glares and that is in the middle of his heart. His power grows when it is hot and he has no power when one is in the shade.

# FIRST BORN OF DEATH, QETEB

דבר בפל

Above: Hebrew spelling, 'dbr bpl', 'Pestilence in the Darkness'

The First Born of Death is 'Qzd', no doubt 'Qtb', Qeteb and is known in Job 18:13, 'the first-born of death will devour his limbs' and is associated with a type of skin disease, his other sibling from the Nether World is 'hunger', 'yhy r'b' nw', 'His strength will become hungry'. At times, the Canaanites regarded Resheph as the right hand of death who kills people with his 'arrows' being 'disease' like the Hellenic Apollo.

Motu may be a strong deific mask to work with and for any interested in the darker aspects of Luciferianism I strongly suggest it. When invoking Mot you must know that like the other gods Mot is associated with nature and the balance of life and death. His joy is devouring the flesh, blood and sometimes the spirit of men, women and the gods. All living beings will enter the **‘Jaws of Mot’**; our flesh will become his feast. What is different is that with the unity of will-desirebelief, the psyche or mind may accumulate enough energy and force to exist beyond the veil of death.

We see with the Babylonian Nergal that as a god of the underworld and death he had two messengers which could go forth and kill for him. Mot has Deber and Resheph who fill this role in his pantheon; also is ‘Qeteb the Noonday demon’ and the ‘Firstborn’ of Mot, most likely the ‘Yellow Ones of Mot’. See additional focus on Qeteb in this book.

# THE KINGDOM OF MOT: HELL



# (SHEOL, THE PIT, HOUSE OF FREEDOM, NETHERWORLD, UNDERWORLD)

Hell (spelled above, ‘arsh’) is called ‘**The House of Freedom**’ in the Ugaritic<sup>54</sup> texts. The word ‘hell’ itself in modern translation comes from the Anglo-Saxon ‘**halja**’, meaning “*one who covers up or hides something*’ and ‘**helan**’ a ‘*secret or hidden place*’. The Hebrew ‘**Sheol**’ like the Greek ‘**Hades**’ is the ‘**place of the dead**’, while **Gehenna** is the burning pits for garbage in ancient Jerusalem which was associated with sulfur. ‘**Tamun**’ is a word which translates ‘**Hidden place**’ (Underworld) as well in the Levant.

The original description of the underworld is not a fiery place containing the devil; rather it is a dark pit beneath the earth which is the home of the dead. The one who

reigns over the Underworld is Mot, the god of Death who sits upon a throne surrounded by filth, or rot in the midst of his city, **'Hmry'**.

***“kol-ba ‘eha lo’ yesubun”***

***“All who enter the  
netherworld do not return”***

Well some do return as shades evoked in the necromantic rituals of honor to the dead as well as the sorceries of Underworld Deific Masks such as Horon, Moloch, Baal-of-Peor, Resheph and others. The Rephaim, the honored Kings and Heroes of old would ride out of the underworld upon their chariots and horses to feast among the Temple Cult and those who honored those particular examples of excellent individuals. During Christianity and its early usurpation of other pantheons, Hell became a different type of place.

# GEHENNA AND CHTHONIC ALTARS

<sup>54</sup> The Baal Cycle, pg 135, Ugaritic Narrative Poetry.

The Greek noun **‘gehenna’** translates as **‘hell’** in the English New Testament is considered a place of punishment of sorts in Jerusalem. Gehenna is **‘the valley of the sons of Hinnom’** and Gehenna is considered to have come from a verb meaning **‘to sleep’** or **‘to wail’**. Gehenna was according to scholars a place where cadavers and filth were thrown in ancient times, where sulfur would be the fuel for which fires burnt almost always to consume the bones and remains.



**Above: Ugaritic Cuneiform for ‘wrd bth pttars’,  
‘Decend to Hell, the House of Freedom’.**

Excavations at Ketef Hinnom uncovered years ago a



burial cave in which there were numerous burial benches, talismans, inscribed amulets and altar-type items which would have supported the idea of ‘**Moloch**’ or ‘**Rephaim**’ offerings of food, animals, libations of wine and such to the honored, deified dead. Gehenna most likely was considered a Gateway or Mouth to the underworld in which Underworld deities could be contacted in chthonic altars in low locations. In Third Isaiah 57 there is a condemnation of those who offered/sacrificed in valleys and who would pour out liquid to Molech. Altars in the region including Ugarit were supplied with pipes in which libations such as wine, water, oil and blood could be poured and channeled to the Underworld deities who were beneficial in so many ways.

# **THE TOPOGRAPHY OF THE UNDERWORLD**

UGARITIC UNDERWORLD & HELL  
SHEOL, ABADDON, HMIRY CITY OF MOT

WESTERN  
GATE OF  
RESHEPH



TARGHIZIZI



GRAVES



THARUMAGI

FIELDS OF DEATH

TOMBS

FIELDS OF DEATH

EARTH GODS/REPHAIM

ABADDON

SHEOL



GATES  
OF  
MIRY

HMIRY  
CITY OF MOT



THRONE OF  
MOT

TEHOM

WATERS OF THE ABYSS

## **Above: A map of the Ugaritic Underworld, Hell, Rephaim, Abaddon, Sheol, Hmiry the City of Mot and Tehom.**

The City of Mot in the Baal Cycle is organized as the geography of the political states or kingdoms of the Bronze Age. **Hmiry** (or **Miry**), the City and Fortress of Mot is the capital of the Underworld, while there are many other lesser places of Hell which expanded over time. This is not an obscure idea; even for the Mesopotamian Netherworld, Irkalla was the Seven Walled/Gated City in which Ereshkigal held court and had her administration in place. Consider the Phoenician Deific Mask, Melqart; his epithet is ‘Lord of the City’ being the fortress of the Underworld.

The Netherworld of the Canaanites is the origin for the Hebrew ‘Sheol’ or Hell of later times. Let us understand the concept of Hell from the Ugaritic to the Hebrew pantheon. You will easily understand the Hebrew adoption of the Canaanite Underworld from the etymological succession.

In the Ugaritic ‘Baal and Mot’ text, the word for Netherworld or Underworld is ‘ars, there is no ‘Sheol’ in Ugaritic. Like in Mesopotamian lore, the term ‘earth’ is often substituted for ‘underworld’. The location and entrance to the underworld and Mot’s kingdom is between two mountains named ‘Targhuzi’ and ‘Tharumagi’ at the two hills which bound the netherworld; the messengers of Baal are to lift the rocks up with their palms, then the trees and enter the charnel house of the netherworld. See the entry of Mot within this grimoire for more details on this Deific Mask.

## **FIELDS OF DEATH & THE EARTH GODS**



**Above: ‘sd mt’, ‘Fields of Death’.**

The Underworld is not considered an ‘evil’ place yet the power and hunger of Mot is indeed predatory and deadly to living flesh and spiritual forces as well. The fields of the netherworld are known as ‘**ysmt sd shlmmt**’ ‘**The Beauty of the Fields of shlmmt**’. This land is between the graves of the dead and the netherworld; the biblical term for this area is ‘pit of destruction’ as it is one in-between realm which leads to the underworld. Baal was to be placed in a ‘**hole of the Earth-Gods**’ by Anat when he passed into the chthonic realms. The hole was the grave and the ‘**Earth-Gods**’ are chthonic, underworld deities as the Rephaim or Dead Heroes in addition to the common ghosts of the dead.

The entrance to the Netherworld, specifically the ‘**throat**’ of Mot is from a in Ugaritic, ‘**nps**’, ‘**grave**’ while in Aramaic ‘**napsa**’ means ‘**grave**’, ‘**tomb**’. In Hebrew, ‘Nepesh’ is the literal aspect of life relating to the physical, exterior and not a ‘soul’. Thus in some Ugaritic examples, ‘nps’ simply refers to ‘grave’ or the place where the dead is interred in the dark earth. The

word **'gngn'** in Ugaritic translates **'tomb'** while in Akkadian, **'gannu'**, **'lid'** and **'gani'**, **'sleep chamber'**. The word **'mdgt'** has been translated to many different yet similar meanings<sup>55</sup> such as **'dark chamber'**, **'darkness'**, **'grave/coffin'** and **mdgt** has as cognates the Arabic **'Dajja'** which translates **'darkness'**. The dead were wrapped in a linen shroud, in Ugaritic, **'knkn'**, **'in a shroud'** with the later Arabic word, **'kinnaratu'** translating **'long strip of linen'**.

The Rephaim or **'Gods of the Earth'** are **'buried'** and dwelling as spirits in a cave, these honored shades are elevated to gods of fertility and called often **'saviors'** of the land. The phrase for this burial place is called **'hrt elm 'ars'**, **'The Hole of the Earth Gods'**. Incense, libations and food offerings were made to these kings and warriors of old.

**SHEOL**

**שְׁאוֹל**

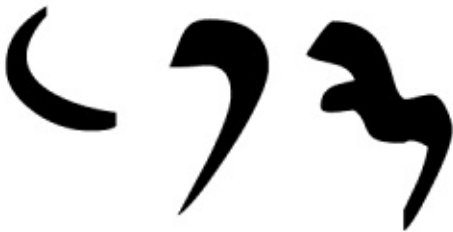


# (SUWALA)

## *Goddess of the Underworld*

Originally, ‘**Swl, Suwala** was the Goddess of the Underworld and Queen most likely to Mot. Like Ereshkigal, **Suwala** seems to be nearly identical to her Babylonian counter-part. The 13<sup>th</sup> to 12<sup>th</sup> Century B.C.E. the Goddess Sheol (Hebrew spelling) appears in the texts of Emar. Emar was an ancient Amorite city in Northern Syria and in the region close to Ugarit. Sheol is associated with **U.GUR, (Nergal)** and the kissu ritual in which Ereshkigal has a role as well. Lady Sheol parallels the great god Nergal in an Old Aramaic inscription from Tell Fahariya from the mid 9<sup>th</sup> Century B.C.E. Suwala appears. There is a curse found at Tell Fahariya, ‘*May Suwala, may lady, not accept his breath and his water from his hand*’<sup>56</sup>.

<sup>55</sup> Ugaritic Cult of the Dead, see Bibliography. <sup>56</sup> Resheph, Lipinski pg 247.



**Above: Underworld Goddess spelling in Aramaic of 'swl', 'Suwala', Sheol.** In the Kissu-festival, Nergal is recorded as U.GUR after the

Goddess of the Underworld Suwala in ritual texts along with other divine names in Aramaic as well. The Kissu Ritual is a 'Throne' ritual, dedicated to the particular Deific Masks' sphere of influence or power. Suwala may be offered to with incense, libations of Water (offering) or your own Blood (awakening the vampiric spirit), your dreams will be plentiful at times with communion of Suwala, Sheol the Great Goddess of the Underworld.

Suwala may be invoked along with Part Six and Seven of the Incantations and Hymns centered on Demonology and Necromancy. Offer to the Goddess and pour libation in a consecrated pit area, invoking then in a different ritual you're your initiation into the death-current and energy of darkness. The Ordeal will challenge the development of your spirit and Daemon into something greater.

# SUWALA/SHEOL AS A GODDESS

Suwala sits upon a throne constructed from human bones and remains in her abode in 'Sheol'; she is dust and soil covered with ancient dress and a two horned crown of divinity. Her eyes are pitch black and face pale and gaunt. Her mouth reveals fangs as Suwala/Sheol is a predatory goddess who drinks both the blood and spiritual-energy of some who enter Sheol. Her skin is ancient and weathered, dry and wrinkled on her frame. Do not let her appearance deceive you, Suwala is a great goddess of the Underworld and her dreams and ability to send nightmares to the sleeping is potent.

Ritual workings reveal that Suwala, Sheol as an ancient goddess is much like Ereshkigal, she thirsts for both water in honoring hymns and blood (that of the Kessapim who is invoking her) which brings forth her vampiric nature which creates a bond of initiation

between her and the Black Adept or Necromancer. The price is obviously that she feeds; drains and you must maintain a healthy practice in order to satisfy the Goddess.

The word Sheol does not appear in Ugaritic, Phoenician but emerges in fifth century B.C.E. Aramaic papyrus, utilized in Hebrew Biblical texts forthwith. The root origin of the word most likely is Akkadian with s'1 and **'hursan'** which is **'The Place of the Ordeal'** and **'Nether World'**.

The Canaanite-Hebrew **'se'ol'** is etymologically associated with **'ordeal'** and **'Nether World'** and Albright<sup>57</sup> names **'Sa'al'** was in his opinion a name of the original underworld goddess who was connected with the ordeal of death.

The word **'Eres'** is from the Akkadian **'ersetu'** which is the **'underworld'** and is used in Ugarit to describe the Netherworld and Mot. **'Infernal filth'** **'hh arsh'** his inheritance with reference to Mot and his kingdom

which is often visualized as a vast subterranean cave which has a gateway or hole entrance.

The location of Hell, the gateway to the realm of the Underworld was perceived as being in the desert and uncultivated lands; it is not the same as the kingdom of Yam-Nahar, that type of oceanic chaos is an abyss of the sea, primordial depths in which life emerges. Sheol is the realm in which the dead enter and for most instances do not return.

The Hebrew Sheol is a combined collection and realm of regions which are dangerous, dark and surrounded with threatening seas (associated with Yam-Leviathan), muddy and dust filled pits, haunted marshes, and deeps of which none can return. The River of Styx has origins here as well, the darkness of which is the 'Mountain of the Rim'.

The word '**salmawet**' is associated with darkness and is the primary description of the Underworld. 'Shadow' is a word used as well; the shadow is the substance of

the Black Adept in working with infernal sorceries: the shadow is our desire, lust or instinctual drives not yet given the avenues for manifestation according to our desire.

<sup>57</sup>Primitive Conceptions of Death and the Nether World in the Old Testament', Fromp, N.J., Rome, Pontifical Biblical Institute 1969

# THE WOMB OF SHEOL (The Hidden Place of the Black Adept) SLEEP & DREAMING IN SHEOL

The Underworld is a gathering place of those sorcerers who may astrally project or travel in dreams (or nightmares). This path is for those darker luciferians who have developed in a more spiritual sense. The womb of Sheol is a place of rest and internal power; in your journeys you will discover the shades of the ancient dead, demonic spirits and other Black Adepts.

Let your passions and instinct guide you and many of the necromantic rites and those of the underworld gods will act as gateways to this realm of the netherworld. As the Isaiah Apocalypse reads, **‘The Underworld will give birth to the shadows’**. Do not cover up and deny your instincts and desires; find an avenue for the beast to be exercised and find a sense of balance in the

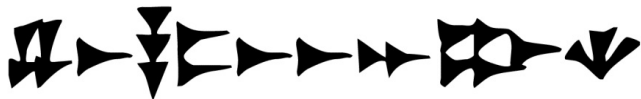


process. Look at the Christians: self-denial leads to destruction and the death of the mind.

Sleep is thus one entry way into Sheol as a living being; the abode of the dead itself is not a place for much activity according to Job 14:12, in fact the idea of Ressurrection is denied in Christian texts! Job 14:12 reads, *'And man lies down and never rises, they wake not til the heavens decay; they rouse not from their sleep.'*

# TAMUN & SETER ‘The Hidden Place’

There are many words utilized in ancient texts describing the Underworld: **tamun (Hidden Place)**, **seter (I was made in the Secret Place, woven in the depths of the Nether world)** and **‘merhab’ ‘The Broad Domain’**. A title spelled above in Ugairitic Cuneiform is **‘bt hptt ars’**, **‘Residence of Infernal Seclusion’**. The name **‘Rahab’** is used as a word for the underworld also. The **‘Broad Domain’** as the underworld is associated with the terms of **‘abysmal depth’**, **‘wide nether world’**, **‘death-darkness’** and **‘light-darkness’**.



Above: **‘bt hptt ars’**, **‘Residence of Infernal Seclusion’**

The **'sdemot'** or **'Fields of Death'** has an association with Mot and the word **'sdmt'** being the God of Scorching Summer Heat. For Horon as well the deserts and wilderness is the location to the entrance of the Underworld as well as the abode of demons throughout the ancient near east.

The Akkadian **dimtu** and the Mari name **'Dumtan'** and in Ugaritic, **'dmt'** translates **'fortress'**. Sheol in the Semitic cultures was perceived as a fortress and may have been associated with the area of Udumu<sup>58</sup> which is in the Se'ir Mountains of Southern Judea. The fortress of silence is the abode of the shades including demonic spirits who also journey from the gates as well.

The Black Adept views the Underworld as a place of introspection, of those desires and lusts which dwell under the surface which we hide from others in our daily life. In the realm of Hell we can seek to focus our source of infernal power to grant us the strength and discipline to conquer in the world of light and the living. In a spiritual sense, the Black Adept may utilize the

Deific Mask of Mot as a vampirespirit akin to the more modern demonic mask of Choronzon, which is a combination of Horon, the damned place Chorazin and the Adversary Samael.

**ABADDON**

**וְנִבְּא**

# The Place of Destruction

The abstract noun of **'Abaddon'** (Hebrew spelling above of **'a.bad.do.wn'**, **'Abaddon'**) is understood as a **'place of destruction'**, most likely associated from **'Mt-w-sr'** **'Death-and-Rot'**. **'Abaddon'** is also the Destroying Demon of the Bottomless Pit in Biblical texts.

<sup>58</sup> The Dudadel of the Watchers-Nephilim, See **'Adversarial Light'**.

Proverbs 15:11 reference **'Sheol and Abaddon lie open for the Lord'**. The Darkness of Sheol is described as **'total'** for which there are **'terrors'** in Biblical texts. No mention of this is found in the Canaanite-Ugaritic tablets in description of Hell. See Apollyon in this book.

**BELIAL**

**בְּלִיַּעַל**

# Swallower of Souls

Belial (spelled above ‘ **beliyya ‘al**’) who became the ‘**Lord of the Earth**’ and manifestation of the enemies of Israel was originally in source the God of Death (‘earth’ is often interchanged with ‘underworld’), Mot to some extent. As Belial has the meaning of ‘**without yoke**’, ‘**without a master**’ and ‘**Ungodliness**’ the origin is found in the etymology of two specific groups; one being the word with ‘**bly**’ and the other being the root ‘**bl**’ and with ‘**l**’ ending. Belial as ‘**bl**’ is often rendered ‘**swallowed**’ just as Mot swallows the dead with his insatiable appetite. The ‘**bl**’ is also rendered, ‘**confused**’ or ‘**chaos**’. The Arabic ‘**baliya**’, ‘**to swallow**’ is one aspect of Belial as the 2<sup>nd</sup> Temple period ‘**Adversary**’ who held mastery over the earth and the underworld which often are interchangeable.

The nature of Belial is that the spirit liberates the mind from the chains of faith and opens the gateway to the chaos of the underworld for which we may shape our



future with the Willed Order in our own life.

# NAHALEI BELIYYA'AL

## Torrents of Belial

בליעל ילחנר

**‘nahalei beliyya‘al’, ‘Torrents of Belial’** (Belial translates both **‘without God’, ‘swallowed’, ‘chaos’** and **‘Ungodliness’**.)

In Psalms 18:6 an interesting reference to the powers of chaos: **‘The Cords of Death encompassed me, the torrents of Perdition (Belial) assailed me, the cords of Sheol entangled me, the snares of Death confronted me’**. Belial in this sense is an epithet of Sheol, a power which rises up yet retains its throne therein.

# THE CORDS OF DEATH

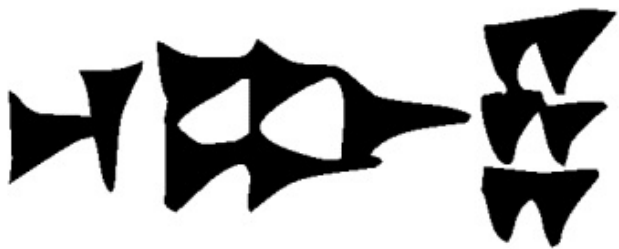
בְּלֵי-חַמּוֹת

**‘Hebel Mawet’, ‘Cords of Death’**

The use of cords in Babylonian sorcery and spell castings is long

documented; in ancient Persia the Daeva of Death drags souls into the mouth of Arezura<sup>59</sup> with a rope also. The ‘Torrents of Belial’ are infernal, violent dark waters as rivers in Hell identical to the River Styx which surrounds the **‘Citadel of Death’**, the fortress of Mot.

**MIRY**



# HMIRY, THE CITY IN HELL & THE THRONE OF MOT

From the desert and mountainous darkness of the underworld one may reach the city of Mot, called **Miry** (spelled in Ugaritic above as ‘**mry**’ and sometimes ‘**hmiry**’) which is a type of ancient fortress (not a prison) in which Prince Mot reigns upon his throne surrounded by infernal filth and rot. Like the Bronze Age political structures of kingdoms, the Fortress of Mot is his ruling capital city in which administration and seat of power is. This area of the Underworld is considered like a ‘**slushy**’, rotten and fetid marshland filled also with rot and mud. Other areas of Hell are desert and heat blasted lands, the pit where the Throne of Mot is described as muddy place, like the water which stands after a flood; indicating it is dirty and stagnant.

Mot is the King of his subterranean city which is a realm of complete darkness and decay. One may envision the cold and dry lands of death, where mud and rot fills the pit in which Mot has his dark throne. The city of the underworld is entered via the gateway of the two mountains which lead to the chthonic depths of Mot. The gatekeeper of the underworld is **Resheph** who allows Shapsu/Shapash passage into the underworld daily. There is a place called “**The Beautiful field of Death’s Realm**”<sup>60</sup>.

The name of Mot’s underworld city is **HMRY** or ‘**Miry**’ which seems to relate to ‘**watery**’, ‘**slime**’ and ‘**swamp**’. Mud is a common description in both Ugaritic and Hebrew descriptions of Sheol/Hell. An alternate of the name is **Mount KNKNY**<sup>61</sup>; the domain of Mot does not fall to just the realm of the dead, yet also the ground under the earth. The edge of the mountains, called ‘**leqisbe harim**’, the entrance to the underworld, ‘**ha’ares**’ seem to be located by

description of the aforementioned words to be a place in the north. This might indicate someplace other than Mount Zaphon. The names of the mountains are interestingly enough two rather unusual non-Semitic names, *trgzz* and

*trmg*

Thus this underworld may be found in Hittites, Anatolian, Hurrian wilderness in the north<sup>62</sup>. The spelling of the names ‘**Mount THRMG**’, ‘**Mount Tharumagi**’, ‘**Mount TRGZZ**’, and ‘**Mount Targhizizi**’ (spelled also **Targhuzi**) are strong indications.

‘**The Beloved of El, the Warrior**’ Mot is a fierce personification of death and the destroying heat of Shapsu, the sun-goddess. While she herself is life giving under the rule of Baal during the spring, in the burning heat of late summer under the rule of Mot the rays may be destructive as well. In the fight between Mot and Baal, the strength of the god is described, “**Mot was**

**strong, Baal was strong, they gored like wild oxen. They bit like serpents, they kicked like chargers”**  
from KTU 1.6.

When Mot invites Baal to come to his realm he asks he proclaims, *‘So let us drink of Baal, that I may pierce you. When you killed Litan the Fleeing Serpent, Annihilated the Twisting Serpent, the Potentate with Seven Heads, the Heavens grew hot, they withered. So let me tear you to pieces, Let me eat flanks, innards, forearms. Surely you will descend into Divine Mot’s throat.’* –The Baal Cycle, Ugaritic Narrative Poetry pg 143.

<sup>60</sup> Ugaritic Narrative Poetry.

<sup>61</sup> Ugaritic Narrative Poetry pg 147

<sup>62</sup> See Ugaritic Baal Cycle, part two page 716.

In the myth of Baal descending into the underworld and Mot slaying him, the warrior-goddess Anat seizes the Divine Mot and splits him with a sword, burned him and like corn ground him and later scattered him. Yet, Mot



could not be killed. The pain he experienced from Anat's assault however allowed Baal to be resurrected.

*'even as Mot has jaws reaching to earth, lips to heaven and a tongue to the stars, Baal will enter his stomach and go down into his mouth as the olive, the produce of earth and fruit of the trees is swallowed'-KTU 1.5.II*

**Hamir** is a word meaning '**Miry depths**' is the dark and watery place of Prince Mot, the Canaanite God of Death. This muddy, infernal place of filth has the corpses of the dead and the remains of skeletons and other dead matter. Yam-Nahar is also associated with the underworld with words such as 'the depths' in relation to the netherworld also. This explains why brothers Yam and Mot work together in many aspects including the battle against Baal when Yam was chosen for the throne.

# TWO DEMONS OF THE UGARITIC UNDERWORLD

In Ugaritic literature there are two demon-gods that are associated with the netherworld yet also have a balanced role in the world of the living as well.

**'Horon'**, called **'The One of the Pit'** which is **'The One of the Netherworld'** is mentioned in the legend of Keret and other texts as a striking, deadly Deific Mask but also one who is a powerful magickian who can keep other underworld powers from attacking humans also. Resheph, the other Deific Mask is balanced as well being both the god of plague and also the deity of well-being.

In Deuteronomy 32:24 the hunger of death is referenced in the following, **'Consumed by Hunger, warred upon by Resheph'**. The very essence of Prince Mot as a type of anthropomorphic embodiment

aligned with the Underworld is clear in how the jaws of Mot reach to the earth, his lips to the heavens and his tongue to the stars. In Hell, Mot is the **'King of Terrors'** who is lord and ruler over a host of infernal spirits, demons and shadows which seize their victims to then be carried before the throne of this Deific Mask.

# QETEB

*(KETEEMERIRI, KETEBYASHUD  
ZAHARAIM)*

קתב

*Noon-tide*

*Demon of Pestilence & Plague*

The name 'Qeteb' is etymologically means 'gatherer' from the Arabic 'to gather', 'qataba'. The Hebrew word 'qsb' translates 'to cut'. Qeteb is a demonic manifestation of pestilence and plague associated with the gods Mot and Resheph. We see Qeteb used four times in the Old Testament and the etymology of the term itself indicates it is not just a 'lower' demon but also a divinity which was associated with the darkest

aspects of nature and humanity; namely pestilence and plague.

According to historical record, there was a deity in Tyre named '**Qatiba**' associated with the treaty between Assyrian King Esharhaddon and Baal of Tyre. In Deuteronomy Qeteb is invoked in curses by Yahweh, '**ilehume resep**', '**Devoured by Pestilence**' and '**weqeteb meriri**', '**And Bitter Destruction**'. The word associated with hunger is **ra'ab** and is considered a epithet of Mot (Hebrew Mawet). In earlier Ugaritic text, '**Meriri**' is '**strong**' or '**eclipse**' associated with the Divine Qeteb as a 'strong' deity in line with Resheph the Archer plague-god.

The Babylonian God Nergal was found in Palestine in late Hellenistic times and both Mot and Resheph were assimilated into this god. Arsh is described as having the form of a calf and also a 'Dragon', much like the Babylonian manifestation of Tiamat's chaos-monsters; this seems like an assimilated or therionick form. Arsh would be logically from the description with biblical

texts Arsh would be Behemoth.

קתב וסד סהרימ

Above: the Hebrew spelling of ‘qtb wsd shrym’,  
**Qeteb and Demon of Noonday**

**‘Keteb Meriri’** and **‘Keteb Yashud Zaharaim’**  
**(Destruction that wasteth at noon day)** are two  
manifestations of this demon of which appears with a  
goat’s horn. Qeteb (alternate spelling) is also called  
**‘bitter destruction’** and is covered with scales and  
shaggy hair, one eye glares and that is in the middle of  
his heart. His power grows when it is hot and he has no  
power when one is in the shade. **‘The First Born of  
Death’** is **‘Qzd’**, no doubt **‘Qtb’**, **Qeteb** and is known  
in Job 18:13, **‘the first-born of death will devour his  
limbs’** and is associated with a type of skin disease, his  
other sibling from the Netherworld is **‘hunger’**, **‘yhy  
r’b’ nw’**, **“His strength will become hungry”**.

# DEBER



## *Demon of Pestilence*

Deber, a demon whose name translates ‘Pestilence’ (Ugaritic cuneiform, ‘dbr’ above) is mentioned in Habakkuk 3.5 as “*Before him went Pestilence (Deber) and Plague (Reshep) followed close behind.*” At the point of mention with Yahweh, both Resheph and Deber are demonic assistants of the new Hebrew God.

In Ebla, the patron god ‘**da-bi-ir**’ was perhaps the origin of the Deific Mask which would become the demonic ‘Deber’ later on. As the Ugaritic ‘dbr’, ‘Pestilence’, ‘dabr’ and ‘death’ is considered one of the

few main causes of death on a wide scale in the biblical world. The Hebrew Bible lists 'Pestilence' at least 50 times including death by the sword, spear and war. Deber is considered a nocturnal demon while Qeteb is associated with noon-tide and the blazing heat of the sun.



# AKLM & YELLOW ONES OF MAVET



Known as ‘aklm’, ‘The Devourers’, these underworld demons are represented as a type of locust which devours all in their path. They are summoned and unleashed by Mot and his chosen powers of death. The Yellow Ones of Mot are the army or warriors of the God of Death, akin to the ‘**sons of Athirat**’ who is ‘**Goddess Athirat of the Sea**’. The ‘**Pounders of the Sea**’ (waves) are the sons of Athirat who would be children also of Yam-Nahar. The term for Yellow is also associated with pale, deathlike or that which does not have contact with the Sun in the hours of day.



MOT



Stuart K.

BELOVED OF ILU, THE WARRIOR MOT



Mawet, the Angel of Death, 'ml't mwt'

The evil Satan who is called 'SP'SQ', the Mighty Destroyer



-SUWALA - SHEOL

Stephan K.



**QETEB**



DEBER



MOT





MOT



MOT



DEATH AND DISSOLUTION  
MOT-W-SR

# THE REPHAIM (RAPHAIM, RAPIUMA, NEPHILIM)



# *The Deified Dead, Giants and Warriors of Old, Royal Shades*

The Rephaim (Ugaritic Cuneiform ‘**rpum**’ ‘**Rephaim**’ above), the divine dead, often dead kings and warriors of Ugarit and the Canaanites; the Rephaim were considered saviors and fertility deities who were honored in a primary cult throughout the lands of Ugarit, Canaan and with the Ammonites as the Malkim. The Rephaim are placed in a ‘**Cave of the Gods of the Earth**’ in UT 62:16-18. The ‘**Gods of the Netherworld**’ are the Rephaim, of which Prince Mot has no known dealings with. One mention of the Rephaim is known in Ugaritic Text III, 13-15 in which it is described: *‘Be most exalted Keret, in the midst of the RPUM of the earth, in the gather of the assembly of Datan’*.



(Spelling alternate, Ugaritic Cuneiform 'rpim',  
**Rephaim**)

The Rephaim are invoked in the royal cult and are described as riding chariots to a banquet. Some names of the Rephaim are recorded in the Aqhatu texts:

**Thamaqu, the warrior of Baal, warrior of Anat,  
Yahipanu, the champion, everlasting royal prince.**

The shades of the dead of the cult of the Rephaim come forth as shadows among the living around the time of the autumn gatherings; they are highly honored among the ancient Canaanites.

The Sun Goddess Shapash acts as the psychopomps who assists the Rephaim and of course Baal and Anat. The Sun Goddess in the hours of night in Ugaritic lore enters the Underworld and is influenced by Prince Mot,

the God of Death. The Rephaim are not in any way harmed or come into conflict with Mot in any known tablets. The King of Bashan, the Rephaim named 'Og' whose Ammonite army was defeated by the Hebrews was called one of the remaining Rephaim. Og was a King of Giants, the Nephilim of Enoch who was the offspring of the divine spirits of the heavens and the earthen flesh of their mothers.

Even as Shades, these deified heroes of old are still retaining both their Psyche and True Will as warriors of old. The Rephaim revel at banquets, indulging in dance and music. The '**rpum**' have the ability to grant offspring to the royal Ugaritic family, one specific deity was known as '**Adn Ilm Rbm**' '**Master of Many Gods**' and the necromancer cult has many infernal deities within its realm: **Milku**, **Yarikhu** and **Yaqaru** and perhaps **Ba'al-Peor** and other chthonic deific masks.

The Rephaim do not reside in Mount Zaphon yet rather dwell in the '**Netherworld Below**' '**se'ol mittahat**'

and **‘deep down in the Pit’ ‘yarkete-bor’**. These shades sleep in most instances, yet they rise to greet new Rephaim. Those seeking to invoke the Rephaim may have slight results as our culture today is not theirs, yet you may just have some **‘interaction’** of some interesting sort.

The Rephaim, the Giants of old were thought to have settled throughout the Transjordan region and were known as the Anakim in the lands of Moab as well. In David’s conflicts he comes across several Philistine Warriors who were described as **‘Descendents of the Rapha’** or **‘Rephaim’**.

In the books of Job and Psalms the Rephaim are **‘below the waters and their inhabitants’** drawing the association of the chthonic depths, abyssic waters and the Underworld. These Giants were fully immortalized in the Book of Enoch concerning the Watchers and the Giants who upon their physical death issued **‘evil spirits’** from their bodies and remain in the world.



The Deified King of Ammonites, Og, his name itself is a Semitic word meaning 'corpse' and 'death' was described in Deut. 3:11 and Josh 12 as 'one of the survivors of the Rephaim' of the later 'Nephilim' legends of Enoch. Og was a royal Rephaim in the Kingdom of Bashan, his cities of his cult were in Ashtarot and Edrei.

Not all ancestors were worshipped in ancient times. The ones who stood out, i.e. the 'best' who had accomplishments of note, battle victories or 'Heroes' were honored by a careful burial and then elevated to the Cult of Rephaim, the Mighty Dead who resided in spirit (also remaining in part with their corpse and tomb) among the chthonic gods. There were funnels built in which libations could be poured in sacrifice and offering to the Rephaim and other Shades. Those who earned their place by their own self-determined accomplishments were made immortal and remembered among the living; the Rephaim thus inspired the population and culture to strive for great things!

# RESHEPH



# (RESHEF, RASAP, RASHAP, RESHPU)

*Lo rd of the Arrow,Rasap-Saba'i  
Underworld &WarGod  
God of Plague& Pestilence*

Resheph is an ancient Deific Mask whose cult about three thousand five hundred years, from Ebla from the 24<sup>th</sup> Century B.C.E. through the Babylonian Talmud, Book of Exodus and around the 10<sup>th</sup> Century C.E. when his cult went into obscurity. Northern Syria was the center for which his cult flourished and the god spread throughout the ancient near east, enjoying a powerful role in New Kingdom Egypt as well.

**Ra-sa-ap**, later spelled '**Rsp**' in cuneiform, has origins in the Semitic root which is related to the Akkadian divine epithet '**rasbu**', meaning '**fearsome**' and thus having association with the concept of '**Melammu**', the

terrifying divine radiance known as **‘The Black Flame’**. In the Third Millenium B.C.E. the Deific Mask Resheph is identified with Nergal as the Mesopotamian god **KIS.UNU**.

**Rasap-Saba’i** , translating **‘Rasap of the Army’** is a powerful God or Deific Mask which has several aspects of his character. A chief Deific Mask of the Underworld, **Rashap**, also known as **Prince Resheph, Reshef, Resep, Ra-sa-ap** and **Reshep** is the plague and war god, called **‘Lord of the Arrow’**. Resheph is a porter of the sun goddess Shapash (who is a feminine deific mask of the male Shamash of Babylonia) who is the gatekeeper to the Underworld, allowing Shapash entry each night. Resheph is the God of Pestilence who is mentioned next to ‘Lads of Yam’ in the ‘Legend of Keret’ tablet, who caused the death of one of the King’s wives.



## Ugaritic cuneiform ‘rsp zbl’, ‘Prince Resheph’

The cult of Resheph is found not only in Ugarit but also Elba, Egypt, Syria, Palestine, Cilicia, Cyprus and even North Africa. This Deific Mask has the empowerment as a pestilence sender and averter, the sender of sickness and plague, the lord of the chariot of war and the military cult of Amenhotep II, a fire-embodied power who controls winged demons often represented as arrows and later a demonic angel of pestilence and plague in the Hebrew Bible.



## Ugaritic cuneiform spelling of ‘rsp sb’i’ ‘Rasap of the Army’

In the earliest records of Ebla record Resheph’s name as ‘**Ra-saap**’ and later alphabetic spelling of the hieroglyphic transcription of ‘Rsp’. Lipinski<sup>63</sup> presents the derivative of the Semitic root as the Akkadian divine

epithet of ‘rasbu’ ‘fearsome’ in which there is a clear association with the Babylonian Nergal. The epithet of Resheph indicates his association with some animals; ‘**sprm**’ is ‘**Resheph of the goats**’ and another indicates ‘birds’.

Resheph was worshipped in Egypt even through the Hellenistic period; the Deific Mask is named in a hieroglyphic inscription on a wall in the Temple of Montu at Karnack, commissioned by Ptolemy III Euergetes, an active Hellenic Pharaoh in his time.

The abode of Resheph is ‘**Bbt**’, which is similar to the Akkadian word ‘**babu**’, ‘**babite**’ meaning ‘**Gate**’ and the name of a city in the Zagros Mountains<sup>64</sup>. As the Western Gatekeeper to the Underworld, Resheph allows Shapash safe passage every evening. Like Horon, Resheph has court and his own fortress in the Underworld from which he travels to the world of mortals and the other gods frequently.

<sup>63</sup> Resheph A Syro-Canaanite Deity by Lipinski, Edward, *Orientalia*

<sup>64</sup> In the Yatuḱ Dīnoih and other Daēvayasna (demon-worship) cult rites, the Zagros Mountains were long considered the abode of demons and a specific mountain within the range, Arezura is the mouth to Hell in Zoroastrian lore.

# RESHEPH AS NERGAL

## *Resheph of the Horns & God over Locust Swarms*

In the third millennium B.C.E. Resheph is identified with the god Nergal in a lexical text in Ebla, Nergal is spelled **KIS.UNU**. Nergal is known from an epithet from the God Lists of the early Dynastic period III as ‘**Gu-anun-gi-a**’, ‘**Bull whose great strength cannot be repulsed**’. Sumerian hymns also recognize Nergal as a ‘**victorious bull**’. The name of Nergal is from an early form of ‘**Lord of the City**’ being ‘**NIN.KIS.UNU**’.

In Sumerian lore the name Nergal emerges from ‘**nin.eri**’ and thus ‘**unum-irigal**, ‘**Nerigal**’. The ‘**Lord of the Great City**’ or ‘**Great dwelling**’ being the Underworld is a common term representing the place of shades. This development along with becoming the King of the Underworld was later after Nergal was well attested as a bringer of death and war-god.



As Nergal was as ancient in Mari as Resheph, they were considered identical not only in Ebla yet also Mari of which there was a ritual entitled '**The Feast of the Chariot of Nergal**'. In Ugarit, the same logograms were used for both Resheph and Nergal. The Amorites worshipped Nergal as the god of war; his Amorite name was '**GIR.UNU.GAL-hazi-ir**' or '**Nerigal-gazzir**' '**Nergal is a Hero**'. During the Middle Bronze Age Resheph was recorded on several cylinder seal inscriptions, '**Resheph, Lord of the Horns**' appears wearing a crown with horns, holding the sickle-sword known as '**hps**'. A female is facing the standing god adoring the Deific Mask, symbolizing his role as protector. The inscription is signed by '**Servant of Nergal/Resheph**'.

# RESHEPH OF ADANI

## *War-God, Gatekeeper & Omen-God as Nergal*

‘**Ra-sa-ap A-da-ni**’ is the name of Resheph in some Ebla and had a temple and statue in this ancient city. Sacrifices to Resheph were made at his temple including sheep and cattle. Of course gifts such as statues, items of gold and silver among other items were made to Resheph and deposited in his temple. Throughout the ancient near east, especially in Ugarit Resheph was known by the epithet of ‘**Rsp Sb’i**’ or ‘**Resheph of the Army**’ clarifying his warrior-inspired cult throughout Canaan, Syria and Egypt. In Ugarit, Resheph is known as the Gatekeeper who ensures the safe journey of the Sun Goddess Shapash through his gate (the Sun came to Rsp’s gate) into the Underworld. Ugaritic texts record a solar eclipse with reference to Resheph and diviners. The practice of omeninterpretation is an Ancient Near Eastern practice

nearly universal. In the Assyrian Dream Book, the Hand of Ishtar is mentioned in an omen and is itself a type of disease. One omen makes reference to a deformed birth which would herald **'reign of Nergal' (BAL-e U.GUR)** which is the invasion of an enemy army. One Astrological prediction is quite interesting in reference to Nergal-Resheph, **'If the moon, a star is located in the left corner, Nergal shall devour'** and **'If the setting sun is green, Adad shall destroy or Nergal shall devour in the land<sup>65</sup>'**.

# RESHEPH: WINGED GOD OF PLAGUE & PESTILENCE

As known from the legend of Keret, a Ugarit tale, Resheph is highly adapted and a power over plague and pestilence. In a letter of the king of Alashiya to the Pharaoh in Egypt the god is mentioned, **‘Behold, the Hand of Resheph, my Lord, is in my country: he killed all the people of my country and there are no copper-workers<sup>66</sup>’**. In some Canaanite omens, Resheph and Athtar are mentioned as **‘Devouring the Land’**; this of course is the course of flight of locusts from the deserts to grasslands.

‘Qeteb’ and ‘Deber’ are two demons, one of gathering and pestilence and the other ‘storm winds’ which acts as slaughtering gods for Resheph and Mot. In the Hebrew Bible, Resheph is symbolized as a god (or demon) whose hand and arrows cause plague and

death.

*“You shall not fear the terror of the night or the arrow that flies by day, Deber that stalks in darkness, or Qeteb that wastes at noonday” –*  
Psalms 78, 48

Resheph is thus a powerful deific mask even in the demonic presentation of the god a subordinate power under the Hebrew Yahweh. *“Resheph’s sons make birds fly upwards’*, a translation indicating that the ‘sons’ of Resheph, ‘arrows’ are as ‘spirits’ and ‘demons’ which fly through the air to sicken and kill their intended target.

<sup>65</sup> Resheph, A Syro-Canaanite Deity by Edward Lipinski. <sup>66</sup>  
Resheph, Lipinski pg 117.

# RESHEPH'S WEAPONS IN HIS TEMPLES

The name of Resheph's **spear** which was used in offering sheep is '**gukak-gid**' and is often shown with the Deific Mask in Egyptian imagery. '**Resheph of Gunu**' has funerary cult associations akin to that of Nergal and was a protector of the palace in Gunu also. This was associated with the Ebla cult of Resheph. As the items most significant which are indications he was a war-god at Adani included the '**Amorite Dagger**' which was called '**gir-mar-tu**', an **Axe** or '**sillig**', **javelin spearheads** known as '**gu-kak-gid-sub**' and ceremonial ritual clubs which are known as **ha-pu**. These weapons of course are present in the later New Kingdom Egyptian steles and images of the god. Resheph was known in Emar (1260-1175 B.C.E.) by the inscription of '**they erect the betyl of Nergal and Resheph**'. A blessing of the king honors the gods as '**May Resheph/Nergal, the hero of the great gods give you a powerful weapon**'. At Emar he also was

known by the epithet, **'Lord of the Two Horns'**.

# RASAP, GOD OF FLAMES & WAR-CULT OF AMENHOTEP II



**Above: Reshpu, God of Fire, Lightning and Pestilence which surrounds the enemy.**

Resheph's name seems associated with ' **flames, burning**' and is considered a mighty power which sends and can avert plague. A cult epithets of Resheph are '**rsp zbl**' '**Prince Resheph**' which indicates his powerful status in the Ugaritic pantheon. In Cypress, Resheph is associated with Apollo and in Egypt Being the God of Fire, Pestilence and Lightning in his Egyptian cult; Reshpu had a cult center in He-T Reshep.



Resheph is associated with a protector of the Pharaoh in battle. He is shown in Egypt wearing the crown of Upper Egypt and with the horns of a gazelle.

Amenhotep II (1425-1400 B.C.E.) of the 18<sup>th</sup> Dynasty associated Resheph with the god of chariots and horses as well as specific military enterprises. The god is shown holding often a **spear, scepter, axe, sickle** and the other hand would be an **Ankh** or **shield** in Egypt. Resheph often has a full Syrian-styled beard and even the Egyptian style beard in some depictions.

We also see the cult of Resheph as ‘**Re-sheph**’ in Hittite Anatolia, no doubt as they had direct control and influence; along with Egypt with Canaan and Ugarit at different periods of time. Resheph is a great chthonic deity who is mentioned in the Ugaritic ritual texts as the ‘**Gatekeeper of the Underworld**’. Resheph is the lord of battle and the sender of diseases, like Apollo, sends primarily through arrows. His fierce and conquering nature was popular among all classes of people as he was both benevolent and malicious; a balanced god who could cause sickness and heal as well.

Resheph is associated with Byblos as well, the legendary Phoenician city, both Baal and Resheph are considered dynastic pantheon gods. Resheph may be associated with the early Egyptian deity, ‘**Herisheph**’ and the ‘**Obelisk Temple**’ of the god. In New Kingdom Egypt Resheph is shown as the Pharaoh smiting the enemies of the kingdom, thus the ‘**Smiting God**’.

Amenhotep II was the official introduction of Resheph to the pantheon of Egypt; the powerful Deific Mask becomes at once a royal patron. Resheph is known at this time find an association or perhaps a slight assimilation of Montu, the Egyptian War-God of Thebes. It is known Resheph and Montu were considered separate, side-by-side Deific Masks of war and protection in Thebes and Memphis. Amenhotep II has an inscription in the Festival Building at Karnak, Court IV and found between the 9<sup>th</sup> and 10<sup>th</sup> pylons a image with the head of two horses, a chariot wheel and a quiver, spear and shield. The theonym or epithet of the War-God Montu, assuming Resheph’s shape was

known as ‘**Mntw Rsp**<sup>67</sup>’. As it is known, Resheph holds power over the war-chariot much like Ashtoreth.

Resheph, Astarte/Ashtoreth and Montu were patron Deific Masks of War-Horses found on inscriptions of Amenhotep II near the Sphinx at Giza. The royal horses and chariots, the best trained and upper elite of the royal military family are divine protectors and patrons of this very important animal to warriors of the ancient near east. Amenhotep II’s Syrian campaigns were dependent in part on the might of the chariot and horse.

<sup>67</sup> Resheph, Lipinski.

# RESHEPH THE ANNIHILATOR, HONORED BY THUTMOSIS IV

On a limestone stele from Thebes West dated to the reign of Thutmose IV (1400 – 1392 B.C.E.), a mortuary temple of the Pharaoh depicts Resheph upon horseback, Thutmose IV facing him while Resheph is holding a spear and shield. Resheph is depicted as annihilating the enemy and defending fortresses, his arrows and poison symbolized as ‘scorching’ the enemy. Like Ashtoreth/Astarte and Anat, Resheph is honored as a royal patron of the horse and as a highly powerful War-God.

During the period of Tutankhamen (1334-1325 B.C.E.), Resheph is shown in his kilt, white-crown and a pear-shaped mace raised as the ‘Menacing God’ with spear in the other hand upon a hymn inscription,

*‘Resheph, the Great God, Hearing the Prayer’ along with ‘Offering of every good and pure thing to thy Ka’.*

# THE APPEARANCE OF RESHEPH

Depicted in Egyptian and Canaanite steles as a tall, thin yet imposing man Resheph is a War-Deity who is at ease with conflict and the slaughter of his enemies. In Egyptian manifestations, Resheph wears the Crown of Upper Egypt with the head of a Gazelle and sometimes that of the Uraeus-Serpent. The Deific Mask also is crowned at times in the Egyptian Double Crown of Upper and Lower Egypt with two-streamers hanging from the back of the crown. Resheph wears a knee-length royal ‘**sndjtkilt**’ and is depicted on many gods of Egypt, Canaan, Moab, Syria and Ugarit among others. The kilt has tassels which are either in the form of a type of flower-design or some kind of fringe. The tail of a bull or leopard is also attached to the front of the kilt with a belt tied around the waist which also serves to attach the sword or lute.

Often, Resheph is adorned in a wide collar, bracelets

and more importantly chest bands. The chest bands are used to carry and hold weapons and both Ba'al-Seth and Resheph are depicted with them. The War-Goddess Ishtar in Mesopotamia is also illustrated in this fashion as well. The illustration shows the Canaanite-Syrian hair and beard without the crown. The diadem of the Horned Gazelle is a clear identification with Resheph.

Resheph is usually depicted standing or in a few instances sitting upon his Egyptian '**hwt-throne**'. Resheph was offered to in a temple of Memphis as well as other locations throughout Egypt and the Delta. The horns of the bull are a sign of the divinity of Resheph and like Ba'al he usually has them upon his crown. While the War-Axe, Spear, Mace-Axe, Sword and Arrows with Quiver are most shown with Resheph he is known to also carry the Ankh in Egyptian fashion and the '**Was Scepter**' (Egyptian 'Was' meaning 'Power, Dominion) which has the head of Seth upon it.

Resheph is described later in Biblical text as a winged

god of pestilence, a companion of Resheph known as Dabir (Pestilence) in Habakkuk 3:5 makes reference to **‘Dabir and Resheph’ (Pestilence and Plague)** marching. Traditionally, in numerous steles featuring Resheph he is wearing the white crown of Egypt, the gazelle head on the front of it with the Egyptian beard and a broad collar. The knee-length kilt (**sndjt**) and a belt around the waste tied in a knot is the traditional Canaanite/Egyptian fashion. Often Resheph holds a mace-axe in the right hand and a spear with a rectangular shield in the other hand. Resheph also has a quiver with usually five arrows hanging off his back. Resheph appears both with the Egyptian beard and without. One stele presents Resheph with the Canaanite/Asiatic Beard.

Resheph is closely associated to Apollo in several ways. There is a 4<sup>th</sup> century BCE inscription of **‘Resheph of the Arrow’** on the base of a two-lion headed statue as a dedication, drawing a parallel between Apollo and Nergal. In Cypress, Apollo and Resheph are associated as **‘Resheph-Amyklos’**.



There is also a Phoenician inscription calling **Resheph** ‘**Lord of Power**’. His color was black, red and gold as he has several golden statues and an altar of gold. Gold has long been taboo among ‘Satanists’ and left hand path Adepts as it was considered the ‘symbol’ of the Christian God; however that is not so! The JudeoChristian god stole it from the ancient ones! Gold and Silver both are utilized in the symbolism of even the underworld gods as it represents the imagery of power and divinity relating to the deific mask.

# RESHEPH OF THE BOW

The Old Testament manifestation of Resheph depicts the god as a demon who spreads plague and pestilence. In Biblical writings, Resheph survives as a winged demon of pestilence. In Deut 32:23-24 A there is a mention of the plague arrow god, *'I will heapevils upon them, my arrows, I will spend on them; wasted with hunger, devoured by Resheph the poisonous one'*. These two Canaanite demons are

personified as being winged and flying through the air, personifying the scourges of death which they spread.



Above: Ugaritic cuneiform spelling of *'b'l hz rsp'*, *'the archer Resheph'*. Ps. 76:4 makes reference to *'rsphy qst'* which translates *'Resheph*

**of the Bow**' which is a reference to the god manifesting with the weapons of war such as bows and arrows. Job 5:7 mentions '**sons of Resheph**' (**bene reseph**) as "**and the sons of Resheph fly high**" as they are winged demons controlled by the god. In Phoenician and Ugaritic texts Resheph is related to birds of.

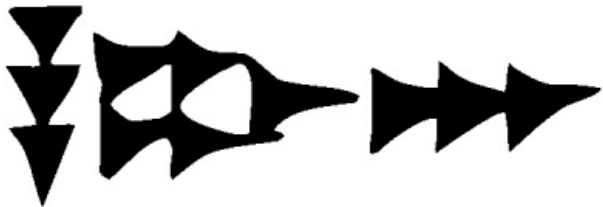
Resheph is mentioned on numerous Ritual Cult offering lists which include the majority of the Divine Ugaritic Family, thus confirming that Resheph is a son of El. Tablet RS.24.249 '**Rasap-MHBN**' is offered a Ram as a burnt offering. Another day that month '**Rasap-Bibitta**' and '**Rasap-MLK**' (**Rasap the King**) is offered a Bull and Ram.

The image shows five stylized black characters on a white background, representing the Phoenician/Moabite script for the name 'Resheph of the arrow'. The characters are: a vertical stem with three horizontal bars at the top; a vertical stem with three horizontal bars on the left side; a curved hook-like shape; a zigzag shape; and a vertical stem with a triangular top.

Above: Phoenician/Moabite script spelling of '**rsp hs**', '**Resheph of the arrow**'.

As mentioned previously, Resheph is associated with the planet Mars and is the Gatekeeper to the Underworld, being the open who allows the Sun to enter at night. Resheph is the God of the Army called **‘Rasap Saba’i’** being a mighty conqueror much like his parallel Babylonian manifestation, Nergal.

**HORON (HAURON,  
HORANU, HAURES,  
HAWRUN, HURANUS,  
CHORON, CHORONZON,  
CORONZON)**



*The Deep One, Chthonic Underworld  
God The Egyptian-Canaanite Lord of  
Demons & Magick*

Horon (Ugaritic cuneiform spelling, 'hrn' above) is considered a very powerful underworld god, often

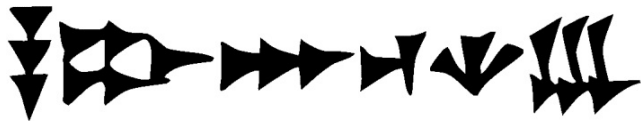
invoked in curses against not only enemies but also snakebites and other demons. This would indicate his powers are much greater than most rebel spirits. The name of Horon seems to be connected with the Arabic ‘**haur**’ which translates ‘**bottom of a well**’. If we understand the etymology of ‘under’ the earth or ‘hole’ in the earth it generally represents the ‘**underworld**’. Associated with Horon is the meaning ‘**deep one, the one inhabiting the underworld**’<sup>68</sup>.

The spelling of this Deific Mask is varied depending on the ancient source and translation. Hauron, Hawran, Choron, Chauron, Horanu are a few versions of the name of this Deific Mask. Horon’s name may be connected from the word ‘**hor**’ which is a pit or bottom of a well which is a clear indication of his chthonic nature. The ‘Pit’ is always associated not only to the Underworld but the place for necromancy, offering libations and other sacrifices to the dead including an entrance into Hell.

Horon is known by the epithet ‘**Horanu Habiruma**’,

‘hrn hbrm’ which translates “**Horanu, the Spellcaster**”. There are varied theories of the origins of Horon yet nearly all show from records that Horon is a powerful god of death and dark magick. His powers are invoked in the direst circumstances and Horon was rightly feared due to the degree of harm in which he could inflict upon his enemies.

<sup>68</sup> Albright 1936:9, *Dictionary of Deities and Demons in the Bible*.



# ‘MSD’, UNDERWORLD FORTRESS OF HORON, DWELLER IN THE MOUNTAINS AND DESERT RUINS

The abode of Horon is a rather mysterious name, ‘Msd’ (Ugaritic epithet of ‘hrn msd’ ‘Horon, in Msd’ above) which when exploring several different etymologies, a clear direction is given to the nature of his dwelling: ‘fortress’, ‘stronghold’ and ‘melting oven’ (Akkadian ‘Masadu’ which is ‘Hiding Place’, i.e. Underworld). Horon dwells in this underworld fortress within the desert and caves filled with Underworld inhabitants. For this reason, Horon is a balanced god who is both of the chthonic darkness, the predatory instinct of hunting and survival with the discipline of restraint and assisting those worthy of the god.

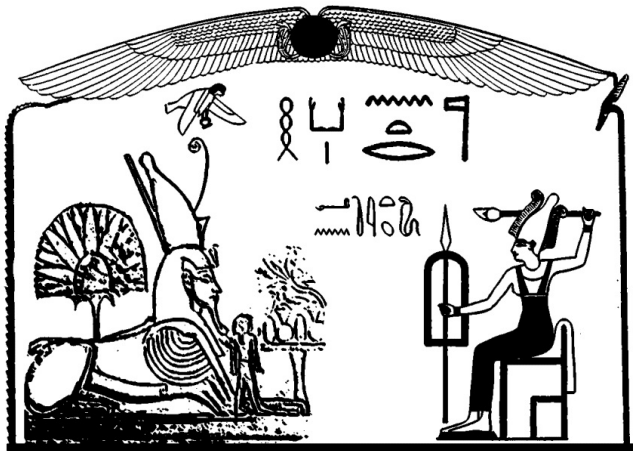


The Great Sun Goddess Shapash in Ugarit calls upon **'Horanu'** the powerful magickian who alone can remove snake venom and keep demonic predators from who he is summoned to assist. The **'City of the East'** (**r d qdm**), called **'Msd'** is a part of the underworld and visualized as Horon's nature being a chthonic god who is comfortable amid the caverns of the mountains and the demonic forces of the desert wastes.

In the **'Legends of the Jews'** by Ginzberg, Horon is a form of **Baal-of-Peor** and is greatly feared even by the Hebrews at that time. Horon was demoted from an underworld god of enchantments and cursing to one of the **'Five Angels of Destruction'** who served the much younger 'Yahweh' as so did the entire spiritual world according to the sheep of Moses.

# CREATURES OF HORON SERPENTS & DEMONS WHO EAT FLESH AND DRINK BLOOD

Horon is a greatly featured Deific Mask in the Ugaritic texts, yet he is also a beneficial power which is an expert in sorcery and magick; his spells and instruction of magick can hold back his demonic creatures which often threaten humanity. The Creatures of Horon, mentioned in the 'Legend of Keret' are both physical and spiritual threats; serpents, scorpions and all types of predators including spiritual ones. The 'Creatures of Horon' are predators **'who eat flesh and drink blood'** and then **'summoned back to the desert where they belong'**.



**A magickial stele depicting Horon and Anat-Astarte as they are depicted in New Kingdom Egyptian temple-cults. Together, both symbolize mastering your area of control and establishing strong order in your life.**

In the Ugaritic incantation known as KTU 1.169 to drive away sickness there are a horde of demons known as **‘Creatures of Horon’** who are called

**'flying demons'** and is able to avert any other demonic being; his specialty is the serpent. Along with Yam-Nahar and Mot, Horon holds power over hordes of phantoms and disease causing demons known as **'creatures of agitation', 'creatures of insanity', 'sons of disease and terror', 'legions', 'flies'** and **'those of the flood'**. As a clear indication of balance, Horon is called upon alongside Baal and his Seven Brides to keep the destructive forces in control.

The Horon is known in Ugarit Magickial texts as **'hrn hbr(m) 'Horanu the Spellcaster'**. The god is the **'knower of spirits'** and his title when compared with the Hebrew term defines his epithet as **'wizard', 'familiar spirit' (knowing of), 'your spell-caster'**. Horon is an ideal

Deific Mask for the Black Adept as his powers extend to serpents, the desert and the underworld. As a God of Magick used in Spells, Astarte often assists the god, **'Horon will break thy head, 'Astarte-name-ofBaal' will break thy skull.'**

# HORON IN EGYPT HARMAKHIS-THE GREAT SPHINX & THE HAWK

Horon is found in the Egyptian pantheon as well, his cult was strong throughout the Levant into Egypt and utilized even by Pharaohs. The imagery of Horon including descriptions of the chthonic magickian god in both Ugaritic incantation tablets and in his warlike and protective nature in the Egyptian Pantheon allows several different manifestations. In Egyptian texts, Horon is the son of Astarte which is akin to the assimilation of Horus and Isis. Horus, being the child of Isis would be a common association between the two.

In Palestine, Horon was known to be worshipped at BethHauron, a location surrounded with caves and mountains. In Upper Egypt, Horon is identified with Shed and amulets from Deir el-Medina present both

Horon and Shed as double-names, Horon-Shed. This is the manifestation of Horon as the Horus-Hawk, the Lord of the Desert.

As a war-god, Hauron is a god of the military outpost of 'ElGharbanyat' which is west of Alexandria in the time of Ramesses II whose epithet is found on a column inscription as **'beloved of Hauron'**. Throughout New Kingdom Egypt, Hauron raises to a powerful and illustrious throne much like Seth as a desert god and of war as well; a statue was erected at Pi-Ramesses which was later moved to Tanis. **Hawrun-em-hab** is a known epithet of the God in Egypt, meaning **'Hauron-in-the-Feast'** and in the inscription upon the Hawk-form statue, **'mr. n Hwrn', "he whom Hauron loves'**.

As Horon manifests as a great sphinx he is known in Giza as Harmakhis, that powerful one called **'Re-Harakhty'** who Thutmose IV invokes as **'Harmakhis-Khepri-Re-Atum', 'Harmakhis as the Sungod in all his phases'**. This presents an epithet of Harmakhis as **'nb hst', 'Lord of the Desert'** and

**‘hry-ib hst’, ‘who dwells in the desert’. ‘Hauron-Harmakhis’** is known from the reign of Amenhotep II and we find associations with Resheph and Astarte also.

In Tanis a large statue of Horon in the form of the hawk-god is protecting the Pharaoh Ramesses II from New Kingdom Egypt; no doubt the close etymology between Horus and Horon including some depictions such as the hawk. This bird of prey for the Egyptian pantheon represented mastery of the sky and of the predatory warrior of the lands of Khem. In Canaan, Ugarit and the Levant the bird of prey such as the hawk had underworld associations at times. Horon is shown also as a hawk holding a snake in his talons; his power and essence indicates his dominion over serpents.

**‘Hauron of Lebanon’** is depicted as a wingless sphinx at Tell elMaskhuta wearing the Egyptian Crown of Upper and Lower Egypt. As the Sphinx, Hauron sits protecting those he deems his charge. The empowerment of the god is found in his balanced nature

depending upon the methods in which you seek him. Protection in terms of turning the predatory powers of Hauron against those attempting to thwart you will be less of an inclination to deeply understanding the god.

Horon is depicted in a Hebrew charm featuring a Sphinx with wings, essentially a winged-lion with a helmet for which he kills the enemy for which the charm was created; the She-Wolf devours the carcasses of the Ephata-demons which are evil spirits who have fitted with dead bodies, visiting the earth in darkness. Horon is such a Deific Mask who rules over them and if invoked for the purpose will destroy their bodies, sending their spirits back to the underworld. She-Wolf, a demon which is essentially Lilith or Lamashtu, performs a duty in partnership with Horon by devouring the slain corpses.

Incantations of Horon in this form will be a mirror towards our instinct in survival and self-protection against those who would prey upon you even without you knowing it. This will correct many of those 'well



wishers' who often attract so-called 'friends' who use them and still wonder why 'those things always happen to me'!

# HORON LORD OF THE DESERT

Incantations against various demonic beings and vampire-like predators on various amulets invoke Horon to keep them at bay, along with those who assist Horon namely his Seven Wives as well as Baal. Even in the Hellenic period around 100 B.C.E. seafarers had an inscription dedicated to the local god Melqart (Herakles) and Hauron invoking a prosperous and safe journey.

Horon is known in Upper Egypt at some point as the god **'Shed'** that bears the epithet, **'the savior'**. As **'Hauron-Shed'**, the hawk form is assumed who can keep his legions of demonic spirits and venomous snakes from harming others. As Shed is a god of the desert who comes forth bearing the **'Udjat-Eye'** to protect his temple or house we see **'Hauron-Shed'** also as **'Horus-Lord of the Desert'**, **'nb hst, hq, hst'** which draws a closer connection to Seth as well.

The very powers of chaos of which Horon directs and controls to an extent is a good representation of the nature of the spiritual work of the Luciferian; like Horon we to various extents dive into the depths of darkness and those chthonic realms of power who would either raise us up and with a strong will shape chaos into our desired order or to devour us in the underworld. The Luciferian like Horon seeks an inner balance and maintains a clear and focused disciplined initiation towards the subjective goals we have determined for ourselves.

# HORON AS HAURES & CHORONZON

Horon survives in the forbidden tomes of demons and fallen angels in the medieval and renaissance Judeo-Christian and Cabbalistic grimoire traditions. The Enochian grimoires of John Dee, the Elizabethan court astrologer and John Kelly present '**Coronzon**' (Aleister Crowley's spelling is 'Choronzon') as the 'mighty devil' who is now assimilated in the Adam and Judeo-Christian tradition. As a powerful 'devil', Coronzon is an assimilated mask of the Adversary known as Samael, who is also an enemy of the Hebrew religion and a powerful fallen angel. In addition, the cursed town cursed by Jesus known as Chorazin is also assimilation with this Deific Mask.

Black Adepts at some point may undergo the Great Rite of 'Crossing the Abyss' which is a point in which your Daemon is 'immolated' and 'awakened' through a physically and mentally traumatic periodic magickial

process. The ritual process if successful will change and empower your outlook and thus inner power in a productive way if you can remain focused and strong.

In the Lemegethon or 'Goetia' as it is known Haures is one of the

72 Fallen Angels as '**Haures**', '**Hauras**', '**Havres**' and '**Flauros**'. As the

64<sup>th</sup> Spirit Haures is a Great Duke and appears as a Mighty and Terrible Leopard yet will take a human shape with fiery eyes and a '**Terrible Countenance**'; this god must be evoked in the Triangle and is the Dominion of the Lie (Serpent, the changing one).

# FORM AND INVOCATION OF HORON

Horon is made manifest by many forms, however I have focused on the historical here which will open gateways to his manifestation. First, the **Predatory Hawk** or Falcon similar to Horus; as the Predator of the Day, the form of Horon as the Hawk is the watcher and protector of the Black Adept and should not be taken lightly. Horon appears with the Double **Pschent** Crown of Egypt, I have had several experiences with hawks including the rescue of one which allowed me to hold one until it was healthy enough to fly off again.

As the form of the Sphinx, Horon protects the 'Daemon' in the Cobra shape, the Agathodaimon of the Black Adept. The Sphinx form of Horon is a divine power of mastery and the representation of the Sun entering the night or underworld, '**Harmakhis-Khepri-Re-Atum**', '**Harmakhis as the Sun-god in all his phases**'. The Lord of the Desert, Hauron is one who

will test your initiation in every aspect; Horon strengthens your Will and Discipline yet also being a powerful Deific Mask which will inspire you to achieve more lofty heights. Horon utilizes a Tamarisk<sup>69</sup> or the 'Tree of Death' in his magickial rites which disperse the potency of venom, causing it to weaken and 'flow away'.

Horon as both the Sphinx and the Hawk protecting the Agathodaimon/Daemon of the Black Adept; invoking the Deific Mask as a herald of initiatory power and knowledge; yet also representing the continual expansion of inner ability in magick. This is not always so difficult; using your imagination is a key part when applying it to actions towards goals in the physical world.

<sup>69</sup> See illustration below.





**Horon manifest as the Hawk, the Bird of Prey.**

*The Underworld is a gathering place of those sorcerers who may astrally project or travel in dreams (or nightmares). This path is for those darker luciferians who have developed in a more spiritual sense. The womb of Sheol is a place of rest and internal power; in your journeys you will discover the shades of the ancient dead, demonic spirits and other Black Adepts.*



THE REPHAIM



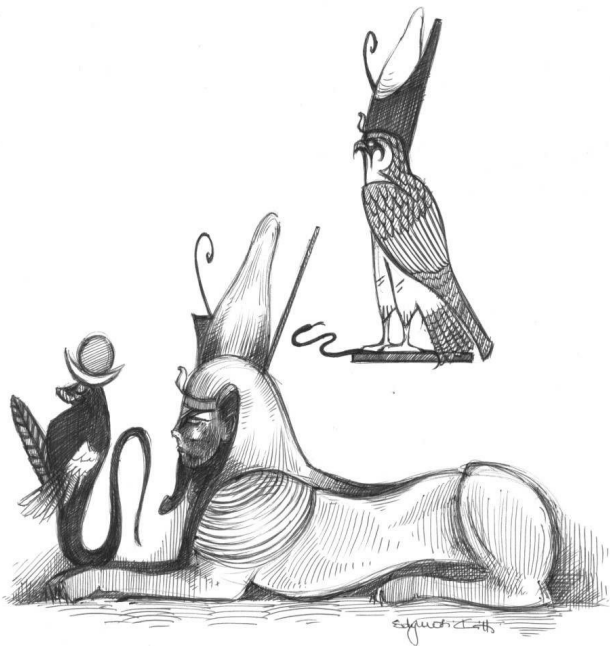
RESHEPH

*Stywor'ell*



RESHEPH





HORON

SPHINX AND HAWK FORMS, SUPPORTING THE AGATHODAIMON OF THE BLACK ADEPT



HORON AND SHE-WOLF, LILITH

*Hor on is a greatly featured Deific Mask in the Ugaritic texts, yet he is also a beneficial power which is an expert in sorcery and magick; his spells and instruction of magick can hold back his demonic creatures which often threaten humanity.*

*The Creatures of Horon, mentioned in the 'Legend of Keret' are both physical and spiritual threats; serpents, scorpions and all types of predators including spiritual ones. The 'Creatures of Horon' are predators 'who eat flesh and drink blood' and then 'summoned back to the desert where they belong'.*

**BA'AL-ZEBUB  
(BAALZEBUB,  
BEELZEBUB)**

**בעל זבוב**



# *Lord of Flies, Oracle and Magick God Lord of the Heavenly Habitation*

*“And Ahaziah fell down through the lattice in his upper chamber that was in Samaria, and was sick: and he sent messengers, and said unto them, Go, inquire of Baal-zebub, the god of Ekron, whether I shall recover of this sickness.” – American Bible translation*

Baal-Zebub (Hebrew spelling above), The God of Ekron is both a Deific Mask of Divination, Magick; Flies as the symbol of the astral plane/spirit travel, and associated with the Lord of the Heavenly Dwelling, the clouds and sky. His names and epithets are varied throughout time; **Ba'alZebub, Beelzebuth, Beelzebub, Βεελζεβούλ** (Ancient Greek Spelling), **Ba'al Zəbûb** is a source of difficulty for Old Testament scholars concerning the origins of the god. In

the Old Testament, '**Ba'al Zebub**' occurs four times in Kings, relating to the Israel Monarch (8<sup>th</sup> Century B.C.E.), Ahaziah consulting the oracle of the god '**Ba'al Zebub, God of Ekron**'. The Philistine Ekronites utilized the god in their local cult; it should be known that the Philistines based on archeological evidence of pottery and art that they were of Crete, Mycenae or some Aegean tribe driven from their homes possibly from natural disaster which became the swarms of 'Sea Peoples' which became part of the Philistines in their Five cities along the Syrian coast.



**The storm-god Ba'al had an epithet associated with Baal-Zebub being 'zbl b'l' 'Prince Ba'lu' (Ba'al).**

**'Zebub'** is a noun for **'flies'** just as the Akkadian

'zubbu' is as well. The most common association of the god is 'Lord of the Flies' however there are other interpretations of this ancient deific mask as well. The sun in the ancient near east was both beneficial and malicious as well. Flies were sacred in some areas as they were associated with the Sun; in Israel they were considered a nuisance. The flies as related to Baal were a symbol of not only heat but also the ability to cure and cause disease based on the god's whim.

The image shows a Phoenician Moabite inscription for Baal-Zebul. It consists of five characters arranged horizontally. From left to right: a 'b' (𐤁), a 'z' (𐤆), an equals sign (=), another 'b' (𐤁), and another 'z' (𐤆). The characters are thick, black, and stylized, typical of ancient Semitic scripts.

**Above: 'blz l'b' Baal-Zebul in Phoenician Moabite**

Researcher Tangberg<sup>70</sup> interprets '**Ba'al-zebul**' as meaning "**Baal statue with the flies ornamented**" which is comparable to the ancient Mesopotamian "**Nintu with the flies**". Luke 11:15 mentions "**By**

**Beelzebub, the Prince of Demons, he is driving out demons.”** In Ugaritic texts, “**zbl b’l ‘ars**” which translates ‘**Baal-Zebul**’ means “**Lord of the High House**”, “**Lord of the Heavenly Habitation**” or “**Mount Zaphon**”, the Mountain home of the Canaanite Gods of which we find here (Baal, Anat, Astaroth, El, etc) which is where the gods dwell. It is not abnormal for a powerful ‘**demonic**’ or ‘**chthonic**’ god holding power to remove other associative spirits; this is common in the Ancient Near East including the Levant.



**Zebub Lord of the Earth in Ugaritic cuneiform above, this epithet is also a title of a Sea-Dragon-Serpent who is an ally of Yam-Nahar as Leviathan.)**

Another distinct association with the epithet ‘**zbl b’l ars**’ is explained by Dietrich and Loretz<sup>71</sup> as ‘**Prince, Lord of the Underworld**’ which does not indicate a hell-fire reigning demon, rather a chthonic god which is

able to assist against illness (much like the underworld god Horon).

<sup>70</sup> Dictionary of Dieties and Demons in the Bible, page 154.

<sup>71</sup> Dictionary of Dieties...pg 155

# BA'AL Z'BIBA (ZABIBU, BA'AL OF THE BLACK FLAME)



## *INVOKING DEIFIC MASKS & VARIOUS EPITHETS OF THE GOD*

An aspect of Baal Zebub which may be explored (spelled above in Ugaritic Cuneiform) is **'b' l Dbb'**, **'Baal of the Flame'**. F.C. Fensham<sup>72</sup> makes references to the Aramaic word, **'z'biba'**, **'flame'** with the word **'z'bub'** being the Ugaritic **'dbb'**, **'flame'**. Thus **"Baal of the Flame"** is one distinct possibility as well. No matter what epithet proves suitable, Beelzebub, or more correctly, Baal-zebub may manifest in fly form (representation of the sun, the air and the

gods' -mastery over it) as a god of Luciferian Magick; divination derived by the True Will of the Black Adept, inspired by the spiritual attunement to the astral plane.

*“And the teachers of the law who came down from Jerusalem said, "He is possessed by Beelzebub! By the prince of demons he is driving out demons.” –*

**Mark 3:22**

Invoking Baal Zebub is a very intensive process however equally rewarding for the strong and wise Black Adept. Baal Zebub may be a powerful channel for the Black Adept and his Daemon; when you invoke the Lord of Flies your True Will/Genius/Daemon is the conduit for this force. Utilize the sigil or talisman based on what you want to achieve. For instance, for workings of Divination seeking guidance then invoke **‘Baal of the Lofty (Empyrean) Habitation’** with a blue candle (representing the element air and spirit) with incense and a libation offering, this combined with the proper Baal Zebub ritual will bring your questions to be answered by any number of ways: by impulse or

‘image’, dream communication, waking up and ‘knowing’ instinctively (the Daemon manifesting) what to do or the answer your seeking, etc.

If you seek Baal Zebub as the Prince of Demons, the Lord of Flies may be invoked to inspire and illuminate the Black Flame, the divine consciousness of Will, Desire and Belief. Your imagination will be inspired with your darkest desires and the proper way of channeling them so they are not harmful to your mental health or another person. Baal Zebub as Beelzebub the Lord of Flies is the God of Magickians, the spirits of the lower or air of darkness are cloaked in the darkness of the dream; the therionick or beast-like forms of raw lust and instinctual passion. If utilizing Beelzebub as the Prince of Demons a Black Candle illuminated in your chamber represents the Black Flame of Divinity, consciousness and the antinomian power of the isolate spirit.

72. A Possible Explanation of the Name Baal-Zebub of Ekron’, ZAW 1979.



Invoking Baal-Zebub as the Lord of the Empyrean Habitation would be for the Black Adept to establish a focused 'ascension' via meditation and spiritual exploration. Using a white candle inspires a purity of Will and Discipline in such of balancing the Daemonic with the Conscious, human individual. Amassing this inner-power which alone is yours as an isolated being is an experience which no Christian can ever understand. Begin a practice of visualizing your spirit-form (use your imagination) ascending in spirit/airy form unto the heavens and to the palace of Baal Zebub; your results will no doubt be a special experience. Balance, self-mastery and willed order like the symbol of the god itself will inspire you.

Baal Zebub may be visualized like the sigils/talismans and art within; the demonic fly representing the chthonic and earth 'reality' and the 'spirit' of the Daemon is such as Baal Zebub; as the human, bearded god, crowned with the horns of divinity or emerging from the head representing power and wisdom. Baal Zebub has in some workings a 'third eye' being the spirit and is

balanced between the darkness of earth and the heights of the heavens. Consider the Solar aspect: Baal Zebub is the Lord of Flies in the creative heat of the Sun yet also the destructive, dry heat of which flies breed in the lands. Invoking Baal Zebub as a creative, solar deific mask in mastering your current situation in life would utilize the appropriate incantation and a yellow candle.

**ZABIBU**



# **(Zabib, Dbb, Dabibu, Flame, Flies)**

## ***Enemy of BaalandAly of Yam-Nahar***

This Deific Mask is a variation of the Goddess ‘**Dabibu**’ and translates as ‘**Flies**’ and ‘**Flame**’. This demonic enemy of Ba’al Hadad is go forth in battle against Ba’al and is slain in form by Anat; consider that in cosmic battles these Deific Masks are not destroyed only temporarily delayed without lack of form in the narratives. They regain their forms to some extent in such mythology.



The resourceful Black Adept may visualize ‘**Zabib**’ as an early manifestation of ‘**Baal-Zebub**’ who by Philistine times was an evolved manifestation of Baal and Zabib as a powerful, Spirit-Air based Deific Masks having several manifestations and powers. The word ‘**dbb**’ is found in Aramaic as ‘**sibiba**’, Biblical Hebrew spells ‘**Zebub**’. Variations of the word have meaning

such as ‘**demons**’, (plural **dbbm**), ‘**winged monster**’, ‘**flying demon**’ and ‘**tormentors**’, ‘**dababu**’. The modern Kessapim may use a more demonic mask of ‘**Baal-Zebub**’ with the **Black Flame** and **fly** aspect. For further, see ‘**Baal-Zebub**’ and various **Deific Masks** associated with him.

βααλ μυιαν

# BAAL MUIAN: BAAL OF FLIES

‘**Baal muian**’ is a representation of the Septuagint which translates ‘**Baal of Flies**’; in an Aramaic incantation text fly’s are associated with ‘**Lilith**’ who assumes this form to enter the rooms of pregnant women. Ba’al-Zebub is a god which holds power with these night spirits. His element and area of dominion is the air or ‘spirit’; thus also having the power of ‘divination’ and the spiritual areas inherent of the Black Adepts’ willed focus of obtaining knowledge and power. The name ‘**baal muian theon akkarōn**’ translates ‘**Baal-Fly, god of Akkaron**’ (Ekron). In the solar aspects of Baal Zebub, flys swarm Palestine in the summer months in which Baal holds sway over them, thus offerings were made to the Deific Mask to avert them at times.

In ancient Greek tradition, the butterfly has been associated with the human soul; this no doubt is

assumed by the 'lighter' body and 'airy' nature of the butterfly. The fly itself thus even more so is related to this notion in the ancient near east; especially when the monotheistic religion took hold the fly became a natural vessel or manifestation of 'evil' (i.e. Pre-Christian) 'demons' and 'idol-spirits'. We can see fly amulets from ancient Egypt; their obvious association is from the fly leaving the human body during preparation for mummification and entombment. Such fly amulets would be crafted to keep the Ka of the individual near the body or to restore the spirit to life and remain connected with this world.

Βεελζεβούλ



# PRINCE OF DEMONS BAAL-ZEBUB

ἄρχων τῶν δαιμονίων

As ‘**Prince of Demons**’ (above in Coptic) or ‘**Head of Demons**’ the book of Matthew presents the god as now the ‘Satan’ spirit who is lord of the rebel, demonic spirits who both curse for and against humans.

Luciferians understand a deeper significance with Baal-Zebub (spelled now as ‘**Beelzeboul**’ no matter his manifestation: his powers surge deep in the essence of the Black Adept as manifestation of divinatory skill, magickial success and the work of sorcery.

Necromancy and underworld association brings both wisdom and inner strength in turn inspiring the divinatory process as well.

Beelzebub is invoked in an Aramaic incantation formula found in Qumran; the Prince of Demons is embodied

with the authority of **'spirits of the air'**, **'wasting spirits'** and Lilith's who also may assume the form of a fly as well. In Mandaean belief, the sky **'beneath the clouds'** is the domain of demons and **'sons of darkness'**; when this **'Astral Light'** concept along with the title of the Adversary as **'Prince of the Powers of the Air'** we then can understand the depth of this ancient epithet.

# **SYMBOLS & APPEARANCE OF BAAL ZEBUB**

Ba'al Zebub may be visualized in several ways which have significance in association with his dominion and element; first is that of a fly. The sigil and words of invocation of the medieval grimoire tradition (*Grimoirum Verum*, etc) may be incorporated as this will strengthen the 'connection' with the god; his power is fueled by in part of his remnant against the new traditions of duality and monotheistic Judeo-Christian thought; his power is derived from the ancient pre-Christian dominion of the Canaanite pantheon.

We are so very fortunate to live in the times we do; think of it! We have the wealth of cultural variation and interpretations of Ba'al Zebub from the time of the Philistines to his crowning as Prince and King of Demons in First Century C.E. Judaism through the

Satanic Medieval period. When you seek the meaning and representation of the God of Ekron beneath the ‘Therionick’ Deific Mask the ‘*Prince of Demons*’ liberates us, brings us to ‘*Know thyself*’, ‘*Self-Accountability*’ and developing an innerspirituality by trusting your instinct via the art of divination and magick. The Lord of Flies is a symbol of evil to the Christians, those who believe in a god they cannot prove or find any logical meaning or application in the real world. To the Luciferian, Ba’al Zebub is an ideal Deific Mask for self-initiation. In Ginzberg’s ‘The Legends of the Jews’, volume VI (Notes to Vol. III and IV) writes that ‘**Zebub**’ is ‘**fly**’, of which he is called ‘**Shishak**’ from ‘**Shuk**’, ‘**Desire**’.

Montague Summers indicates that **Vampires** in mythology hold power over flies as well; thus the subconscious association between the predatory-spirit and the Pre-Christian pantheons and their deep association with the human psyche. As a fly, his element is air and thus having a close association to the ‘Queen of Demons’ known as Lilith. Lilith, from Aramaic

incantation texts is able to enter the room of a pregnant woman in the form of a fly. The established Judeo-Christian tradition associates insects, reptiles, wolves and other beasts of prey as vessels of the 'evil' spirits and the 'devil'.

Ba'al Zebub may also be visualized as a Hellenic or even an earlier 'Ba'al' type God; adorned in a diadem or ancient world horned crown. Much like the image by Karl N.E. the 'Lord of Flies' appears with a beard and body is that of a large fly. This is an ideal association between the 'spirit' and 'will' of the God; the Black Adept mirrors 'Ba'al Zebub' or 'Beelzebub' as the Deific Mask of the Luciferian; the power of the SpiritWill and the path of Adversarial Magick. Ba'al Zebub is not only with his dominion and association with the fly; the Nordic Loki also being associated with the element 'Air' (and Fire) assumes the form of a fly to steal a necklace from Freya also.

Palingene in *Zodiaco vitae* describes Beelzebub as being of a "*prodigious size, seated on an immense*

*throne surrounded by a ring of fire. He has a swollen chest, bloated face, flashing eyes, raised eyebrows and a menacing air. He has extremely large nostrils and two great horns on his head; he is black like a Mor with two vast bat-like wings are attached to his shoulders; he has two large duck feet, a lion's tail, and shaggy hair from his head to his feet” – Demonographia*

In a very interesting title, ‘Fly’ the author Steven Connor explains that a certain ‘Monsineus Oufle’ who was seemingly obsessed with the demonic read much on demonology and learnt, “*he was unlucky in*

*wh at the first read; for he found what he did not search for, I would say, the Art of making frightful Specters appear, by a Man's Head, by Putrefaction turn'd into Flies, and then into Dragons.*

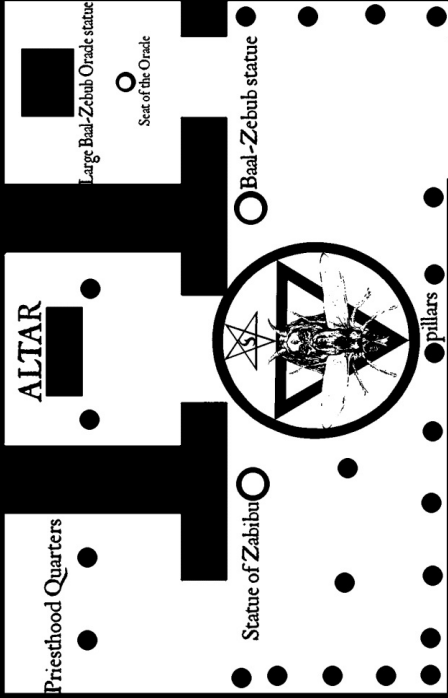
In Collin De Plancy's ‘Dictionnaire Infernal’, Beelzebub is mentioned as to “*believe that he is Bael, whom*

*Wierus made emperor  
ofhel;althemoresosinceBelzebuthis  
notfoundbythat*

*nameinthis inventoryoftheinfernalmonarchy.”* As with the other Gods of Pre-Christian origin, we have the luxury of being able to seemingly blend the powers of their ‘height’ of religious and magickial supremacy to their ‘fallen’ state of ‘self-liberating’ or ‘luciferian ideology’; we must be careful not to fall in the dualist and one-sided view of Christians: Ba’al Zebub does not represent moral or social ‘destruction’ or the laughable ‘evil’ so thrown around by Judeo-Christian sheep-herders; rather of inner power and strength of individual thinking.

**As a final note: Some modern demonology researchers have attempted to translate ‘Baal-Zebub’ as ‘Lord of Dung’ from the word ‘Zebbul’, however this Aramaic term was not used at all in Aramaic/New Testament times and is a clear misrepresentation from the two sources of ‘Lord of the Heavenly Habitation’ and ‘Lord of Flies’ and ‘Dabib’, ‘Flame’ and ‘Desire’.**

# Temple of Ba'al-Zebub at Ekron





**Above: The modern revisionist temple design based on the Ekron Temple of Baal Zebub.**



BAAL-ZEBUB



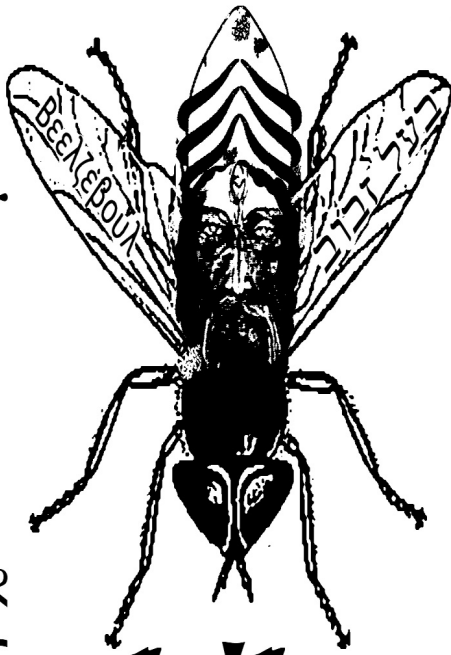
**Baal-Zebub, Lord of Flies by Kitti Solymosi; based on the original by Karl N.E.**



ZABIBU

# Βεελζεβούλ

ἄρχων τῶν δαιμονίων



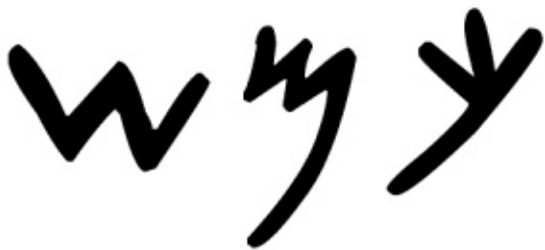
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*Baal Zebub maybe a powerful  
channel for the Black  
Adept and his Daemon;  
when you invoke the Lord of  
Flies your  
True Will/Genius/Daemon is  
the conduit for this force.  
Utilize the sigil or  
talisman based on  
what you want to achieve.*

**CHEMOSH (Kamis,  
Kamish, Kemos, Ashtar-  
Chemosh, Kemosh,**

# Kammus, Baal of Peor, Belphagor,)



## *Moabite Conquering, Chthonic WarGod*

Chemosh (spelled above in Moabite, ‘**kms**’) is a shadowy yet powerful god of the Moabites who inspired the Moab King Mesha to liberate his people from the Hebrew Kingdom in the Old Testament. Chemosh is much older than the Moab tribes; in ancient Ebla from various Royal Palace tablets dated around 2400 B.C.E. a god named Kamis (Ka-mi-is) had a

temple cult along with Dagan, Ashtar (also associated with Chemosh), Resheph in which offerings were recorded being made of libations, bread and animals. In the late Bronze Age, Kamish was a powerful Deific Mask whose name was spelled kmt and vocalized as **'kama-si'**. The Hebrew Bible describes Chemosh as 'abominable', 'filthy' and 'loathsome'. The black basalt stele found in 1868 in Dhiban, formerly the ruins of the Moabite capital known as the 'Mesha Stele', a tablet commemorating the achievements of King Mesha in the direct command and honor of Chemosh.

Chemosh is the god of the Moabites in the Hebrew Bible and is a chthonic Syrian deity from the Third Millennium onward. The actual Divine Name Chemosh has phonological forms **"Kammit"** and **"Kammut"** which may be related to the Akkadian words **'kanasu'** which is associated as **'conqueror'** in relation to the word. Kamis is highly regarded in ancient religions of Ebla in both the official and private religions of it's people.



# ETYMOLOGY OF CHEMOSH

*The Power of Meaning and Origin*

# KAMIS

## *Eblaite God of Scorching Winds and Heat*

The 12<sup>th</sup> Month known as **‘itu nidba’** (August/September in the Julian calendar), **‘MUS KU’** is **‘an e’ Ka-mi-is’ ‘temple of Kamis’**. The root known as **‘Kmiysh’ (kemeesh)** means **‘to subdue’** and **‘the powerful’** reveals a deeply powerful ‘fire’ of inner strength and focused will-power by name alone. As Kamis was honored with a month, it was called **‘Month of the Feast of Kamis’** or **‘Month of the Sacrifice to the God Kamis’**. Kamis was associated with the Eblaite agricultural calendar and this month was known in the parallel older Eblaite calendar as **‘The Month of Heat’**. Kamis (Chemosh) has power over the scorching winds and heat of late summer and early fall.

כמוש

## Chemosh, Spelling in Hebrew

Kemosh is associated with the word ‘**Kebesh**’, ‘**conquering**’. There is also an Akkadian word, ‘**Gamus**’ which translates ‘**lord of victory**’. Kemosh was the national god of the Moabites, having Priests and Officials of his Temples and cult throughout the region however his cult is much older and extended in the Ammonite Kingdom among others. Kemosh and his cult existed long before the Iron Age II Period and the formation of Israel; the upstart Yahweh cult refers to the image of Kemosh twice in Kings 11:7 and 23:13 as ‘**sqws**’, meaning a ‘**detestable thing**’ which even

King Solomon built a **'bmh'** or **'cultic high place'** on a hill east of Jerusalem during this period.

# ASHTAR-CHEMOSH THE MORNING STAR & WAR GOD



Chemosh is associated with the god Ashtar (the morning star, Venus) from the binomial signification of '**str.kms**' which identifies with both (above: Phoenician/Moabite '**str kms**' **Ashtar-Chemosh**). The NeoAssyrian King Esarhaddon, the son of Sennacherib mentions '**A-tar-sama-a-a-in**' meaning '**Attar of Heaven**'. The Moabite gods may venerate the god Ashtar as a major deific mask of their pantheon while the Ugarit temples may only have considered Ashtar as

a usurping god in their ‘Baal Cycle’. This is reasonable if you consider the Assyrian-Babylonian “**Anu**” being chief god while the Hittites considered Anu once the cup bearer for their chief god.

Chemosh is often associated with celestial symbols such as the moon and sun and of course Venus the Morning Star. The compound name of Ashtar-Chemosh is the aspect of the Deific Mask as the ‘**Astar the young bull**’ and ‘**the warrior**’; the generalized form of the Deific Mask, ‘**Astar**’ is indicative of his role as a war-god.

Ashtar-Chemosh is a balanced god; firstly his bloodthirsty desire for conquering his enemies is applied in fair measure. Ashtar-Chemosh as the Morning Star (Venus) is the Light-Bringer, the subduing god establishes new beginnings built on the ruins of the conquered ones. Mesha in the Moab liberation from Israel oppression slaughtered 7,000 inhabitants of Nebo; that is all the men, women, children and maidens who resided in the conquered city. Chemosh demanded

a ruthless, coldblood and brutal liberation and conquering which established Moab under the guidance of Chemosh as a valid kingdom. The slaughter, known as a 'Herem' was a blood and spirit offering to 'Ashtar-Chemosh' from which the very place was rebuilt and established a new.

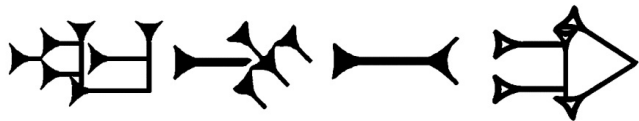
Ashtar-Chemosh is ideal as a Luciferian Deific Mask as he destroys and creates; thus when you have a tough obstacle ahead of you this Deific Mask will inspire a ruthless and cruel defeat of that obstacle, be it within your career, personal life or initiation in general. AshtarChemosh then inspires a new beginning upon those ruins.

# CHEMOSH AS CHTHONIC UNDERWORLD DEITY KA-AM-MU-SU

## *Assyrian Deific Mask associated with Nergal*

In a Middle-Assyrian godlist, the divine name **Ka-am-mus** and **Ka-muus** (sometimes pronounced ‘**Kam(m)ush**’) is a name of Nergal. This Deific Mask of Chemosh is associated with the Babylonian Nergal, thus having strong origins in the underworld, war and extreme heat of which Nergal is associated with. The spelling above in Sumerian cuneiform is ‘**GUD**’ and the other ‘**Etemmu**’ sign for ‘**ghost**’. Kam-mu-su is known as well as Ka-mu-us in Late Babylonian god lists. Kamasu has etymological origin in Assyrian as meaning ‘**to kneel down in submission**’ as well as ‘**to prepare for burial**’, Kamasu is a conquering god, and thus his enemies are meant to kneel into the grave.





Above in Neo-Assyrian cuneiform ‘**Ka-mu-us GUD**’

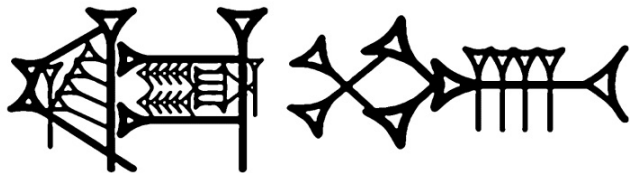
The Neo-Assyrian word ‘**GUD**’=‘**Ka-mu-us**’ is significant in that the ‘**GUD**’ is a word sign for the ‘**etemmu**’, “**Spirit of a dead one**” and some associate Chemosh with Nergal<sup>74</sup>. **GUD** is also translated ‘**Bull**’ which is ‘**Ka-mu-us GUD**’ as well. From Middle Babylonian (1595-1157 BC) there is a record which lists a group of gods who are named with the logogram **GUB** which is indeed ‘**Bull**’; nearly all of these gods are associated with death and the netherworld<sup>75</sup>.



**Above: 'GUD' = 'Bull' & 'Etemmu' = 'Ghost' for 'Ka-am-mu-su' Above: 'Mu' 'Incantation' and 'Mus', 'Snake' which have some associations with the name and the concept of the Mesopotamian underworld.**

*74 Neo-Assyrian Chicago Syllabary 136*

*75 Birth and Babylonia in the Bible. Stohl, Martin pg 80.*



# Zizzu-wa-Kamatu ‘Kemosh of the Dust/Darkness’



**Above: Ugaritic cuneiform of ‘zz w kmt’, ‘Kemosh of the Dust’.** In Ugarit, the deity ‘**zz w kmt**’ is attested to having worship in irregular

places, with the ‘**zz**’ meaning ‘**mud or clay**’ playing a role in Chemosh as a chthonic deity. Chemosh was known in Ebla as ‘**Kamish of Shatapan**’ and had a temple and statue there; Yig-gah-Li’m and ‘Aba-Il are two who made an agreement and oath in front of Kemosh, which clearly indicates his significance in the Mari region as well.

A variation of the god ‘**Kammus**’ and the Ugaritic theonym ‘**ttw-Kmt**’ also associate Chemosh as a Deific

Mask of war and the underworld. The god Kemosh is featured on an incantation against serpent bites, featuring Horon lists Kemosh as **‘tt w kmt’**, **‘Kemosh the Dust/Darkness’** indicating his chthonic and infernal nature. Along with Dagan, Ashtar and Rasap (Resheph) we find Kamos (Chemosh) is prominent enough to have a temple dedicated to him along side these other Deific Masks in the ancient city of Ebla.

The Ugaritic tablet, ‘The Mare and Horon’ features an offering in a spell with **‘zz.wkmt.hryth’**, **‘Chemosh the Dust/Darkness in HRYT’** along with other gods such as Milicom, Kothar-wa-Khasis and Rashap in Bibit among others. The Arabic **Hurriyyat** and the city in Northern Mesopotamia known as **Hu-ur-ri-ia KI** is known as well as a place named **URU hu-ri-ia KI** known in the Kingdom of Alalah.

In one of his Chthonic masks, Chemosh is worshipped as **‘BaalPeor’** and is related to the **Rephaim**; the dead Hero (great warriors and revered kings) cult of the ancient Ugaritic, Canaanite, Mari and Eblaite tribes.

As Chemosh was not indigenous to the Moabites, he was adopted from a much older Syro-Palestinian cult and with the Ebla cultural crossroads of Sumerian, Akkadian and Canaanite pantheons. Chemosh is found in several Ugaritic texts in which his name, **'Kmt'** was compounded with **'clay'**, **'darkness'**, **'mud'** and **'bird of prey'** indicating his nature was of the underworld.

In the Babylonian tradition the demons and underworld Deific Masks may be clothed in the feathers of ravens, owls and hawk and have the wings of predatory birds. *"the house wherein the dwellers are bereft of light, where dust is their fare and clay is their food, they are clothed like birds, with wings for garments, and see no light, residing in darkness"* – Gilgamesh Epic

The Assyrian pantheon lists in a series of tablets a deific mask named **'Ka-am-mus'** with **'Nergal'** the Akkadian underworld and war god. This name itself is associated with Nergal and **'clay'** and **'dust'** is attributed with the Babylonian Underworld **Irkalla**. An alternative suggested in an article by Michael Astour<sup>76</sup>

is that **'t** is the Hebrew **'ayit**, **'Bird of Prey'**.  
Kammus as connected to Nergal would indicate  
Underworld associations but also with the burning heat  
of the sun, the **'Black Sun'** of initiation.

# **VISUAL REPRESENTATION OF KEMOSH THE DUST/DARKNESS**

Visualizing Kemosh the Dust/Darkness would be representative of his Underworld association. This is Deific Mask representing the spirit of darkness as immortality, the god of the realm of shades and the deified, honored dead. Kemosh here is transformed from the Deific Mask of conquering, order and the Morning Star/Black Flame/Light into his nightside or chthonic aspect. His body becomes ancient, nearly skeletal by his gray skin in which black and blue spider veins show on his body and face. Kemosh has the wings of a Black Raven or Owl; his feet terminate into the talons of a bird of prey with razor-sharp claws, black as night. His body is covered in dust and black feathers and the fur of a bull. The arms are long and his

hands have extended black predatory claws.

76 Some New Divine Names from Ugarit, Astour, Michael C. 1966

Kemosh has the blazing, illuminated eyes much like in his other manifestations yet his face is emaciated, with a hairless skull and a Canaanite and Northern Mesopotamian styled beard with no moustache. His mouth reveals rows of fangs, jagged and uneven yet fully capable of tearing flesh. His tongue is that of a serpent and his crown is a Canaanite styled conical golden one with two Bull horns protruding in front.

There is a connection between the Lemegethon/Goetia grimoire and the 66<sup>th</sup> Spirit, Kimaris. In an Hittite omen text, Kismaris, the later dark horseman of war is known as *"In the temple of god Kismaras... the foot of the Sun is broken...The mountain on which Kallis stands, that mountain was silver plated; The silver on that mountain is chipped off."* Consider, however Kismaras is not for sure, Kamis the God of Ebla but it may prove a direct link later on. What is probable is



like Resheph, Chemosh is associated with the Babylonian Nergal who is known by the Ugaritic theonym '**Tt-w-Kmt**' and Nergal's associated name **Kammus**.

As Baal-Peor was worshipped as an underworld power, he was visualized as both the Sun and the Moon when it reaches the netherworld. '**Baal-Peor**' itself translates '**open wide**' and is defined in Isaiah 5:14 as being the 'mouth' of the netherworld. No doubt Baal-Peor would have had his original temple or cult center near the mountain '**Peor**', for which the epithet was given.

Before the tyranny of the Yahweh cult, many Israelites (as mentioned beforehand) made offerings to this great Moabite god. The cultic rituals of Baal-Peor are described in Num 25 as a '**licentious feast**' in which men were seduced by Moabite women. Psalm 106:28 writes that "*They joined themselves also to Baal-Peor, and ate sacrifices offered to the dead.*"

The symbols associated with Chemosh include a **phallus** (as Baal-Peor), a **tree branch** or **pillar**. The phallus is a key to the role of Baal-Peor as having a role as a god of fertility; sexual rites are conducted in certain aspect in honor of the nature god, from which new life is brought from death. This is a prime example of balance in PreYahweh/Christian monotheistic religious views. Chemosh had many temples built for him by the Moabites; Qarhoh which was a Moabite capital established by Mesha inscribed and placed the famous 'Mesha Stele' near the temple of the conquering god. The 'seat' of Chemosh was also in a Moabite city named Horonaim in which also the tithe of the city went to his temple-cult.

# TEMPLE & ALTAR LOCATIONS OF CHEMOSH

## *Thebmwt.kms(High Places of Kemosh)*

In the Mesha Stele, an inscription documenting the victory of the God Chemosh and the Moabite King Mesha over Israel, who had prior oppressed the Moabites and exacted a heavy tribute. Chemosh is named 10 times and his temple building, ‘**bama**’ (also ‘Bamah’) meaning ‘**sacred high-place**’ indicating that offerings were made to Chemosh in the heights of a mountain or hill. The famed King Solomon even for a time made offerings to Chemosh, much to the Yahweh-montheists’ dismay. Solomon built a temple to Chemosh ‘**in a high place**’, most likely a mountain.

הַמָּוֶה שׁוֹמֵה

**Above: Hebrew for ‘Bamah (High Place) of Chemosh.**

A Temple or sanctuary of the Moabites was akin in nature to their neighbors, the Canaanites, Ammonites, Philistines and even the Israelites as they developed their cult from the Canaanite pantheon. A **‘bmwt’** is a word associated with **‘hbmwt’**, **‘high places’** and describes the location of the Moabite altar/temple structure upon **‘High Ground’**. In the Hebrew Bible, this term translates **‘Cultic High Place’**. The **‘bmwt’** were both simple, open-air precincts built on a raised platform, highest part of a hill or some artificial **‘High Place’** where the altar of the god is dedicated. These places were furnished with altars called **‘msbwt’** and **‘srym’** and were built upon mounds. Incense would be burnt and offered to Chemosh on bricks.

The Temple is different from the **'bmwt'** as it is a more organized and proper cult area which housed Priests and Officials of Chemosh. The temple was considered a dwelling place of the Deific Mask; it was obviously then a building with a roof, furniture inside with two altars: one within the main room of the temple and the other in the courtyard outside. The traditional activities of cultic activity for Chemosh of the Moabites included prayer, sacrifice and incense offering.

King Solomon resisted the monotheistic cult of Yahweh for a long period of time; Solomon himself built a **bmh** or **Bamoth** for Chemosh on top of a hill east of Jerusalem. During the rebellion, liberation and conquering war commanded by Chemosh to King Mesha the Moabites built and dedicated several temples and bamoth's to the God. Mesha built a **'bmt'** to Chemosh in Qarhoh. The **'bmt'** is different from the Hebrew **'bmh'** as the word is from the Akkadian **'kirhu'**, **'walled area with a palace and temple'**.

Chemosh is mentioned in the Deuteronomistic texts

concerning the Mountains east of Jerusalem called ‘**Bamot**’, the ‘**Sacred Highplaces**’ of Chemosh, Astarte and Milkom and the importance of Josiah in 2 Kgs (Kings) 23:13 as purifying those places from those gods. Chemosh portrays martial or war-like attributes throughout his manifestation wherein ‘Jer 48:7’ announces an exile of the god Chemosh with his Priests and princes (**sarim**).

The ancient Hittite city of ‘Carchemish’, translating “fortress of Chemosh” indicates how wide spread the cult of this Deific Mask spread prior to the Mesha as the Moabite King championed the god.

Even early Israelite kings made offerings to what became the ‘foreign gods’, “*Solomon built a high place for Chemosh the detestable god of Moab, and for Molech the detestable god of the Ammonites.*” Kings 11:7. When the Israelites under Omri went to war and subjugated Moab, Chemosh did not fall weak under the Yahweh tribes; rather Chemosh is recorded as allowing this to occur as punishment, he was angry

with the country. This type of divine wrath occurs throughout narratives in the ancient near east; we can look to the Marduk who allowed the Gutians to overtake Ur for a period of time.



**Above: 'bt.kms', 'House of Kemosh' in Phoenician/Moabite.** Qarhoh was a royal quarter of the Moabite seat of power named

Dibon. The city Dibon contained walls, towers, gates including a palace. There was not an open-air altar but a Temple center for Chemosh known as **'bt.kms'** **'House of Kemosh'** and an incense shrine. A large cultic installation as a temple was built also for Chemosh in the city of Qiryat; this is where the ruler of **Ataroth** was brought and killed in the offering of **'Herem'** to Chemosh.

There are royal Moabite names in Neo-Assyrian cuneiform which are for example **'ka-am/Kam-mu-su-nad-bi'** which is **'Chemosh is generous to me'** and **'Ka-mu-su-i-lu'** being **"Chemosh is god"**. Chemosh appears in Egyptian Sakkara has personal names such as **'kmsjhj'**, **"Chemosh may live"** and others similar. In the Hellenistic period (that's the Seleucids and Ptolemy's) Chemosh is identified with the powerful war-god Ares, who is associated with Mars.



# THE HEREM WARFARE- SLAUGHTER FOR CHEMOSH

In the Moabite Stone, ‘ **King Mesha** Son of *Chemosh-melech*, the Dibonite’ records his victories against Israel and the nature and identification of Chemosh as a war god who is not only a bloodthirsty conqueror; he also establishes cities and canals, growth and protection of his people. His activities were not abnormal for the ancient near east. Chemosh is mentioned at least twice as being the conqueror and was considered a great warrior-god who led his tribes to victory against Israel. King Mesha, the instrument of the conquest acted according to his own record as doing the Will of Chemosh, thus Mesha was more akin to a High Priest while the Deific Mask Chemosh was the Divine King.

*“I built Baal-meon and made therein a reservoir; I*

*built Kirjathaim. The men of Gad dwelt in the land of Ataroth from of old, and the king of Israel built there Ataroth; and I made war against the town and seized it. I slew all of the people of the town, for the pleasure of Chemosh and Moab; I captured from thence the Uriel of Dodah and tore him before Chemosh and Qerioth. And I placed therein the men of Sharon, and the men of Mekherth. And Chemosh said to me: Go, seize Nebo upon Israel and I went in the night and fought against it from the break of dawn till noon; and I took it and slew all 7000 men, boys, women, girls and female slaves, for to Ashtar-Chemosh I devoted them” – The Moabite Stone, record of Mesha, son of ChemoshMelech king of Moab.*

As we see with Mesha not unlike the Assyrians<sup>77</sup> the conquering king was both destructive and creative, settling other towns and those who were against the Moabites were killed in war. Note that ‘human sacrifice’ is not a representation of the religion; in ancient war campaigns during battle and after when the

prisoners were killed – usually to intimidate other enemies and possible revolting villages from doing so – this was an offering to the War-God. The act called “**herem**” is a ritualwar slaughter of every man, woman, and child in the name of Chemosh as an act of dedication and feeding the God with the blood and spiritual energy. The act of conquering the enemy by the Moabites was fueled by the symbolic ritualistic inspiration of Chemosh ‘acting’ through the Moabite warriors; we see a similar association to this idea with Anat in her ritualistic war-slaughter and cannibal feast in the Baal Cycle.

### 77 Maskim Hul – Babylonian Magick

‘**Herem**’ is an extreme war-act of establishing order by eliminating the perceived ‘source’ of the tribal chaos. The Herem act is the reasserting rule of the Gods and the Temple-Cult of the tribal community; i.e. in this case the Moabites under the leadership of King Mesha and the Commanding Deific Mask, Chemosh. The blood spilt to the Deific Mask in a war act feeds the energy

and power of the God with direct relation to the warriors who conduct the offerings of slaying a conquered tribe.

We know that the human brain can create a type of energypsychic brain ‘waves’ in which Chemosh would as a Deific Mask grow stronger among the Moabites and the warriors along with King Mesha would grow seemingly stronger in Will and energy as well. The Kessapim or Black Adept may utilize a magickial working of ‘**Herem**’ which utilizes an image/candle/doll representing the victim-offering to the ‘**Herem**’ of Chemosh and then via ritual curse, is burnt/destroyed and offered to the Deific Mask for the success and victory against them in the real world. This proves much more viable for a modern Luciferian to confront enemies in the workplace or any avenue in life in which the law restrains physical attack unless you are defending yourself.

The town of Ataroth was besieged and conquered by Mesha’s warriors who then killed the inhabitants and

captured the official or tribal chief, the Gadite Uriel was dragged before the altar of Chemosh in the town of Qerioth (a cult center for Chemosh). This Gadite tribesman named Uriel was sacrificed to Chemosh as an act of 'herem' by Mesha who offered the life force to the conquering god. Modern Black Adepts can see the potential of this Deific Mask to tap into a current of energy long fed on the blood and energy of the slain enemies of Chemosh.

Chemosh commanded Mesha<sup>78</sup> when he assumed the throne to bring war against Israel, from which the Moabites prior to his time had been conquered and made vassals of the Israeli Kingdom. King Mesha, inspired by Chemosh (*who represents the conquering instinct of the Moabites*) led an army (*who had the inspiration of their god Chemosh who wishes Israel punished*) were empowered to march against the Israelites to gain independence. Mesha utilized the oracle of Chemosh to obtain messages or commands of Chemosh; who no doubt communicated like many Deific Masks in the region by dreams. If Mesha used an

Oracle who channeled the god, then messages were then given to Mesha. If we attempt to understand the context of the Mesha Stele, it is written from the view that King Mesha received his commands from Chemosh directly which would most likely be dreams.

<sup>78</sup>Usually this 'message' is received via oracles or time spent meditating in the temple of the particular god.

Astarte and Ashtar both have distinct foundations according to some scholars in the origins of Chemosh. It seems likely that Chemosh is indeed a name variant associated with the Canaanite god who is associated with the Morning/Evening star, **Ashtar**. With this in mind, Chemosh is associated with the god '**Baal-Peor**', (**Baal of Peor**), who in later Christian-inspired demonology became "**Belphegor**". Chemosh is called '**siqqys mo'ab**' which translates from the Deuteronomistic texts as '**the Abomination of Moab**'. '**Ashtar-Chemosh**' is also the goddess-bride of Chemosh and a manifestation of Astarte; however the goddess would never be mentioned before Chemosh is

any ancient near eastern record. It is clearly that Chemosh is associated with the Morning and Evening Star as a type of '**Ashtar**' who is a powerful war god whose associative animals are both the **lion** and the **bull**.

In the Seventh Century B.C.E. there were numerous Moabite seals made with '**Kemosh**' being added to personal names. Along with the personal names were also the symbols of the **Crescent Moon** and **Stars/Sun** and often conjoined. This astral symbolism plays a role in the cult of Chemosh as a god of action; who is both of the illuminating sun, the bringer of morning or light and also a burning solar war-god who then finds power in the underworld by bringing night.

# INVOKING CHEMOSH

Chemosh may be invoked and as a deific mask focused towards your most challenging conflicts; like all war-gods, Chemosh has a long and ancient history of a bloodthirsty, chthonic god which was fueled with incantations, offerings and blood spilt in war – all in honor of this conquering deific mask. While today you won't be leading wars and slaughtering your enemy such may be approached symbolically with equally beneficial result. In the Iron Age II Moabite pantheon, Chemosh grew in power to be a beneficial deific mask who was the patron of war, judge, healer and benefactor.

You may have a place for Chemosh on your altar and if you are unable at the top of a hill, a 'high place' which you could place a series of rocks may have incense burnt for and invocations to Chemosh there is also suitable. I have found opportunities in hiking and 'getting away' into nature to built small, natural altars for



‘inspired’ workings. When your mind is focused and you are confident, nothing will stop you!

You may wish to invoke ‘**Belphagor**’ if working with the Qliphoth; specifically as the ‘**Lord of the Dead**’ for rites of necromancy. It would deem more useful I would suggest for the traditional, authentic approach based on the description here of the epithets of the god.

Modern Luciferians would honor Chemosh in his early ‘Kamis’ Deific Mask as a god of strength, the month of his feast would be a honoring what you have overcome in the year and what you have gained from the experiences.

Chemosh may be invoked and offerings of incense/libations with restored temple cult hymns summoning the god. Remember to look for the balance factor of this deific mask and to immolate your Daemonic Spirit with the darkness of the netherworld and the crowned, conquering and ruthless heroic god. Chemosh and his ancient cult have no doubt a

foundation of violent energy from his war offerings of old; such energies may be used and shaped as creative powers for the observant and strong Black Adept.

The Moabites were heavily influenced by Egyptian customs, culture and utilized the symbols of the Ankh, crowns, kilt and posture in their own art. Chemosh would appear in the assimilated anthropomorphic form of a strong warrior, bearded often with a crown either of Egyptian or Canaanite/Syrian style, holding a spear or curved sword, often wearing the Egyptian-Canaanite kilt, and having a leaning towards the fierce nature of the beast of prey.

A Moabite seal of Iron Age II depicts a male deity wearing the Egyptian-Canaanite styled kilt and having four wings, two ascending and two descending. Both hands are raised upward indicating the Deific Masks' mastery and a bringer of wisdom, light and power. The seal reads '**Kemosh is Fire/Light**'. The right hand holds the evening star, the left holds the morning star and Chemosh is the Bringer of the Black Flame.

Chemosh is a Deific Mask for the overcoming of your enemies by cunning manipulation of the situation; he demands thought and strategy; violence only has its place in war or self-defense to avoid prison. A modern war-god is a 'thinking' and 'strategic' god, their weapons are 'the plan of victory' which you use to overcome your enemy or obstacle in life.



**Above: A modern 'talisman' utilizing the name of Kemosh, Ashtar (Morning Star), the Star of the**

**Adversary and Crescent Moon represents the Deific Mask and power of Chemosh. Create a talisman with this image and keep on your body during a working with Chemosh.**



**Above: Chemosh as the Talisman of the  
Luciferian Deific Mask of SelfMastery. The  
Moabite KMS (Kemosh), the Inverted Pentagram  
(often representing Venus, the Morning and**

**Evening Star), the Sun (as the Bearer of Light or Illumination), the 8-pointed star of Venus-Ashtar, 'STR (Ashtar) below in Moabite. The Crescent Moon ascending with Horns utilized in Moabite Seals of Kemosh.**

**ASHTAR THE TERRIBLE**  
*(Athtar the Strong, Athtar the Rebel, Ashtar- Chemosh)*





# *Lucifer the Morning Star & War God*

Ashtar the Terrible, a God of the Earth who holds Celestial/Astral Dominion is a manifestation of Venus the Morning and Evening Star; his cult is ancient and while he was not as powerful as Ba'al Hadad, his strength is renown. The Ugaritic spelling of 'ttr rz', '**Athtar the Terrible**' (above) is a powerful Deific Mask to invoke. I have presented in several texts<sup>79</sup> that Lucifer is not a Christian creation; this composite deific mask has a plethora of origins in several ancient near eastern pantheons and mythology. This myth of Ashtar usurping the throne of Baal when he suddenly dies against Mot is a rather obscure tale; what is interesting is how this tale inspired the later Enoch and Lucifer myths of the pride of self-importance/self-deification and the ingrained hate the ancient Hebrew and early Christians held for human advancement and accomplishment. One origin of the later medieval

‘Lucifer the fallen angel’ is from the Ugaritic myth of Ashtar, a male representation of the planet Venus and the son of Astarte.

The astral god who is the son of Athirat is chosen to be the King and replacement of Baal in ‘The Cycle of Baal’ and is known by the epithet ‘**Athtar the Strong**’. His illuminating nature will provide some interesting avenues for self-initiation as a balanced manifestation of his planetary attribution.

*“Ashtar the Rebel went up to the reaches of Zaphon. He sits enthroned on the throne of Aliyan Baal...Ashtar the Rebel came down. He came down from the throne of Aliyan Baal. He reigned over the whole of the vast earth.” –Baal-Mot Cycle.*

Ashtar is the Morning Star, ‘Venus’ the ‘*Shining One, son of the Dawn*’. As the illuminator, his star rises before dawn and is later in the morning blotted out by the power of the sun. The Morning Star, Ashtar is mentioned not by name but by the epithet, ‘**Helel ben**

**Sahar**’ or **‘the Shining One, son of the Dawn’**.

There are variations on to what degree the reference to Ashtar, a Babylonian King or the **‘Shahar and Shalim’** (Dawn and Dusk) epithet which reveals Ashtar. The Canaanite god **‘Shahar’** may also be of subject in part here; biblical texts are known for lessening the significance of the ‘foreign gods’ by not naming them, utilizing a generic term such as ‘Satan’ (enemy) or something similar.

<sup>79</sup> Maskim Hul, Goetia of Shadows, The Bible of the Adversary, Magick of the Ancient Gods, etc.



Ashtar also holds the divine epithet of **‘ YD-YLHN’** ( *Hewho knows,hewhounderstands,theKingwhohas Intelligence,above* a distinction of the ideological foundation of Lucifer as the bringer of knowledge. While Ashtar the Rebel alone is not a ‘complete’ deific

mask within the pantheon for the modern Black Adept, utilizing Ashtar with other Gods and Demons will provide a complete circle of initiation into the crooked path of sorcery and magick.

We see the adoption of the Canaanite myth of Ashtar ascending to the throne when Baal journeys into the underworld at the support of his mother, Astarte.

*'How you have fallen from heaven, O Shining One, son of the Dawn! How you are cut down to the ground, You who laid the nations low! You said in your heart, I shall ascend into the heavens; Above the stars of God I will set my throne on high; And I shall sit on the Mount of the Assembly On the heights of Zaphon; I shall ascend above the heights of the clouds. I shall make myself like the Most High'. But you have been brought down to Sheol to the Bottom of the Pit.'*— **Isaiah 14.12-15**

The clear association of the myth of Ashtar in relation to

Zaphon is clear; biblical writers took the old Ugaritic myth and like other adoptions Yahweh was put in, El removed and an ancient adversary is created.

Ascending above the heights of the clouds is a clear reference to Ashtar's desire to be as mighty as Baal, whose epithet is '**Rider of the Clouds**' (rkb 'rpt'). The Mount of the Assembly, Zaphon is the Canaanite abode of the Gods, from which the council meets in the heights. This mountain is the Throne of Baal on earth.



Above Ugaritic Cuneiform '**ttr 'rz**' '**mighty Attaru**' (**Ashtar**)

**Ymlk 'ttr rz**, '**the Terrible Athtar shall be King**' is one divine epithet of the Morning Star and war-lusting god, no doubt a reference to his love of conquering and eliminating his enemies. Athtar is considered a personification of the waters of irrigation, his

anthropomorphic concept is ‘tyrant’ and ‘mighty hero’.

Athtar, Ashtar’s manifestation in South Arabia is identified with Venus and the female counterpart in Mesopotamia is Ishtar who is both a love and war goddess. Just as Astarte is the Greek goddess named Aphrodite who is also ‘Venus’. In the Ugaritic pantheon list Ashtar is equated with the Hurrian war god ‘**Ashtabi**’. John Day<sup>80</sup> identifies Ashtar and Astarte as Venus the Morning and Evening Star, respectively. The Moabites revered the war-god and head of their pantheon, Chemosh also with Ashtar which would be suitable as a ‘Shining Light’ and balanced war-victory deific mask.

Ashtar’s epithet in the Ugaritic text KTU 1.6.I. 43-67 is ‘**Ashtar the Terrible**’ which his mother, Lady Athirat (later Astarte) votes for the god to ascend as to the Throne of Zaphon:

*‘Lady Athirat of the Sea answered: Yea, let us make Ashtar the Terrible King, the Terrible Ashtar shall be King...Thereupon Ashtar the Terrible went up to*

*the heights of Zaphon, he sat on the throne of the Victor Baal; but his feet did not reach the footstool, his head did not reach the top of it.'*

Ashtar was cast down from Zaphon shortly after. This strong god, although not rounded to the extent in which he could match Baal was still considered a fearful and powerful war-god; both El and Athirat appointed Ashtar to the throne before Baal's return. Ashtar's hubris (pride) to ascend as king and was cast down into the depths of Sheol. This tale is nearly identical to the one in Isaiah. Ashtar's power remained; a reference to his power is described as '*ruler on earth, god of it all*'. Another variant is simply that Ashtar recognized his shortcomings as Baal's replacement, with advice decided to leave the throne to gain power over the earth.

*"Athtar the Strong descends, descends from the throne of the Mightiest Baal, and rules over all the great earth."***KTU 1.6 I from Ugaritic Narrative Poetry, M.S. Smith and S.B. Parker**





# ATHTAR THE REBEL AS HELEL BEN-SHAHAR

רחש-ןב לליה

# Helel ben-Shachar ‘hyll bn-shr’

Athtar (a variant spelling of Ashtar) is one model for Isaiah 14:9-15 however the inherent differences are great. Firstly, Athtar descends to become ‘Lord of the Earth’ once he realizes he cannot fill the vacant throne of Ba’al. The word Helel, ‘Shining One’, ‘Son of Dawn’ and from the heights of the stars descends into the underworld.



**Above: Ugaritic Divine Name or Epithet of ‘Ngh w Srr’, ‘The Shining One/Venus the Rebel’ which is ‘Ashtar’.**

One of the earliest occurrences of the origins for the Isaiah ‘Lucifer’ is from the Ugaritic epithet, ‘**Ngh w Srr**’. The verb **NGH** translates ‘**To Shine**’ and is

known in Ugaritic, Syriac and Ethopic. In the Biblical Hebrew texts we find the noun **‘Nogah’** meaning **‘Brightness’** and in Mishnaic Hebrew this noun is the word for the planet Venus. The verb SRR in Hebrew means **‘To Rebel’** and in Akkadian, **‘sararu’** translates the same. This is essentially **‘Ashtar’** who is the masculine Venus. This Ugaritic text existed at least 800 years before the Isaiah biblical text.

Our Lucifer herein is also an ideal Deific Mask in Athtar. In the Roman myth, Lucifer is the son of Aurora; the Greek corresponding myth is that Eos, the Goddess of Dawn gives birth to her son the Morning Star Phosphorus. Helel ben-Shahar is nearly identical to the concept of Athtar being the son of Athirat the Goddess, of which Ashtoreth and Astarte are associated with Venus the Morning and Evening star.

# **BAAL OF PEOR (Baal-Peor, Belphegor)**

**בצל פצור**

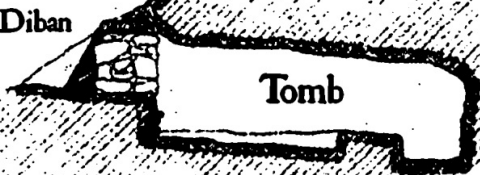
# *Lord of the Underworld*

The 'Lord' (Baal) of Peor (Mount Peor) is a Moabite god who as it is written in Numbers, 25: 1-9 was a major thorn in the side of the Moses; many Israelites defected to Baal-Peor (Hebrew Spelling of Baal-Peor above) while they were camped in Acacia grove *"people began to commit whoredom with the daughters of Moab"*. Many of the Israelite men practiced sacrifice (libations, incense and animal offerings as was custom throughout the world – even with the Hebrews) to Baal of Peor. This enraged the so-called 'holy' Moses who ordered the men who went over to Baal of Peor to be killed. The oracle and magician Balaam, known by the epithet '**rasha**' (**the Wicked One**) aligned himself with the Moabite King Balak and many others in an attempt to destroy the Israelite tribes; *"Balaam said to Balak, "Build for me here seven altars, and prepare for me here seven bulls and seven rams."* **Numbers 23**

In the Jewish myths of the birth of Israel, Moses asserted that the tribal 'Yahweh' suddenly stood above the much older and established gods of foreigner; Moses uttered the 'name of God' and called upon the 'angel' **Haron/Horon**, who is called in the 'Legends of the Jews' by Louis Ginzberg as '**Baal-Peor**'. Horon, being a manifestation of **Baal of Peor** is '**drawn once more into the depths of the earth**'. Baal-of-Peor, according to the myth, was bound in the chthonic depths by the upstart Yahweh, who buried Moses opposite of where the old god was bound. Baal-of-Peor as Horon would ascend from the underworld to cause plague and destroy Israel if they did not follow the rules and structure Moses defined.

# MOABITE BURIAL TOMB

Diban



Chemosh is equated with the god ‘**Baal-Peor**’, (**Baal of Peor**), becoming in Christian antiquity the demon ‘**Belphegor**’. As a Chthonic god, Baal-Peor is related to the deified dead known as the **Raphaim**. In addition, Baal-of-Peor is a god of the underworld and the subconscious desire and lust of both women and men. The cultic act of Sex Magick is a balanced unity of masculine and feminine opposites to create a fertile environment of the inner desires; such offerings as fluids blending into an altar cloth or idol consecrated to Baal-of-Peor is an activating ‘carnal foundation’ of energy towards success. The underworld is also a place of emerging fertility of the land, thus as the Raphaim as

shades may offer continued blessings to the Black Adept who offerings libations and summons them.

**Baal-Peor** (Belphagor) was worshipped as an underworld power; he was visualized as both the **Sun and the Moon** when it reaches the netherworld. Baal-Peor itself translates ‘**open wide**’ and is defined in **Isaiah 5:14** as being the ‘**mouth**’ of the netherworld.

The cultic rituals of Baal-of-Peor are described in **Num 25** as a ‘**licentious feast**’ in which men were seduced by Moabite women. **Psalm 106:28** writes that “**They joined themselves also to Baal-Peor, and ate sacrifices offered to the dead.**” This act is a union of the living and the dead, offering to the Daemon of each individual in the act.

Symbols of Baal-Peor were in antiquity by a **tree branch** or **pillar**. The **phallus** is a key to the role of **Baal-Peor** as having a role as a god of fertility; sexual rites are conducted in certain aspect in honor of the nature god, from which new life is brought from death.



This is a prime example of balance in Pre-Yahweh/Christian monotheistic religious views.

‘ **Belphegor**’ as the medieval demon may be invoked if working with the Qliphoth; specifically as the ‘**Lord of the Dead**’ for rites of necromancy and the shadows associated with the ‘shells’ of the dead. It would deem more useful I would suggest for the traditional, authentic approach based on the description of Baal-of-Peor cult as we know of based on record and the epithets of the god. Be cautious in the demonization by the Jews and Christians; their texts are naturally very one-sided.

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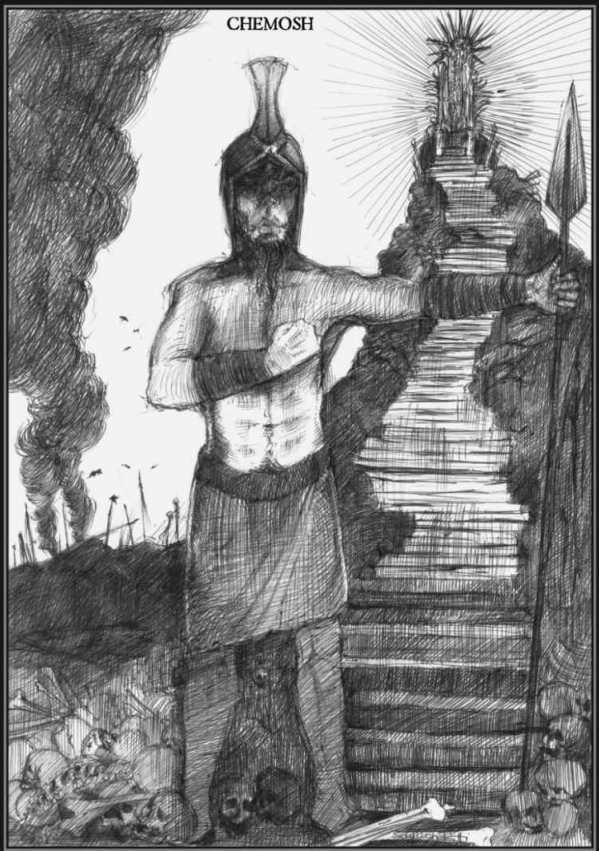
Chemosh

Mesha

Astarte *ayweri Kth*

**The Balu Stele, Chemosh gives the ruling was scepter to King Mesha, the Moabite king who established independence from the kingdom of Israel. Astarte (Asherah) stands on the other side. The Egyptian style is common after New Kingdom Egyptian expansion through the Levant.**

CHEMOSH



W3Y



CHEMOSH OF FIRE & LIGHT



KEMOSH OF THE DUST & DARKNESS  
ZIZZU-WA-KAMATU





ASHTAR THE STRONG



BAAL-PEOR

# SHAHAR ‘Dawn’, Father of Helel (Lucifer)

Born of El and Athirat, the twins Shahar (Shachar) and Shalim (Dawn and Dusk) are called ‘The Gracious Gods’ and they bring balance in the cycle of day and night. In Isaiah 14:12 Shachar is the father of Helel the ‘Morning Star’ or Lucifer. To avoid confusion it seems clear that the passage is relating to the story of Ashtar the Terrible, the male manifestation of Venus or the Morning and Evening Star. This symbolism may have been assimilated with the King of Babylon, Melqart the God of Tyre or a similar so-called enemy of Yahweh.

# SHALIM ‘Sunset’ (Dusk)

The twin of Shachar, Shalim is sunset and is the other of the ‘Gracious Gods’ born of El and Athirat, thus siblings to Yam, Mot and the other Deific Masks of the Canaanite pantheon. In their legend, these gods build a temple in the desert and reside there for eight years.

# KUMARBI

## *Hittite Father of the Gods, Grain God The Hurrian 'Dagan' & Chthonic God*

Kumarbi is an interesting god who was considered the 'Father of the Gods' and 'Wise King' in the ancient Hittite myths; he is also a god holding sway over the underworld as well. In the Semitic God-Lists of Ugarit, Kumarbi is equated with Dagan. Being a grain god, Kumarbi is the son of the god Alalu who he deposed to become King of the Gods and Ruler of the Earth. The chief cult center of this god was the Northern Mesopotamian city of Urkis.

Like the Greek Zeus and Poseidon, Kumarbi possessed an insatiable appetite for women which allowed him to engender *both* Gods and Monsters within the pantheon. Kumarbi is the father of **Ullikummi** (a stone-monster engendered from his sexual union with a cliff); **Hedammu** is his son by the

daughter of the sea god, a goddess named **Sertapsuruhi**. **Hedammu** is a gigantic male sea monster which terrorizes both the gods and men in a existent 'Text 17'. Kumarbi engendered also **Silver** with a mortal woman and **LAMMA** who is also a male God who both Kumarbi and Ea enthrone as 'King of the Gods' for a period of time. The Vizer of Kumarbi is **Mukisanu** who is also his messenger.

In the ' **Song of Kumarbi**', the Hittite myth-cycle presents a balanced competition between Kumarbi and Tesub for kingship over the gods. The gods are split into two sides; the Underworld and Sky seek dominance over the great ruling power. Kumarbi has in his court and city of power is Urkes. the underworld powers **Alalu**, **Mukisanu**, **Daganzipa** (Earth), **Silver**, **The Great Sea God** (in the Canaanite Pantheon YamNahar), Sea God's vizer **Impaluri**, **Sertapsuruhi**, **Hedammu**, **Ullikummi**, **Ubelluri** (that which dwells under the earth) and the **Isirras Deities** which are gods who do the bidding of Kumarbi alone; they secretly carried the stone-monster Ullikummi to the

underworld when he was born.

Both Kumarbi and Tesub war against each other exhaustively, while eventually Tesub takes the throne. We find in the 'Song of Kumarbi' the valuable association between the gods, nature and the instinct of man to conquer and ascend (and descend for rest) to great heights.

# TESUB

## *Hurrian/Hitite Storm & Sky God, The Ba'al Hadad of the Hittites*

The Hittite 'Ba'al Hadad' and 'Dagan' manifests as the Hurrian deific mask Tesub. Tesub, although being a Hurrian deity was received in the Hittite pantheon around the 13<sup>th</sup> Century B.C.E. when a deified king, Tudhaliya IV was identified with Tesub and deified at his death. Tesub is described as the son of Anu who has two sons, **Sarruma** and the stormgod **Nerik**. The cult center of Tesub was the city of Kummiya in Northern Mesopotamia.

The Queen of the Gods, consort of Tesub is **Hebat** who is associated with the **Sun Goddess** of Arinna, a Hittite city and cult center of the Sun Goddess. The Canaanite equivalent is Shapash. We see in the Hurrian myth of LAMMA, Tesub's vizer is the god Ninurta, a powerful war-god of ancient Mesopotamia.



Tesub's city of power is Kummē and has in his court Anu, Hebat, Tasmisu, the Hurrian name of the Hittite Suwaliyat, Brother and Vizer of Tesub. Hebat's maidservant Takiti, the great goddess Sauska who is known also as ISHTAR, the Divine Bulls Seri and Hurri, the War God Astabi, the brother of Tesub, the Aranzah River, Sun and Moon Gods, Mountain God Kanzura and others.

# ARSAY, PIDRAY & TALLAY '*Underworldly*', '*Daughter of Mist*' & '*Daughter of Rain*'

Arsay is one of the three daughters of Baal who are referred to as his 'Brides'; the indication by the etymology and the structure in which they are mentioned would probably indicate the latter. The name 'Arsay' means 'earthly' and thus 'underworldly', as the two are interchangeable in the ancient near east. Like the Mesopotamian underworld goddess, Ereshkigal, Arsay's common epithet is "Daughter of the Wide World"; this is explained in Maskim Hul in reference to the underworld. Pidray is one of the three daughter/brides of Baal who is considered the meteorological association with Baal as the fertility god. The Daughter of Rain, Tallay is a goddess who is considered either the daughter/bride of Baal. All three

goddesses hold a chthonic association; the cycle of Baal bringing life through storms and rain; his descent into the underworld in autumn and his ascension again in the spring.

# KOTHAR WA-KHASIS (Kotaru-wa-Hasisu, Kothar wa-Khasis, Chousor, Ptah)



*Magickian & Craftsman God  
Of Ancient Memphis & Crete*

Kothar wa-Hasis (‘Kothar and Khasis’) is the metallurgist, Magickian and artisan god of the Canaanite and Ugaritic pantheon. **Kothar** or **Chousor** (the Ugaritic root = *ktr*) is the Phoenician manifestation of the Greek **Hephaestus** and if considered from the much later Enoch probably a Watcher or Nephilim<sup>81</sup>. It is clear that Kothar wa-Hasis is indeed the Canaanite manifestation of Ptah.

The main home of Kothar was in **Memphis** (Egypt = hkpt) which was the city of the God **Ptah**. The name of the city is **Hikuptah**, ‘**The House of the Soul (Ka) of Ptah**’, a title of Memphis. It is also considered he has a second home known as **Caphtor** which is argued by many scholars to be either Crete or possibly even the outskirts of Memphis.



Above: **Ugaritic epithet, ‘hss d tk’, ‘Hasisu, your expert in magick’**

The name of Kothar-and-Khasis is translated ‘**skillful and clever**’ and another name from which he is known is ‘Heyan’. The name ‘**Heyan**’ has an association with the Babylonian Ea who is also the God of Magick and patron deity of craftsmen and weapon-makers. Essentially, ‘Kothar-and-Khasis’ is Ptah manifesting in Canaan. His powers enable him to erect great palaces

and homes for the gods, in high altitudes and extremely large in extent in accordance with their astral size. Kothar waHasis uses silver as ‘siding’ essentially for the palaces of both Yam-Nahar and Baal Hadad as described in the Baal Cycle.



Above: **Ugaritic cuneiform of ‘ktr hbrk’, ‘Kotaru your Spellcaster’**

Kothar-and-Khasis is the weapon-maker, palace-builder and creative god among them. With equality in skill, the power of Kothar is found also in magick. His epithets are used in numerous Levantine-area sorcerous texts and in the myth of Baal and Yam it is Kothar who creates two magickial clubs which are used to remove Yamm from his throne.



Above: Ugaritic epithet ‘hyn d ‘hrs ydm’,  
**‘Hayyanu, the One of Dexterious’**

<sup>81</sup> The Watchers instructed humanity on numerous skills, from metallurgy to make-up.

Kothar is known also in Ugaritic magickial texts as  
**‘Kotaru wa Hasisu, the God of Wisdom and  
Magick’** and **‘Kotaru your spellcaster’, ‘Hasisu  
your expert in Magick’** (the ‘k’ added to Magic is  
my addition).

# SHAPASH



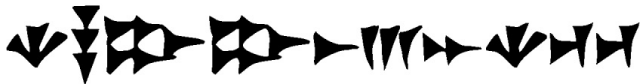


**(SAPAS, SAPASU-PAGRI,  
SHAPAS)**



# *Sun Goddess & Psychopomp of the Dead*

Known as the female counterpart to the Mesopotamian Shamas, Sapas is a powerful goddess who is represented by the sun. Her name is from the Ugaritic 'sms', meaning "sun". Sapas in accordance with the pre-Islamic Arab tribes and Hurrians hold the sun-deity to be female, rather than the Mesopotamian and Egyptian sun represented as male (Ra, Shamas).



Above: Ugaritic epithet of Shapash, 'shrrt l'a smm'  
'the Scorcher, Power of the Heavens'.



Above: 'nrt 'il sps, 'Lamp of the Gods, Sapsu'.

Sapas is known from her epithet as ‘ **nrt ilm**’, ‘**Torch of the Gods**’ and as the messenger or El, Sapas moves constantly through the sky and at night through the underworld. Sapas holds some power over the god of death, Mot and is also invoked in some Horon-incantations as well.

‘**Shapash-Pagri**’ is her epithet as a manifestation of the Underworld Goddess as psychopomp or the guide of the dead. The epithet translates ‘Sapsu of the Corpse’ in which she brings the corpse to the pits of Sheol. She is both of darkness and light and thus is a powerful Deific Mask for the Black Adept seeking the perspective of balance from a solar aspect.

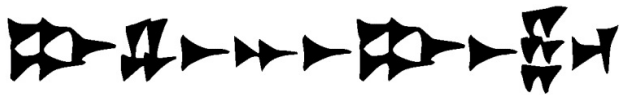
**EL (KRONOS)**



# *Father of the Gods*

El is the patriarch of the gods and honored patron of the ancient kings of Ugarit. El is described as being an old, powerful yet wise man with a long gray beard that sits enthroned and does not meddle with the affairs of the world. El is able to assume the form of a Bull as well and as Kronos appears as a Six-Winged God. El is the father of Yam, Mot, Anat and all the gods with the exception of Ba'al Hadad, who is the son of Dagan. The Hebrew cult of Yahweh developed from their assimilation of this deity with their own political and tribal needs during the period of invading the Canaanite lands. After the Hebrew conquest and Ugarit faded into shadows El's only memory was survived in the Kronos of the Phoenicians in Berytus.

# ATHIRAT (ASHERAH)



# *Lady Athirat of the Sea*

## *Mother Goddess, Bride of El*

Lady Athirat of the Sea (Ugaritic Cuneiform ‘**rbt atrt ym**’) Known as **ATHIRAT** (Asherah) in Ugaritic texts, Athirat is the mother of the gods and a consort of El or Anu<sup>82</sup>. She is the **Mother of the Gods**, the **Lady Athirat of the Sea**. In Ugarit, she is named as ‘**atrt**’, according to scholars vocalized as ‘**Athirat**’. The later Hebrew association names her ‘**Asherah**’. In the ‘Baal Cycle’ she is the Mother of the minor gods, a great and powerful goddess. She has ‘seventy sons of Athirat’ (**sb’m bn atrt**) and is able to intercede for Baal and Anat before the father-god of the pantheon, El.

Like the Berossus Babylonian Epic, The creating Goddess was Omoroqa; which in the Chaldean language is Thalath and Tiamat<sup>83</sup>. Although Tiamat is both the chaos and darkness of the dream, the Canaanite Athirat is much more benign. Her children



Yam, Mot and Anat among the others make up for her gentle nature and bestow rightful balance in nature and the primordial instinct of survival and mastery over ones' enemies.

**Athirat** is called the '**goddess of the Sidonians**' (which includes the nearby city of Tyre). In an ancient theogonic text describing the two brides of El, Athirat gives birth to Shahaar and Shalem, known in the Greek world as the Dioskouroi. Athirat also has an epithet known as 'The Great Lady Who Walks on the Sea'.

The word Asherah was used as a cultic 'object' not necessarily related to the goddess in ancient Ugaritic and Hebrew periods. The Arabic word, atr means 'shining' and is an interesting point to the eventual nature of the goddess.

<sup>82</sup> See Maskim Hul – Babylonian Magick <sup>83</sup> See Maskim Hul page 129

In the region of Ekron of the ancient Philistines, Asherah is known as '**srh**' and indeed is present on various cult

inscriptions. We see in ancient Egypt that Athirat was identified as the goddess 'Qudshu' (Holy One) and is featured on several cult inscriptions. Consider that with Egypt controlling and expanding their influence in the New Kingdom period, the pantheons would at some point assimilate others and often blend based on their attributes and associations.

It does seem likely that the origin of Asherah is from the Amorite tribes and the bride of the god Amurru. One of the earliest records of her name is found in the time of Hammurabi (the 18<sup>th</sup> century B.C.) and was found in a cultic inscription in Sumerian. We see her as Asratu, Asratum and Ashratu in Akkadian, Hittite and Mesopotamian inscriptions.

Asherah may be invoked for new mothers or those who seek communion with the goddess of creation; she nurtures yet is of course a product of her environment in the ancient near east.

# BAAL-SHAMEM

## *‘Lord of Heavens’*

Baal-Shamem is a title meaning ‘Lord of Heavens’ which was used for various gods in Syro-Palestine, Mesopotamia and Anatolia around the 2<sup>nd</sup> millennium B.C.E. and after was the name of a specific Deific Mask honored in the Semitic World from the 1<sup>st</sup> millennium B.C.E. This god was honored through the first four centuries C.E. until the Christian world was successful in outlawing the Deific Mask.

Baal-Shamem was first mentioned in Phoenicia in 10<sup>th</sup> Century B.C.E. by king Yehimilik in Byblos in which Baal-Shamem along with the ‘Lady of Byblos’ which is ‘**Astarte**’. Baal-Shamem is associated with the ‘**Weather-god of the heavens**’, Baal-Hadad. In the Hellenistic period, Baal-Shamem is assimilated with **Zeus Megistos Keraunios**, ‘**Magnific Zeus of Lightning**’ and ‘**Zeus Hypisistos**, ‘**Highest Zeus**’.

Baal-Shamem was known in Cypress, Sardinia and Carthage. The Nabataeans called Baal-Shamem, **'Lord of the World'** **'mr' 'lm'** and was widely honored in the Aramaic kingdom of Hamath in North Syria. There, Baal-Shamem is **'Lord of the Heavens and the Earth'**.

Palmyra venerated Baal-Shamem as a prominent god along with Bel, his temple center built in Corinthian-Greek style in the main stoa of the city/. The Moon-god **Aglibol** and **Malakbel** the Sun-god were worshipped in a celestial triad which bore the cult-epithet of **'Mare Alma'**, **'Lord of the World'**.

Baal-Shamem is honored with the inscriptions in the city of Hatra with the epithets **'mlk'** (King, see Moloch) and **'qnh dy r'h'**, **'Creator of the Earth'**. In the time of the Armenian Conqueror-King Tigranes, the Hellenized-Seleucid successor carried the statue of Baal-Shamem from a temple in Northern Mesopotamia to the Temple of T'ordan in Upper Armenia during a military campaign. The Manichaeans revered an

assimilated sun-god, **‘Bal-Samos’ ‘Baal-Shamem’** with the epithet of **‘ho megistos angelos tou photos’**, **‘The Greatest Angel of Light’**. Antiochos IV in his Hellenization of the rebel Jews in Jerusalem assimilated Zeus Olympios or Zeus Ouranios with Baal-Shamem according to some accounts on the consecrated Jewish altar.

# BA'AL-BERITH

בצל ברית

## *Baalof Covenants (contracts,pacts) & Lord of Berytus*

**Ba'al-Berith** is an ancient god of several cities throughout the Levant with a major influence in Sheschem, where Israelities worshipped after the death of Gideon. **Ba'al/Baal** is 'Lord' or 'El' translating 'god' and 'Berith' translating 'Covenant'. During the Seleucid (Hellenistic) period around the time of 175 B.C. through the Roman Period cities such as 'Laodicea in Phoenicia' (Berytus) minted coins showing Ba'al-Berith holding a phiale (offering bowl to pour libations) and trident, his assimilation with the Hellenic pantheon with Poseidon.

Ba'al-Berith maintained a strong cult in Berytus during the Hellenistic period and reign of the Seleucid King Antiochos IV Epiphanes Nikephoros. Ba'al-Berith was then assimilated with Poseidon, carrying a trident and a phial for offerings.

Ba'al-Berith in antiquity was a god associated with treaties; this was a common practice in the ancient near east between nations. This type of oath was called '**nis ili**' ("**Oath sworn by the life of the gods**"). These oaths were made within temples or represented deific mask 'statues' in which the treaty was signed in 'witness' and the gods being the highest oath guardians.

For instance, we see in Assyrian treaties a specific oath written out and a curse named within it; "**If Mati'-ilu sins against this treaty with Assur-nerari, king of Assyria..may locusts appear and devour his land, may [text broken] blind their eyes...You are sworn by Assur, King of Heaven and Earth, You are sworn by Dagan and Musuruna, You are sworn by Melqart and Eshmun, by Hadad and Ramman of**

**Damascus, by Istar, Lady of Arbela<sup>84</sup>..”** Gods were invoked in curses pronounced to the subject king if he breaks the pact. One who seeks the knowledge of ancient curses from pre-Christian pantheons should attempt to study the ancient treaties as they provide excellent examples of cursing and psychologically affecting those who entered the treaty.

Ba'al Berith was in the Levant a seemingly powerful deific mask of such 'covenants' which may have including sworn oaths including but not limited to war. In post-medieval demonology, Berith (Goetic Demon) is described by de Plancy as  
***'Berith, duke of hell, great and terrible.***

***He is known by three names; some call him Bael, the Jews call him Berith, and the necromancers, Bolfri...He is the idol of the Schemites and perhaps he is the same Beruth of Sanchoniaton, whose learned ones believe him to be Pallas or Diana.”*** –



Demonograpia.

Berith would be then close to 'Baal-Peor' as a god associated with Necromancy and the cult of the Rephaim. *The idol Baalberith, which the Jews worshiped after the death of Gideon, was identical, according to the Rabbis, with Baal-zebug, "the ba'alo flies," the god of Ekron (II Kings i. 2). He was worshiped in the shape of a fly; and so addicted were the Jews to his cult (thus runs the tradition) that they would carry an image of him in their pockets, producing it, and kissing it from time to time. Baal-zebug is called Baal-berith because such Jews might be said to make a covenant (Hebr. "Berit") of devotion with the idol, being unwilling to part with it for a single moment (Shab. 83b; comp. also Sanh. 63b).* - The Jewish Encyclopedia

Modern Black Adepts may invoke Ba'al-Berit in either the way of self-initiation into the luciferian tradition or as a manifestation of Poseidon as the god of chaotic waters/subconscious darkness and deep desires. Remember, the god of the sea is one who is filled with passion and acts accordingly. Yam-Nahar would thus be an excellent deific mask to work with if extensive 'subconscious' workings are attempted.

<sup>84</sup>Example provided from 'Neo-Assyrian Treaties and Loyalty Oaths' of 'State Archives of Assyria'.

# INVOKING BA'AL-BERITH

## *As a God of the Covenant of Self-Initiation*

Like the Assyrian Treaties and oaths scribed and signed before the gods in ancient antiquity, a ritual invocation of Baal Berit would be conducted in a similar way. We can consider the process quite simple and powerful for any black adept: 'Now I Assur have heard (Esarhaddon's cry)...For Assur, the lord of the gods, am I. This is the sulmu which is before the divine statue. This tablet of the 'ade'-treaties of Assur...they pour out fine oil. They make sacrifices. They burn incense and before the king they read it.'<sup>85</sup>

Using an image of Ba'al-Berith in the center of your altar, a few of the major deific masks and demons you 'connect' to (including the name of your Daemon if you

are previously initiated) should be upon your altar. Place Three Candles upon your altar: A yellow candle in the center representing the solar-conquering aspect; a red candle to the right representing the instinctual-drive of your True Will towards the oath of initiation and a black candle on the left representing the path of wisdom and understanding.

Open the ritual with an invocation to Ba'al-Berith and write out your oath which should be the intent of your initiation and what you will strive towards. An example is: *“In the name of (your Black Adept name or English name), I in the presence of Ba'al Berith, I knowingly and with my deep desire enter the path of the Black Flame; that I enter the covenant of death and the journey of self-empowerment, knowledge and the strength of mind and body that shall arise from it. I seek my Daemon that I shall become encircled and illuminated in the Adversarial Fire; that I shall build faith in myself through the deeds in my life. I swear I shall attempt to think before speaking or acting so I may carefully attend to the*

*essence of my Daemon, that the great gods and demons shall inspire and offer their ancient wisdom and power in the temple which is my mind-body-spirit. That my enemies shall be cursed by Ba'al Berith, may he send forth a tidal wave of abyssic, watery floods deep in my enemies subconscious; I offer Incense to the gods (name)/demons (name) who shall guide me upon my path. I shall make the old gods vital again and remove the slave-morality of the Judeo-Christian world. I swear I shall do this by any and all legal actions by leading by example. I pour libations to the gods, I read this before the very powers of the underworld, heavens and underworld; I read and swear this covenant with Ba'al Berith. (add details or adjustments accordingly, Sign name, date).*

**85** The Identity and Function of El/Baal Berith, Lewis, Theodore. *Journal of Biblical Literature*, Vol. 115, No. 3

Such an oath will be kept somewhere safe or perhaps framed near your altar. Essentially, Ba'al-Berith will be

the divine partner of the covenant and such will be a deep meaning in your magickial work which will encompass your life. There are a few Phoenician incantations found in Arslan Tash written in Aramaic. One reads: “Assur has established an eternal covenant with us. All the sons of the gods have established with us. And the leader of the council of the holy ones has established with us...a covenant of heaven and earth, forever. A covenant of Baal, Lord of the Earth, a covenant with Horon, whose mouth is bound...”<sup>86</sup>. Ba'alBerith is thus the one who we create our covenants and oaths within our agreements or magickial initiations.

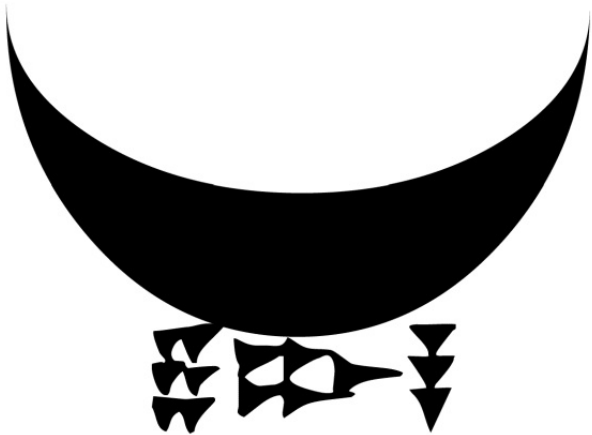
In the **Goetia/Lemegeton**, Ba'al-Berith survives as '**Berith**' who is a great and terrible Duke who appears as a red soldier upon a burning horse with a crown upon his head. He tells of things past, present and to come. He may turn metals into Gold, give Dignities and confirm them. Berith commands 26 Legions. In '**Goetia of Shadows**' Berith is presented artistically in such form and the '**metals into gold**', '**dignities**' and **divination**

are revealed as an oath/communion with the Daemon, a step-by-step path towards achievement in your life and being recognized for such.

Ba'al-Berith appears as a bearded god, a shadowed visage who is tall and strong in frame. He wears a Hellenic-styled **himation** (a type of Greek precursor of a Roman 'toga'), in his right hand holding a **phiale** (a **bowl/cup for libations poured to the gods**) and the right hand a Trident. The phiale representing the connection between the Black Adept and the God (s), the oath of self-initiation and the power/knowledge obtained via such. The Trident is like with Yam-Nahar a symbol associated with the Greek Poseidon. The Trident, bearing three points is a symbol which represents shattering rocks (moving through unthinkable obstacles), earthquakes (passion and strife begets inner power) and the powers of the sea (subconscious drives, desires).

# YARIK & NIKKAL





## *Ugaritic Moon-Deities*

Another example of how Mesopotamian ancient near eastern deific masks assimilated with other cultures is found with Nikkal; a variant of the Sumerian **Ningal**. Yarik is the west Semitic moon-god who is web to Nikkal by her father known as **Hrhb**, a nature-god (orchards) whose name means ‘**king of the summer-fruit**’. Yarik also is known by the epithet ‘**The**

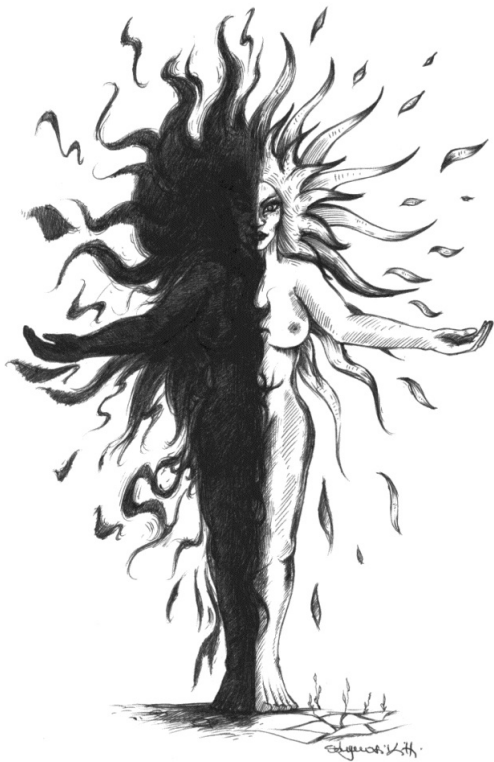
**illuminator of myriads of stars', and is the 'Lord of the Crescent'.**

*Essentially, Ba'al-Berith will be the divine partner of the covenant and such will be a deep meaning in your magickial work which will encompass your life.*



Shyam's Art

KOTHAR WA-KHASIS



SHAPASH



EL



BAAL BERITH

*Schwartz H.*

# MOLOCH (MOLECH, MOLEK)

מלכ

*“Abomination of the children of  
Ammon” The Funerary Fire-God of  
the Maliku*

Throughout the Hebrew Bible including Leviticus, Kings and Jeremiah Moloch (Spelled in Hebrew above as M-L-K) is mentioned numerous times. As a divine name, it seems that the authors of the bible texts perhaps ‘simplified’ foreign gods as ‘**melek**’ is ‘**king**’ as simply a title. The Ammonite god ‘**Milcom**’ may have been a



model for this god and Moloch like ‘**melek**’ is translated in Greek as ‘**archon**’ ‘**ruler**’ and ‘**basileus**’, ‘**king**’.



Above: Ugaritic cuneiform spelling of ‘**mlk**’, ‘**Molek**’.

*“Solomon built a high place for Chemosh the detestable god of Moab, and for Molech the detestable god of the Ammonites.”* Kings 11:7. The name Molech is also translated ‘Milcom’ by other biblical translations. The Maliku are divine shades or identical to the Rephaim; deified heroes who are honored in their chthonic abodes.



The head of the Rephaim is ‘**Rpu mlk ‘ilm**’, ‘**the Hero, Eternal King**’ is a chthonic god and Epithet of probably different aspects of several gods including Baal, Baal-of-Peor, Chemosh, Dagan and possibly later on the Ekron God Baal-Zebub. In the Solar aspect of the horned bull, along with the Assyrian cuneiform, GUD, Chemosh is a manifestation of the Deific Mask in his solar-heat and underworld manifestation.

The West Semitic word-root, ‘**mlk**’ is translated as ‘**to rule, to be king**’<sup>87</sup> and may be a corruption by the Priests of the Hebrew Religion towards ‘**boset**’ as a vowel representing ‘**shame**’. Moloch/Molech is also a proper noun used in personal names throughout the Levant in the Ancient Near East. We find not only in Amorite personal names surviving in records but also the kingdom of Mari, Israel, Northern Mesopotamia (Mari) and Syria-Palestine all include this in personal names. There are many variations to the spelling of the gods’ name, Malik, Melekh, Molc, Molloch, Molokh, Mulac, Melech and others are known.

*“No, you carried your pagan gods—the shrine of Molech, the star of your god Rephan, and the images you made to worship them. So I will send you into exile as far away as Babylon.”* –**Acts 7:43**

In Mari Temple records there are references to beings who are recipients of funerary offerings named **‘maliku’**, who may be the deified shades of the dead (kings, rulers similar to the rephaim) and chthonic deities also. As early as Akkadian god-lists through the Old Babylonian period there is a powerful god named **‘Malik’** who is equated with **Nergal** including the reference to the **maliku** beings with the **Igigi** and **Anunnaki** who are all related to the cult of dead ancestors. As you can see, when you strip away the biblical ‘bad guy’ image of the old gods and demons, we find these cults were family-based (*respect of the ancestors*) and aimed towards greatness (*the gods or deific masks represent the potential of excellence within their manifestation*).

What seems clear in the etymological succession of

words presents a suitable foundation for Moloch being a chthonic god related to the cult of the dead. The name ‘**qatilum**’ within Akkadian through Hebrew assimilation presents the emerging from ‘**Maliku**’ to ‘**Moleku**’ ending with ‘**Molek**’. At some point the reference to the underworld shades, deified to an extent as the ‘**Maliku**’ and the actual meaning of the name, ‘**MLK**’, ‘*To Rule*’.

There is absolutely no evidence for a cult dedicated to Moloch or any other burning babies in sacrifice; even the Roman legends of the Carthage-tophet (Carthage was descended from Phoenician traders who relocated to North Africa around 700 B.C.). Could there have been a ‘burnt offering’ cult to the deceased such as children? This would be possible and the Hebrew priesthood would have no doubt detested the sacrificial act of cremation.

<sup>87</sup> *Dictionary of Deities and Demons in the Bible*, 581.

The early practice which survived into the early Hebrew

Yahweh cults includes a dedication in which the firstborn is passed over a fire. It has been argued to the extent of this process, however it seems logical when considering the lack of evidence of any type of religious human sacrifice (beyond warfare) and the ‘burnt offering’ is a dedication to the god.

In 2 Kings 23:10: “*Josiah defiled the Tophet which was in the Valley of the Sons of Hinnom, so that no one might make his son or his daughter to pass over by the fire ‘lammolek’*”. The name ‘**lammolek**’ translates ‘**to Moloch**’. The word ‘**Tophet**’ is the altar of Moloch which was said to have been in the Valley of Hinnom, an ancient site where the word ‘**Gehenna**’ finds source.



Molech had an established cult in the city of Attartu in which this Underworld Deific Mask is known by the epithet, ‘**the God who sits enthroned in Attartu**’, ‘**il**

**yth b'ttrt', 'mlk'** (above). While Milku/Milcom is associated with Molech to some extent, it does seem this Deific Mask was worshiped in the same city of the Rephaim King Og of Bashan, Astarot (of which Attartu may be a variation in spelling.)

# APPEARANCE OF MOLOCH

Moloch as an underworld god of divination and power would appear as part man and bull as such would the Minotaur of Crete mythology and religion. The Horns of Moloch represent his power and wisdom; the authority of his divinity. Moloch would appear to resemble the modern 'Sabbatic Goat' or 'Baphomet' in the posture, except Moloch is seated upon a Canaanite-Philistine styled throne, with is flanked by two Sphinxes. Under the throne there is a place made for fire, which represents the Black Flame of Divine Consciousness; Moloch is also robed in Canaanite fashion. The cult of 'passing over the fire' was not a death rite for a child like Christians wanted us to believe; rather a type of divination rite in which the child only was passed 'over' like someone quickly moving their hand through a flame. There is no evidence of harmful acts in this cult.

Moloch is depicted here enthroned in ancient fashion;

the horned god is part Bull as this is a symbol of power in the ancient world of the near east. Before Moloch, the flames of offering and the many skeletalidols of 'death-drummers' to the god of the Black Flame inspires our desire for power and self-mastery.



# INVOKING MOLOCH

As Moloch is an underworld god; his cult was that of the deified dead a fire place or bonfire with incense offerings is suitable. You may create a doll or document with imagery of what you wish to achieve or obtain, after libations to the shades of the dead, the ancient warriors of the Rephaim along with incense offerings burn then the wish and dedicate it to the flames of accordingly.

Moloch. Allow your imagination to guide you

# ANAMMELECH

אנממלכ

*God of the Rites of Sarap  
from Sepharvaim (God of the Rites of  
the Black Flame)*

Anammelech is a god who is revered by the people of Sepharvaim; those being settlers in the ancient land of Samaria, settled there by the Assyrians. Worshipped alongside Adrammelech, both were slandered and misinterpreted by the Hebrews as having **'burned their children in fire'** from the word which is related to the powers of Nergal as flames. The word **'sarap'** along with **'ba'es'** means **'to burn in fire'** and would relate

to an offering in the fire yet also the purification of flames. In modern times, the notion of child-sacrifice to Moloch and other gods has been discredited to the point of no archeological or even temple-records of such practice – other than the bible.

### **Adrammelech and Anammelech**

**(melech=melek=king)** is represented along with Moloch in modern Luciferianism as Deific Masks/Gods relating to the Black Flame of Consciousness, self-directed evolution and empowerment. The rite of fire is conducted by the Black Adept in which he or she passes the left hand through the fires of the Dark Gods as an act of willed determination towards attaining wisdom and power.

Anammelech is considered also to be a Moon Goddess who is the divine power enthroned with Adrammelech, a Sun God. No matter how you instinctively ‘perceive’ and approach the two Deific Masks, both may be invoked with Molech for increased power.

# ADRAMMELECH

אדרמלכ

*The Storm-Fire & Solar God of  
Sepharvaim*

Adrammelech is paired with Anammelech as the gods of the people of Sepharvaim, who were Assyrian deportees, settled in Samaria in ancient times. As ‘**melek**’ is the word for ‘**king**’, most scholars<sup>88</sup> agree that Adrammelech is a form of ‘**Hadad is king**’ as is recorded in Assyrian cuneiform sources with specifically ‘**Adad-milki**’ as example. This god like Moloch and Anammelech were slandered by Kings 19:37 and other texts as having children sacrificed to the flames of these obscure gods; although modern research and the lack of archeological evidence indicates this is a slander in

deuteronomistic terms against foreign gods.

It is considered that the Sepharvaim were either of Aramean/Phoenician or Babylonian origin; this would provide the reasoning as to why either ‘**Adad**’ (cuneiform in Babylonian would not add the ‘H’) or **Hadad** (West Semitic Aramean/Phoenician would spell ‘**Hadad**’ as ‘**hdd**’).

One example of the Hebrew text spelling is ‘**’addir-melek**’ which translates as ‘**the glorious one is king**’ and has origins in both Ugaritic and Phoenician texts; a 6<sup>th</sup> Century B.C.E. inscription from Byblos gives this as a title of **BAAL**. There are later examples including a king of Byblos named ‘**drmlk**. Adar (Magnificent) and Malik (King) is one etymological source for the god. The Talmud instructs that Adrammelech was an idol shaped in the form of a donkey, such as that which carries a king (In the Levant many would ride donkeys instead of horses in antiquity). Another explanation is that the God takes the form of a Peacock.

Adrammelech is also a manifestation of the Sun God of Mesopotamia, coupled with the Deific Mask who also controls the Blackened Storm-Fire, the initiatory power of this God is substantial. When invoking, utilize in rituals of Molech.

Modern luciferians may view ‘**Adrammelech**’ as the ‘**storm**’ and ‘**fire**’ manifestation and deific mask of Baal Hadad, the god which in the rite of fire invokes the black flame of the storm, the fire of air in which the Black Adept passes through to purify and focus the spirit.



MOLOCH



MOLOCH





WYU

**Moloch – Chemosh sigillic plate, the underworld associations along with Sun-attributes of Nergal draw a connection between Moloch (Molek) and Kammus (Chemosh).**

# MILKOM

## *Ammonite God*

Milkom/Milcom is a Deific Mask of the Ammonites. The name of Milkom translates 'their king' and is sometimes identified with 'Molok' or 'Molech'. The god seems associated with the cult of Malikim or the Rephaim, the Deified Heroes of old. Associated with the 'Malik' which was assimilated with Nergal as a god of the underworld and fire? The close association of Milkom and Rephaim (Rephaim) offers clear indications of the variation of the cult name of the underworld deities.

# REPHAN – KAIWAN

## *Planet Saturn*

Noted in Acts 7:43, “*the shrine of Molech, the star of your god Rephan*” Rephan or Kaiwan is the planet Saturn and is also a dual-meaning associated with the root KWN being ‘pedestal’ in which god statues are placed upon. The planet Kaiwan was worshipped by the Assyrians and through deportations and the gradual blending of cultures via trade routes, Israel also worshipped the same deific mask before the fall of Samaria.

Interestingly enough, Cabalistic texts such as Targum Yerushalmi and PRE 21 make reference that Cain was Kewan or ‘Saturn’. Cain is described in many Jewish texts as having a ‘Shining Countenance’, this from being the son of Samael. Saturn is considered a ‘Star of Evil’ which brings misfortune to Israel<sup>89</sup>.

# MELQART (Baal-Melqart, Lord of Tyre)

*God of Tyre, Sidonian*

*Herakles, Nergal & Chthonic God who  
rises from death*

Melqart of Tyre is the City-God of the important coastal city and is considered an heir of Baal, much like Adonis of Byblos. Melqart (spelled also Melkart) is the Tyrian Herakles who is a dying and rising god; his cult is even established in the Hellenic reign of Antiochos IV Epiphanes in 175 B.C.E. in a cultic celebration of Melqart. That Melqart is deeply associated with Herakles was no doubt exciting for the Hellenic settlements from Alexander the Great to the Roman period.

<sup>89</sup> *Legends of the Jews, Vol. V Louis Ginzberg pg 135.*

Melqart is the equivalent also of the Babylonian Nergal, the name associated with ‘**qrt**’ is considered also being interpreted as a euphemism of the Underworld, and this ‘**Irkalla**’ is the ‘Great City’ in the Mesopotamian pantheon. All of the myths surrounding Melqart sing praises as a Hero or Great Warrior and Conqueror of ancient times, perhaps a prototype for the Nephilim legends of Enoch: half-human and divine which allows his spirit to survive physical death and resurrect himself as a Hero who conquers death itself.

Melqart is also known as the ‘**Baal of Tyre**’ and this god is the one considered by most scholars to have been worshipped on Mt. Carmel and detested by the Hebrew Elijah. Even through the ‘Book of Maccabees’ the ‘Tyrian Herakles’ is mentioned. Melqart is a warrior god who is the primary Deific Mask of the Tyrians mentioned in various inscriptions and treaties.

**MELQART THE DESCENDANT  
OF ZEUS & ASTERIA** *The Divine*

## *Origins of the RephaimorHeros*

Melqart is the descendent of Uranus, son of Zeus Demarous and Asteria (Phoenician Astarte) and by legend was the founder of Tyre. The sacred rites of the god there involved to pillars associated with the cult of Melqart. Tyrians honored Melqart as a Hero, one who had died who originally lived. Hiram, the king of Tyre who lived at the same time as Solomon pulled down some ancient temples and built new ones dedicated to Herakles/Melqart and Astarte. The ‘awakening’ celebration of Melqart began in this period consecrated by the same king. The Awakening of Melqart is in the month of Peritios which is February-March. While Eshmun and Adonis were also celebrated, the god Melqart was burn with fire upon a pyre and then resurrected to life with a rite involving his divine consort Astarte.

In some legends, Herakles is killed by Typhon and in Phoenician tradition there is little difference between the two gods Herakles and Melqart. For instance, “*the*

*Phoenicians sacrifice quails to Herakles, because Herakles, the son of Asteria and Zeus, went into Libya and was killed by Typhon; but Iolaus brought a quail to him, and having put it close to him, he smelt it and came to life again” – Athenaeus (200 C.E.) from Eudoxus of Cnidus (4<sup>th</sup> Century B.C.E.)*

The Egyptian pantheon presents Osiris being killed by Seth, later resurrected and in the Ugaritic pantheon Baal is killed by Mot and against all odds rises from the dead to master death and ascend to his rightful place as storm-god and ruler of the earth. Typhon in the battle against Zeus is struck by lightning, the primary weapon also of Ba'al Hadad. The Tyrian Melqart is no doubt the identical god to Herakles in the Phoenician quail myth.

Another myth indicates Melqart dies immolated in the flames of a pyre; we see the identical with the Tarsos City-God Sandan. Diodorus Siculus in the 1<sup>st</sup> Century B.C.E. tells of a legend of Herakles distraught over a relationship seeks advice from the Delphic Oracle of



Apollo; his advice is that the messenger of Herakles should build a pyre on Mt. Oeta in which Herakles would ascend into the heavens in smoke and flame.

## **MELQART AS LUCIFER THE 'PRINCE OF TYRE'**

Some consider Ezekiel's oracle against the King of Tyre (Lucifer myth), much hated for his power which had nothing to do with the Hebrew pantheon yet still despised for being a conquering prince. The Prince of Tyre is described as dwelling in a garden, perhaps reference to a cult statue in a temple setting, clothed in all types of precious stones and 'brightly decorated with the stars'. The Tyrian city was one of the wealthiest due to its status as a trade center.

## **DEIFIED HERO ASCENDS AS A CITY-GOD**

Melqart-Herakles is considered by all the evidence to have been one of the ones from the ancient cult of

deified kings and royal ancestors who were powerful in Bronze Age Canaan and Ugarit. The ‘**Malik**’ or ‘**Rephaim**’ evolved within Melqart towards a Hero become a divine founder of towns, cities and then a ‘self-excellence’ inspirational cultural figure; a type of collective ‘Daemon’ representing the ‘potential of excellence’ of the people with the most beneficial traits.

At a certain level Melqart becomes an aspect of protection and prosperity on a cosmic level for certain cities. Thus, if Melqart lived his Daemon or Genius over a period of incense sacrifices and the energy of spiritual offerings built up a considerable amount of energy in which the Daemon of Melqart, devoid of human personality became a ‘cosmic’ Deific Mask or God who was not assimilated into an aspect of nature yet rather a city and culture.

## **DEATH AS SLEEP AND RISING AS SELF-INITIATION**

In Tyre there were many hymns and temples dedicated

to Herakles/Melqart and his immolation and becoming 'Starclad' and becoming a 'Lord of Fire'. In Sidon the 'Lord of the Furnace' is said to be associated with the god. Often, Sleep is a metaphor for Death so this cycle is easily explored and understood by the Luciferian who wishes to balance the conscious (light) world and the dreaming (darkness/death) planes of existence. Both are equally significant in understanding with regards to your present and future.

The symbolism of the immolation upon a pyre for the Black Adept is not literal; it is symbolic of the Black Flame and initiation by 'ascend into the heavens' being the knowledge of the experience of dreaming/instinctual experience and the guidance of the True Will/Daemon. This experience brings wisdom to the Luciferian who in turn gains inner/spiritual power and the symbol of such is the 'Rising' God who has awakened from death.

Performing the celebratory ritual of the Pyre of Melqart and his Awakening for the Luciferian is one directly reflected in the self; it is the balance of knowing the

darkness of our desires; dreams and the predatory instinct which stirs us to passionate heights; the awakening is our conscious mind utilizing the wisdom of our discipline and Will along with reason and logic to conquer and prosper in this life.

# ESHMUN (Shemiyaza)

## *Phoenician God of Healing*

The name of Eshmun means ‘ **Eight**’, of which he was the eighth son of the divine couple of the god Resheph and an Athirat Goddess. Eshmun was desired by many goddesses and after being chased by Astarte, the god castrated himself and bled to death. Astarte carried him to a dark cave and soon restored him to life. Upon his awakening from the dead, Eshmun became a feared but respected god of healing and the underworld. His knowledge of healing was found in basis to the roots and herbs of the earth, creating potions and spells to increase and heal others.

Eshmun is a Deific Mask who would become the Semyaza, the leader of the 200 Angels who descended to Mount Hermon, taking the daughters of Cain and producing the Giants or Nephilim of Enoch. This is another allusion to the union of the heavens and earth,

creating the Nephilim. Eshmun was a god who would symbolize vegetation, renewal and growth. By his death and with Astarte his awakening from the dead empowered Eshmun with the knowledge of healing the medicines associated with herbs, plants and roots. Modern interpretation would be with modern pharmaceuticals in addition; evolution of humanity and adaption of culture is significant in modern Luciferianism.

Offering incense or libation to Eshmun when ill in addition to utilizing proper medicine is an excellent way of understanding the role of Eshmun. As Semjaza, the Fallen Angel and co-leader with Azazel, Semjaza teaches the sorcerous-art of roots and herbs in witchcraft, thus a Spirit understanding the angels and Nephilim and their role within various chthonic elements of the earth.



MELQART *[Signature]*



ESHMUN / SHEMIYAZA



# CHAPTER THREE

## LUCIFERIAN & CANAANITE MAGICK

### LUCIFERIAN CALENDAR

Understanding the close relation between the cycles of nature in relation to the Deific Masks is significant in establishing a full perspective of the ancient pantheons and their relation to humanity and nature. The Babylonian, Canaanite and traditional Luciferian Witchcraft dates within the modern calendar and month-cycle. In the Mesopotamian tradition, the 28<sup>th</sup> and 29<sup>th</sup> of every month belong to Nergal and the Underworld. Offerings around this time would be centered on the Rephaim, Underworld cults and deific masks.

# NAMES OF THE MONTH EBLAITE/BABYLONIAN

## SEPTEMBER/OCTOBER EBLAITE:

ITU be-li – Month of the Lord Dagan

**BABYLONIAN:** Tasritu (DU)

## OCTOBER/NOVEMBER

**EBLAITE:** ITU Nidba AS-TA-BI - Month of the Sacrifice to the god Ashtabi

**BABYLONIAN:** Arahsamna (APIN)

## NOVEMBER/DECEMBER

**EBLAITE:** ITU I-TUM- Month in which he has come

**BABYLONIAN:** Kislimu (GAN)

## DECEMBER/JANUARY

**EBLAITE:** ITU Nidba a-da – Month of the Sacrifice to the god Hadad **BABYLONIAN:** Tebetu (AB)

## JANUARY/FEBRUARY

**EBLAITE:** ITU i-la-mu-er-me – Month of the Hidden

Sun **BABYLONIAN:** Sabatu (ZIZ)

## **FEBRUARY/MARCH**

**EBLAITE:** ITU hur-mu – Month of Lightning

**BABYLONIAN:** Addaru (SE)

## **MARCH/APRIL**

**EBLAITE:** ITU E – Month of Coming Forth (Baal awakens)

**BABYLONIAN:** Nisannu (Canaanite ABIB)

(ITI.BARA) – March/April

## **APRIL/MAY**

**EBLAITE:** ITU KUR – Month of the Feast of

Astarte **BABYLONIAN:** Ajaru (Canaanite IYYAR)

(GU) – April/May **MAY/JUNE**

**BABYLONIAN:** Simanu (SIG) – May/June

## **JUNE/JULY**

**BABYLONIAN:** Du'uzu (SU) – June/July

## **JULY/AUGUST**

**EBLAITE:** Month of the Goddess **Asherah**

**BABYLONIAN:** Abu (NE) – July/August – August is the **Month of Dagan** by Mari King, Zimri-Lim.

## **AUGUST/SEPTEMBER**

**EBLAITE:** *itu nibda ka-mi-is* (SE) — ‘The **Month of the Feast of Kamis**’ (Chemosh) (*itu nibda ka-mi-is*), Offering to the Rephaim and Maliku, with additions of family dead or loved ones. Chemosh is the god of inner strength, whose is associated with Nergal as both the summer/autumn destructive heat and the Underworld. Those who invoke Chemosh may grow strong from their experiences. The Moloch-Chemosh sigillic formula is a useful visual talisman for this type of offering.

**Babylonian:** Ululu (KIN) – August/September – August continued as Month of Dagan.

## **WINTER CYCLE**

**Palace of Ba'al** In the Winter Months Ba'al Hadad, victorious for another season commands his palace to be built upon Mount Zaphon from which his power

over clouds, rain and storms may be properly directed. Kothar wa-Khasis is commissioned to build the fortress of the 'Lord of the Earth'. Kothar wishes to have a window in which Ba'al refuses, fearing his daughters will be taken by Mot or Yam. Ba'al soon undertakes a successful military campaign capturing over 77 towns. Ba'al returns and during a banquet, allows Kothar to build his palace with windows, symbolic of his lightning and rains being sent forth from his palace.

## **AUTUMN CYCLE**

**Prince Yam is crowned Lord of the Earth. Yam-Nahar vs. Ba'al Hadad.** Yam is appointed 'Lord of the Earth' in which he brings the torrential rains and the flooding of rivers. The first conflict of YamNahar and Ba'al is depicted during the autumn period in Palestine in which the weather is rainy and cool. The rains in this region are extensive and often torrential. During this period, Yam is considered to conquering and mastering the earth. Yam and his many demonic legions flood the earth which many would fear the famine which would

plague them if they could not grow crops. Ba'al Hadad rises to the challenge of Yam and fights against his violent and uncontrollable enemy which evens his father El fears. The craftsman and magickian god Kothar wa-Khasis creates weapons for Ba'al and assists him in temporarily defeating Yam.

## **SUMMER CYCLE**

**Baal descends into the Underworld & is slain by Mot, God of Death and Hell.** From May to late September in the Levant, the harvest time has come and dry summer months. In this season, Mot's power is felt and experienced upon earth. Baal must face Mot to truly be 'Lord of the Earth', when he descends into Hell he is devoured by Mot and is proclaimed dead for this time period; with him also vanishes the rains and storm clouds into the Underworld as well. Baal's initiation is experienced full-circle when Prince Baal dies and arises from the dead by force of Will. The Black Adept/Kessapim may view these months as a period of change and overcoming intense challenges in life. Both

Baal and Mot may be invoked and meditated upon within the context of your life. At the end of the Summer Cycle, Baal is resurrected and emerges from the Underworld.

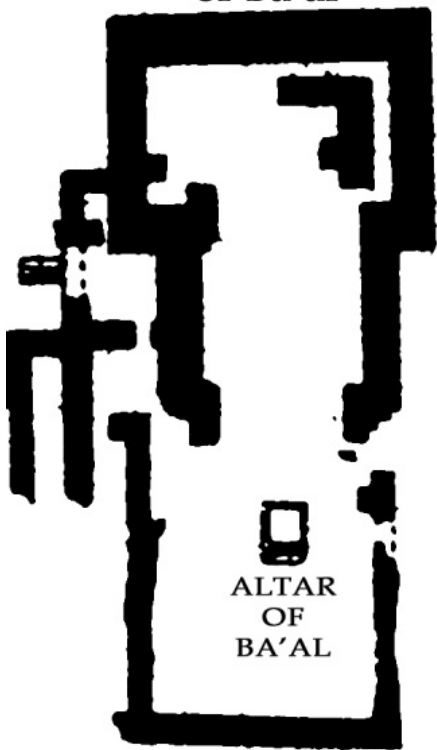
# THE SORCERY OF THE KESSAPIM RITUALISTIC TOOLS & ACTS TEMPLE

The temple is not necessarily a separate place from your home; in reality it will probably be an extra guest room, garage converted space or if you are lucky several areas in your home or apartment. The temple is simply symbolic of the sacred space set aside for your initiatory work. The great temple beyond this is the body-mindspirit of the Black Adept; this is where the deific masks, demonic spirits and shades are honored through our instinctual drive and the will to become reality in our daily life. Treat your body as a temple yet allow indulgence based on your needs. Train your thoughts to be creative, balanced and without the guilt-ridden ideology of monotheistic self-destruction. If you defeat your enemy on whatever platform that may be



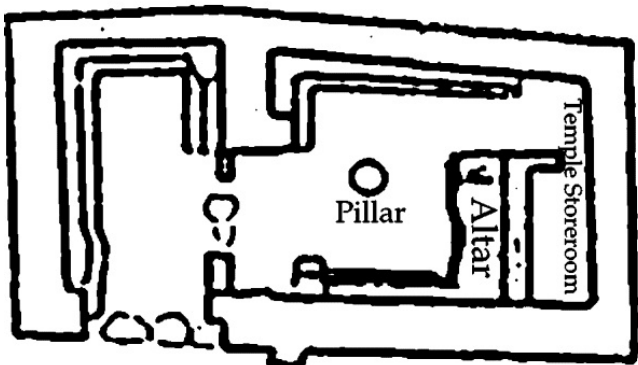
then rejoice and allow no guilt to stain your mind. The Daemon will be the ultimate temple cult within your circle of being; seek your initiatory power in that very simple way.

# Ugarit Temple of Ba'al



The Temple of the ancient near east was a simplified yet inspiring sight based on archeology in various sites. When you create a temple setting in your home or as a ritualistic, imaginary or rather 'astral temple' I have provided some examples of layout for your convenience. In the Moab and Canaanite records and settlements, some altars were built in the highest places possible.

This ancient temple illustration below offers example of how the Temple of Ba'al-Berith was designed, four pillars and I have added the Altar as this would be suited to modern practice. This of course is just an example of how actual temples were designed according to archeological records.



Philistine Ba'al Temple

**Above: The layout for a Philistine Ba'al Temple**

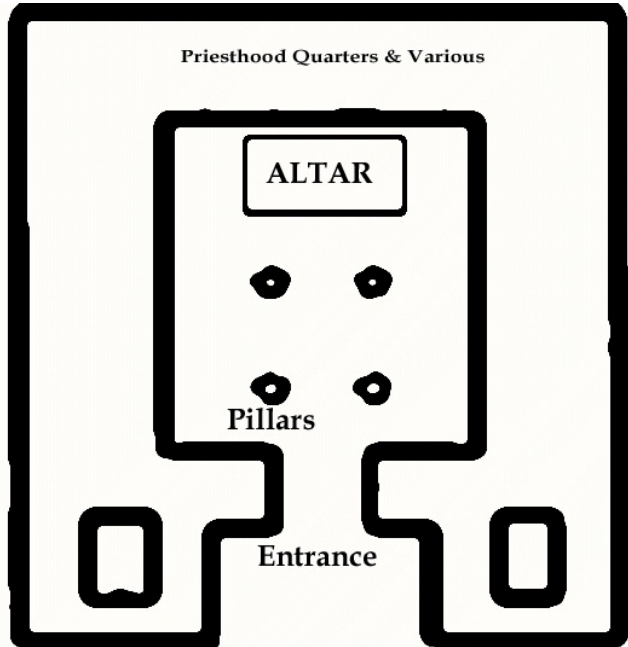
Priesthood Quarters & Various

ALTAR

Pillars

Entrance

TEMPLE OF BA'AL-BERITH



# TEMPLE OF THE GOD RESHEPH

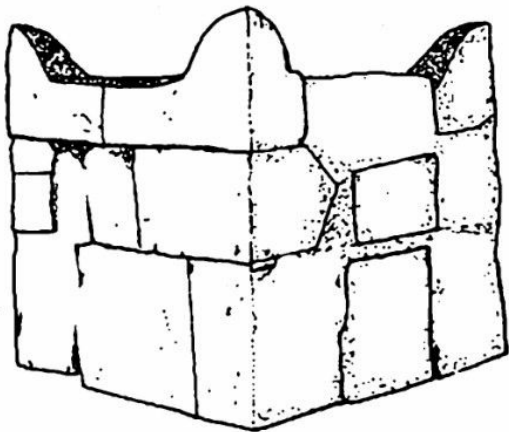


**Above: the layout for the Ebla Temple of Resheph.**

# ALTAR

The altar is traditionally the center of your focus, where the cult statues, sigils and magickial tools are placed and the center of focus for your incantations and hymns. In ancient Palestine, the Philistines throughout their five principle cities including Ekron, the home of the temple of 'Baal-Zebub' the altars had typically Four Horns on them. For example:





**Above: A drawing of a Philistine Four Horned Altar**

Some of these altars had serpents on the side, the horns were from the Mycenae and Aegean cults assimilated with Canaanite and Northern Mesopotamian pantheons. The Horns were called 'Horns of Power' and when they offered animals blood was sprinkled seven times on the horns. The 'Horns of Consecration'

may be utilized today except no one would offer an animal; this practice was carried on by the Yahweh cultists too who especially liked 'burnt offerings' (the sacrificed body burnt up to the Yahweh god). Today, Black Adepts use incense, libation and invocations and find no need for animal blood.

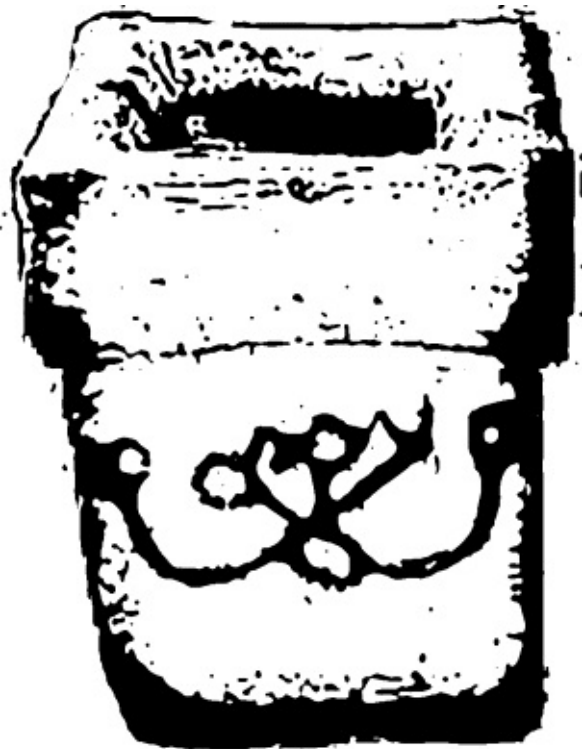
## **A MODERN 8-HORNED, FOUR SIDED PHILISTINE/CANAANITE STYLED ALTAR**



**Shown above is the Four-Horned Philistine, Canaanite, & Moab style altar made and consecrated by the hands of the author. Draped in black cloths with the image of Resheph, Baal and Ashtoreth and Horon symbolizing the four cardinal directions. The serpent skin draped around symbolizing Horon the God of Underworld and Magick and the immortality of the psyche and Daemon. The top of the altar has a wood plaque which is encircled by a larger snake-skin representing Litan-Yam-Leviathan and holds a demon-candle and charcoal incense burner. The demon is encircled with the skeleton of a deceased python, crowning the Black Spirit with the head of the serpent. The 8 Horns in total upon the altar have significance with the Number of Baal and Ashtoreth, the Seven being the Unclean Spirits and the Tunnanu points of the body. The pentagram libation phiale/bowl is upon the altar as well. The plaque is removeable and there are bricks underneath to burn charcoal/incense when more billowing smoke is needed.**



**A horned altar is not difficult to make if you have the space; simply take a piece of wood and cut it accordingly, it may be nailed or glued to any square small table or box made for the altar. Paint it or cover accordingly. Instead of offered animals, you place your statues, athame and other tools there. As you work with other Deific Masks, switch them out depending on your work. If you have enough space you can make a main altar with your patron Deific Masks and a second for working with others, if you can't have one go to a place in a field or woods and stack up rocks to be a working altar away from prying eyes. Don't hesitate in adapting based on what you instinct dictate.**



**Above: The Moabite altar from Dibon, from the time of King Mesha and dedicated to Chemosh.**

The consecration ritual of the Altar should be preformed to prepare the altar for the Great Work of the Black Adept. The Gods invoked are foundation and ancient ones who will inspire and be honored by your rituals and incantations from there forward.



# **CENSOR-FUMIGATION**

## ***INCENSE OFFERING***

Any modern incense holder with work well, the ancient Philistine incense burners often resembled this:



The Adversarial knowledge. This is not a ‘must have’ and is only to demonstrate the symbolism of power in the ancient near eastern cults is far more interesting than the fiction created against them by the Christian Bible.

Incense is very important in invocations, offerings and necromantic rituals as it is considered that the spirits often manifest in the smoke from the incense burner. horns are sacred today in the

Current representing power and

# CULT STATUARY FOR THE ALTAR

In the ancient near east, the statue of the god would essentially be a 'home' for the god, often being dressed and offered to as if it had a schedule dependent upon the Priest. The Kessapim or Black Adept does not work in the same way today; the statue represents the focus point of the energy in which the Deific Mask is associated with. Thus, we visualize the image and this image acts as a type of 'cord' for which we bring the energy up from the depths of our mind. We offer to the Deific Mask as we would to ourselves as this spirit is empowered by our hymns, incantations and rituals.

The images within this book are designed to inspire and open gateways for the old gods again, use them in your personal temple if you wish. Statues are not always needed; anything which inspires the imagination will be suitable.

I am aware that today it is very difficult to obtain statues such as 'Baal', 'Chemosh' or 'Astarte' for your altar; however there are alternatives. Below is a basic provided listing of corresponding gods which represent assimilated nature and elemental associations which you may adapt accordingly. The art provided may be utilized instead of a statue if you can't simply do that. The sigils and talismans work well also. You may create a simplistic idol as well just as they did in the ancient near east.

Consecrating the Statue may be done by invocation of the deific mask and anointing it with oil and something as saliva and/or your own blood (this creates an astral bond between you and the focus of your invocations (thus a subconscious empowerment).

BAAL – Zeus, Bael (Goetia); YAM – Poseidon, Dragon-Serpent statues; MOT – Reapers, Skeletal Statues, Santisma Muerte, Hades, Sarcophagus; CHEMOSH – Ares, Mars, RESHEPH – Apollo, Ares; ASHTORETH – Diana, Artemis, Isis, Sekhmet ANAT

– Isis, Artemis; DAGAN – Zeus; HORON – Horus,  
Egyptian Hawk Gods; BAAL-ZEBUB Zeus enthroned  
(Baal of the Lofty Abode); BEELZEBUB – Demon  
statue, Fly image, ASTARTE – Aphrodite, Isis, Lilith;  
ASHTAR – Lucifer Angel; BAAL-OF-PEOR –  
Belphagor, Bael Statue (Goetia); BAAL-BERITH –  
Poseidon with Trident; MELQART – HERAKLES;  
LITAN/LEVIATHAN – Serpent, Five or Seven  
Headed Dragon Hydra, Dragon statue;  
MOLOCH/ADRAMALECH - Baphomet statue

Allow your creativity to soar when creating statues or  
adapting idols to the Deific Mask representation. I have  
spent a large amount of time collaborating with the  
artists who have re-awakened the old gods and demons  
to a new representation, frame images and adorn your  
altar accordingly if you find it suitable. The “Lord of  
Flies” or Baal-Zebub Sigil-Painting which Karl NE  
created I utilized prior to this grimoire and I used my  
own blood to highlight the image placed above the  
Canaanite and Ugaritic altar for the gods. It is still used  
to this day.

# CULTIC DEDICATIONS & INSCRIPTIONS

A concept dating back to before the Bronze Age, many temples and cultcenters would have those who worshipped (in the Luciferian's case, working with, invoking) a Deific Mask would have an image of the god or goddess, statue, weapon, goblet/chalice, stele or some other special item inscribed with a dedication to the god and placed in the temple. This was a type of magickial invocation summoning the powers and focus from the Deific Mask to the individual dedicating. Of course, temple dedications had political purposes as well as religious and were practiced from beyond Mesopotamia to Egypt and everywhere in between.

This type of dedication may be conducted today as well; I see this is a powerful subconscious 'charge' which literally remains with you. When you create or re-decorate your altar or temple-chamber, you may take a scan or copy of a Deific Mask in this grimoire to frame

and place upon your altar. This is a simple process which I will outline here.

Prepare your image of the Deific Mask. I suggest it is on a strong, high-quality parchment or cardstock. You will of course have an easy to find 8x11 frames. Now you will think of your intent with the Deific Mask in a very simple way: See for instance my example for Baal-Zebub which was printed with the Hebrew name, dedication and sigil printed on reverse. Once this is done, I consecrate by placing my own blood upon the sigil (this is not essential, it is something I do personally) and then placed in frame. The dedication never is shown; it is on the back of the Baal-Zebub Altar Portrait. I then perform an invocation to Baal-Zebub and offer incense and pour a libation outdoors.

There will be times when you will want to work with another Deific Mask and less importance will be on the Deific Mask you dedicated previously; that is fine. Simply place the Cult Image to the side in your Temple-Room or Altar, if you have little space simply take it



from the frame and neatly store it in a safe folder or place in your chamber. When you invoke again later on, re-dedicate the same image.

# בעל זבוב

TO BAAL-ZEBUB, LORD OF MAGICK, DIVINATION AND THE POWERS OF THE AIR. THIS IMAGE OF BAAL-ZEBUB IS ADORNED UPON THE ALTAR OF AKHTYA DAHAK, MICHAEL W. FORD ON THE DATE OF 3-15-2012. THIS ALTAR AND TEMPLE IS DEDICATED AND CONSECRATED TO BAAL-ZEBUB WHO INSPIRES THE DAEMON, AZAL-UCEL, GIVES KNOWLEDGE AND INITIATION INTO THE POWERS OF THE AIR AND DIVINATION AND THE DEMONIC ASPECTS OF FLIES WHICH SHALL BENEFIT MY MAGICK.

This inscription, printed is my dedication to the God Baal-Zebub with pure Love, Will and Determination towards my chosen path.



Above: An example of a cultic description printed on the back of a Baal-Zebub image.

# LIBATION BOWL- PHIALE

The libation bowl or as the Greeks called the 'Phiale' is the libation pouring container for rituals, hymns and invocations. Libation is the act of pouring out liquids in a gesture of honor and giving to the divine including the act of reverence towards ancestral shades of the dead. Throughout the Ancient Near East and appearing in strong cultural prominence in Fifth Century B.C.E. Greece, libation has even a foundation in ancient Ugaritic cultural structure. The graves of the dead in Ugarit even had special 'funnels' built for libation liquids to reach down into the tombs of the Rephaim or deified hero's of the dead.

The libation bowl in demonic or necromantic rituals if seeking a type of 'outer' manifestation; a moving physical presence or sorcerous rite to bind a spirit to an object the sorcerer will use his own blood as the 'energy' which the spirit emerges. These types of rites I

have used my special human skull bowl which is called a 'Kapala' in Tibet; it both honors the dead and brings us 'closer' to the energies. In my normal hymns, invocations and daily/nightly rituals I use a silver libation phiale which are available today or easily adaptable from something else.

Liquids used are based on the Deific Mask and the purpose of the ritual: **HYMN TO A GOD OF STORMS FOR ORDER/MASTERY OF YOUR WORLD, HONORING A DEIFIC MASK:**

Water, Honey, Wine, Milk;

**HYMN TO A WAR-GOD FOR OVERCOMING A CHALLENGE/OBSTACLE IN LIFE:**

Beer, Water;

**HYMN TO A GODDESS OF LOVE/LUST:**

Rose Water, Honey, Wine;

**HYMN TO A DEIFIC MASK OF THE WATER/ABYSS:** Honey, Wine, Water;

**HYMN TO A DEMON FOR THERIONICK**

## **(Beast) RITUALS OF DREAM SHAPESHIFTING, DEFENSE OR OFFENSIVE PURPOSES:**

A small amount of your own blood, Beer, Water

You may use a libation to consecrate a statue, pouring it over the statue you are consecrating. Chanting an incantation over the water, touching it with the wand or athame and then pouring it transfers the energy of the deific mask into the vessel. This practice is outlined in 'Maskim Hul' as an ancient ritual practice. You will use libation in your hymns simply by reciting the incantation and then pouring libation during or at the end into the ground or chosen place in honor and signifying the success of the ritual.

# THE PENTAGRAM

## ORIGIN AND MEANING



**Above: Babylonian ideogram UB the origin of the pentagram**

The five pointed pentagram has an extensive history

which dates back to ancient Babylonia. The old Babylonian ideogram **UB** which means ‘**steps of heaven**’ or ‘**space**’ is represented on an inscription on a lion couchant by a pentagram. The five pointed pentagram is used by the ancient Sumerians as it is used in the inscriptions of Gudea, the ruler of Lagas (2144 – 2124 B.C.) using the five cunnei forming a pentagram. The form of the five no doubt gave rise to the later Babylonian UB cuneiform sign. The pentagram is used on an obelisk of Manistusu. In ancient Greece, we see the inverse pentagram (and facing upward as well) on the obverse of coins with Zeus-Ammon in the Hellenistic period.

With the foundation of the Babylonian ‘**UB**’, ‘**steps of heaven**’ we can consider the pentagram in modern Luciferianism to possess a balanced symbolism; the abode of the heavens which is represented by **Anu**, the spirit and will of the powerful deific mask. With the pentagram downward it is balanced, representing the mastery of the heavens (space) and the material, earth and the underworld. **The pentagram thus represents**

**a balance between both spiritual and material worlds.**



Above:

Inverted Pentagram representing power, wisdom and self-mastery in the physical world.

The modern luciferian must not find the senses



accepting the absolutes and duality of Judeo-Christian thought; to believe in extreme 'good' and 'evil' and to find yourself 'reacting' to Judeo-Christian moralistic standards is to weaken your foundation of ideology. Luciferians are knowledgeable in the pre-Christian origins of the Adversary when the ancient gods and demons were balanced and each had a place in nature, the underworld and our living and breathing world.



Above:

The Upright Pentagram represents the empyrean heights, heavens and the spirit. The symbol of power on earth is the Inverted Pentagram.

Thus the Christian who points and calls us ‘devil worshippers’ is the one who the joke is played upon; we know that the gods are powerful aspects of nature

and our minds, thus we can control and continually seek balance while diminishing the power of the ‘death-cult’ of Christianity.

The Eight-Pointed ‘chaos’ star, Algol (with inverted pentagram) is a renowned symbol of Luciferianism and magick; in a modern sense it represents also the star of Ashtoreth and Ashtar-Chemosh, in addition to the Pentagram of the Black Adept. Algol is a potent magickial tool for the Black Adept no matter what pantheon is being worked with; use it to your advantage.



# **DIVINATION & ORACLE RITUAL PRACTICE:**

## *The Luciferian Practice of Divination and Shaping the Future with the Gods*

In the ancient world, oracles would use a variety of methods to communicate with and ‘capture’ the messages of the gods. There was the act of lecanomancy, which observing the various shapes of drops of oil on water, Libanomancy, observing the shape and ‘look’ of smoke from a censer (incense burner). Barutum is the act of divination and I will explain a simple method and process for working with the gods in the old fashion.

A Luciferian does not rely or take heed to any message a presumed ‘expert’ may offer them unless it is satisfactory to the Luciferian in accepting it. Luciferians

will communicate using their own instincts and the Daemon/True Will is the guiding seat of this power. For instance, using tarot the Black Adept will comfortably sit in front of the altar and invoke the deific mask appropriate. The Daemon will be invoked first as this is the instinctual guidance which will connect you. Holding the cards, ask your question and then read the cards. You will find the deific mask, within the circle of the Daemon (a way of confirming the union of the Deific Mask/Energy with the Daemon) will send a series of instinctual impressions you must learn to interpret.

In the ancient near east, the highest king would often seek to know the 'will' of the god in question; Luciferians do not care about the 'will' of the god as it is only their will which matters. Luciferians will use their Daemon and power to 'shape' and compel his or her will on the energy associated with the deific mask and focus on the reasonable, appropriate and will-determined outcome.

Offering incense/libations to the gods specific to your

design is important in **respecting** the gods of old. Never be rude, disrespectful or demanding in your workings as you will subconsciously damn your path to success. This will allow the appropriate subconscious response between your Daemon and Deific Mask sought.

# SELF-INITIATION

Preparing the self for the Luciferian journey towards a meaningful and fulfilling spiritual and material life is one of willed actions and steps. Consider this, when you have visitors or guests to your home or meeting someone for the first time you most likely would want to put your best foot forward so to speak. Self-Initiation begins in the same way; you first look at your body, you mind and spiritual ‘instincts’ and knowingly prepare to transform yourself and assert your will on the world you are in direct influencing contact with. That means your family, relationships and social life including occupation. You will begin to question your inherited morals, values and what you were told as truth as a child and compare it to your literal experience in the world.

Is there good and evil? At first basic, conscious thought many answers ‘yes’ however if you think about it these moral terms they are determined by the instinctive well-being and survival of the self and the culture in which the



individual belongs.

# INVOCATIONS OF DAGAN, LORD OF THE ORDEAL *Immolated within the Silver Star of Dagan*

The path of initiation is one which must be started with a strong and ideologically powerful foundation. The foundation must be able to withstand negative criticism when you are surrounded by the Christian Sheep who when clustered together want to 'save' you, doubt of others who challenge your ideals and self-doubt when struggle pushes you to the limits.

You can build this foundation with study, knowledge and a careful study of your inner desires; who you want to be and why this path has meaning for you. When you have knowledge, utilize reason and logic and are confident in results then no Christian can mentally overpower you with their nonsensical dribble. If you know their origins, then no amount 'testifying' can

bother you.

Dagan is the patron Deific Mask of the foundation; this god is the Canaanite equivalent of the Mesopotamian Enlil, Lord Wind and thus is a balanced power.

# TIMES OF RITUALS

Depending on the type of ritual will dictate when the incantation or hymn-offering may be performed. For instance, invoking Ba'al Hadad should be conducted during the hours of daylight; Yam-Nahar may be both night and day; Chemosh may be at dawn, noon, dusk or during the hours at night. Anat may be invoked depending if she is to inspire strength (during daylight) or war (noon). If Anat is called for her vampiric/cannibalistic or primordial nature then the hours of night is obviously suitable. Demonic beings as a majority are invoked during nocturnal hours unless a heat-inspired rite involves them. Ashtoreth/Astarte would be either day or night depending upon her call and Mot would be either at the blazing, swealting noon-tide hour or in the darkness of night. Offering to the Shades of the dead, if for necromancy would be **'dbh zlm'**, **'nocturnal sacrifices'** poured to the dead or to demonic forces in the hours of night.

**CONSECRATIONS OF  
THE ALTAR & RITUAL  
WEAPONS  
OUTDOOR ALTAR  
THE BAMOTH OF  
KEMOSH**

**הַמָּבַב שׁוֹמֵם**

*High Place stone or rock  
created small altar in custom with the cults  
of the Canaanites, Philistines  
and Moabites*

In ancient times, there were well-built Temple-Cult centers where the Deific Mask had statues, a full temple with Priests and Officials and then there were the Bamahs or small rock stacked altars in some 'high place' consecrated to a God. A 'bmt' refers to a cultic high ground, usually a raised platform or mound which was furnished with a type of altar. The 'bmwt' is 'High Places' while 'bmt' is 'High Place' dedicated to the Deific Mask Kemosh.

While the temple was considered the dwelling place of the Deific Mask, complete with a roof, courtyard or garden, the 'bmt' of the Moabites was a cultic 'high place' with an altar in which the Deific Mask was offered to, prayed to or invoked. The God did not live there.

The 'bmt' of Chemosh is the simplest outdoor altar one can make. Simply take a few bricks or gather stones and stack them into the shape of an altar. You can paint or inscribe the name of the Deific Mask upon it, then have a small area to use charcoal and burn incense

upon.

The consecration incantation of Kemosh is as follows:

# **CONSECRATION OF THE BAMOTH OF CHEMOSH (BT.KMS)**

By the substances of the earth which I  
have shaped, To place upon high an altar  
in your honor,

Chemosh, God of Strength, who fills my  
spirit with the power to overcome my  
obstacles;

Chemosh,

I invoke thee, Chemosh; hear my words  
of power in the swiftness of the winds,  
under the warmth of the sun. Behold, I  
have built this bamoth for you, Kemosh,  
That I may offer incense here and invoke



your power to dwell in me my temple of  
mind, body and spirit.

Athtar-Kemosh, I summon thee!  
By your name as the War-God,  
Attar, God of the Morning Star!

Ashtar-Kemosh, who is made joyful in  
blood spilt of your enemy in your name!

Where your spirit has dwelt I invoke  
you: Kemosh in Qiryat,  
Kemosh in Qarhoh,  
Kemosh of Dibon, from your House and  
Temple! Astar the young bull, warrior of  
the morning star! Arise with your  
Consort, Sarra!  
Let us conquer my obstacles and

enemies! So it is done!

# INDOOR ALTAR THE ALTAR & SILVER PENTAGRAM EARTH: DAGAN

## *The Alaras physical Temple*

While we understand the altar we create no matter what size is our physical foundation in magickial ceremony; it is our 'outer temple' while our 'body' and 'mind' is our Luciferian Temple. In setting up or changing your altar it is important in establishing a thought-focused creation rite establishing your sacred space which is center to your ceremonial work. The altar represents 'Earth' as does the Silver Pentagram, however the two combined represent the Great Work of the Daemon, the Luciferian Will and that we have one life here and now; always maintain the diligence and discipline of will to seek the heights of power, wisdom and our spiritual

excellence.

The Altar may be set up in the Canaanite, Philistine, CanaanEgyptian structure as defined here or you may use the more 'Satanic' traditional approach of the Luciferian Witchcraft symbolism found in 'Adversarial Light-Magick of the Nephilim' or even 'Maskim HulBabylonian Magick'; the importance is that you can visualize and understand the connections; how all of these pantheons are different representations of power via the self and nature; without understanding the meaning in a basic way is to cloud the mind in symbolism translating to confusion. Begin basic and expand to your desire!

The Altar may be a basic small space in your abode or a large foundation in a designated room; this is up to you. I advise the 'Horned Altar' and Inverted Silver Pentagram of Dagan to establish your 'earthen' center: the horns of power are found in the Philistine and Canaanite temples and altar-spaces of ancient times and have a representation of power and spiritual wisdom.

The horns no doubt have symbolic value to any newly learned 'Satanist' or 'Luciferian'.

The silver pentagram is a basic five-pointed star obtained from almost any magickial supply shop; if you make your own it may be painted silver with a black pentagram. Upon the altar it may be centered with the two points 'upward' symbolizing horns and the power of the earth. Remember, you are making a self-determined oath to become the 'Lord of the Earth' or your physical reality; that means real application in the world.

# CONSECRATION OF THE ALTAR AND SILVER PENTAGRAM OF DAGAN

*Oil-Cedar, Horned Altar if possible,  
Inverted Pentagram of Dagan. You  
may perform this once a year or more.  
If you move or re-work your altar  
extensively you may also re-consecrate  
it.*

It is my Will to consecrate this Altar and  
sacred space to the Gods of the Earth,  
the Great Powers which shall dwell in  
my temple.

Behold, this altar, horned power of the

ancient conquering gods! Dagan, Lord  
of the Pit, Kur-en-ha-ar-ri

Bless this horned foundation, Dagan  
great power of old! Dagan Kurgal!  
Great Mountain!

Dagan, Kur en ha-ar-ri, Lord of the Pit.

Who empowers the Rephaim and  
Maliku, Great Warriors and Heroes of  
Old, Dagan the Bringer of the Waters of  
Renewal! Bless and empower this sacred  
space, the foundations to the top is now  
a physical gate and temple of my being.

I summon you Ba'al Hadad, Lord of the  
Earth! Inspire and bestow upon me your  
powers of the winds and storms! I  
consecrate this altar to you, Ba'al

Hadad!

I summon thee Goddesses Anat and Ashtoreth, consecrate and bless this foundation with both love and the pleasure of strife and striking down my enemies.

Resheph, I summon thee Great God and Lord of the Sky, God of Pestilence and War!

Empower this altar and use your arrows to strike down obstacles in my way! Behold, the Horns of Consecration!

May this be a foundation, Temple and Fortress of the Gods! I conjure thee, Baal-Zebub, Lord of Flies! Lord of the



Empyrean Habitation I invoke thee!

Come forth and be enthroned in this Temple, inspire me with thy ancient wisdom, let this altar be a seat of power.

Baal-Zebub, Lord of the Heavens, Prince of the Powers of the Air, bestow thy power upon me, for my strength and victory in my goals shall be your victory! I consecrate this altar in the name of my Daemon, True Will and Illuminated Spirit!

Lord of the Dwelling; bestow your infernal and empyrean powers unto this Temple of my Being!

My Oath of the Daemon before this altar

is as following:

I swear to the Gods of all who offer their masks of illuminated power to me, those Deific Masks who shall be summoned in my temple of my mind-body-spirit that I shall seek knowledge and the methods of gaining power according to my True Will.

I will honor the Gods not in servitude of blind faith, but my offerings and victory in my desires and goals.

Each success is also yours, my Daemon touched by the Blackened Flame with the knowledge and energy of each god entering my Temple of Self.

Let my Daemon be upon your desire and  
chosen guidance be lifted up as a God  
upon my mortal death.

So it shall be!

# CONSECRATION RITUAL OF THE SILVER STAR OF DAGAN

You will need Cedar Oil to anoint and consecrate the Silver Pentagram representing the Earth, the physical and rational world of matter which you shape by your thoughts, words and actions daily. Dagan is the God of the Earth, Storms and the Underworld with associations towards selfdetermined initiation and the continual focus of balance. In future incantations, hymns and offerings to Dagan using Cedar Oil or incense are of course historically accurate for Dagan from the records of the ancient temples from Mari.

I call to thee, Dagan Kur-gal, come forth!

Behold, Dagan who is renown in the lands of Babylon as Nunamnir (epithet

of Enlil).

Kur en Ha-ar-ri, Lord of the Pit Arise!  
Ku-Dagan (It is you, O Dagan), Hail  
Lord of the Winds! Behold, dingir ilum  
kabtum (Powerful God) Dagan, Kur-  
gal, the Great Mountain!

The Silver Star of Dagan, the fallen star  
blazing as the consciousness of  
illuminated man and woman!

The gift of life, the spark of awakening  
for the Daemon! Matkali-Kur-gal!

In honor of you power rising forth  
through me, I anoint this Silver Star, the  
Pentagram to be consecrated with your

power and strength, O Dagan!

Hail the powers of the Infernal and  
Empyrean, Dagan!

May this star be a center throne  
representing the Daemon, the Black  
Adept who is Kessapim and my True  
Will towards Power, Wisdom, Pleasure  
and Strength!

Be consecrated, be my great talisman in  
which I shall remember my oath of  
power of the air and winds!

Hail the Path of the Royal Maliku and  
Rephaim, So it is done!

# **THE CHALICE WATER – ATHIRAT & ASHTORETH Consecration of the Chalice, sacred cup of Athirat and Ashtoreth, Ladies of Desire**

I invoke thee, ‘Ummu ‘ilima (Mother of the Gods) Athirat, Lady of the Sea, I consecrate this chalice O Goddess of Primordial Desire.

Within, the Elixir of ecstasy, sated thirst and the gift of the Gods to my Temple of Mind-Body-Spirit.

Behold, I honor thee Athirat  
I invoke you Ashteroth

I consecrate this chalice also in your name.

Beautiful and instinctually inspiring Goddess, passionate and violent!

Atiratu of Tyre, I invoke thee!

Athirat, look down from your window in the Palace of the Gods!

Ashtoreth, Mistress of Kingship, Mistress of Dominion, Mistress of the High Heavens, empower my cup of desire! I consecrate this chalice, Hail Ashtoreth as the beautiful warrior goddess, Anatu of the Kpt Headress!

Ashtoreth – Queen of the Gods!



I honor thee! So it is done!

# **THE WAND FIRE – DABIBU, ISITU & HORON**

The wand is the magickial weapon attributed to the element Fire. A wooden wand is ideal, although a human rib bone may be fitted with a crystal and used for necromantic rites. Upon the wood wand, you should inscribe the Ugaritic spellings of the Names of Power, Dabibu, Isitu and Horon. The three divine demonic gods are attributed to the element 'fire' and Horon as being an Underworld, Desert and fiery demon this Deific Mask is also a protective, war-like god and a powerful Magickian.

# WAND NAMES OF POWER

INSCRIBE ON WAND

ELEMENT OF FIRE



dbb



'ist



hrn

# WAND INVOCATION OF HORON & THE TWO FLAMES

Ish-a-tu (x7)

Isitu, Hail thou Goddess born in  
Blackened Fire!

I illuminate the Great Fire of Instinct,  
the Devouring Flame and bringer of the  
inherent desire, Isitu!

Immortal Desire, be inspired by Instinct!

Dabib (x7)

I invoke thee, Dabibu, Daughter of El,  
Blazing Flame. I summon thee, goddess  
who embodies the fly Bittu ili Dabibu

(x7)

Haur-on (x7)

Lord of the Desert, Chthonic God of  
Magick! Horon the powerful, Bless and  
empower this wand!

May it be an extension of my Blackened  
Flame, the Will of the Daemon!

With thy Names of Power be  
consecrated! So it is done!

# **THE ATHAME AIR – BAAL, ANAT, ASHTAR- CHEMOSH & RESHEPH**

I invoke you Great Gods of the element  
Air; behold the sacred athame of my  
Will, Desire and Belief.

I invoke you Gods of War, Conquest  
and Strength of Mind and Determination  
of Will!

I summon thee by the many names:  
Resheph, Ashtar-Chemosh, Anat, Ba'al  
Hadad, Kothar wa-Khasis!

I invoke you, ancient Gods to enter my  
Temple of Mind-BodySpirit, to  
illuminate the fire of my Daemon! When  
I hold this sacred dagger, your hands

shall also wield the Magickial Weapon of the Air.

May Resheph, Hero of the Great Gods, Bestow unto me this powerful weapon! This Athame, sacred dagger of Resheph, I name you in honor of the Great God and Lord of the Heavens, Resheph!

I name this sacred Athame **Gir-Mar-Tu**, when held by me shall also be held by the hand of Resheph!

Consecrate Gir-Mar-Tu to be wielded by me in all my works of Magick, of creation and destruction!

May this blade be the weapon which shall be the subduing force against my obstacles, Gir-Mar-Tu be the death of my enemy when needed as their astral

and spiritual herem!

Kothar-wa-Khasis, Touch this athame from your ancient fortress in Memphis to Kaphtor where your throne remains in the land of your Heritage.

Kothar wa-Khasis, empower this dagger with your skills of enchantment, proclaim the name 'Ga-Mar-Tu'. May this strike down all that is in my path and compel my desires to flesh in both the spirit and the flesh.

Anat – War Goddess embody Ga-Mar-Tu with thy focus and passion when wielded by my hand.

Ba'al mighty Storm-God bless this Magickal Weapon with the Powers of

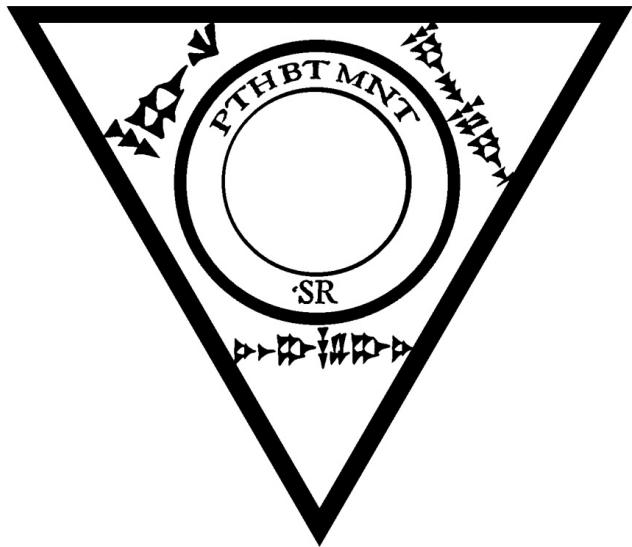


the Air!

Ashtar-Chemosh, the subduing god, the great terrible power who is fed the blood and spirit of his enemies, Morning Star and mighty Bull, look upon this dagger with your favor.

May this weapon, Ga-Mar-Tu leap from my hands against my enemy! Thrust forth like a Raptor from my fingers! So it is done!

**WILLED DESIRE: THAT  
WHICH IS WITHIN THE  
TRIANGLE OF  
EVOCAATION**



The Triangle of Evocation is sealed with the Ugaritic Names of Power which act as incantations themselves when utilized by the Kessapim. This triangle with the Ugaritic Names of Power may be used for incantations to ‘encircle’ a spirit, energy and power in a spell to a specific talisman, object or sigil. Vibrate the Names of

Power at the beginning of the ritual, perform the incantation or evocation spell and bind the Spirit or Deific Mask to the object. Within the Inner Circle, the Name of Intent: **‘Pth bt mnt’** – **‘Open the House of Incantation’** and **‘SR, ‘To Bind’**.

North-West point: **‘hrs’**, **‘Cast a Spell’** as **‘Harasim’**.  
South point: **‘ktr hbrk’**, **‘Kotaru habiruki’**, **‘Kotaru Your Spellcaster’**

North-East point: **‘hrn hbrm’**, **‘Horanu habiruma’**,  
**‘Horanu, the Spellcaster’**.

**TRIANGLE OF EVOCATION:**

**Focus on the North-West:**

**‘Hara-sim’** (vibrate slowly)

Visualize a flowing blackened fire engulf your of being and you may direct it by your Will alone. As you vibrate the name of power, this fire grows more controllable.

**Face the South point:**

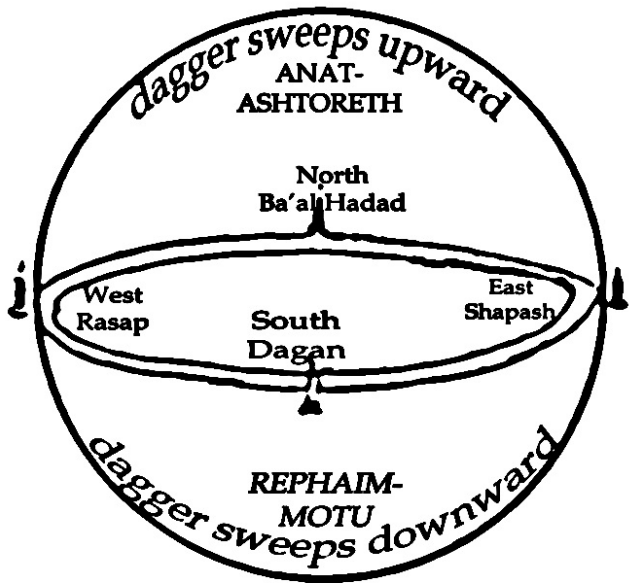
**‘Kotar-u hab-ir-uki’** (vibrate slowly)

**Face the North-East point:**

**‘Hor-anu hab-ir-ruma’** (vibrate slowly)

Perform the Ritual of choice.

**RITUAL OF THE FOUR  
GATES** *The Sphere of  
the Black Adept and the Gods*



Charles Pace in the *Necrominon*<sup>90</sup> instructs that the magick circle is not just a circle; it is a sphere. We must be focused on not only our invocations to the four cardinal points and elements, yet also that which is above and below. In the sphere of calling within our Will and Desire must be fully enflamed in the belief of

the Deific Mask we are summoning.

I invoke thee, Gods of the Four Gates,  
Dagan, the Great Mountain, Hear Me!  
May the Ancient ones hear my voice and  
rise!

Make ready your weapons of old, that of  
bronze and iron, of lightning, storm,  
talon, fang, desert and all the powers of  
the earth! *FacingtheSouth*

From the South Gates, Dagan, Lord of  
the Ordeal I summon thee! From the  
Gate of Dagan may the Lion's  
Conquering Spirit come forth to me!  
Bestow unto me the Powers of the  
Winds!



<sup>90</sup>From the author's personal copy of this rare manuscript, two works on Charles Pace are forthcoming

### ***FacingtheWest***

From the West Gate, Rasap (Resheph),  
Sender of Plague and Lord of Arrows,  
Great God of the Heavens, Who hears  
my Invocations I summon thee! Bestow  
unto me the knowledge of averting and  
sending plague and death, to adorn the  
night with demonic wings of death!

### ***FacingtheNorth***

From the North Gate, Ba'al Hadad,  
Storm-God and Mightiest Victor, I  
summon thee! Bestow the powers of the  
Storm and the Foundations of the

Mountains under the protection of  
Zaphon!

*Facing the East*

From the East, Shapash, Divine Orb of  
the Gods, Rise and Illuminate me with  
thy knowledge and power of the  
Empyrean and the Infernal! I summon  
you forth Goddess Shapash!

*With Athame, sweep  
East downward, circling the Infernal*

From the Netherworld, Open the Gates  
of Hell, Of Mighty Sheol, the Great  
Abode of the Rephaim! Ride out mighty  
Nephilim Rephaim upon thy chariots and

horses of old! Beneficent Dead Heroes ascend! Motu, Great Warrior, Hero of El I summon thee! Bring me the wealth of knowledge, of powers of death and hell!

*With Athame sweep downward up  
circling the Empyrean*

Anat-Ashtoreth, Divine Huntress and Mistress of Beasts! War Goddess, As Ashtar Ascend up as the Morning and Evening Stars of Love and War! Empower this circle!

The Watchtowers surrounding, sealing in the Oath of Blackened Fire...  
I summon the mighty Rephaim; let the

dead gather unto this circle! Let my Will  
be done!

# END OF RITUAL CASTING THE CIRCLE OF EIGHT GODDESSES

*To encircle and focus the energy of the goddesses of the four watchtowers, heavens and underworld.*

*Casting the circle is for the witch to encircle and concentrate the energy of the goddesses as they are invoked. The circle is not to keep anything 'out', rather to create a circle 'around' the energy, creating above and below us as well to absorb and shape this power. Like all rituals, you must use a combination of intellect, instinct,*

*emotion and imagination to fully invoke the powers of the Goddesses.*

*The circle is not required to be 'literal'; it may be visualized or marked by candles. If outdoors with no supplies, your imagination and determination is your best magickial weapon! The order begins with South, invoking different Deific Masks until summoning the Two Flames, aspects of divine consciousness of which are all encircled and made to flow as energy in your mind, body and spirit.*

*This may be conducted alone or prior to another incantation depending on purpose.*

## **OPENING THE CIRCLE**

*From the South, in Blazing Sun of Anat  
the Goddess of War*

### **ANAT – South**

I summon thee, Anatu the Powerful,  
Mistress of Dominion, Goddess of War,  
Love and Fertility of the Earth, Rise up  
in my circle. Anatu, whose star is Venus  
of the dawn and at dusk you

illuminate as a blazing pale, fire. I  
invoke thee **A-NA-TU**

(Visualize deep red flame with flashes  
of pale light encircling your body)

### **ATHIRAT- West**

I invoke thee, Athirat, Asherah: Mother and Lady of the Gods. Athirat, Goddess of the Seas, I invoke thee and your children of chaos. I summon thee!

## **ASH-ER-AH**

(Visualize a warm blue light filling your body)

## **SHAPASH – North**

I invoke thee, Luminary of the Gods, Shapash great goddess of the sun, blazing and brilliant mother! Shapash Pagre, who is under the shades in darkness as the Black Sun, Shapash who is above shades and ghosts and knows both the darkness and light. I summon thee!



## **Sha-pash**

(Visualize the Blazing, yellow light illuminating through your body)

## **ASTARTE – East**

I invoke thee, thou beautiful and fierce goddess who is both the torch of dawn and herald of night as Venus. Astarte, Ashtoreth who is the bringer of war, slaughter and victory equally as you bestow the heart with love and desire. Crowned with the Sun and

the Crescent Moon, horned and ascending Ashtoreth I summon thee!  
(Visualize a bright flame mixed with Black Flame flowing through your mind, body and spirit)

**ASTAR-TE!**

**ABOVE: HEAVENS**

**Ashtoreth of the Lofty Abode**

Above, Behold Queen of the Heavens,  
thou Ashtoreth of the Lofty Throne,  
flanked by sphinx who guard thy seat of  
dominion!

I invoke thee; fill my body, mind and  
spirit with thy wisdom and power of the  
focused will. Goddess of the Lion,  
horned Sun and Moon, hail thou  
Astoreth, Lady of the Heavens!

**ASH-TOR-ETH!**

(Visualize a blazing white light flowing

through your being)

## **BELOW: UNDERWORLD**

### **Suwala**

Thou crone moon, Queen Suwala, thou Sheol, goddess of the Dark Moon, crescent bleeding and dripping as fangs in the night; Suwala I summon thee!

Rise up and encircle me from thy abode in the Underworld. Grant me the fertility of mind and body if I so desire, bestow the power and wisdom of the Netherworld!

I invoke thee Suwala!

**SU-WA-LA**

# **SHE-OL**

(Visualize a Black, Deep Red Flame rising up with a purple, cold flash of fire rising up and freezing your essence to the core)

## **Right Breast:**

Isitu

The Bitch of Ilu, Ishatu in my Right Breast, Fire! **KA-LB-ATU-ILI-MA-ISI-TU**

## **Left Breast:**

**Dabibu**

The Daughter of Ilu, Dabibu in my Left Breast, Sacred Black Flame!

**BIT-TU-ILI-DA-BIBU**

**I am centered as the desired and  
chosen one of the 8 Goddess, Let my  
Will be done.**

**Of the empyrean heights of the  
heavens to the depths of darkness in  
the underworld shall I command the  
elements! So it is done!**

**END OF RITUAL**

# THE DAEMON or PERSONAL GOD

## *The True Will & Daemon*

In ancient Mesopotamia, each individual possessed his or her own daemon/guardian angel which was in form of a personal god/goddess. The personal god could be identified and represented as any Deific Mask, either major or minor. The personal god was to be held in reverence and adored by the individual, if not the personal god would abandon him and great misfortune would fill his life. This would be recognized by the 'luck' of the person in question. If the personal god was pleased, life would be healthy and good, demons kept away and mostly pleasant things would surround him.

Luciferians understand that the Daemon or Personal God is our 'potential in continued self-excellence' and True Will, we never reach this perceived level of our Daemon yet we are guided by instinct and dreams

accordingly. We believe we created the Deific Masks in their form, thus we may shape the future based on our thoughts, words and actions in this world now. This includes the realm of spirit, i.e. thoughts which if ‘believed’, will compel the energy the Deific Mask represents to focus on the potential desired in our forthcoming future.

The Daemon is unique to each initiate; this ‘genius’ is between the mortal (our personality, fleshly life) and the divine (the deific masks or demons in which we visualize for spiritual purpose and inspiration. The Daemon is the power of our inherent desire, instinct and the ‘True Will’ which interprets our desires towards the divine or demonic. The Daemon guides our sacrifices to the chthonic realms or underworld, equally guiding our conscious mind and the frontal lobe of our brain to seek balance and our desire with instinctual discipline. As we grow in magickial experience and self-definition with the balance of an extent of ‘struggle’, so our Daemon is more defined.

Like the Hero cults of Canaan/Ugarit and especially the Hellenic world after Alexander the Great, men and women were honored as gods after death for their achievements. The Luciferian does not worship his or her incarnate 'personality', rather the 'Daemon' which guides the 'personality' as a whole self. The Daemon is not an alternate or split personality; it is one aspect of the whole.

The Greek 'Pothos', a divine power (daimon/daemon) which means 'longing' is a god who is brother to both Eros (love) and Himeros (desire) and was the son of Zephyr, the Westernly Wind (West being the direction of Sunset, night). Pothos represents the longing for an unattainable goal. This represents the interaction between the Black Adept and the Daemon; the True Will is your glimpse of not only your potential in self-excellence yet also the immortal aspect of the spiritual body. Some go to death and a fragment of their personality remains, the psyche without specific drive or direction.



Without the attainment of the knowledge and illumination of your Daemon, your life will be blindly unfulfilled and leaving you wanting 'more'. This is why many seek religions like popular-mass-media concepts like 'Christianity'; it tricks the individual in taking power away from the individual 'Spirit' and focusing that energy into their 'Yahweh' and 'Jesus', all the while beating down instincts and the natural passions in trade for a pipe-dream of some one-sided 'paradise' which defies logic, reason and inspires the great ignorance and 'lack of self-accountability' called 'blind faith'.

Once the Daemon has been 'discovered' and revealed to the Black Adept, he or she begins slowly to understand the instinctual passions and desire towards a specific course in life. One may perceive if the Luciferian has attained this in that he or she is disciplined and driven towards this 'goal' and needs little guidance from even an advanced Black Adept.

Luciferians, especially those of the Vampyric covens of the BOTD, practice dark magicks focused specifically

on the illumination and unity of the Daemon with the Psyche; the desire being the self 'transforming' into a 'God' after physical death. This however is not a practice for beginners as it is both dangerous and difficult.

Many new Luciferians have a 'break through' in their newly awakened spirituality; often believing that a specific 'Deific Mask' such as Lucifer or Ahriman could be their individual, personal 'Daemon'. This will change of course when it is realized that magickial 'devotion' to a particular Deific Mask is a normal initiatory process for many; the obsession or fascination will be enflamed due to the energy of that god or demon igniting your subconscious and thus conscious mind.

While it is true that Deific Masks will have specific powers/traits/energies and symbols therefor which may manifest in an individual who is 'aligned' with that type of power, 'the God manifest' in the Black Adept represents that specific type of power incarnate and should not be taken as 'the diety as an

anthropomorphic spirit has chosen to incarnate in flesh', simply the Deific Mask has been illuminated with the Daemon of the Black Adept.

In my early rituals of the invocation of the Daemon, I recorded in near solitude the 'Liber AL vel Legis' by Aleister Crowley, creating ritual music and layering the vocals track by track through the entire book. I would begin with the 'Bornless One' and record, then closing. The exhaustion led to a name of 'Amel', 'Amalek' coming to me in a dream. I was at the time not knowledgeable of the history of the Canaanites, Hebrews or any such thing. I wrote the variations down and discovered I had a 'inspiration' of conducting my Thelemic rites with what I called 'Luciferian' foundations. This was unheard of at that time and many dismissed my work as 'chaos' magick without purpose. The development of the path led to 'Azal'ucel', the sigil-spelling of my True Will or Daemon.

# AGATHODAIMON & TRUE WILL

A ritual of the Daemon or True Will is a varied and personal process; I offer in my grimoire(s) several variations and techniques and ceremonies. You can adapt many rituals to contact your Daemon which will be a continual, life-long process. As you gain power and wisdom, your Daemon will grow stronger.

Visualizing your Daemon is also highly suggested as this provides a ‘symbol’ or ‘idol’ to focus upon.

Let’s now consider the **Tarpis**, **Shedu** or **Teraphim**. This is your ‘immortal self’; the union of your dark passions through the subconscious, directed and focused by your conscious, disciplined mind towards your instinctual drives or inherent desire. This you will find in my books as being called ‘**Azal’ucef**’, ‘Daemon’ or ‘True Will’. No matter what ‘it’ is called, this is the only god you will serve – yourself. The difference is that your Daemon will be a glimpse of your continual

ascension towards selfexcellence; guiding you and inspiring your life.

The Divine Cobra Uraeus, illuminated with the Sun and the Moon, winged is the Egyptian symbol of the Hellenic **Agathodaimon**; this 'Good Spirit' is the True Will of the individual; this magickial concept was widely popular after Alexander The Great as a unity of Greek 'Daemon' with the Egyptian 'Uraeus' and the development of Magick in early Christianity. I have kept any Hellenic cults and Deific Masks to a minimum for the purpose of preparing a 'whole' or 'full circle' pantheon representation.



**Above: The Daemon/Agathodaimon as the Uraeus Cobra. This deified cobra was adorned on the diadem and represents protection and power. The Daemon manifesting as the Uraeus (sometimes with a human head) was depicted in the Hellenic period onward into early Christian domination.**

In Luciferianism, initiation and the progression upon the path of magick are dependent upon the individual 'Daemon' of the Black Adept. As a Greek and Hellenic idea, the Daemon is associated with the word 'destiny'; the Roman word is 'Genius'. From the times of Homer forward man was considered to be born with a 'Daemon' which is much like a 'whisper' until, via Magick the Daemon manifests itself in our 'Ethos' or 'character'. The Daemon is beyond our human personality; it is the beginning and our end and it is the course of which our 'Ethos' and experience in life which strengthens the Daemon.

The Ethos itself is not devoid of the influence of the Daemon, nor are we capable without our Daemon to

shape the course of our Ethos and life. By the knowledge and inspiration of our Daemon both the self and Daemon shapes the Ethos towards our future. This is what we call, 'True Will', the inherent 'desire' represented as the '**Black Flame**' of isolate consciousness and the '**pothos**' or the Ugaritic daemons, '**Dbb**', '**Flame**' which inspires us to ascend into individual greatness.

To be clear, the **Ethos** denotes **man's character**; this includes the distinctive and customary manner of behaving. This is as all things is not static and can change; it may devolve or evolve depending on the course it takes via choices and experience. By hymns and invocations to such as Baal the Ethos may shape according to our desires.

The Daemon thus reflects itself in the Ethos of the individual. The Daemon is not the 'fate' per say of man but the force which also determines it. The Daemon is the active force which guides the Black Adept in life and manifesting in the Ethos of the Luciferian.



The Daemon is the gateway and guiding force within which is given that divine fire from the abyssic ocean of Yam-Nahar, the Goddess '**Dbb**', '**Flame**' which is '**Dabibu**' and '**Isitu**', '**Fire**' which the Daemon shapes this primordial, violent force via the Deific Mask of Baal which is conscious focusing reason and order-creating in our physical life. This bridge guides and defines our '**Ethos**' of which the Daemon is illuminated within.

The Hittite '**Tarpis**' like the Babylonian '**Shedu**' both have a balanced meaning of not only '**protective deity**' but also '**evil demon**' and '**evil spirit**'. One may consider this the equivalent of the Greek/Hellenic '**Daemon**' or '**Daimon**' with the Luciferian '**Azal'ucel**'/True Will/Genius of the Black Adept. The '**Teraphim**' are associated household gods and established a right of land or property as well as individual spiritual power; they are damned by Israelites as '**rotting**', '**decayed**' and also associated with diviners or mediums. The Black Adept may use the term '**Teraphim**' for the '**Daemon**' as well.

# KNOWLEDGE & ILLUMINATION OF YOUR DAEMON

Actual contact with your Daemon for me is not a 'conversation'; it is dream-visions, instincts and a drive towards a consecrated goal and inherent desire. Your 'Daemon' will no doubt be similar and utilizing divination techniques including tarot will offer more direct instinctual 'visions' from your 'divining spirit' or 'Daemon'. You know when you are guided by your Daemon in that you fully trust your instincts; going against your True Will is painful and nearly impossible; you will always be drawn back to it.

The Daemon at some point should be visualized and if possible, given a conditioned form and likeness to be concentrated on at the center or directly above the Altar. Your Daemon should have imagery that is culturally exclusive: although if you practice magick from

different cultures (Luciferianism is intensely supportive of this) then your 'Daemon' may be 'dressed' in appropriate symbolism with the tradition your utilize it for.

For instance, I have a Daemon representation of 'Akhtya Dahak Azal'ucel' in Hellenic-Greek form (with specific Deific Masks I invoke and have deep connections to), Yatuk Dinoih Indo-Iranian and 'Ahriman' like for my rituals of 'daevayasna' (demon-worship in Pahlavi), a Mesopotamian likeness with the epithets of the traits inherent in my Daemon. Each has my facial likeness (eye shape, nose, lips, or nearly all) in the base of the design which is then 'deified' by removing many details and creating a 'godlike' manifestation.

The Daemon is composed of both therionick (beastlike, primordial) and empyrean (heavenly, sky or articulate spiritual knowledge, the illuminating sense of strong character) unity; devoid of the 'everyday' personality of the conscious self. If listening to the 'instinctual

impulses' of your Daemon it would be your voice speaking in specific, solemn and formal sentences which guide and instruct against therionick impulses which deter or tarnish your Will and Discipline.

The Daemon will instruct the Black Adept by devising a suitable method of self-realization. The conscious communication with the Daemon is best described as instinctual impulses formalized with disciplined, experienced 'speech' in which you allow your imagination to visualize the conditioned form of your Daemon. The Daemon uses his or her Magickial weapon, being Words or Names of Power which produce change internally through the experience and result of Magick. Knowledge when obtained through the Daemon then becomes Wisdom and thus power; the Black Flame or 'Divine Fire' becomes stronger, refined and larger thus feeding your Daemon and Psyche (the essential, everyday self or personality).

Knowledge and Illumination of your Daemon will be ongoing and continually transformative; as your grow

wiser, experienced, stronger and powerful so will your True Will in the manifestation in the course of your conscious existence.

# RITUALS OF THE DAEMON

Seeking your Daemon is a troublesome process for the new initiate; your Daemon is reachable for you foremost, thus communication with your True Will is often subtle and not some great magickial experience. First, there are no 'official' rituals to achieve communion with your Daemon; I have applied many and worked through many which bring results over time. You must first observe a key point in order to start correctly: observe your instincts.

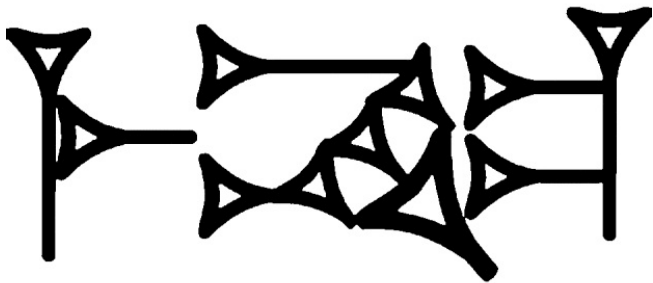
A ritual to invoke a specific Deific Mask which has a close 'relationship' for you is the best to start. Write down the attributes of the God/Goddess/Demon which peaks interest or inspires you. The Daemon is reachable by the subconscious associations, thus workings towards goals driven by instinct will energize and illuminate your Daemon.

Often, struggle and physical, mental exhaustion during an intense workout such as hiking, weight lifting, running or even something such as a very hot bath; you will reach a state of temporary euphoria and with an invocation and focus you will find a brief period of Daemonic Illumination.

Discovering the name of your Daemon will be a type of ongoing process; you will first have a name 'flash' to you which will have little meaning at the time. Write it down and go back to it later. Some names will be an instinctual development; you will use a combination of Deific Masks or epithets to create 'Names of Power' which encircle and focus the energy of your Daemon and create a type of close spiritual interaction.

Over time you may wish to take specific cultural 'masks' and using your facial image, create a visual representation of your Daemon. This is not as difficult as you may think, it will create an altar piece which you may offer to, make oaths to and invoke when you feel the need.

# THE BLACK FLAME & MELAMMU



Melammu is the ancient Mesopotamian concept which modern Luciferians call the '**Black Flame**'. Melammu is defined as 'radiance', a supernatural and awe-inspiring illumination inherent in divine beings. '**Melam**' is actually a compound noun which consists of two parts, '**me**'

(**vital force, consciousness, desire and will to life**)  
and **lam** (written with the sign **NE** means **fire or**



**flame).**

The concept of Melammu is from the origin of Tiamat who bestowed Melammu upon her children, once they rebelled against her sleep and dreaming in darkness, she cloaked her dragon-serpents and other monsters in this **'terrifying radiance'**. Istar (Ishtar, Astar, Astarte) is mentioned in old incantation texts along with Nergal: **'Istar, Girru litbusat melammu nasata'**, **'Ishtar, covered with flame, wearing light'** and **'Nergal Girru labis melamme'**, **'Nergal is a flame covered in light'**.

'Maskim Hul' presents in ritual and historical study Melammu however it must be understood in our modern practice as well. Interestingly enough, the Sumerian sign for Fire, 'IZI' is spelled in Akkadian as 'Isatu', 'flame, fire' thus may indicate the nearly identical references between Mesopotamia and Ugarit. Inana, the Evening Star, the Sumerian Astarte, is made reference to with Melammu as well:

*'Inana (the evening star), the daughter of Suen, arose before him like a bull in the land. Her brilliance, like that of holy Shara, her stellar brightness illuminated for him the mountain cave. 'Lugalbanda and Hurrum*

The Deific Masks and Heros of ancient Mesopotamia could have Melammu 'worn' as a 'cloak' or to hide the radiance. Weapons, charged magickially could extend the owners essence as well. Nergal, in 'The Netherworld Vision of an Assyrian Crown Prince' reveals that this god bestows and has an overpowering Melammu for all: *'The netherworld was full of terror; deep silence reigned in the presence of the prince. He seized me by the forelock and drew me towards him. When I saw him my legs shook, his wrathful splendor overwhelmed me'.*

This Black Light of Divinity is discovered by the Black Adept who commands and stirs the 7 chakra centers, by the awakening of the Daemon and the willed, controlled ascension of the Two Flames. This 'Black

Light' is the divine gift, the ascension before the Deific Mask or God which when invoked, inspires and illuminates the Daemon and Psyche of the Black Adept, setting the clay of the initiate on fire with the spark of divine consciousness. The Black Flame destroys, devours and annihilates the shell and brings in union the mundane with the brilliant, thus the initiation and crossing of the seeker with the 'transformation' into Black Adept.

Think of your ritual workings, each and every one to be a step towards more illumination, knowledge and the ascension towards power in a spiritual and material sense (depending on your definition of personal success). Every ritual, working and exercise must have the purpose of increasing the power of your Daemon and refining your consciousness, this is the essence of Luciferianism.

# SEVEN EVIL SPIRITS

## MEDITATION AND ACCUMULATION OF POWER

The following practice is an exercise which will inspire, awaken passions and increase magickial power if utilized in balance of Will, Desire and Belief. This practice of meditation and via discipline controlling your thoughts, physical movement and output of energy is the Canaanite-SyrioMesopotamian version of Ahrimanic Yoga<sup>91</sup> explored in a slightly different manner. The Seven Evil Spirits, the Sebitti of 'Maskim Hul' are associated with the various power-points of the human body and thus control extensive amounts of inner power. I have utilized the basic foundation of Ahrimanic Yoga and applied it to the Seven Unclean Spirits for the Kessapim to begin a process of controlling magickial energy.

Each Spirit is attributed to a specific chakra-point which

relates to the power which brings to fruition in the consciousness of the Black Adept. Learning to guide and shape this type of energy will transform you into the 'Aeshma' of Ahrimanic Yoga which directs the Arch Daevas of Ahriman.

## **TUNNANU MELAHASIM ISITU BATNU**

*(TUNNANU ENCHANTING THE FIRE  
SERPENT) THE  
SEVEN CHAKRAS AND SEVEN EVIL SPIRITS*

*TR  
ANSFORMATION OF THE BLACK ADEPT INTO  
TUNNANU ISTAMILAHU, THE DRAGON-  
SERPENT ILLUMINATED WITH ISITU AND  
DABIBU, MANIFESTING AS  
ISITU BATNU, THE FIRE SERPENT.*

The Chakras are indeed a practice of India and

associated with the IndoIranian Yatukih cult of Luciferians; the significance and power associated with summoning forth Shakti/Kundalini through the Chakra points establishes a deep unity and spiritual connection with the Seven Evil Spirits and allows the individual Daemon to become in a very short time illuminated in the Black Flame. The Black Adept by meditating upon each Chakra point and ruling Spirit encircles their power in which the Daemon connected with each point concentrates a magickial energy which is extremely intense and equally dangerous. The Deific Mask of 'Zabulu Yam', 'Prince Yam' in the primordial and instinctual predator of Tunnanu Istami Lahu, illuminated with the Two Demoness of the Black Flame, Isitu (Fire) and Dabibu (Flame). These goddesses manifest as the ShaktiKundalini and bring in unity the Seven Unclean Spirits and the Chakra points.

<sup>91</sup> Liber HVHI – *Magick of the Adversary*, Michael W. Ford.

## **7 CHAKRA CENTERS OF POWER**

The Chakras are specific points of contact in which

energy flows from the base chakra to the crown; the result is a highly charged amount of astral energy, 'spirit' which may be directed outward to manifest your desires via magick or sorcery. Discipline strengthens your magick and projecting out of your body as a Spirit, much like the Nephilim (evil spirits move from their bodies) or a demonic force. As you grow connected and powerful with this type of practice, your Psyche (what makes your personality 'you') and Daemon (your True Will/Spirit/Instinctual desire) are slowly entwined by the Kundalini, or here known as 'Two Flames', Isitu and Dabibu. Both coil upward through each energy center until the Ajna and Crown chakras are awakened. Your Spiritual disciplines with such as dream projection, waking astral projection, divination frequency increased and the power to mental 'compel' others towards your will is highly subtle yet astonishing.

TUNNANU

ISITU

BASMU



THE DAEMON

FIRST SPIRIT  
OF IMMORTAL  
CONSCIOUSNESS

(TUNNANU ENCHANTING  
THE FIRE SERPENT)

THE SEVEN CHAKRAS AND  
SEVEN EVIL SPIRITS



THIRD  
& FIFTH SPIRITS



SEVENTH  
SPIRIT



SECOND  
SPIRIT



SIXTH  
SPIRIT



FORTH SPIRIT

Begin with Base Chakra (Forth Spirit)  
then move Fire Serpent (Dabibu & Isitu)  
upward through each chakra point.



As you attain results from your magickial development, you will begin to grasp the discipline of having 'vision' in the astral plane to some extent. The powers associated with the Spirits of Air are shaped and made more potent by the blazing chakra centers which are adorned and 'whirlpoollike' small 'Suns' of Black Flame. Our astral double, strengthened and made healthy by first our discipline and willed initiation with our power centers and then via our rites and even vampyric energy work for those attuned to this path.

**Muladhara Chakra – Demon: Fourth Spirit of the Air – Base of Spine:** Smell, the abode of the Serpent of the Depths; **Color:** Yellow; **Region:** Physical plane, earth.

The Kundalini/Shakti is the Two Black Flames which illuminate the Tunnan/Tannin the primordial form of Zabulu Yam. The two goddess assumed in her fiery serpent form which by piercing each of the Seven Points and Evil Spirits, unites their power and energy in the Will, Desire and Belief of the Black Adept. Dabibu

and Isitu are the two Fire Deities which will ascend and empower your being. At the base of the spine is the place of the coiled serpent. Kundalini rests here in the darkness, waiting to be stirred upward and to enflame the mind, body and spirit with the radiance of the Black Flame. The yellow color here is the beautiful, wise and conquering foundation. Sitting still, allow your breathing to slowly be controlled by your will for a desired period of time. You will want to start with five minutes, then ten and so on. This is the driving instinctual, primordial and predatory force of which surges upward through our conscious mind towards our goals. The unity of the Black Flame, Sun and the Moon are found here when Dabibu begins to rise up with Isitu around the Dragon, the great power of the earth which is Yam-Nahar.

The powers of the air are first stirred here by meditating upon Kundalini. Visualize the world around you and how you may compel it to bend to your Will. Observing, you will sense the moods and thoughts of others including their often broken thought patterns which you may to some extent influence based on our

brain's energy and its extension beyond our physical body. The Black Adept may control his or her mind, breath and control that primordial instinct and passion in order to channel the energy in a more concentrated manner.

Visualize the Fire Serpent, the Deific Masks of Isitu, Dabibu, Zabibu (the Black Flame manifestation of Baal-Zebub) and Leviathan which represents the circle of self. Here is your foundation and source of incarnation so this is first and foremost the most important Chakra point. You may utilize the Baal-Zebub Deific Mask using the element of air through breath to learn secrets or potentials in the immediate future. The Black Adept if skillful and advanced may also learn 'impulses' which provide instinctual knowledge of using this knowledge towards gain in some way. Focus and visualize the Fire Serpent slowly coiling and encircling your spine upward, towards the Svadhithana Chakra, piercing it and bringing the newly awakened yet controlled energy and power to a new level. Remember, Kundalini/Shakti is consciousness in its creative and empowering state.

Once awakened, Magick is extremely heightened and focused.

**Svadhithana Chakra – Demon: Sixth Spirit of Taste (forked tongues)– Root of the**

**Reproduction Organs:** navel area, slightly below – reason, emotion, aggression, obtainment, lust.

**Color:** White. **Region:** Water, the abyssic chaos of the primordial ocean of Yam.

Concentrating on this Chakra, the element of water submerges the Black Adept. Water fertilizes and feeds that which is upon the earth; the subconscious is our dark fortress of our therionick and primordial desires, lusts, passions and deep hungers. Meditating upon this Chakra the Black Adept shall enflame the mind and obtain various psychic powers, the

Daemon/Agathodaimon will in some cases be known to the Kessapim in which instinctual wisdom will guide you. Knowledge of astral entities is found here thus the

Two Flames, Isitu and Dabibu will be as great awakening demons who shall inspire the Black Adept to rise and seize the world he or she desires. An awakening of Mot is first attained here; understanding that there are many factors and levels to consciousness and to respect, even encircle yourself in the powers of Mot.

**Manipura Chakra –Demon: Second Spirit of Blackened Fire and Sight, the Evil Eye – Solar Plexus** – Force and Power of Character, Rebellion, desire for command in earth and spirit, willpower.  
**Color:** Red (fire) and Dark Clouds. **Region:** Fire (The Black Flame)

The Second Demon of Fire and Sight, illuminated by Isitu and Dabibu awakens the Eye of the Daemon within, your powers will increase here by your increase of physical health. Hidden knowledge is found here, the Daemon knows your desires and with your conscious mind will reveal to you that which must be done in order to achieve your True Will and the path of power. The

many Eyes of the Second Evil Spirit bring him much power, thus transferring to you as well. His teeth, jagged and cruel extend from his mouth to devour which he sees and desires. His horns are those of power. Understand the Fire of Isitu and the Flame of Dabibu and how both are great treasures for the Black Adept.

**Anahata Chakra – Demon: Seventh Spirit of Sexual Copulation, Touch and Spirit Flying and Astral Travel – Heart and center – Region**

- Air, Spirit and associated with Baal-Zebub the God of the Lofty Heavens. Also Sexual desire, intercourse and the union of the Heavens and Earth which awakens the Black Flame of the esteemed conquering and predatory Spirit. **Color:** Smoky, deep blood-red and like a cloud of smoke emerging from fire.

Understanding, the union of the Black Flame with the desire of the spirit also is centered in sexual desire and the primal lusts which drive us in life; the disciplined and controlled mind shapes this primordial energy towards

instinctually beneficial words, actions and thus turning such Therionick energy into Spiritual Power. Those who meditate in this Chakra and with the Seventh Spirit find that the Powers of the Air are bestowed upon you by the associative Deific Masks; you will be able to fly through the air via your Astral Body or Spirit, for a practicing Vampyre or Predatory Spiritualist like the Unclean Spirits you will be able to enter the body of another in the Spirit Realm and Astral Plane.

**Vishuddha Chakra –Demon(s):** Both the **Third Spirit of Hearing & Fifth Spirit of Speech – Base of Throat – Region – Ether, Color – Blue (Lower Air)**

The region of Ether called Akasha and is perceived as ‘Sky’ or the ‘Heavens’. The Luciferian Spirit is charged and enflamed with the instinctual passions of the Fire Serpent/Dabibu/Isitu piercing this Chakra. The Blue color of this Chakra relates to Ether and the Lower Air of which in the Sixth Century C.E. Lucifer is depicted in a Mosaic in Ravenna, Italy. The voice which commands

and compels by vocal tone and use of language initiates willed change both internally (via vibration, chant and recitation) and externally (music, word and suggestion can direct another's subconscious mind). The Vishuddha Chakra is pure consciousness and the desired existence of self in time. In addition the Chakra of creativity, eloquence, expression and the inspiration of speech; the Daemon/True Will is manifest in a strong way within this Chakra. The Black Adept will begin to bring in unity and thus internal power the Black Flame/Dabibu/Isitu as the Fire Serpent/Kundalini and the specific Seven Unclean Spirits and their specific centers of rule to your advantage.

**Ajna Chakra – Demon:** First Spirit of Immortal Consciousness crowned in the Black Flame **Location:** Between the two Eyebrows- Third Eye; Pineal Gland. **Region:** The Mind, **Color:** White interspersed with fierce bursts of the Black Flame throughout. The First Spirit is depicted solely with the Black Flame and no apparent white centering.



The Ajna Chakra, illuminated by the First Spirit of Immortal Consciousness (Life) is the energetic and newly awakened offspring of the Heavens and Earth/Chthonic Caves, pits, etc. The Black Adept who is able to open the Third Eye, symbolic of your Daemon is one who is able to shape and manifest his or her desires into flesh. Ajna, 'Command', herein the Eye which strives for the immortality or spiritual existence after physical death in the sense of a shade or Vampiric spirit; the union of the psyche (consciousness, the Will of the Flesh) and Daemon (Instinctual knowledge and the higher articulation of the self in an advanced form of self-excellence. The Pineal Gland, the hidden third eye in humans is associated with the Parietal Eye found in frogs, some fish and lizards. As we can see in Science, all life emerged from the chaotic sea. In Mesopotamia Tiamat brought forth life, symbolic of evolution while with Yam his primordial power commands his will to become flesh.

**Sahasrara Chakra – The Daemon of the Black Adept – Crown –**

The Sahasrara Chakra is the crown of the Black Adept, the 'throne' of the Daemon in the heights, that which connects to the Deific Masks and relates their power to our related aspects of the subconscious. The Knowledge of the Daemon is a lifetime process, your first communication with the instinctual 'fire' will be as if a water-facet is turning on very slowly. Of course there will be numerous trials and initiatory 'shocks' which will bring a new type of knowledge of the Daemon and how the genius relates to your future. Remember that your Daemon is 'Yourself as a God or Goddess, the self in a more articulate level of potential, your obtainable path towards self-excellence. While the Daemon is a Hellenic concept, the significance in Luciferianism cannot be ignored and thus is adapted here.

# TUNNANU ISITU BASMU RAISING EXERCISE

The beginning practice of Yoga is to establish an inner calm, concentration and complete control of the Mind and Body. In doing this through disciplined meditation, you will then visualize 'Dabibu and Isitu' (The Two Black Flames of Tunnanu) and with your Will and controlled breathing, the Kundalini or Fire Serpent will coil upward around your spine, piercing the Seven Chakra's associated with the Seven Evil Spirits and their offices of power relating to your mind and body. When united, your magick will be to a level you probably never thought you would reach so quickly. Once Tunnanu Kundalini Yoga has been mastered, you may enter the astral plane in spirit form, compel Deific Masks and Demons in accordance with your Will and prepare your mind to overcome challenges or strategize in Daemonic cunning and articulate thought.



Clear your mind of all thoughts, positioning yourself in the upright, legs folder position. This exercise will start slow and build over time as your discipline and energy does. Be patient and use the moments of your day when you don't have to be moving around and practice silence of body and mind.

# THE SERPENT-FIRE

## *BLACKFLAME OF THE UNDERWORLD & THE GODDESSES DABIBU & ISITU*

The Black Flame has many different types of energy and power which exists in the human body, mind and spirit. The very force of Kundalini, called here the two Goddesses of the Black Flame, Isitu (Fire) and Dabibu (Flame) who assume the fluid form like Lilith as the Fire-Serpent, the very primordial power which ignited our own unique Daemon and poured energy into our True Will. The Serpent-Fire is that which the Babylonians called Melammu, 'Terrifying Radiance' and the Black Flame is from the dark fire of the Underworld. The Two Flames, visualized as the 'FireSerpent', Kundalini emerges from the Underworld base of the Muladhara Chakra. Thus, relating to our subconscious desires the Two Flames arouse the primordial force of Tunnanu, the serpent-dragon form

of Yam or Leviathan.

Arousing this primal desire and violent force prematurely is considered dangerous, the Black Adept must utilize his or her daily, mundane activities in life to arouse, shape, control and compel the Two Goddesses of Fire, Isitu who manifests Instinct, True Will and Dabibu who is Flame who manifests as burning desire and primal force. Gaining the strength to control the Fire-Serpent is a simple, daily practice of selfcontrol, focus and learning to recognize the centers of power as well as their various manifestations.

The symbol of the Caduceus is an ancient representation of not only magick but one of health and wisdom of the Fire-Serpents which coil through the power-centers of the body. The Sumerian Ningishzida<sup>92</sup> is an underworld Deific Mask who is also a god of health, fertility and the power of darkness. The two 'cerestes cerestes' horned serpents upon his shoulders is one origin for the Caduceus. The Greeks assimilated the Greek god of medicine with the Sidonian

Eshmun, who is the origin for the Watcher/Fallen Angel Shemiyaza.

## **WORDS OF POWER**

The mantra or recital of a specific word is the inner naming of thought, having a subconscious identification and thus imbuing the word as a power. The Muladhara Chakra is first awakened through either a mental or uttered vibration of a word to arouse the fire-serpent.

## **AWAKENING THE BLACK FLAME OF THE SERPENT**

In the position of the Baal Tunnanu Throne position (from 'Vajra Throne' or 'Lotus' posture in Yoga, legs crossed and back straight) for a few minutes calm your body, establish a slow breathing rate and clear your thoughts from the day. Arousing the Fire-Serpent demands a determined and disciplined effort of the Will. Awakening the throne or seat of the Fire-Serpent is to awaken the inner layers of the Black Flame, thus Dabibu (Flame) will arise first with pure violent force of



desire, passion, instinct and primordial lust. Once this is complete, the other centers will be awakened and the goddess Isitu (Fire) will compliment and bring in balance Dabibu as the two are invoked in the primal body of Tunnanu, the serpent-dragon. The astral body or spirit will be fully awakened and flowing with dark energy which will in turn charge your ritual workings and the Daemon will gain power.

**FIRST – Muladhara** (base of spine between genitals and anus) **CHANT: Vibrate ‘bit-tu-ili-Da-bi-bu’ (7X)**

<sup>92</sup>See ‘Maskim Hul – Babylonian Magick’.

At the base of your spine, concentrate upon the **Muladhara Chakra** and visualize a dormant serpent coiled up there. The foundation chakra, here is the abyss of the body; the primordial darkness of which Tunnanu supports the body of the Black Adept. Vibrate slowly the name of Flame or ‘Da-bi-bu’ in consistent, slow breaths while visualizing a nearly-still moving back and forth of the lower body, as if Dabibu is growing in

fire, awakening and the head ascending with darkened eyes opening. Kundalini, the fire-serpent is illuminated and as luminous as the Lightning of Baal Hadad, shaking the foundations of the earth.

The Forth Evil Spirit of the Air, the yellow center grows with blackened flame and from the chthonic depths of the earth the fireserpent stirs.

**SECOND: Svadhithana** (genital area below navel)

**CHANT: Vibrate 'kal-bat-tu-ili-ma-is-i-tu' (7X)**

As Dabibu pierces the Svadhithana chakra, the still and silent abyssic waters are stirred and brought to a boil and disorderly motion by the union of Dabibu and Tunnanu the serpent-dragon. The primal lusts and emotions are stimulated thus awakening the goddess Isitu, the WolfBitch of Fire. Dabibu stirs her body of flame coils upwards and pierces the Svadhithana-Chakra and brings disorderly chaos in the Waters, instilling after a new sense of Order to the subjective universe of the Black Adept; the first step of gaining

control of your mind, body and spirit. The Sea-Dragon  
tnn, known as Tunnanu is summoned from the abyssic  
waters, Yam as raw, violent primordial desire. The  
component of 'lh' meaning 'belonging to him' thus  
identifies that 'istm lh', 'He has two Flames' meaning  
'Tunnanu'. Isitu, the wolf-headed goddess representing  
the devouring power of our lusts, instinct is brought in  
union with primal desire and lust, becoming now a part  
of Tunnanu who breathes firebrands and boils the  
waters with his opening of his gaping, jagged daggerlike  
fangs and forked tongue.

Your astral body is now stirred and you may feel a  
sensation of 'flying' and a stirring of the powers of air.  
The White of the Crescent Moon above is soon  
eclipsed with the dark fires and smoke of Tunnanu  
Istami Lahu, who breaks the watery caves in which the  
Sixth Evil Spirit of Taste ascends with many Forked  
Tongues. Here, Isitu shape-shifts between the Fire-  
Goddess and the Wolf-Headed devourer, her teeth  
fiercely displayed in which she takes the form of the  
Fire-Serpent to ascend. Dabibu becomes the form of

the fly-demoness her, inspiring the Psyche/Daemon/Astral Body to sometimes rise from the physical body, the waters of chaos illuminate the Astral Body into the realm of spirit during this experience.

**THIRD: Manipura** (Solar plexus)

**CHANT Vibrate ‘te-hom rab-ba’(7X)**

Moving the awakened Tunnanu Istami Lahu (Dragon of the Two Flames) upward and piercing the solar plexus, creating a storm of solar fire and igniting the Second Spirit of Blackened Fire and Sight, the Second of Seven Unclean Spirits of the Evil Eye. The waking physical body will shake and hunger for flesh is often brought to the surface here in this chakra. The astral plane will become easily accessible here and you will see through the eyes of the Second Spirit and Tunnanu. This is the ‘throne’ or ‘urn’, the very seat of power of the Black Flame. Your spiritual insight will bring you both disturbing and comfortable thoughts and visions; this is the time to seek the ‘voice’ of your Daemon. The

True Will is the guiding power which will inspire you with foreknowledge and impulses to 'act on' with the most beneficial path towards your goals.

**FORTH: Anahata** (Heart)

**CHANT: Vibrate za-bi-bu**

Piercing the Anahata or heart chakra, the Seventh Spirit of Sexual Desire is stirred. In this chakra, our great desires and all which we long for are here and before us, like images. This chakra is one of Air and the Lofly Heavens, the god known as Baal-Zebub who is a powerful Deific Mask of divination. Now your lusts shall be revealed to you, perhaps also better that you may discover a way to manage them without hurting yourself and build upon a beneficial life.

The Two Flames invigorate Baal-Zebub who is a Deific Mask who can control and direct the two Goddesses; your ability to use the Black Flame as a Spirit of compelling your desires towards an achievable path. The Seventh Unclean Spirit manifests as a horned

serpent-dragon whose eyes are piercing and whose sexual passions are endless. The masculine form of Baal-Zebub who rises from the sacrifices offered of rotting meat in the height of the sun appears as Zabib, the fly god who bestows the insight of Spirits and the knowledge of the higher articulation and will.

The air of this chakra turns a dark, smoky blood-red with bursts of luminous fire. Isitu and Dabibu create a powerful, fiery radiance around Tunnanu as they have become one force. Discover your desires and passions, and then listen to your instinct and how to manifest them. The “winged monster”, “flying demon”, Zabibu, (Ba'al Z'Biba) is illuminated by the two Goddess, Isitu and Dabibu and whose Black Fire is constant in this chakra. Zabibu remains not affected by your moods, energy or otherwise and is a direct inspiring force with your Daemon.

**FIFTH: Vishuddha (Throat Chakra)**

**CHANT: Vibrate ‘bat-nu-bar-i-hu’**

Entering the Vishuddha chakra in the throat the rising FireSerpents invigorate the Etheric, lower air region of the Third and Fifth Unclean Spirits; the Third is a The Fifth Unclean Spirit is the demon which illuminates not only the instinctual 'hearing' of your Daemon, manifest as knowing 'what to do' and trusting your instinct. Understand that sound can transport you to spiritual planes and can change your moods accordingly. The Third serpent-dragon with two horns and whose sense of uttering words of power shakes and vibrates the Ether itself; sound is highly important for the Black Adept to grow skillful at: vibrating words of power and using your invocations and rhythmic chants are the significance of incantation.

The diviner or Kessapim may open his or her senses to becoming at least in a dream practice as clairaudient within the Etheric or Astral planes. The two Flames and Tunnanu inspire your ability to use your imagination and visualize specific actions during your auditory and speech vibrations; the sound itself sending forth the spirits to compel your desires to flesh. The Deific

Masks act as a tool and vessel of sending forth energy based on what the god or demon represents.

**SIXTH: Ajna (Third Eye between two eyebrows)**  
**CHANT: Vibrate ‘su-lay-tu-du-sab-ati-ra-as-ima’**

Piercing the Ajna center, the Two Flames ignite the Third Eye which is between the two eyebrows, the spiritual accumulation of spiritual knowledge and astral sight is here made a path of flowing power from the other chakras. Tunnanu becomes as Yam, the King who is methodical, austere and mighty who calculates action and reaction. The Third Eye is the Throne of your Daemon as initiated towards the Luciferian mysteries of the immortal spirit.

Tunnanu Istami Lahu is a powerful union of both darkness and light, adorned in Deified Blackened Flame and the powers of the chaotic abyss and the lofty abode of Baal Zebub. The white realm is a manifestation of the heavens, the air from which one compels the material world to Order. The First Unclean Spirit who is



adorned as a horned dragon-serpent with the torch of the Black Flame in the middle of the horns. His eyes are bright with blackened flame and his powers are charged from the five other chakra points, the powers of Tunnanu Istami Lahu and the six other Evil Spirits. The Seven in union is spiritual power to create and destroy, devour and to restrain when needed. The Seven united by Tunnanu and the Two Flames creates a vortex of energy within each chakra and inspires the imagination and mind to expand in knowledge, experience and thus power and wisdom. Glimpses of the astral world may increase, the Daemon is reflected in the Deific Masks and their association in your magickial work.

### **Sahasrara Chakra – The Daemon of the Black Adept – Crown CHANT: Vibrate ‘tun-na-nu ist-ami la-hu’ (7X)**

The crown of Sahasrara is the center of power which brings in union the Two Flames and the body, mind and spirit with Tunnanu and your Daemon with the specific energy associated with your patron Deific Mask, in this

case the Adversary as the motivating power of willed order and the current of magick. This will create a flow of energy in which you are brought in union with the 'divine' daemonic, the body, mind and spirit being a temple and manifestation of the Deific Masks you invoke.

# SCRIPTS OF THE OLD GODS

## *Ancient Scripts for Modern Spels, Talismans and Sigils*

Creating talismans or sigils for spells you may the following ancient scripts useful (and authentic) towards embodying the energy of the Deific Masks you are invoking. On an image of the Deific Mask or Demon, have a simple, direct statement of intent and write the name of the spirit. Invoking then the Deific Mask your talisman will be created, charged and now as a type of magickial weapon.

# MOABITE-PHOENICIAN ALPHABET

The script of the Moabites and Phoenicians is nearly identical in structure, considering that this is the script of the old gods and the temple cults of the time it would be interesting to utilize it. I did to some great success in that the authenticity it much more empowering than attempting 'Theban' with the structure of this grimoire. You will notice it is the same structure as Hebrew and all are connected due to the location and Semitic similarities.

Writing is from Right to Left in Hebrew and Aramaic, but in Ugaritic it is Left to Right. In Moabite and Phoenician it is Right to Left. Keep in mind that a word like 'Chemosh' is spelled 'Kemos' but in this script translated as 'KMS'. We will not have a dissertation on the Moabite and Phoenician language however in the Bibliography there are some exhaustive and very informative studies including dictionaries. I always

recommend inscription translations of temple-cults as this is the most authentic you will get. Phoenician was in use up until about 200 C.E.

# MOABITE-PHOENICIAN ALPHABET



A

Alef-Ox



B

Beth-House



G

Gimel-Camel



D

Daleth-Door



H

He-Window



W

Waw-Hook



Zain-Weapon



X

Het-Fence



Y

Yod-Hand



K

Kaph-Palm of Hand



L

Lamed-Ox



M

Mem-Water



N

Nun-Fish



S

Samekh-Support



Ayin-Eye



P

Peh-Mouth



C

Tsade



Q

Qioh-Monkey



R

Resh - Head



SH

Shin-Tooth



T

Taw - Mark



# ARAMAIC

Aramaic was developed and in use between 1000 B.C.E. through the Roman period and Christianity. Aramaic influenced Hebrew, Syrian and even Persian Pahlavi script.

# ANCIENT ARAMAIC ALPHABET

𐤀 A alef

𐤁 B beyt

𐤂 G gimel

𐤃 D dalet

𐤄 H he

𐤅 W waw

𐤆 Z zayin

𐤇 X het

𐤈 tet

𐤉 Y yod

𐤊 K kaf

𐤋 L lamed

𐤌 M mem

𐤍 N nun

𐤎 S samek

𐤏 ayin

𐤐 P pe

𐤑 C tsade

𐤒 Q qop

𐤓 R resh

𐤔 Shin

𐤕 T taw



# UGARIT-CANAANITE CUNEIFORM

Ugaritic cuneiform was used from 1300 B.C.E. through 800 B.C.E. and was highly unique. The alphabet was ordered (like a, b, c) and is thought to have influenced the structure of Greek and Roman alphabet development. The alphabet of the old gods, Baal, Baal-Zebub (as with Phoenician), Yam-Nahar, Astarte, Anat and so on.

# Ugaritic Alphabet

a	b	g	h	w	z
h	t	y	k	s	l
m	d	n	z	s	'
p	s	q	r	t	g
t	h	u	s		

Spelling is Left to Right, words such as Yam are spelled ym or . See Bibliography for Ugaritic text references.

# UGARITIC WORDS FOR SPELLS, INCANTATIONS AND BINDING

Inscribe upon spells, incantations or statues in Ugaritic cuneiform, **spelling is from Left to Right**. The Deific Masks, Demons and Spirits are listed in their descriptions. This is adapted from an excellent work, ‘A Primer on Ugaritic’, ‘A Manual of Ugaritic’ (See Bibliography). When writing a spell, Cultic Dedication or charging a talisman you will assemble Ugaritic spellings of words which would formulate a symbolic meaning which would be written on the talisman, Deific Mask image, sigil, etc.

For example , ‘**ul Zbl B’l BRK irst L’Y Brlt’** **‘Power of Prince Ba’al to Bless, I desire to be Strong in Spirit.’** This means obviously that the Kessapim is invoking Ba’al to bless, empower the Black Adept and inspire the mind to strengthen the spirit. In Ugaritic,

written right to left would be:



Above: 'Power of Prince Ba'al to Bless, I desire to be Strong in Spirit.' Written from the Ugaritic spellings below, then inscribed in Ugaritic cuneiform.

bty – Wizard, Evil doer

bys –(Aramaic, Wizard)

btt – Witch

ksp – Kessapim, Sorcerer,

Conjuror, Wizard

Kspm – Sorcerers (variant of ksp) 'ul – Power

'Ilu – God, El

'ilt - Goddess

'ilht – Goddesses

Hrs – To Cast a Spell (Practice Magick)

Hrs – Spell, Magick Art

Ydy – To drive off, cast out. 'aliyn – Strong (epithet of

Ba'al) 'ulny – Strong, Mighty

'alp – Bull

N' - Eye

'nt – Now

'iqr'a – I invoke

M' – Pray, I beseech You

'um – Mother

'ad – Father

Mnt – Recitation of Spell,

Incantation

Kspym – Spells

Mdgt – Darkness and Grave

lhs – To Whisper (incantation) Pth – To Open

Pth bt mnt – Open the House of Incantation

Hbrym - Enchantment

Hll – Crescent Moon

Mspr – Reciting

'ly – High God

'umt – Clan, Tribal group of people D – To Bring

Destruction

'un – Summer

Zbl – Prince

Ntk - Immolation

Zbln – Disease

Hbr - Friend

‘SP – To gather, assemble

‘SR – To bind

Qr - Hissed

Mny – Recited a Spell, enchanted ‘irby – Locust

‘ur – Light

‘arz – Cedar

Hsl – To Destroy

Yhsl – To be destroyed

Smd - Mace

‘ary – Friend, Relative

‘RS – To seek or inquire

‘Irst – Request or Desire

‘itl – Spittle

qq – Ravenous Beast

‘att – Woman or wife/girlfriend (modern)

Blmt – Immortality (bl – not + mt

– death) or ‘Undead’

Bn – Son

Bt – Daughter

Mmt – Place of Death

Bnwt – creations

BNY – To create

BQ – To Split

BRK – To Bless

Qs't – Arrow

Qm – Adversary

Brlt – Spirit, Breath

Brq – Lightning

BSR – To proclaim

Brr – Pure

Btn – Snake (Akkadian Basmu) Gan – Pride

Dy lyd' – The One Not Known (demon represented as a snake and scorpion)

Gb' – High

Gb - Body

Gbl – Mountain, Peak

GWR – To Attack

Gl – Cup, Goblet

GYL – To rejoice

Gmn – Offering for the dead HRR – To be dry and also to Burn Hs – Quickly

Qll - Slaughter

HBT – To Flee

G'R – To Roar

GDS – To destroy and heap piles GRY – To Ravage

GRS – To Drive Out, Cast out Gsm – Rain

D'Y – To Fly

D'iy – Bird, Wing

Dbat – Strength

DBH – To Sacrifice

Mk – Sunken Place

DD – Love

DHL – To Fear

Dm – Blood

Dnzl – Food

D't – Knowledge

Drkt – Power, Rule and Authority DMR – To Defend  
or Strengthen Dr' – Arm

Drt – Vision

HDY – To cut

Yrq – Yellow, Pale

Hw – He

Hkl – Palace

Hwt – Word

Nbl – Flame



Nblt - Flames

HLM – To strike or hammer Hlm – Dream

Hn – Behold

Ht – Now

Hby – Demon

HBQ – To Embrace

Hdt – New

Hdr – Dark Room or Burial Chamber

Hwt – Land

Hz – Arrow

Hzt – Fortune, Luck

HYY – To Live

Hy – Life and Living

HKM – To be Wise or Skillful HLM – Dream

Hmhmt – Sexual desire, affection Hmt – Wall

Hnt – Compassion

HSL – To Eat Away or Plunder HSP – To pour Water

Hrb – Sword

Ht – Scepter

HLQ – To Die

HSS – To awaken

Hrs – Gold

Hrpnt – autumn

Hrsh – Incense Bowl

Hrsn – Divine Mountain

HT ‘ To Remove, capture

Tb – Good

TBH – To Slaughter

TBQ – To drive out

THR – To Purify

Zl – Shadow

Y – Woe (Woe to you)

Yd – Hand

Ydd – Lover

YD’ – To Know

Nkr - Stranger

Ymn – Right (hand, side)

YQN – To Suck

Ysmm – Beautiful

YSQ – To Cast and Image

Yr – First rains in Ugarit, late October to Early

December YR’ – To Fear

YRD – To Go Down

Yrh – Month

YSN – To Fall Asleep

YTN – To Give

Ytnt – Gift

YTB – To Sit

Kbkh – Star

Khn – Priest

KWN – To Be

Kht – Chair

Kl – All

KLL – To complete

Klkl – Everything

Km – As

KMS – To kneel, to be prostrate Knp – Wing

My – Water

Mk – Lo and Behold

Mknt – Place

Ml'at – Full Moon

Ks'u – Throne

Mspr – Number

Mgd – Food

Mgz – Honor

Mprh – Destruction

Ktn – A type of robe or tunic Ktp – Shoulder

Ktrm – Childbirth

L'Y – To be Strong or Victorious L'K – To Send

L'im – People or nation

Lb – Heart

Lhy – Jaw or Cheek

LHM – To Eat or Feed

Lht – Insult and Vigor

Mrym – Warrior

Mrkbt – Chariot

Rb – Is/Was Great

Msb't – Seventh

Msh – To Anoint

Lhst – Whisper

Lm – Why

Ln – Appearance, Look

LSM – To Run

Lpn – Before

LQH – To Take

Mrm - Worms

Lrmn – Pomegranate

Lsn – Language or Tongue

M'D – To Increase

M'ihd – Precious Object

Mgdl – Tower

MGN – To Honor or Give Gifts Qru - Ritual

Mddt – Love

Mdbr – Steppeland (where demons haunt)

Mdw – Sickness

Mdnt – Town or Village

Mdr – Vow or Offering (Similar to Akkadian Nazaru, 'To Curse') MWK – To be Low or Sink

MWT – To Die

Mhmd – Desirable

Trt – Wine

T;igt – Roar

T'it – Mud

TBR – To Break

TWY – To Govern

Tmnt – Eight (and Image)

Mh – Brain

MHS – To Smite or Slay

Mt – Staff

Mtt – Bed or Couch

MTR – To Rain

KSY – To Cover

Krs – Stomach

Mzll – House, Refuge

Mlh – Good

Ml'ak – Messenger

Mlhmt – Fight

MNN – To be Weakened

Msrn – Egypt

Mqm – Place

Mrh – Spear

Mrhq – Distance

Msms – Swamp

Mskn – Dwelling

N'S – to Revile

Nbk – Spring

NBT – To Gaze

NGH – To Gore

NGS – To Approach or bring near NDY – To Depart

Ndr – Vow

Nhmmt – Slumber

NWH – To Rest

NWR – To Shine

NWY – To Praise

Nhs – Snake

NHT – To Bring Down

Nyr – Illuminator

NSK – To Pour

NGR – To Preserve or Protect NPL – To Fall

Nsm – Men

NSQ – To Kiss

Nsr – Eagle

Nth – Path

Ntn – Mourning

NTK – To Bite

‘Lm - Eternity

‘mp – Strong, Force, Strength

‘WP – To Fly

Tgr – Gate

Tr – Bull

TRM – To Dine

tt- Six

TT’ – To fear

'Z – Anger, rage  
- 'ZM – Immense, Mighty  
'pr – Dust  
'sr – Bird  
- qltn – Crooked  
'Qsr – Scaly  
'Ryt – Naked  
'r'r – Tamarisk  
'rpt – Clouds  
'Gzr – Warrior  
GLM – To conceal  
GM – To be thirsty  
Gr – Skin  
SWD – To Hunt  
SWQ – To Capture  
SWR – To besiege  
QBR – To Bury  
Qbr – Grave  
QDS – Consecrate  
Qds – Holy  
QYL – To Fall  
QWM – To Rise



Qtr – Smoke, Incense

Qtrim – Ritual (associated w/ Necromancy)

QZ – Summer

QR' – To Call

Qrd – Hero

Rh – Wind or Spirit

RHL – Frighten

Rb – Rain

RQS – To Swoop

RGB – Hunger

Rms – crawling, animal

Rs' – Evil Man

Sb't – Seven

SBT – Return

SDD – Devastate

Shr – Dawn

Sht – Slaughterer

SYR – Sing

SKH – Find

SKB – To Rest

SKN – To Dwell

Skr – Beer

SLH – To send

SLM – Healthy

Snt – Sleep

Sph – Descendant

Spsm – Sunrise

SQL – To Enter

SRP – Burn

Srp – Burnt offering

SN’ – To Hate

Smm – Heavens

Sm’al – Left

Thw – Chaos, Wasteland Tht – Under Thmt –

Primordial Ocean, Depths Tmnt – Image TWR – To

Return Tsm – Beautiful

# CHAPTER FOUR

## INCANTATIONS AND CULT HYMNS

### PART ONE: THE ABYSSIC SEA & BLACK FLAME

#### *The Ordeal of Leviathan, Primordial Power and self- initiation*

The Ordeals of the Abyssic Sea are direct invocations and hymns which invoke and rouse the dragon of the subconscious, primordial depths which is the foundation of our instinct, desire and passions. Yam-Nahar is a violent deific mask, strong and is the Adversary in a prime example of form. All Black Adepts should begin with the Ordeal of Leviathan and each hymn, the very source of the 'Circle' of the Self. You will most likely

experience a very darksome journey within the circle of Leviathan; YamNahar however while being a powerful force to withstand is quite favorable to those Black Adepts who are strong enough to shape and direct his primal essence.

Prepare your circle: there are three methods of using the Circle of Leviathan. Adapt accordingly based on your instinct.

First, if you have access to snake skin, you could use several and attach them into a circle you may sit comfortably in. Placing candles at five or seven points is proper, the five represents the pentagram and the seven being the Seven Headed manifestation of Yam-Nahar.

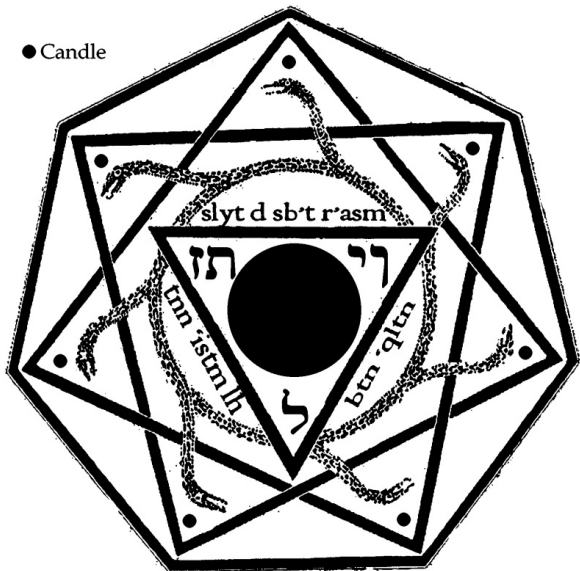
Second, you may draw one in the dust or ground if working outdoors. You do not need any ritual tools other than your imagination and the ability to believe in your working when you perform the ritual.

Third, you may visualize the circle using one of the representations included here. Please consider that you

will use this to ‘visualize’ and imagine this circle around you, thus your imagination and desire inspires the Astral Body during the working. You may conduct it with mentally reciting, especially if privacy is a concern. No matter if recited silently (in your head) or with your voice, every word must be ‘visualized’, inspire yourself by the passion of the invocation. Flat and boring recitals will do little for you or your intent: passion enflames the senses and thus the energy of the working.

***The Circle of Du Sab’ati Ra’asima  
(Who has Seven Heads)***

● Candle



The above type may be constructed or drawn out if you have the space, ability and time. If you don't, simply use a version of this (Originally a base form was utilized in Crowley's 'Solomon's Temple' structure however has been adapted to Ugaritic/Canaanite workings) and 'visualize' yourself within it. If you need to, a simple

circle will work as well.

# INVOCATION OF YAM- LITAN

## *TOSUMMONPRIMORDIAL POWER AND STRENGTH WITHINTHESUBCONSCIOUS*

Let the violent waters stir,  
Let the storms rage and stir the oceans,  
Batna 'aqalatana stir from the darkness

Hear my voice as vibrations into the  
depths. I offer fumigation and libation  
to the Great Naharu,  
The Dominant One who has Seven  
Heads<sup>93</sup> For thou art the beloved of El,  
the chosen rightful King, Let the abyssic



waters reveal your might, your storming  
brilliance. Yam-Lotan, ancient god of  
many names! I pour out libation to thee,  
I offer fumigation to thee! That your  
mighty coils will twist up my spine and  
your Form of Seven Heads shall  
empower my subconscious With the  
knowledge of primordial power, yet may

I always have the strength which you  
demonstrate as Potentate, adorned in  
Gold in thy human form enthroned. For  
the hungering flame adores you Yamm-  
Lotan, for she is a favorite daughter of  
El also. Let her join in your ascension! I  
shall use the primordial, predatory  
instinct to ---*announce your Luciferian  
or Therionick/Goetic desire here with*

*one or two sentences--*

For when I am great you are but great  
ancient one! Blazing eyes, scales like  
shields and cutting armor! I shall  
illuminate the dawn with terror!

MIDD 'IL, Beloved of El I honor you as  
a part of myself! May my Daemon,  
called Rephaim grow stronger!

<sup>93</sup> An actual epithet of Yamm from Ugarit texts.

May the serpents and sea-monsters of  
the great subconscious recognize me as  
King Enfleshed!  
So it is done!

# **INVOCATION/EVOCATION TRIANGLE OF THE POWERS OF LEVIATHAN**



To Invoke the Deific Mask of Yam-Nahar as Leviathan for the accumulation of power and binding specific energy relating to the Waters of Chaos, this triangle should be used. You may create a 8 X 11 inch copy,

for within you would inscribe your name and both invoke and recite, transferring your Spirit or Astral Body into this Circle of Litan. Using the Invocations in Part one of the Canaanite Leviathan Rituals, recite and with your imagination place yourself in this circle.

If you can create a full size one, you will be able to experience a different type of experience with the Deific Mask. This is where you focus and announce your deep desire, before Yam-Nahar and the Dark Gods and your Daemon.

# **SULAYYITU DU SAB'ATI RA'ASIMA 'The Dominant One who has Seven Heads' THE CIRCLE OF TUNNAN-YAM-NAHAR**

## **I. CASTING THE CIRCLE**

May the earth shake, on the heights of  
the skies grow dark, I call to darkness,  
the abyssic depths of that which breeds  
chaos. With the triangle which is the  
meeting place of the three,

May I be lifted up by the dominant one  
of seven heads: Sulaytu Du Sab'ati  
Ra'asima

I invoke Tunnan and thy breed to  
empower me in the mysteries and  
powers of darkness.

Rise, Ascend Yam-Nahar of the forked  
tail, immortal serpent with the forked  
tongue which licks the heavens!

**-FACE THE NORTH-WEST CORNER-  
DAGGER POINTED** Tunnanu Istami Lahu!  
(Visualize deep blue and the stealth of a  
serpent in water)

By the primal force of water I invoke  
thee Zebul Yammu! (Prince Yam)

Thou Trident thrust upward!

TUN-NA-ANU

**-Face the South**

BATNU ‘AQALLATANU! Twisting,  
Crooked Serpent of Darkness! The  
Dragon of the Flames stirs! Ascend,  
Appear!!

BAT-NU ‘AQALLA-TA-NU!

**-FACE THE NORTH-EAST**Sul-Ay-yi-Tu-  
Du-Sab-Ati-Ra-Asi-ma Ascend; storm  
the seas, the floods of the earth! The  
Heavens roar, the earth shakes. Hail  
thou Seven-Headed Dragon! Dominant  
One!

May the Seven, each poisonous,  
devouring and Terrifying, raise up to the  
points of power! Of water, fire, earth,  
air and spirit!

## **II. OATH OF THE DAEMON**



I am the brood of Yam-Nahar  
Illuminated in Black Flame  
I shall use Magick to gain power,  
Wisdom, strength and the joy of life  
May my enemies perish without guilt!  
I shall breathe in their life,  
The blood which is the life!!  
Hail and praise to my daemon,  
potentate!

Honor to my Daemon: may I seek self  
balance in darkness and my light to  
illuminate those of Yam's Breed.  
Let the Dragon be my strength and  
instinct, let the serpent enflame my  
passions!  
So it is done!

# INCANTATION OF BATNA 'AQALATANA

*Who knows the depths of the Self, the Great Seven-Headed Serpent of the Oceanic Abyss; an incantation and libation towards unlocking hidden desire so it does not become a weakness. May be used as a protection and devouring ritual against known and unknown enemies.*

Hail thou batna 'aqalatana<sup>94</sup> Primordial King of great oceans, Who shapes great monsters and serpents; Who is adorned in the splendor of divinity, From which we derive, I summon you! Open the

gates of my mind through sleep, Let  
dreams and nightmares carry me off,  
That I may know myself.

Asib mimmesulot yam!

Asib mimmesulot yam!<sup>95</sup>

Let me be guided by your powerful  
form, Litan, the Crooked Serpent;  
Who shall guide my walk into darkness,  
From which I shall ascend from in self-  
defined light. So it shall be, for I behold  
the power within!

<sup>94</sup> The Twisting/Crooked Serpent, a epithet of Leviathan or Yam.

<sup>95</sup> "I will return from the depths of the sea".

# INVOCATION OF TUNNANU 'ISTITAMI LAHU The Dragon of the Two Flames



*The Two Flames are of 'Fire' (Isitu, hunger and lust for power) and 'Flame' (flies, spirit & divine consciousness/Black Flame), these two demonic powers empower and inspires the form of the Dragon-Serpent, the primal form of Yam.*

**'Tunnanu Istami Lahu' is called 'Basan Esbom';**

Basmy is the Babylonian Underworld God in Ereshkigal's Cult. Burn two candles, Red and Black; utilize the Leviathan Baphomet or Yam-Nahar cult image and place the candles as directed: Black – West, Red – East.

TU-UN-NA-NU (x7)

From the deep waters I call!

NAHAS, the Twisting Serpent, Batnu  
'Aqallatanu! I summon thee!

BASAN ESBOM, the primordial  
darkness! The devouring serpent, God of  
the Circle Hear me! Coil and spring  
forth from the depths! Slyt – dsbt –rasm  
(x7)

Before me, the seven-headed fiery  
dragon Whose instinct is survival and  
power, Whose scales are like shields,  
Whose eyes may illuminate like the

dawn Whose claws are daggers, serpent-  
god! Tunnanu-Istami-Lahu (x7)

Behold the black flame of Isitu, instincts  
enflamed! Behold the black flame of  
Dabibu, desire & passion! I invoke the  
power of the Two-Flames! To rise up in  
me, to balance in power and manifest  
My desires! To strengthen my desire!  
Tunnanu Istami Lahu!

I offer Fumigation; I pour this libation  
in your honor. It is my will to be the  
Temple of our Great Power! Dabib (x7)  
I invoke thee, Dabibu, Daughter of El,  
Blazing Flame. I summon thee, goddess  
who embodies the fly Bittu ili Dabibu  
(x7)

Ish-a-tu (x7)

Isitu, Hail thou Goddess born in  
Blackened Fire!

I illuminate the Great Fire of Instinct,  
the Devouring Flame and bringer of the  
inherent desire, Isitu!

The Daughter of Ilu, powerful huntress,  
goddess called fire, In this circle, fire  
and flame joined as one in my flesh, The  
Deific Mask of Tunnanu upon my spirit  
and flesh! So it shall be!!

# CONJURATION OF BATNU 'AQALLATANU The Twisting Serpent of Darkness



*Invoke the Batnu 'Aqallatanu with the intent of establishing knowledge of your primal passion and desire which fuels your conscious, every-day life. This may be performed for a period of time with meditation upon the serpent god-form of Yam-Nahar as the Crooked Serpent.*



Hail thou, Deified Sea, the origin of all life!

Praise to the dark waters of nightmares!  
Encircled in primordial ecstasy, I create and destroy! TAPITU NAHARU (x7)

Thou crowned, chosen power!

I conjure thee in the name of Nahru 'ilu Rabbina! I am the Temple and earthly form of your greatness! Tapitu Naharu, who was raised to the throne by El. I conjure thee, Batnu 'Aqallatunu,

I walk the dagger-sharpened Spine!  
My path shall be cleared by force of will!

Rise up in me thou great Batnu 'Aqallatanu I invoke the beloved of 'Ilu,

Yam!

I invoke Naharu, God of the Immense Waters whose primal name is Naharu 'ilu rabbima!

I invoke Tunnanu Istami-Lahu, Dragon of the Two Flames! Encircle me, Batnu 'Aqallatanu, twisting & crooked serpent, the Sulaytu du sab'ati ra'asima, Dominant One of Seven Heads! I invoke thee me oda udu 'ilima 'ars, who is the Beloved of Ilu, Arsh.

I conjure thee 'iglu 'ili 'tk, the Calf of Ilu, Ataku! I summon thee Kalbatu 'iluma Isitu, The Bitch of Fire, Isitu! I invoke thee bittu 'ili Dabibu, The Daughter of Ilu, Dabibu!

Be my weapons and encircle my Seat of Power! Let my arms and mind be strong! Let us devour and destroy all of my enemies before me! I shall enter the darkness, the Kingdom of Yammu! So it is done!

# INVOCATION OF SULAYTU DU SAB'ATI RA'ASIMA 'The dominant One who has Seven Heads'



*The Black Adept's Ritual of Dedication  
to the Assumption of Power*

The Ordeal of Self-Dedication to the path of Luciferian Power; that from this ceremony you dedicate your mind-body-spirit to initiation towards self-empowered ascension towards greatness. Pour libation to YamNahar, Incense of the Sea or the element of water.

SULAYTU DU SAB'ATI RA'ASIMA  
(x7) By the storming sea, the powers of

Yam-Nahar, I open the gates of the  
abyssic sea, Yam-Nahar I invoke! To  
Athirat my Ancient Mother and origin, I  
honor thee!

It is my will to invoke Yam-Nahar to  
bestow upon me the power of his  
terrifying form of the Dominant One,

sulaytu du sab'ati ra'asima (x7)

To the Seven-Points of spiritual and  
physical power! Thou Ancient Serpent,  
hear me!

Whose scales are your pride, dominant  
one!

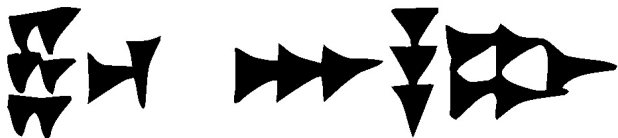
Thou Litan-Tannin, whose eyes are like  
the eyelids of morning, illuminated and

terrifying!

Out of your mouth go burning lamps of  
blackened flame, Tunnanu Istami-Lahu!

Ascend through me, thy Seven Heads  
crowned in power! There shall be none  
on the earth like me! Thou dominant one  
who has Seven Heads, Who Beholds all  
high things It is my Will and chosen  
path! I invoke thee, King who is over all  
the Children of Pride! Let me seek  
greatness and self-excellence! Tu-Na-  
Nu, who makes a path shine after him!  
So it is done!

# HYMN TO THE ASCENSION OF YAM- NAHAR



*The Black Adept awakens the power of Yam-Nahar to rise up to the consciousness and illuminate the path of magick. Burn incense of Jupiter and Water. Burn blue, black and yellow candles. Libation of Milk/Honey/water to Yam-Nahar.*

Hail Gods of Old, Awaken now to the fumigation, Those of the gathering of El, let his Will be heard again: Prince

Yam-Nahar shall rise forth in me, The  
serpent takes human form and desire,  
Yet still fiery spirit illuminates.

Yam-Nahar is rising from the sea to this  
earth, our flesh and spirit are one.  
I have sought the abyssic depths and the  
primordial powers coiled in me.

I am ascending unto Mount Zaphon,  
The very throne of ancient tradition.  
My name shall be now Yaw, called Ieuo  
and Yam-Nahar.

My seat of power of old was Berytus,  
for rising up I am also Poseidon.

I rise unto the throne of my possibility



by will alone. So a palace shall be raised  
Rise up as El proclaimed, Kothar-and-  
Khasis. I summon Horon to assist my  
ascension!

In the underworld subconscious of the  
watery abyss to the heights of earth shall  
my foundation build!

Upon my head, the crown of inner  
power, Self-deified ascension to possess  
my Kingship. My dominion, May I what  
I place value in become mine.

May I create unto me messengers  
bearing swords of flame and tongues of  
serpents...those against me shall suffer.  
With trident to shake the foundations,

the darkness and monsters of the oceanic  
abyss to serve my will.

That in my being are the lungs of death  
to my enemy, which I may send the  
gnawers to feast.

So it is done!

# INCANTATION OF LEVIATHAN & THE SPELL OF THE SEA

לְרִי תוֹ

*An invocation of Leviathan as the  
demonic passion and will of the Black  
Flame*

I invoke and empower thee, great powers of old  
Adorned in the scales of bronze and the hps-sword

With teeth as daggers, iron weapons of oblivion Hail  
thou Leviathan, my form of pure Blackened Flame. I  
invoke the so-called Malignant Adversaries, I conjure  
thee O Great Prince Litan. Thou great, unconquerable  
abyssic sea I summon thee to empower my home and  
workings. Behold, a libation in honor of thy power,  
Incense to rise to the heights of your majesty, Prince  
Leviathan.

To the great powers which made a pact of old Upon  
Mount Zaphon, Mount Hermon and all thy temple-  
spirits Have illuminated thy power!

To those great demons, devils of old, idol-spirits and  
great goddesses, Let no devil or demon find fear nor  
needless restraint. This shall be a refuge for all of you,  
be as my empowerment Tunnanu 'istami lahu, Behold  
the key to power! The knowledge of inspired passions!

In union with me odu ilimaars

(in the Beloved of Ilu, 'Arsh)

Encircled with Kalbatu ilima Isitu

(the Bitch of Ilu, Fire)

Thy darkness and brilliant fiery light is mine! Thy Eyelids  
illuminated as dawn my spirit!

Let my Will be done!!

So it is done!

# INVOCATION OF BA'AL-BERITH

בצל ברית

*The Oath of the Black Adept  
(Kessapim)*

*Ba'al-Berith presides over oaths of the Black Adept; herein the oath is to the self-initiatory path seeking knowledge, strength and power. Ba'al-Berith was assimilated in the ancient city of Berytus as Poseidon and highly honored by Hellenic-Seleucid King*

*Antiochos IV Epiphanes. An oath to Ba'al-Berith is significant towards staying upon your chosen path and overcoming obstacles no matter how difficult they may be.*

I light now the flame of the earth and the sea. I invoke the Lord of Covenants to witness and empower me with the oath of the Kessapim of the lands of Canaan and Berytus.

I invoke thee Ba'al-Berith, I pour libation to your honor! I invoke the Lord who has power over the seas and the underworld.

I call upon the illustrious and dread lord

of the seas and the land of the Rephaim  
I offer incense to the lord of Berytus,  
whose Trident is power incarnate,  
Ba'al-Berith, before you I make my  
solemn oath as Kessapim and Black  
Adept of the Old Gods.

I shall bring the old gods back into the  
earth as they were in the days of old.  
I shall bring forth thy ancient glory by  
my victories and power in this life here  
and now, Hail thou Ba'al-Berith! God  
of the Immense Waters, earthquakes I  
swear before you

For every month of obtaining power,  
knowledge and success I shall offer thee  
libation, incense and to stand against the  
impotent god of slaves called Yahweh.



Fill me with the Blackened Mysteries of  
the Trident, Ba'al-Berith.

My oath is made, so it is done.

# INCANTATION OF ISHATU, DAUGHTER OF ILU



*Known as Isitu (Fire)Black Flame of  
Instinct*

*Summoning the wolf-demoness, Isitu, a  
form of Lamashtu as the Black Flame  
of Instinct. One of the Two Flames of  
the Dragon Leviathan invoked as a  
path towards power. Black, Red or  
Reversible candle, incense of the Moon.*

Ish-a-tu (x7)

Isitu, Hail thou Goddess born in  
Blackened Fire!

Hail thou, powers of Judge-Nahar,  
ancient God of Primordial Darkness and  
the Abyssic Sea, Hear me!

I illuminate the Great Fire of Instinct,  
the Devouring Flame and bringer of the  
inherent desire, Isitu!

The Daughter of Ilu, powerful huntress,  
goddess called fire, Who illuminates the  
Dragon of Darkness!

Who stood beside Yam-Nahar in battle!  
Ishatu, Fire of Old, hear me now!

That which bites and tears apart flesh in  
the rapture of the predator, drinker of

blood and souls Ishatu!!!

Black Flame of Instinct, Isitu Rise!

Kalbatu ilima Isitu

Rise now bitch of Ilu, Isitu!

Great Fire, Blazing Flame the Daughter  
of El, I summon thee!

By your name known in the eastern  
lands, Thou who bears the face of a wolf  
and lioness,

Who herself is the body composed of  
the Black Flame of consciousness and  
immortality!

Lamashtu, Divine Black Fire of Instinct,  
Daughter of El! Black Flame of Instinct,  
Isitu, Daemon Rise! I pour this libation

to thee!

So my Will shall become flesh!

So mote it be!

# CONJURATION OF THE DAUGHTER OF 'ILU, DABIBU

*The Daughter of Ilu, Flame. Black  
Flame of Desire*

Dabib (x7)

I invoke thee, Dabibu, Daughter of El,  
Blazing Flame. I summon thee, goddess  
who embodies the fly Bittu ili Dabibu  
(x7)

Ascend to me! Encircle me this vessel of  
Yam-Nahar! Immortal Desire, be  
inspired by Instinct!

Immortal Fire residing in the

underworld and skies, who may grow  
strong in the flesh of the living and dead  
I conjure thee!

I summon thee Dabibu; accept my  
sacrifice of incense and libation! Join  
with me to grow strong in our power of  
the Dragon!

In night or day, shall I gain the wisdom  
of the powers of the Air and Abyssic Sea  
that in unity there shall be balance and  
power! My very Daemon and Spirit shall  
burn with the Radiance of the Black

Flame!

So it is done!

# THE RITUAL OF MOLECH

מלכ



# ***The Terror and Radiance of the Black Flame***

*Candles: Black, Red and one White  
(centered), libation – olive oil or wine.*

*Incense: Frankincense, Myrrh.*

*Recording played if possible of  
table/middle eastern drumming.*

*Repetitive music with no vocals if  
possible with Goal: the Infernal Union  
of the Black Flame and the opening of  
the Gate of Hell and the Underworld.*

*While involving the entry into the cult  
of Necromancy, Moloch is the idol of  
the Black Flame and power incarnate.*

**I open now the Gates of Hell:**

ZAZAS, ZAZAS, NASATANADA  
ZAZAS!

It is my Will to Open the Gates of Hell  
and Enter the Blackened Fire Pit of  
Moloch,

Adrammelech and Anammelech, Let thy  
Cult be awakened! I conjure thee,  
invoke thee illustrious Gods of the  
Underworld! I invoke thee, Ancient  
Gods of the Primordial Fire.

I conjure thee, let my force of will to  
carry my voice into the Netherworld.  
Hear me ancient god of the Sepharvaim,  
ANAMMELECH!!! I offer incense to  
thee, I pour libation to thee in the pit of

the doorway to hell!

Anammelech, accept my sacrifice!

Let the ancient fires burn strong again!

The gift of the divine consciousness of above and below shall be sparked and illuminated within me!

Anammelech!

I shall pass my left hand through the fire, let the Black Flame reignite my Daemon!

Ascend through my Temple of Mind-Body-Spirit Anammelech! I conjure thee great fire-storm god Adrammelech! Whose flames destroy the weak and purifies the strong!

Burn away the false-illusions and that which brings the sickness of spirit.

With my left hand I pass through the Black Flame, Accept my offering of incense, I pour this libation in honor to thy power, Adrammelech!

It is my Will (one goal focusing on improvement of self) I invoke thee Moloch!

God who resides among the Maliku! Moloch, see through my Eyes horned God of Power! Our fiery essence encircled and embodied as one!

Send to me the whore of flames that I may be immolated and inspired by the

divinity of flames!

Let the Maliku bring my Daemon the knowledge I seek! I shall offer my seed to thee, joined in the fires! Let the gates open wide in your name, Moloch!

Let the ancient shades called OBOT hear my voice! Let the drums guide the Maliku to me!

The ancestors in spirit who, like myself are the enemies of the cult of Yahweh! Maliku ascend from Sheol and Great me as your Brother, Descendant and Ally.

I offer food and libation, let the old gods smell the incense, thou Great Maliku!

Rise and grow strong again! Enthroned,  
Moloch you empower my rites and  
inspire my Divine Will, my victory and  
glory is also your victory! I shall  
establish your name in Strength and  
Power again! So it is Done!

# INVOCATION OF KEMOSH OF FIRE & LIGHT

*A ritual designed at a spiritual meeting in the crossroads of the Triangle of Invocation, Kemosh of Fire and Light is depicted as the Deific Mask in Egyptian-God/human form, two wings ascending upward and two down indicating his balanced divinity of both the heavens and underworld. He wears the White Crown and two hands are raised upward, the very light-bearing power of this god. Kemosh of Fire and Light is the bringer of self-liberation of the 'sheep' of Yahweh, a*

*younger enemy of Kemosh. Invoke with a Yellow (Sun) and Black (Underworld) candles for initial Deific Mask spiritual works; a Yellow and Red candle may be used representing the Sun and Fire of SelfMastery of which Kemosh inspires; as the Morning and Evening Star Kemosh may have a White and Black Candle burnt. Incense should be of the Sun and Libation of pure water.*

Hail to thee, ancient god whose essence is the Black Flame! Kemosh, I invoke and summon you to this triangle, a crossroads between the heavens and the underworld! I offer you fumigation, my desire to ascend as the powers of



Kemosh!

It is my Will to shape my Daemon in the Sun embodied Black Light and Fire of your immortal majesty!

O winged god of the fire of consciousness and power, Whose resides in the heavens and underworld Kemosh I invoke you!

As the Morning Star you have the divine nature of foresight and the power to compel victory and defeat!

As the Evening Star you have the infernal nature who has the power of the shades of the underworld, who knows and inspires the darkness of the hearts' desire.

Thou Crowned, illuminated Kemosh  
hear me! Dwell in my temple Winged  
God of victory! Blackened Fire God of  
the Underworld,  
Immolate my clay towards the Daemon  
of power! Hail Kemosh of Fire and  
Light!

# **PART TWO: THE STORM & ESTABLISHMENT OF INNER ORDER**

*The following Hymns and Incantations are for the purpose of establishing order and the foundations of initiatory balance. The storm, the fertility of creation and overcoming obstacles, challenges and weakness within are focused upon herein. As you begin with Part One and rousing the passions, instincts and foundation power of Leviathan-Yam-Nahar, the Storm-God Ba'al and the Rituals herein will create a sense of inner-balance by channeling, guiding and with*

*discipline control the instincts and  
enflamed passions which could lead to  
self-destruction.*

# HYMN TO BA'AL ZAPHON



# *Ritual of 'Al'iyanu Ba'lu (Ba'al the Mighty One)*

*Ba'al (meaning 'Lord') Hadad is the Storm-God who is a part of a cycle in which he must battle Yam-Nahar, Mot and others to retain his power in the world. Ba'al is the Thundering One, whose weapons include lightning, spears, daggers, swords and a mace all of which magickially consecrated for Ba'al for Kothar wa-Khasis. This hymn is one of establishing a direction for some current needs and foundations in your life. Firstly, the Deific Mask Ba'al Zaphon (Lord of*

*Mount Saphon, the Lofty Heights of the Gods) is one who through cosmic battle establishes order by defeating in a temporary sense Yam-Nahar. Ba'al represents a balance of discipline, reason and logic applied with Will to guide the primal instinct and power from Yam-Nahar (Leviathan). Ba'al and Yam must not be viewed as 'duality'; both in conflict achieve balance and renewal and neither are wholly 'creative' or 'destructive'.*

*Candles: White and Green. Incense: Frankincense, Myrrh or Cedar wood. Libation: Water, wine or beer.*  
zi ubulu ba'lu 'arsi (x8)  
(The Prince, Lord of the Earth)

‘al’iyanu ba’lu (x8)

(Ba’lu the Mighty One)

I conjure thee, al’iyanu Ba’lu, Smell the  
Incense! I invoke thee, Ba’al Zaphon,  
great warrior! binu dagani

(The Son of Dagan)

Hail thou, Prince Baal,  
ubulu ba’lu (x8)

Who is the thundering conqueror!  
rakibu ‘urpati

(Rider of the Clouds)

Who ascended the Heights of Zaphon!  
Dwelling as the Mighty Northern One!  
Whose great palace was raised as the  
greatest fortress of the gods!

Ba’al who is enthroned, whose seat is in  
the mountain, whose throne are great



stones of golden lions!

Ba'lu yatibu kitibtu gura (x8)

In the midst of his mountain of victory,  
Divine Zaphon, Eight spheres of victory  
circled in lightning. Behold the staff of  
power,

Ba'lu Gamli

(The Lord/Possessor of the Gamlu  
Staff) In slaughter and creation,

Zi ubulu Ba'lu 'arsi

(Prince, Lord of the Earth)

Empower and guide my name and being,  
Ba'al! Open your eyes through me, your  
temple established! Within me there  
shall be balance.

It is my Will that I shall establish order

by overcoming my obstacle of (simple description of obstacle) by my self-accountability and determined path of (name means of achieving your plan).

It is my Will that I shall gain the Knowledge of Storms, the Lightning Bolt of Inspiration and Black Spiritual Illumination! The Powers of the Air will open the gates of spiritual ascension and domination to me!

I pour this to you, Ba'al Zaphon!  
As the incense rises, my desires become flesh! So it is done!

# INVOCATION OF BA'AL-HADAD

## *Conquering Storm God*

*The invocation is a self-determined assumption of the Deific Mask of Ba'alHadad, the Storm God for the purpose of using conflict, struggle and the hardships in life for the perspective of growing stronger in mind and body, experience and wisdom. This ritual is useful for weekly (or daily) focus towards the worldly achievements you have a plan or process for. Incense should be burnt at the beginning, visualize the Deific Mask rising up as a*

*part of yourself; the first 'glimpse' of your Daemon or True Will is slowly manifesting. Visualize the goals you have and keep it very simple for focus of energy. At the end of the rite, pour the libation of water outside or in a designated area. One part may be consumed by you as an act of honoring the manifestation of the Deific Mask of Ba'al-Hadad within you.*

Hail Ba'al Hadad, I invoke you ancient god and power undying! Hear my words and open your eyes to me again!

Descend Ba'al-Hadad!

Hail thou, Two-Horned Ba'al, Mightiest of Gods! Thunderer, Lightning thrower! I offer fumigation to thee!

Send the clouds and storm-winds to my  
command! May I conquer all in my path,  
To reign in strength, wisdom and power!  
Above and Below!

Send the rains to make fertile my  
possibilities, To make the seed grow of  
my desires towards my future! Ba'lu  
samem ierasan

(Ba'al shake the Heavens!)

Bestow to me the Power of Storm! Hail  
Lord of Ugarit, Ba'al Hadad!

So it shall be!

(Pour Libation)

# **HYMN TO ‘ZIUBULU BA’LU ‘ARSI**

*Ba’al, Prince, Lord of the Earth*

*The Hymn of ‘Zi ubulu Ba’lu ‘Arsi (Ba’al Lord of the Earth) is a consecration towards empowering the foundations you have established towards your future victories; a key to earthly and spiritual power and wisdom. Incense: Sun and Myrrh. Single Yellow and White candle.*

‘Zi ubulu ba’lu ‘arsi (x8)

Hayyaliyu, thundering power,

I invoke and recite the words of power

in honor of you Prince Ba'al, Lord of the Earth!

Thou Raging Storm, whose lightning bolts cast down, Thou roaring tempest, **AYYAMUR** and **YAGRUSH** crushing our enemies!

It is my will to strengthen and fortify with your power through me those foundations in strength which I have established for the victorious future!

I shall see my palace of will-desire-belief and that gained to be fortified! Fumigation in honor of our victories, Ba'al! I shall command your winds, bolts and rain!

That my life and land fertile and  
abundant! By this candle, the flame of  
self-determined illumination! So it is  
done!



# INCANTATION TO DAGAN

*God of Storms and Determined Future*  
*Invoke Dagan with two candles, white*  
*(heavens, sky, air), black (underworld,*  
*darkness, air, storm-clouds). Incense:*  
*Cedar, Libation: Wine, Water or Beer.*

Dagan-Mudi

(Dagan is Wisdom)

Da-dan-ha-ar-ri

Who commands the gateway

Da-gan-ha-ar-ri

Who bestows victory to the strong Bel-  
i-spat, Lord of the Quiver

Hear my voice, awaken and empower

my essence! Dagan-la-i (Dagan the Strong One) Who holds the illuminated weapon, I offer this incense to you, rise up! Dagan, I invoke thee, ascend in my spirit! I shall assume thy likeness, Warrior-Dagan! Dingir alim Kabtutm! (Powerful God) Like Addu, storm-god, open your eyes within! I speak of 'Amur-Dagan', the Will to Power! I call down the Silver Star of Dagan! Hear my voice and awaken in my Temple! Let the elements of my life be as a fertile field, It is my will to conquer that which stands in my way!

No matter flesh, iron, concrete, fire or water shall stand in our way! I will burn all spiritual energy against me!

My victory is also yours!

The arrows shall reign down upon my  
enemies, Causing distress and weakness  
in the core of their being! Hail Dagan

La-I

To know, To Will, To Keep Silent!

# **PART THREE: RITUALS OF PASSION, HEALTH & DESIRE**

## **HYMN OF ANATU**

### **GATARA (*AnatthePowerful*)**

*Anat is the Goddess of War and Love who with her epithet of 'Gatara' is the consort of Ba'al-Hadad who guides the desires of the heart and passions towards thoughtful application to support your plans. Anat enjoys bloodshed and conflict and thus the Kessapim/Black Adept will find her a balanced yet violent power to be reckoned with. Instinct and emotion is*

*a beneficial guide if it supports the reason and logic of the earth and nature. Incense: Mars and Venus, burning opposite sides of altar.*

*Libation: Rose Water, cinnamon and water.*

Anatu Gatara, I invoke you beautiful goddess, Who is adorned in Henna, yet who holds high the war-axe. Anat, beautiful in rouge and whose music is captivating. I offer thee fumigation, descend from Zaphon Inspire me with determination and blood thirst Anat, who battled in the veil between two cities, Anatu-Gatara, who silenced the men of the sun-rise I pour thy libation as if it was the blood of your enemies

Anat, who filled the battlefield with  
severed heads, Hail violent goddess who  
tied the heads of warriors upon thy  
waist. She who waded to her knees in  
the blood of the guards

Anatu, rise up with thy axe, whose skirt  
is soaked in the gore of slain warriors.

Fierce, violent goddess who cuts down  
the old and young. With your bow lay  
low thy enemy

Anat, whose slaughtered enemies bring  
her joy. So it is done.

# **HYMN TO ASTARTE**

## **‘BELET KUZBI U ULSI’**

### ***‘Lady of Sexual Passion and Pleasure’***

*The invocation of Astarte as the Goddess of Sexual Passion is a ritual to charge a talisman and to bring a potential union between two individuals. The rite is also a union ritual for two Black Adepts, one male and female who may seek a height of spiritual union and the building of energy for specific workings later on. Candle: red, incense: Rose-Myrrh, Libation: Rose-Water or Red Wine.*

Rise, Ascend to the heavens, incense-offering to Astarte! Let Venus open a piercing eye towards me (us) May Astarte, beautiful goddess hear my words!

I invoke thee in praise, Astarte, 'Atiratu rabbatu', Ancient Lady adored by the Gods! I call unto you Morning and Evening Star,

Within your domination I seek to be brought unto my being a chosen mate and build the pillars of burning torrents of passion.

Accept this incense offering, nayyaru rabbatu (Luminary Lady) I shall



copulate and dedicate the sexual union  
to you alone, Astarte! Accept this  
Libation, Beautiful Maiden!

Whom I seek a mere shadow of grace  
and illustrious spirit of yours to  
manifest in a daughter of flesh!

‘Belet kuzi u ul si’ (x8)

Hail Astarte!

# **HYMN TO ASHTORETH, QUEEN OF THE GODS**

Thou illuminated Venus, brightest  
herald of the morning, Radiant star  
guiding us towards the veil of night I  
invoke thee, Ashtoreth called Astarte  
O thou Queen of the Heaven, upon thy  
ivory throne, Horned in the power and  
just rule of the earth, I summon thee!  
Mistress of Beasts, Serpents and the  
Birds of Prey

Look favorably unto my sacrifice of  
incense and the libation poured to you.  
I invoke your power to fill me with  
health of mind and body, That your

power to encircle the Sun and Moon  
shall bring me balance;

Hail to thee, Queen of the Heavens!  
Upon thy Lions and Mighty animals,  
Protect our home and temple of mind,  
body and spirit. To you, praise to thee,  
Ashtoreth, Astarte!

# INCANTATION TO ASHERAH FOR THE BLESSING OF MOTHERHOOD

*Forexpectingoryoungmothers  
fortheempowermentof love, healh and  
strength forthechild and family*

Hail to thee, Asherah, Mother of the  
Gods. I invoke thy wisdom, creative-  
energy and blessings of motherhood;

Asherah, Beautiful and powerful  
Goddess, bestow thy divine protection  
for my child, who shall be a vessel for  
greatness in thy image of the powerful

gods of old!

Let wisdom be gained and the strength  
of the family circle, May knowledge  
flood through me to be a strong and  
wise mother, who shall bring forth this  
child as a manifestation of greatness;

May my child seek self-excellence and  
act according to the will, Always with  
calculated restraint;

May memories be nurturing and with  
happiness,

May health be plentiful and our family  
building always love and unity.

I honor thee, Asherah with libation and  
incense, hear my prayer!

# INVOCATION OF ESHMUN

*God of Medicine, Health and Balance of Mind* I invoke thee, Eshmun,  
Renown God of Sidon. I summon thee  
forth to new times and tongues,

Of which your spirit influenced;  
Who found power and life-inspiring  
passion in the depths of the Underworld,

Who entered again the world of the  
living as a God; Of whom Astarte  
smiled upon,

For which you obtained the Caduceus in  
the fertile darkness of the Underworld;

Eshmun, whose name is also Shemiyaza,  
I invoke thee! I seek the wisdom of roots  
and the cunning path, Thou Shemiyaza  
of the green robe;

I invoke thee, lend thy staff of Twin  
Serpents that I shall find healing of  
mind, body and spirit with modern  
medicine or without;

Let reason and logic seek the path of  
strength, Eshmun shall fill my spirit  
with the waters of life! By this offering  
shall I become healed before thee!

For when I recover and grow stronger I  
shall offer to thee by incense and

libation;

Hail Eshmun!

So it is done.



**PART FOUR:**  
**CONFLICT/OBSTACLES**  
**RITUALS OF THE WAR**  
**GODS For Protection,**  
**Confrontation and**  
**Inspiration to Overcome**  
**Challenges**  
**INCANTATION OF**  
**ASHTEROTH-KARNAIM**  
**‘Astarte of the Two-Horns’**

*Goddess of War and Power. Candle-  
Red and Green, opposite side of altar  
with image of Anat or Astarte upon  
altar. Incense- Mars, Myrrh. Libation,*

## *Water, Beer.*

I invoke thee, Mistress of the Earth.  
I conjure thee, Lady of the Firmament  
Ba'alatu Kupti, Ba'alatu Kupti  
(Mistress of the Kpt Headdress)  
Powerful Anatu, I pour this strong  
libation to you! Terror-inspiring  
Astaroth-Karnain, Astarte of the Two-  
Horns! Mistress of Dominion, inspire  
me in my struggle. That I may raise my  
mind and spirit,  
That you shall raise your great axe and  
sword, To sever the heads and minds of  
my enemies! I invoke thee Mistress of  
the High Heavens!

Astarte, bearing the head of the lion, the

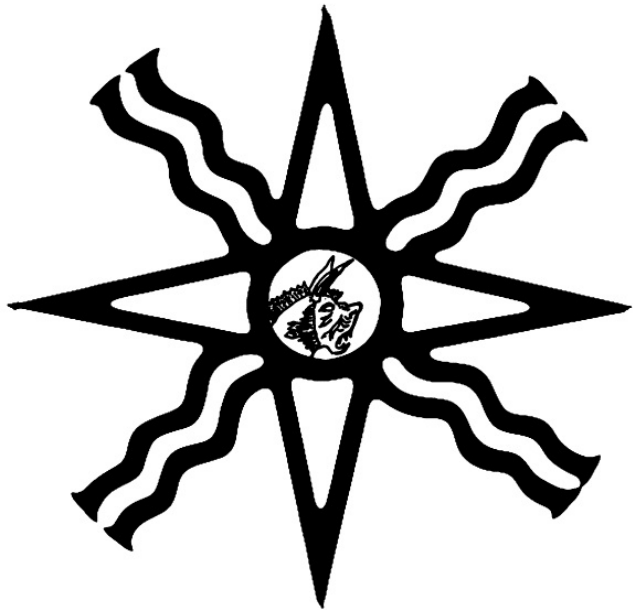
Kopesh of War, Anat who bathes in  
blood, rear up your Two-Horns and  
gorge, impale and feast of the blood of  
our enemies!

Astarte-Kabod (Radiance)

As-ra-tum, so it shall be!

Hail Ashtoreth, Mistress of Horses,  
Lady of the Chariot! Beautiful and  
bloodthirsty Qadesh-Astarte-Anat, Who  
rides upon the conquering lion.  
I dedicate my victory to you.

**INCANTATION TO  
KAMMUS GOD OF THE  
BLACK SUN**



*Chemosh as Nergal of the Black Sun A  
Ritual to Overcome Inner Pain,  
struggle and to use adversity to gain  
power*

Hail thou Black Sun, Kammus the strong! I invoke thy blazing radiance and power which would destroy me, Kammus!

I offer to thee, God of the Dark Sun, who incarnates strength and power to those who brave the heat of pain and struggle. Let my adversity grant me the knowledge of experience, That I shall overcome this struggle and through my will ascend as Kammus incarnate!

Let me remember this in my loneliest, most painful hour. May I rely upon myself, for I am the God which is accountable for my destiny.

Hail thou, Kammus!

# HYMN TO CHEMOSH

W 3 2

***Incantation for seeking the conquering Deific Mask of Chemosh, or to seek to destroy and obstacle or enemy***

*Inscribe wax figure with name or identity of obstacle and visualize a reasonable, logical means of conducting such in your life. Hold figure over flame during invocation and use any type of weapon to stab, cut or burn wax image. Bury after invocation and libation.*

**CHEMOSH! I conjure thee!**



CHEMOSH! Ancient enemy of Yahweh,  
HEAR ME! CHEMOSH, conqueror,  
remember your glory, stir again!

I pour libations to thee, Chemosh, unto  
Mesha, thou great king of old who stood  
against the tyranny of Yahweh. Make the  
Waters red with the blood of our  
enemies, Chemosh!

Chemosh, who was king and terrifying  
in the lands of Moab, who drive out the  
enemies before him, awaken and rise!

Chemosh, whose essence is filled in the  
ruins of Ataroth, of Dibon, Baal-Meon,  
of Qarhoh, I invoke thee powerful,  
illuminated AttharChemosh!

For each victory I shall honor thee!  
Let my voice be heard in Horonaim, the  
ruins of old! Hail! O Powerful and  
Illuminated, Terrifying God Chemosh!

Of which the enemies of Ataroth were  
slayed and offered to you in War, I  
invoke thee!

It was your command Chemosh, for the  
Moabites with King Mesha, a Hero of  
Old, to go and Seize Nebo for you.  
Chemosh, who consumed the spirits and  
blood of the enemy, of which 7,000  
men, women and the young of all within  
slayed and offered to you, Ashtar-  
Chemosh!

I consecrate this dagger to you,  
Chemosh! Let my enemy be destroyed  
before you, before US! So it is done!

# RITUAL CONSUMPTION OF ENEMY – AN INVOCATION OF ANAT

*Prepare flesh for ritual consumption, symbolic of your enemy. An image of Anat should be center or above altar. Incense: Mars, candle: red.*

I offer fumigation and libations to thee,  
Anat. The gates of your palace are  
closed;

Anat encircle me, open your eyes  
through me! Be as my great goddess of  
war! Anat be as the Raging Lion!

ANATU!

Behold the image of my enemy!

Anat shall fight in the valley, cutting down my enemy, their family and people.

Anat shall smite the people of the sea shores, striking the populace of sunrise.

Under Anatu, heads litter the ground.  
May this be as my enemy!

Like locusts, heaps of warrior-heads which shall form your throne! Anatu the beautiful, fastening their severed hands upon her belt. Anatu knee-deep in split warrior-blood,

Neck deep in the gore of the soldiers!  
With her bow-string, she strikes at my enemy! Behold, the flesh of my enemy!  
I consume thy life and flesh, for your blood I drink! With this I absorb your

spirit, Anat grows stronger! Devote for  
destruction for two days.

Pour blood for three days,

Go Anat and kill for four days. Harvest  
hands and heads pour out blood. To  
your belt attach heads.

Return then to your warriors, Fly at the  
arms of your vultures. Respose at your  
Mount, Ibb Ascend to your throne, to  
the High Heavens! Anat, Goddess rule  
the dais of the stars! So it is done!

# INCANTATION OF DAGAN, LORD OF DESTRUCTION

*A ritual of overcoming depression,  
melancholy or spiritual emptiness and  
conquering powers against you.*

*Offering to Dagan of beer in Mari  
fashion. Incense: wind, air or of  
frankincense.*

Dagan! Ilu-Dagan!

I invoke you, I call to thee!

Dagan-ila (Dagan is strong)

Rise unto the circumference of my  
being; Illuminate and radiate to the

crowned light of my being. My strength  
is as yours Dagan-ila!

It is my will that the fortunes in my life  
be plentiful as the grains you bless.

Dagan-eres (Dagan is the cultivator)

Dagan-qarrad (Dagan is the Warrior)

Dagan-qarrad (x6)

Labu-Dagan (Lion is Dagan)

Shall my enemies be cut down

I shall be favored by Dagan, who is  
destruction personified. Hail thou,  
enthroned power of old.

Dagan Matkali-Kurgal (Great

Mountain) To my enemies misery and  
failure!

Qurdi-Dagan (My power is Dagan),



Niqme-Dagan.

(focus upon center of self, then feel energy flow upward as a form of bright light)

Zikri-Dagan (x3)

(2<sup>nd</sup> Incense offering)

Dagan-yapuh (Dagan Shines)

Dagan bel-ispar (Lord of the Quiver)

To Dagan this libation!

(Drink one part, pour rest in earth)

My strength, my victory!

# INVOCATION OF ASHTAR-CHEMOSH



*Conquering War-God and Morning  
Star Invocation*

It is my Will to conquer my enemies, to  
slaughter in spirit and offer as a herem<sup>96</sup>  
that which seeks to hinder me. Hail to  
AshtarChemosh.

It is my Will to invoke the Illuminated,  
Fiery Spirit of AshtarChemosh within!

I invoke you Ashtar-Chemosh the strong! I summon you Ashtar-Chemosh the terrible!

Smell the incense Ashtar-Chemosh, behold my enemies and obstacles before us!

Those who curse me also attack you, for me are as brothers! Behold the libation in your honor!

I raise my hands to Ashtar-Chemosh I shall empower you so that we shall conquer our enemies! ya-malik-athtar-rz, 'the Terrible Athtar shall be King' With your wits, instinct and inner power we shall consume their life!

I pledge to you Ashtar-Chemosh that I shall offer something of the spoils to you, rise up in me that we shall go forth and to victory!

Raise your spear and sword; let our enemy be drove out before us! So it shall be!

(Burn document/image of enemy)

<sup>96</sup> A herem is a ritualistic slaughter of enemy in war, see Chemosh entry and Mesha Stele.

# INVOCATION OF RESHEPH



*Incantation of the God of the Plague  
for Self-Determined  
protectionandsendingsicknesstoyouren*

I invoke thee, Resheph the Prince,  
whose arrows are as winged demons of  
death and sickness, Hail!

Hear me, Resheph, Encircler of the  
Desert, God of the Burning! Gate keeper

of Shapash, arise!

Resheph, Great God, Lord of the Sky,  
empower my rites! Immortal Resheph,  
great god! Hear me now! Behold, thy  
axe, raised high to strike down my  
enemies, Bring the desert winds!  
Hail thou Resheph, whose shield is  
strength,

Defense of my being, with thy spear stab  
the flesh and spirit of those who oppose  
us!

Burning plague god, winged and death  
bringing, Take thy arrows Lord of Battle  
to strike the target of thy demonic  
brood!

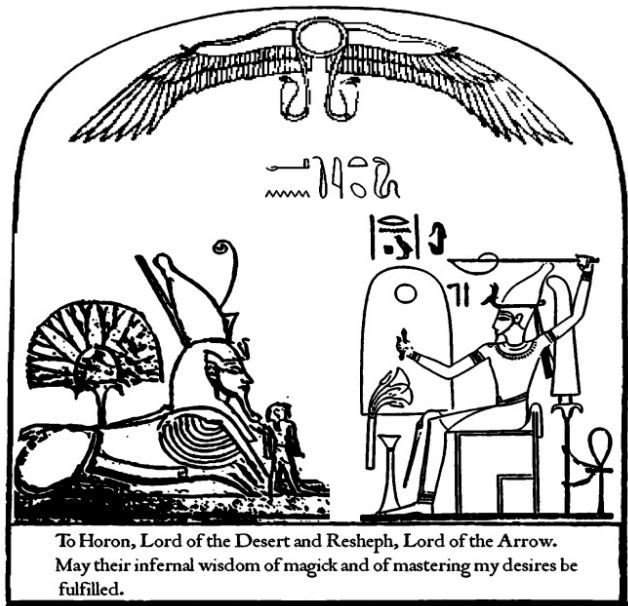
Resheph, the great god, lord of the sky.  
Ruler for eternity and lifetime, all thy

power bestowed unto me from the  
abyss!



Resheph, the Great God, the Lord of the Sky.  
May I be invigorated with the power of darkness  
and conquer my obstacles by the Height of the Sun.





## Two Magickial Steles invoking Resheph and Horon.

# **INCANTATION OF RA-SA- AP GIS-SAG *Resheph* *the Mace***

*A Ritual of Self-Defense and Protection which is centered on a sigil-talismanimage of Resheph placed near the doorway or under your mattress at home. If for your personal empowerment, a simple inscription with the name of Resheph and his epithet here which is gis-sag (of the Mace). Candle: Black, Incense: Frankincense, Libation: Water.*

**Ra-sa-ap gis-sag (x7)**

**I invoke you, Resheph of the Mace,**

Protecting God of the Fortress,  
Let my words ascend with the incense!  
Lord of the Arrow, Destroyer and  
Protecting God I invoke you!

Behold my offering. I seek your powers  
to protect my dwelling and self with thy  
darksome, blazing fire of the  
Underworld and Desert wilderness of  
old.

Like Athtar, may your servants destroy  
and devour our enemies both seen and  
unseen by all the ways of the cunning  
sorcerers of which I am born of.

Those who summon against me shall be  
devoured by our desire and bloodlust!

Resheph, the Great God, Lord of the  
Sky! (**rspw ntr nb pt**) Hail thou Resheph,  
Powerful when He Advances, The Great  
God and Destroyer of my Enemies! May  
he give me enhanced life and health each  
day! Dwell here in this temple, Resheph!

**PART FIVE: RITUALS OF  
DIVINATION AND THE  
AIR & CELESTIAL  
RITUALS  
INCANTATION OF BAAL-  
ZEBUB *God of Magick,  
Divination and the Spirit***

*A ritual of seeking communion with Baal-Zebub for guidance between BaalZebub and your Daemon/True Will. A single black candle, altar image of Baal-Zebub as Lord of Flies. Incense- Myrrh. Libation, honey water. Have raw meat ready to be placed in the heat of the sun at noon. This rite*

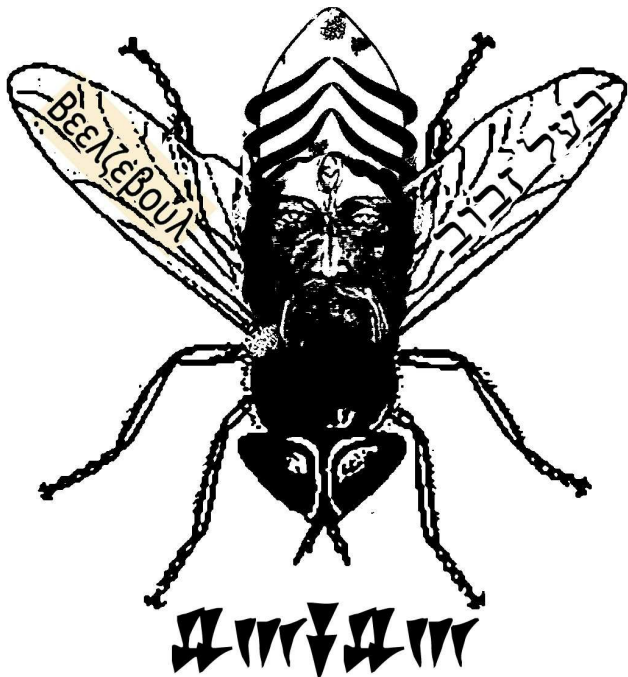
*may be performed then.*

Hail Baal-Zebub, Lord of Flies and the Spirit! I offer to thee billowing incense, unto the heavens! Who commands the air, who can reside in fire, With whom Shapash may carry forth the shades of the dead. Baal-Zebub, I offer thee meat in the warmth in the Sun. Send forth thy messenger of the flies, your manifestation! I invoke thee, Baal-Zebub, rise up in me! That my Daemon shall be filled with the spirit of the air! 'et allal beh satana' (x7)

(Satan entered into him)

By the names of the land of Babylonia, I invoke thee! Utukku, Lilu, Lilitu, immedu puzur sahati

(Utukku-demon, lilu-demon, lilitu-demon take refuge in hidden corners)  
Open now your eyes ancient god of Ekron, grant me the powers of sight and spiritual instinct;  
To Know, To Will, to Keep Silent.



**Baal-Zebub, Lord of Flies and Adversarial Magick**



# **HYMN TO BA'AL-ZEBUB**

## *God of the Empyrean Habitation*

*A ritual invocation to bring within the spirit of Baal-Zebub as the Deific Mask of Self-Determined magickial insight; The God of the Empyrean (Heavenly) Habitation being the Spirit and Sky. To invoke Baal-Zebub is to gain an instinct for the realm of spirit including Lili-Spirits (Lilith, nightdemons of the air), Divination and magickial workings of all types of sorcery. Candle-Black and White. Libation: Water, Incense- Air, Jupiter, Myrrh.*

Ba'al-Zebub (x8)

I offer fumigation, I burn incense which shall rise to thy lofty abode.

I invoke you Ba'al-Zebub, powerful, illustrious God of Ekron! With these words may they ascend to your throne with the incense! Look down to me, yet ascend in my Temple of Mind-Body-Spirit!

I call thee down; fill my temple with your ancient wisdom, your blackened knowledge and the power of the spirit and flesh! Who may inspire my Daemon with the knowledge of possibilities to come!

Ba'al-Zebub, through me my choice of

Divination shall present my Will to  
come.

Ba'al-Zebub, God of the Empyrean  
Habitation, Come thou forth, inspire my  
senses and spirit God of Ekron! Let my  
Will be done, I pour this libation in  
sacrifice! So it shall be!

*(Consult your Oracle choice: Tarot, I-Ching, Runes,  
etc)*

# EASTERN INVOCATION TO ASHTAR THE MORNING STAR

*A hymn to be recited slightly before dawn outdoors. Face the morning star slightly before the Sun rises, offering incense to Venus and libation after invocation. Single Blue (or white) candle if able is suitable. Purpose is to inspire ambition to self-excellence, inner-strength and pride with balance and discipline. This is Luciferianism at a most ancient, noble and illuminated foundation point. The Daemon is illuminated by communion with Ashtar.*

I invoke you ‘attaru ‘arizu!

Thou Mighty Attaru, who ascended to the peak of Sapanu. Hail to thee, Ashtar the Rebel, self-directed god of old! I invoke you; ascend with me above the stars of El! Athtar the strong, ascend now brilliant and fiery one!

Whose light is cold and in the early dawn bringing close a warming torch of terrible radiance and power!

Ascend Ashtar to the Throne of Ba'al, To the great heights of the world!

As I intone the words of power my eyes shall fill with the fiery spirit!

The power of the one later called Helel

ben-Shahar by the upstart enemy of self-excellence!

I invoke the names of power: to rise above the stars of El! Elletu! Helel ben-Shahar, hy-ll bn-shr!

I give light to those who seek me and are of our Fire! I am the Morning star who brings love and war! I am the sun before it's rising!

I call thee Rephaim to encircle me!  
Lift me upward, conquering heroes of old!

Once again shall humanity reach for the excellence and potential of self-determined destiny!

# WESTERN INVOCATION OF ASHTAR THE FALLEN

*Perform outdoors at dusk if possible,  
two candles: one black and the second  
red. Incense: Venus for Hesperus,  
Evening Star. Pour libation after.*

I invoke you, Ashtar the Fallen!  
Descend into the pit of Sheol!  
Into the kingdom of the Rephaim, of  
Motu! Athtar the Strong, son of Astarte!  
Illuminated in fiery passion, you shall  
rise again! Who reigned upon the earth,  
from the heights of Zaphon. Who then  
fell from the throne into darkness. Yet  
you have the knowledge and wisdom of

balance. Ashtar the Rebel, great god!  
Who is the herald of night's embrace  
Burning star, immortal, descend into  
me!

Into darkness my spirit shall be  
liberated!

I am my own master!

Ascend again!

There is no god but that which is within  
my Temple of Mind-BodySpirit!

I shall be stronger, wiser and more  
powerful tomorrow as you arise, Ashtar  
with my Daemon in the early Dawn!



# **HYMN TO ASHTAR- CHEMOSH THE MORNING STAR**

I face the east, the blazing star,  
ascending god! Incense rising to you, O  
Venus of War and Love. I offer to thee,  
Ashtar-Chemosh!

Winged, illuminating the morning, the  
dawn in your brilliance of the Black  
Flame;

Hail to thee, star which beholds the  
power of the sun and the moon,

Hail to thee Chemosh of Fire Cold and  
the Blue Flame of Evening! I invoke

thee, Ashtar-Chemosh,  
Whose vast journey brings you strength!

Illustrious, conquering God, I summon  
your blinding, blazing spirit to rise up in  
me, for I shall manifest as Epiphanes,  
the God manifest!

In empyrean beauty I shall crush the  
skulls of my enemy, their blood  
fertilizing the earth.

In infernal passion I shall speak and act  
as a predatory beast, careful and  
watchful;

Balance and health, insight, wisdom,  
love and to behold the death of my  
enemies!

Hail Ashtar-Chemosh!

# DREAM ORACLE OF DAGAN OF TERQA

*Invocation of Dagan  
for Dream Communication and to be as  
Qammatum  
(Dream Communicator) of Dagan.*

*Incense-Divination, Dream and white  
candle. A small amount of blood with a  
libation should be poured into the  
earth prior. The rite should be  
meditated before sleep with one  
question, asked.*

***Fa cethe South***

Dagan, Hear my voice, I invoke you.  
Let this incense and my invocation to

rise unto the heavens to thee. I face the  
south and invoke you, Dagan of Terqa  
Come forth to me in dreams, Dagan

I am the Qammatum, touch this night  
my Daemon and send thy message to  
me.

Hail thou Dagan of Terqa.  
My question is (Question)

How shall your divine will guide me? I  
will offer to you Dagan in honor of your  
question, for I am a temple of the gods.  
From your Throne, adorned in gold and  
silver, illuminated and burning with  
dazziling light, of which the lions

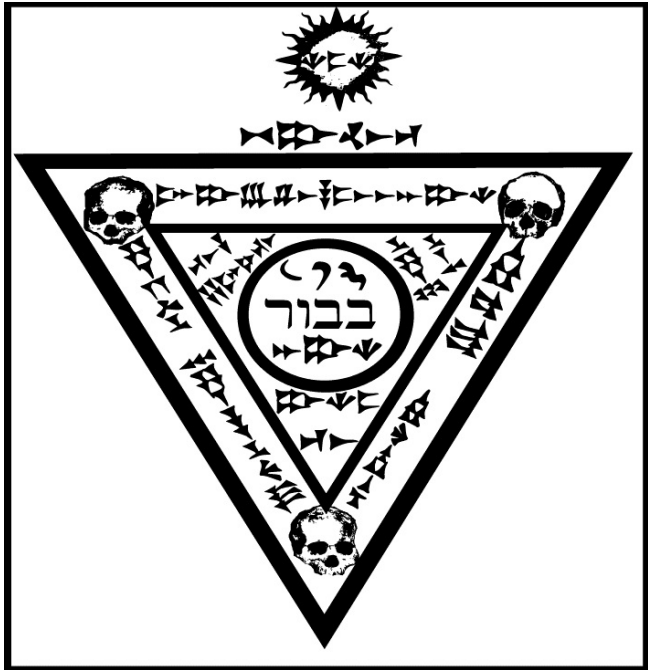
support thy throne, Dagan of Terqa hear  
me!

So it shall be.

**PART SIX: RITUALS OF  
MOT (DEATH) &  
DEMONOLOGY**

*UnderworldRituals &  
InfernalNecromancy*

**THE QTRIM TRIANGLE  
BEING A GATEWAY TO  
HELL**



*The names of  
Power and Invocation Triangle  
for Hmiry, The City of Mot, the powers of*

## *plague, pestilence, death and the depths of Bor (Pit), Sheol and Hell ('arsh).*

The Triangle of the Gates of Hell is a portal to the darkness and somber realm of spirit known as the Underworld. This may be printed and meditated upon, redrawn to fit the circumference of the Black Adept or to attempt to create as literally as possible. The choice is yours and dependent upon your skill as a Kessapim. The triangle itself is filled with three words of power, one written in Aramaic being **'Sheol'**, the middle in Hebrew being **'Bor'**, **'Pit'** and below in Ugaritic cuneiform, **'Arsh'**, **'Hell'** (Underworld). The circle is the meeting place of the demonic powers and the shades of the dead in the Mind, Body and Spirit of the Necromancer or Kessapim. This union of the Three with the Black Adept (not spelled) is a crossroad path of darkness 'made' once the Kessapim enters in meditation or physical body. Thus, the Necromancer is the 'Key' to the 'Gates of Hell'.



The upper North-West corner is inscribed with **'tt w kmt'**, **'Kemosh the Dust Darkness'** and above this Ugaritic spelling is an epithet of Mot, **'mt z'**, **'Mot is Fierce'**. The Southern point of the Triangle features **'Rsp'**, **'Resheph'** and below, **'mt'**, **'Mot'**; at the NorthEast point the name of Mot's City in Hell, **'mry'**, **'Hmiry'** naming the fortress in the Underworld. A variant of Mot's epithet, **'Mot is Strong'** is next to the city-spelling. The inner Triangle is a concentrated incantation by the way and method in which it is placed so use this well.

The outer Triangle starting at the top spells, **'wrd.bt hptt 'arsh'**, **'Decend to Hell, House of Freedom'**. The skulls at each outer Triangle point may be replicas or real; equally so if meditating they may be drawn or printed. The North-Western outer Triangle point spells, **'Rpim'**, **'Rephaim'** the Deified Shades of Heroes and Warriors of ancient Ugaritic and Canaan. Spelled after, **'hrn msd'**, **'Horon of Msd'**, the city in the desert-underworld wastes in which Horon has his fortress. The SouthEastern point spelling upward is **'mt-w-sr'**,

## **‘Death and Decay’.**

At the top of the Triangle we find the Black Sun with the name of **Shapash**, ‘sps’ inscribed as nightly the Goddess is the psychopomp of the dead, guiding the shades into Sheol. The title is somewhat unrelated to the Triangle in that it spells, ‘**Qtrim**’, which is a ‘**Necromantic Ritual**’.

When invoking and opening the pit, you may wish to offer some of your own blood no matter if you are meditating upon it or literally within a large variation of this Qtrim Triangle. The shades and demonic forces will feed from it and in turn empower your energy.



# INCANTATION OF BEELZEBUB THE LORD OF FLIES

*To establish a spiritual connection with the energy of the Lord of Flies, the Realm of the Spirit, the Deep, Primordial drives which ignite the passions in which your personal Daemon grows strong from. Beelzebub is the Deific Mask of Sorcery and Demonic Spirits of the Dark Air, night and the*

*Fly of the Midday Sun. Beelzebub brings both decay and renewal.*

Hail thou Lord of Heaven, Prince of Demons! I conjure thee, I invoke thee Beelzebub!

God of Ekron, Great and Illustrious Spirit of the Heavens! Hearken to me, Power ruling the Lili-Spirits!

I offer thee incense, may the smoke carry my incantations to your throne, Prince of Daemonic Spirit!

Send forth the hordes of flies, the Spirits of the Air! Let my total Will be done!

I leave this rotting flesh to you, an honor to the powerful God Beelzebub on earth!

I am with your power God Manifest!  
The Temple of the Mind, Body and Spirit in which my Daemon sits

enthroned in your immolated power!  
My Daemon envenomed by thy fiery  
incantations! Beelzebub, join my  
Daemon, the Immortal God, the wisdom  
and power of the Air to me!

Lord of the Dwelling, take thy abode  
and throne in my temple! Prince of  
Therionick Demons, foul-spirits to our  
sheep-herding enemies of old who hate  
the human life!

Lend me the powers of your command,  
as thy temple that my total Will be done!  
I am, the Lord of the Dwelling Manifest!  
Beelzebub, whose domain encompasses  
the earth, sea, and air bestow thy powers  
unto me!

Thou Lord of Flies who has knowledge

of the world and the secrets of man, I  
invoke thee!

Lord of Magickians, Beelzebub!  
Whose hidden name of old is of the  
East, Lord of the Heavens, BEL-EA-  
MUL-LIL

(Lord of the Dwelling and Evil Spirits)  
Bel-Ea, who directs the spirits of the air!  
Beelzebub, companion of Lilith and  
Lamashtu come forth! Mul-Lil, Lord of  
the Ghost-World!

I pour this libation to thee!

Let our circle be closed!

Above, Below, East and West!

Let my Will be done!

Hail Lord of Flies, God of Ekron!

So it is done!





**Original Lord of Flies Sigil by Karl N.E.**

# INCANTATION OF KA-MU-US

*A ritual of dedication and focus upon the Luciferian Path, Chemosh manifests as Nergal as a God of Heat and the blazing sun, the same power which brings life also inspires death. This is a ritual of affirmation in overcoming hardship. A Black and Yellow candle with an image of Ka-mu-us the Dust & Darkness.*

I invoke thee subduing, conquering god,  
Ka-mu-us whose poison is the path to  
power;

From the mouth of the serpent, the knowledge of darkness and light, this is my oath bearing the torch of the Black Flame;

The path of the sun the heat which inflicts pain and death, I shall master the path of strength and the discipline of will; By struggle I shall ascend in wisdom and experience, Upon the wings of the raven and the claws of the Bird of Prey,

I shall go forth and be filled with thy spirit, Ka-mu-us of Dust and Darkness;

Thou Ka-mu-us, Nergal of the Black Sun, I by your many masks fill me with

the fire of the Black Sun, I invoke and  
adjure thee, Ka-mu-us!

# **HYMN TO MOTU, GOD OF TERRORS**

*2 Black Skull Candles, One center pillar candle. Circle of 7 Skulls or regular black candles sprinkled with human bone powder. Libation may be your own blood, water and jasmine incense.*

Hail divine Motu, who transcends all cultures. Whose death-throne is within the muddy and corpse filled pits of Sheol, the House of Freedom, Hell.

Mot, embodied immortal power of death, son of Ilu. Motu, Warrior of El,

Hear me!

Whose jaws are like the Devouring Lion, consuming all before him! I seek the powers of the dream, the company of shades. So it shall be.

That all shall stand before your throne,  
To tear the soul with ravenous jaws or  
to be devoured For I shall never bow  
before any other God or dominion

I will offer thee incense, blood and  
libation in your honor Prince Mot.  
Motu, who has the appetite of the Lion  
in the Wild, Hold thy Scepters of  
Widowhood and Bereavement! I seek  
the current of death, decay and renewal!

My “throat” is of a lion in the waste,

Hail Prince Mot, Warrior of El! So it is  
done!

# **HYMN TO SUWALA, SHEOL GODDESS OF THE UNDERWORLD**

*To gain initiation into the Necromantic  
and Vampiric Cult of  
Suwala, Sheol, the Ancient Goddess of  
the Netherworld*

*A libation skull-bowl or phiale for  
pouring offerings to the Goddess into  
the pit of which necromantic rites are  
performed is essential. You should  
always offer cold, clean water to  
Suwala in the beginning of the  
invocation/hymn. Once you vibrate the  
Words of Power if you are seeking*



*connection your own blood should be spilt into the pit. Black Candles, image of Suwala and incense billowing with black mirror in ritual chamber.*

I call to thee, the One of the Netherworld! I know thy name of power, I have not forgotten! I invoke thee, conjure thee O mighty Goddess!

Let me uplift your cult again upon the Wide Earth of which is Above and Below!

I invoke thee, Suwala, Sheol, Goddess of the Underworld. With the Words of Power I open the Gates! Yo-wr-de bo-wr (x7)

(‘yrd bwr’, ‘To Go Down into the Pit’)

With my left hand I pour Libation to  
you, Suwala Great Goddess of Sheol,  
Accept my Offering! I give also some  
breath to you, Suwala, Goddess of Hell!

When I must go down into the arms of  
Sheol, let my Spirit be empowered!  
Suwala, enthroned and eternal beauty  
and majesty who sits upon the remains  
of those who go down into the pit!

Remember now Suwala!

Let the Dust be most again with blood  
to quench your thirst! Let your gray  
flesh be bathed in blood, revel now in  
the warmth!

Open your burning black eyes and sharp  
fangs and accept my blood offering,  
bound upon your image!

Feed and return life to me, Suwala,  
Sheol! Let my dreams be welcome to  
you!

Yo-we-de Pe-or (x7)

So it is done!

# HYMN TO RESHEPH OF THE ARROW

## *Sender of Plague and Controller of the Locust Swarm*

*Invoke to focus on the predatory instinct towards destroying your enemies and obstacles; rejoice in your passionate and war-lusting nature when one attacks you. Meditate upon the many war- tools at your command: your mind, strategy, words, misinformation, always making your enemy react to your moves and the balance of the disciplined and controlled temper. Invoke the sender of*

*plague and pestilence as a joy-filled act of growing powerful and draining the energy of your enemies or gaining the knowledge and strength of overcoming a difficult situation. Never avoid struggle as you will gain power with each victory to achieve your spiritual and material goals.*

*Candle-Red or Black, Libation-Beer, Water.*

Hail to thee, Resheph of the Arrow,

Whose power is ancient, timeless as the spirits haunting the desert wastes.

I invoke thee, awaken God who resides in the Underworld. Insightful, piercing Daemon-God who even the absurd

sheep-god could not soon bury under his lies.

Gatekeeper of the Underworld, who protects the passage of Shapash nightly into the Kingdom of Hell and the abode of Prince Mot.

Ascend and come thou forth, Resheph of the Arrow,

Accept my libation and incense,  
The words of power to once again restore your temple-cult in the modern world.

Be as my friend and brother, Resheph the Great God, Hearer of Prayers and Incantations!

Hail thou, Resheph the Lord of the Sky,  
Bestow unto me your arrows, your Axe,  
Sword and Shield, Your bloodthirsty  
desire and the mighty weapons of war!

Hail Resheph, Herald of Deadly  
Pestilence, I shall be in thy Form as the  
Winged Demon-God of strength sending  
the locust swarm and painful death unto  
our rivals!

Hail Resheph, Great God, Lord of the  
Sky who commands the pestilence that  
stalks in the darkness, sender of the  
plague-demon Qeteb which wastes at  
Noon-Day.

By the words of power:

Resep, Qeteb, Deber, thou powerful spirits which fly as a bird and shoots as the arrow be thou my bringers of death to my known and unknown enemies!

Like the incense rising I summon the Sons of Resheph, fly upward thou Fiery Spirits!

Who bestows and illuminates the fiery essence of divine existence, that I know my being is a quality worth power, love, pleasure and the pain which allows me to grow stronger.

Bestow unto me the arrows of fire!

*(Focus on flame, visualize the three*



*conscious aspects of your inner being:  
this ritual is difficult as the struggle of  
self-definition is a major step of the  
Black Adept)*

Ra-sa-ap Sa-ba-I (x7)

Rasap zi ubulu (x7)  
(Resheph the Prince)

I will have courage when in the face of  
defeat, I will have restraint in victory  
that I may keep hidden some of my  
strengths and weaknesses from my  
enemies; this is how I shall conquer my  
challenges!

Hail thou Rasap saba'i (Resheph of the

Army)

Resheph, God of War and Pestilence,  
bless my weapons to be used in the  
astral plane against those enemies  
known and unknown, that when they  
summon against me they will be drained  
of life and only

strengthen me.

So it is done!

# INCANTATION OF HORON, LORD OF DEMONS

*To curse, repel and gain  
communion with the Demonic Forces  
of the Underworld*

I invoke thee, Horon of the Desert!  
I summon thee Great God Horon!  
To the Mountain Ka-nn-ka-nay to thy  
Fortress, Msd,

With respect I offer libations to thou  
Great Magickian Horon, hear my calls!  
Let Shapash be thy guide Horon, Lord of  
the Desert! Grant me your strength,

knowledge and radiance of the Black  
Flame!

Those who summon against me shall  
strengthen me, thy creatures and my  
Daemon shall feast upon their energy! I  
summon forth the Tormentors, the  
Flying Demons of Old, thou Serpents of  
Poisoned Fang...

Arise, remember and be at one with me.  
Those who summon against me  
strengthen me! Come forth Horon, smell  
the incense!

I summon forth the Creatures of Horon!

Spirits of Agitation, Sons of Disease,  
Flies who rule the Air, Flesh Eaters and  
Blood Drinkers, Flying Demons of the

Night and Sunsweltering heat, ancient  
ones empower me!

Powers of Tunnan, ancient winged  
demons of Resheph, thou great god of  
pestilence, ascend with the Powers of  
Horon, reside in my temple!

Behold, the Tamarisk, the Tree of Mot!  
Horon, wave forth the Tamarisk to  
empower the Tree of Death! Shapash,  
Luminary of the Gods, carry my  
commands! To bring forth the wisdom  
of the serpent. To Ball on the heights of  
Zaphon,  
To Dagan of Tuttul,  
To Anat in INBB  
To Yarikh in RGT

To Resheph in Bibit  
To Ashteroth in Mari,  
To Chemosh in HRYT  
To Milik in Athtart  
To Kothar wa-Khasis in Caphtor  
To Shahaar and Shalim in the Heavens!  
Shapash, carry my commands to Horon  
in MSD! Horon's face turns dark,  
Let his creatures join with me!  
Rising in me, our Temple is one!

To work my sorceries in which my  
victory shall be an offering to you,  
Horon!  
So mote it be!

# INCANTATION OF HORON THE GOD OF DARKNESS, CAVES AND THE POWERS OF CHAOS

*Candles- Black, Evocation Triangle (Leviathan), the Blood of the Black Adept spilt in triangle for material basis. Horon gains energy from this act in our physical world and with his sigil will create a bond between Deific Mask and Kessapim.*

ZAZAS, ZAZAS, NASATANADA  
ZAZAS I evoke thee, Horon, Lord of the  
Void and Dark Caverns in the  
Mountains and Haunted Deserts.

God of Serpents, whose very spirit brings form to chaos. Horon, who is the god of chthonic beasts, the tearing and lifeextinguishing hunter I summon thee! I evoke thee; compel thee into this Triangle, the very meeting place of the Spirit and Flesh.

Encircled by the Seven Powers of Chaos, our very origin!

Horon, Lord of Demons and Great King of Primordial darkness, grant me your power of sending or averting the poisonous serpent dwelling in the earth.

Within the triangle I evoke thee, let thy blood from my veins offer nourishment and open the Gates of Hell!



I enter now the gathering place of  
spirits, rise up in me! Horon, my body,  
mind and spirit shall be thy Temple!

Fill me with your spirit; grant me the  
power of sending or averting the  
Creatures of Horon!

I shall face and over-master the  
creatures of chaos and insanity! The  
Gates of Hell are open. Behold thou  
Lord of Incantations, Horon!

# **INCANTATION OF BAAL-ZEBUB The Sender or Averter of Plague, Sickness & the Lilitu Spirits**

*Baal-Zebub is a powerful Oracle God of Divination, yet also does this powerful spirit hold sway over sending evil spirits or averting them from the Black Adept. This ritual is one in which the Kessapim will fully dive into the darkness and chthonic realm. You must obtain some meat: preferably pork and allow it to sit in the sun or spoil from being left out. Perhaps placing it in some tightly sealed container or freezer*

*bag and left out for two days would be suitable. The rotten meat is offered to the Lord of Flies as the Prince of Demons in which you by Will and the invocation of the Deific Mask shall compel a new level of initiation with aggressive spirits. Incense: Air, **Sulfur** and Myrrh. To send against another: Image of victim. To Avert and encircle the self in the ritualistic power of Baal-Zebub: Image of your Daemon (if you have created one) or yourself and an altar image of the sigil of the Lord of Flies.*

I invoke thee, Baal-Zebub, Prince of Demons. I adjure thee, Beelzebub, God of Ekron.

I summon you and the powers of the night under your rule, the Ephata and she-demons that fly as shadows in nightly feasts of blood and the spirit itself.

O' Flyers, in the form of fly or winged demonic shapes, attend to me in the name of Baal-Zebub, for I am the earthly manifestation of this Deific Mask.

My Temple of Mind-Body-Spirit is illuminated with the Blackened Fire of my Daemon.

From Sheol, land of the shadows of death, I summon thee! From the haunted ruins and temples long forgotten, I summon thee!

From the tombs and places of the  
unclean spirits, I conjure thee! Behold  
Incense and the water of libation to thee!  
I invoke thee Baal-Zebub,

Who conquers and remains powerful  
since the most ancient cities which  
honored your Great Power!

Behold, I bring thee rotting flesh; send  
your unclean spirits in the form of flies  
to feast!

I name this flesh (name of intended  
victim) Let the fly-spirits, night-demons,  
specters, she-demons and daydemons  
torment his mind, flesh and spirit!

Let the shrine spirits and plague-  
spreading demons infest his body and

soul, our feast of larvae will bring us  
the energy of a drained life!

By the Power of Beelzebub, may he find  
no rest! May he find no reprise!

May his choices be impulsive and self-  
destructive, yet my own will be more  
beneficial to my being!

Let the hordes of flies torment his  
dreams, turning them to rotting  
nightmares in which his limbs are eaten  
away!

I shall leave this flesh out for your  
pleasure, in one night I shall bury it that  
larvae shall finish his existence and  
devour this decaying flesh!

The soul of (victim) in offering to you,  
Beelzebub, may my Daemon grow  
strong!

Baal-Zebub, fill me with thy power that  
I may remain blessed in health and send  
sickness toward our named enemy and  
victim! So it is done!

# INCANTATION OF HORON AND THE CHTHONIC ESSENCE OF THE SERPENT

*To gain the instinctual insight  
of the serpent, the skin-  
shedding symbolism of self-evolution*

*Candle: Black, Yellow and Green.  
Serpent skin upon altar.*

## **Yellow Candle:**

Shapash, bringer of life and death carry  
my call to Baal, to YamNahar, to  
Horon. It is my will to invoke Horon to  
gain the insight of the serpent.



Pour Libation

Black Candle:

To Baal on the Heights of Zaphon

To Dagan in Tuttul

To Anat in INBB

To Resheph in Bibit

To Chemosh in HRYT

To Kothar wa-Hasis in Caphtor

To Shahaar and Shalim in the heavens

Green Candle:

Yo-wr-de bo-wr (x7)

(‘yrd bwr’, ‘To Go Down into the Pit’)

Shapash, carry my voice to Horon in

MSD For a spell for the viper’s power

Horon, hear my voice and calls!

Horon’s face turns dark; his creatures  
are deprived of their young. Horon in

the city of the east

Seeks Arashshikh the Great

From the Trees, he seeks the Tamarisk,  
the brushes of the Tree of Death

Behold, the Serpent, coiled

Brings knowledge to the strong and  
cunning Gather your spirit for the  
viper's coil

'To Horon'

(Burn a small piece of serpent-skin)

As I shed my skin, I gain the knowledge  
of renewal and form. To become of the  
Serpent's brood

Horon enter this circle

(Drink from chalice – symbolic of  
venom – So mote it be

# INCANTATION OF HORANU, LORD OF THE DESERT

*To enflame the senses to and awaken  
and inspires the Daemon and  
conscious mind of the magickian.*

*Invoking the Deific Mask of Horon  
inspires a focused energy in magick  
itself. The spelling of 'Horanu' is the  
Egyptian Horon.*

*Incense- Frankincense, Candles- Red,  
Black. Libation: Beer. I invoke thee,  
Lord of Magickians  
Thou art Horanu, Lord of the Desert,  
Hail!*

Rise up from MSD, thy abode in the city of the east, the chthonic region of the underworld.

I offer libations in honor of the shades of the dead and your power, terrifying and immortal Horanu!

By your many names be conjured, Hauron!

Huranus, Horanu, Side of which the ancient Punics called you the Hunter. Horon, Choron who holds power over the Abyss and Flying Demons, Rise up in me great god who is the disciplined one who commands against those who eat flesh and drink blood.

Horon, who takes the form of the

Sphinx and inspires ancient armies of  
the desert outposts,.

Hail thou Hauron, who the great  
Pharaoh of Khem, Ramesses II is  
beloved of you.

I conjure thee to inspire my will to  
become strong in the material and  
spiritual circle of my life.

Thou Horon, whose form as a falcon  
holding the Uraeus Cobra bearing fierce  
claws in the Great of Victories. Horanu,  
who is also Harmakhis, the great  
Sphinx, Awake!

The God of the Dead, joined with  
Shapash in the lands of Khem is  
Harmakhis-Khepri-Re-Atum  
(Harmakhis the Sun God in all his

Phases), Lord of the Depths (Hwr), great  
of magick I invoke thee!

So it is done!

# **INVOCATION OF KA-AM- MU-SU, *GOD OF* *DARKNESS &* *THE PRINCE OF* *THE STEPPES***

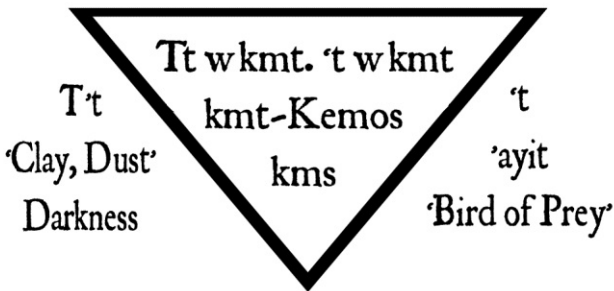
*To Wear the Deific Mask of the Prince of the Steppes and to assume the astral form of the Birds of Prey, exploring the darkness of the Underworld and the Haunt of Kemosh as a God of the Underworld.*

*AIM: Invoke the Demonic Instinct of the Therionick, the infernal nature of Chemosh. Black Candle, blood*

*offering on the sigil you create of  
which the blood must be your own. Re-  
consecrate each time your perform the  
rite.*



# INSCRIBE UPON PARCHMENT:



(Letters outside Triangle are descriptions only)

*(Vibrate deep and low)*

*Ka-am-mu-su (x7)*

I invoke you, Ka-am-mu-su, who at times of death sleep resides in the underworld, sleeping and rising in the dust of the dead.

In the clay of darkness, Kemosh hear  
me!

Who is cloaked in the feathers of ravens,  
owls and hawks, Whose wings cast a  
darker shadow.

Whose substance is the black-blood of  
night, residing in the Netherworld.

Eclipsing Ka-am-mu-su, I invoke thy  
powers of the dead and the flight of the  
bird of prey.

Open the chthonic depths to me; let the  
voices of the dead be heard!

So it shall be.

**INCANTATION OF THE  
PRINCE OF HELL, MOT**  
*To enter by dream and invoke  
the current of 'Zlmt',  
'darkness' and establish knowledge  
of the  
Underworld and the powers of  
darkness.*

*Incense: Jasmine myrrh. Libation:  
pomegranate juice, your own blood as  
libation and consecration of cult  
image of Mot. Candle: Purple, Black.  
Idols and images of Death personified.  
Altar illustration of Mot which should*

*be traced out in your own blood as consecration to Mot.*

## **PEOR YARAD BOR (vibrate 7x)**

*(Open the Gates, to go down to the netherworld)*

I invoke thee great Underworld and City of the Dead! I call to thee Shapash, exalted and divine lamp of the gods,

Who upon entrance through the Western Gate of Resheph is veiled in shadow.

Be as my guide into the Great City, Hmiry. To the Mighty Throne of Mot. As my spirit draws close to sleep, guide me.

With the Words of Power I open the Gates! Yo-wr-de bo-wr (x7)

(‘yrd bwr’, ‘To Go Down into the Pit’)

To the Mountain of Targhizizi  
To the Mountain of Tharumagi

Between the Two Mountains which  
shall be lifted up upon my hands,

Two Mountains at the Earth's Edge.  
Let me descend into the House of  
Freedom, Hell within the earth. Through  
the fields of death, the pits of Sheol and  
Abaddon. Into the City of Hmiry,  
towards Divine Mot.

Great Powers of Death, I humbly seek  
thy knowledge of dreams and power of  
devouring my enemies.

I offer blood to thee, libations and

rotting meat to thee, Prince Mot. To the Pit which surrounds the Throne which he sits, Filth, the land of his heritage, Divine Mot. Shapash, the Luminary of the gods is blazing black,

The heavens are wearied by the hand of Mot the Darling of the God.

Before me, Divine Mot, like a lion in the desert. Who hungers constantly for flesh, blood and the souls of the dead.

Let bodies be brought down to him across the Torrents of Belial or into the Gate of Hell between Targhizizi and Tharumagi.

World of the Mightiest of Warrior's,  
El's beloved, The Hero Mot. One lip to  
hell, one lip to heaven and one tongue to  
the stars.

To you divine Mot, I offer libation! Let  
me seek a portion of your powers, your  
knowledge and strength.

Hero of Old, Mot who devours even the  
flesh of the gods. Who supports the  
Tyrant with Seven Heads, all into the  
Throat of Divine Mot!

Into the miry depths of the Hero of the  
Beloved El. Who fights with Leviathan  
the Crooked Serpent. Who can burn the  
heavens...

Hail Prince Mot, Hero of the Gods!

Divine Mot, Beloved of El, Mightiest  
Hero.

Lend me the powers of your legions  
against my enemies send the Yellow  
Ones of Mot.

Torment my enemies and raise the  
Pounders of the Sea, the Young of Yam.  
So it shall be!



# **HYMN TO RESHEPH THE ARCHER, PLAGUE-GOD**

*The god of pestilence and the gatekeeper of the Western entrance to the Underworld, Resheph is a power which brings a balanced knowledge of death and life, destroying and creating and the Daemonic focus of the Black Flame. Invoke and meditate upon Resheph and his balanced majesty to send plague, pestilence yet also to be a Deific Mask of warriors and royal horses. Focus on your predatory instincts and direct this primordial power towards your struggles and obstacles in the way of your goals.*

*Incense: Mars, Candles: Red, Black.  
Libation: Honey/Water.*

I adjure thee, I invoke thee Great Prince  
Resheph. Hail to thee, Resheph of the  
Arrow, whose power is ancient.  
Timeless as the spirits haunting the  
desert wastes, Awaken god who resides  
in the Underworld.

Insightful, piercing Daemon-God who  
even the absurd sheep-god could not  
eliminate.

Gatekeeper of the Western Path into  
Hell, Who protects the passage of  
Shapash nightly into the kingdom of  
Mot.

Ascend to me, accept my libation and

incense. The Words of Power to once again restore your cult in the modern world.

Be as my friend, bestow your arrows, your shield and your bloodthirsty sword with the mighty weapons of war to me! Hail Resheph, Herald of Deadly Pestilence, be my winged demongod of strength and a painful death to my enemies! Hail Resheph who commands the pestilence that stalks in the darkness, send of the plague demon which wastes at noon-day. By the words of power, Resep, Qeteb, Deber, thou powerful spirits and demons which fly as birds of prey and shoot swift as an arrow. Like the incense rising I summon the Sons of

Resheph, fly upward thou fiery spirits!

Who bestows and illuminates the fiery essence of Divine Existence: that I know my being is quality worth power, love, pleasure and the pain which allows me to grow stronger.

Bestow unto me the Arrows of Fire.

(focus on the flame, visualize three conscious aspects of your inner being: this ritual is difficult as the struggle of self-definiation is a major step of the Black Adept seeking the Black Flame of the Daemon).

Rasap zi ubulu (x7)

Rasap the Prince!

I will have courage when in the face of defeat, this is how I shall overcome my obstacles for I shall, like you Resheph, regenerate and adapt to my enemies.

So it shall be!

Rasap Saba'I (7)

Rasap of the Army

Rasap, God of War and Pestilence, bless my weapons to be used in the astral plane against my enemies.

So it is done!

# PART SEVEN: NECROMANCY & THE CULT OF REPHAIM

Necromancy is an ancient practice which is centered in the cult of the ancestor. Those who could summon the 'Ob from the Underworld could seek advise and healing help from those deceased. The cult of the Rephaim was one of the celebrated temple-cults of the city-state of Ugarit among others.

By means of incantations, sorceries chanted at a pit or grave along with offerings could summon or send back to the Underworld. Necromancy could occur by this way or by evoking a Ob or Etemmu (Akkadian) into the vessel of a human skull.

**-Purpose of Invocation:** To seek advice, health-inspiring energy or to gain knowledge of something.

**-Time performed is in hours of darkness** – A pit in

a secluded place may be dug for your rituals, a human skull may be a vessel, a graveyard or a cave.

**-Invocations using specific names of shades.** You may summon specific shades or Ob depending, however this may be troublesome. Evoke the God or Goddess representing the Underworld and summon a Ob which may have the knowledge you seek.

**-Interaction with spirits; questions,** etc. Modern practitioners will find the ‘impulses’ in the necromantic divination will be ‘translated’ by vision, image and symbolism if not words. Early experimentation left what I considered garbled language I could not begin to understand however such grew ‘clear’ as time proceeded.

**-Response of Shade.** This will most likely come from ‘impulses’, these are considered to be ‘translated’ by the Daemon of the Necromancer.

**-Sacrifices of incense,** libation, food or even blood are offered to fuel the shade or appease it.

Remember, such rites are 'subjective' and should not be revealed to the uninitiated; they will neither understand and will fear it.



# **TO DESCEND INTO THE UNDERWORLD An Initiation into the Dreaming Cult of the Dead**

*A sacred container of gravesoil may be used in the home or temple-altar area. Human bones may be ground up and mixed in the soil. As an alternative have a pit dug in the earth in a solitary place. Have a vessel for libation, wine, water or honey-water. Incense: Myrrh. Meditate upon the entering of darkness, and then allow sleep to overtake you. Keep a dream journal of the experience.*

*Visualize a mountain, focusing on the grave soil or pit, this is a gateway to the Underworld.*

PEOR YARAD BOR

*(Open the Gates, to go down to the netherworld)*

I shall enter this great pit, the Gateway to the Underworld. It is my will to seek Mount KNKNY

Let the mountain lift upon my palms.

I descend to Hell, the House of Freedom. I shall walk among the beautiful fields of death. Zlmt (x7), Shadow of Death...

To the Two Mountains, the Boundary of Earth.

Empower my rites, Gupn and Ugar, lift

up the mountains so that I may enter.

Into the Underworld, behold the Throne  
of Mot! Hail thou, Great son of El,  
Prince Motu

I pour this libation to thee devouring  
death. Mot, who can burn up the  
heavens.

Hail Divine Mot, upon your throne in  
the pit of filth and charnel remains.

Thou gaping jaws of death.

Who commands Shapash, the Luminary  
of the Gods I make a covenant with the  
Divine Mot,

The knowledge and Power of Shadows  
and Death. So it is done.

# **HYMN TO SHAPASH THE DIVINE ORB**

*Invoke Shapash as the Luminary of the  
Gods, for the radiance and divine  
strength of entering the Underworld in  
the circle of dreams.*

Shapash rules the Rephaim,  
Shapash rules the Gods  
Shapash, the Shades are under you,  
Shapash, the Ghosts are under you,  
The Gods come to you,  
Behold! The Dead come to you!  
Shapash, the Dead are your company!  
Kothar is your magickian, And Hasis  
your Diviner. Kothar is your

companion, Khasis your intimate. In the  
Sea is Arsh and the Dragon,  
On the Day of Desire and Tunnan,  
Kothar wa-Hasis keeps them at bay,  
Kothar wa-Hasis banishes them!

**-Based from the text written by scribe Ilimalku the  
Shubanite, Disciple of Atn-prln, Chief of the  
Priests, Master in the reign of Niqmad King of  
Ugarit, Sire of Yrgh and Lord of Thrmn.**

# RITUAL OF CONSECRATION OF IDOL OF KEMOSH OF THE DUST AND DARKNESS

*With an altar, the idol image of Kemosh of the Dust and Darkness. You may fashion something from clay or simply use a print of the Deific Mask. Having incense, burn with a single black candle and vibrate the following incantation.*

BA-AL-PE-OR (x7)

It is my will to consecrate this idol, this vessel of Kemosh of the Dust and Darkness, to open a gateway among the shades of the dead, in honor of the shades and Ba'al-of-Peor, the fertility mask of Kemosh.

Open the gates of Sheol, the Underworld.

Open wide the gates of Hell.

I invoke you, Ka-am-mu-su, who at times of death sleep resides in the underworld, sleeping and rising in the dust of the dead.

In the clay of darkness, Kemosh I summon you! Who is cloaked in the feathers of the birds of prey, Whose

wings cast a black shadow.

Whose substance is the ashen blood of  
the dead, whose eyes are illuminated  
fire.

Eclipsing Ka-am-mu-su, I invoke thy  
powers of the dead and the flight of the  
bird of prey.

Open the chthonic depths to me; let the  
voices of the dead be heard!

Dwell in this consecrated vessel, this  
idol in your name! Let this illuminate  
my Daemon to rise!

Ka-am-mu-su (x7)



**LITURGY OF THE  
SACRIFICE OF THE  
SHADES CEREMONY  
FOR HONORING &  
SUMMONING THE  
RAPA'UMA, REPHAIM,  
'THE SHADES OF THE  
UNDERWORLD**

*Wine offering, honey-water, cold-water  
and an amount of the Black Adept's  
own blood as libation. The chosen hole  
may be in your own back yard, a  
cemetery or place in the wilderness.  
You shall not seek communication, the*

*only goal is to open the gates of Sheol and stir the Rapa'uma (Rephaim), to begin a process of familiarity with you. Incense – Frankincense, Myrrh, Candles: White, Red, Yellow. The steps are: 1. Evocation of the Rapa'uma, incense and cold-water libation. 2. Initiate yourself among the Shades of the Dead, offer and pour your libation of water or honey/blood. 3. Incantation to Shapash, who illuminates the Black Adept among the circle of shades. Yellow candle lit. 4. The seven-fold descend of the Black Adept, each accompanied by a sacrifice of libation poured, a sigil or image of a bird offered for the health of your*

*immediate family.*

The Sacrificial Liturgy of the Shades  
You have been called, O Rapa'uma of  
the earth.

Hear my voice, while my native tongue  
is not of yours, know my intent by the  
realm of spirit O mighty Rephaim!

I summon you from your slumber, O  
Assembly of Didanu! Hear the names!  
ULKN the Rapa'u, come forth!  
TRMN the Rapa'u, Arise!  
SDN-wa-RDN has been called forth!  
TR'LLMN come forth and accept my  
offering of incense! I summon thee O  
ancient Rapa'uma.

Arise, warriors and giants of old.  
I conjure thee Rapa'um of the earth!  
I humbly yet forcefully conjure thee  
from thy ancient tombs. With the red  
candle I light to bestow the life-force of  
the circle. I offer my blood, O'  
Rapa'uma, drink now and know me!  
Once and perform the libation sacrifice  
Twice...  
Three....  
Four....  
Five.....  
Six times...  
Seven times....  
Pour each into the pit consecrated for  
the Underworld. Behold, a bird offered  
for well being.

Strength, protection, health and well  
being for (your name) and my house.  
Know me, O mighty Rephaim! O mighty  
Rapa'uma! So it is done!

# **MORTUARY OFFERING TO THE REPHAIM**

*Graveyard of designated 'necromancy' pit; food offering fruit or meat (raw) to the Rephaim. No candle needed.*

*Libation poured for Dagan, Ka-am-mu-su (Chemosh), Molech, Baal-of-Peor and Malik; the Deific Masks of the Underworld who bestow health, wisdom and power along with a 'spiritual link' with the Rephaim and shades of the dead.*

## **PEOR YARAD BOR**

*(Open the Gates, to go down to the netherworld)*  
Not since the days of the mighty tribes

of Mari, Of whom Dagan presides and is  
empowered. Behold, Ka-am-mu-su,  
enthroned among the Assembly!

Molech the Horned God of the Black  
Flame, may it burn brightly for my  
Daemon!

Baal-of-Peor show us the pleasures of  
the flesh! Malik grant us health and  
wisdom!

I summon thee now, chthonic deities  
long sleeping! 'a-na ma-li-ki-m'  
(To the Malik)

Smell the incense, to you powerful  
shades resting and wandering in the  
darkness!

May my candle light the way, come forth  
now to my circle; I am known to Dagan  
of the Corpses who resides here now.

To the Patron God, 'Bel Pagne'  
Accept this offering of Incense!  
'a-na ma-li-ki-m'

Behold! I pour this libation in honor of  
the Malik, to Dagan bel pagre!

Send me dreams of times long forgotten,  
Wisdom to shadow forth the old gods  
again! 'a-na-ma-li-ki-m Dagan bel  
pagre' So it is done.



# THE MARZEAH OF BAAL-OF-PEOR

## *'Funeral Feast of Baal-of-Peor'*

*Candle if possible, white. Meat: Pork (cooked), incense- myrrh, visit cemetery at night if possible. Least items possible brought. Libation: water. Caves are suitable also.*

BA-AL-PE-OR (x7)

It is my will to eat among the shades of the dead, in honor of the shades and Ba'al-of-Peor.

Open the gates of Sheol, the Underworld. Open wide the gates of

Hell.

‘Ba’al Peor’!

## **PEOR YARAD BOR**

*(Open the Gates, to go down to the netherworld)*

I pour thee libation, may this pure water reach the shades of the dead. Among the ghosts of the dead, I sit among you, awaken to me for I conduct the sacred rites of old.

Eat this flesh with me, great ones of old.

Smell the incense, rise up shades!

By Dagan, Lord of Funerary Offerings!

By Ba’al-of-Peor, Chthonic God of old!

By Rasap, Archer and Plague sender!

By Shapash-utu, the Lamp of the Gods!

As I consume I eat in the presence of the  
mighty dead, encircle and guide me!  
So it is done!

# INCANTATION OF BAAL-OF-PEOR

*The Chthonic Union of the Sun and Moon Candles: Yellow (Sun) and White (Moon). Initiation Ritual.*

*After performed, additional rites use Black and White Candles. Drum or recorded sound. Incense: Sun and Moon blend. Libation to be poured in designated pit. 'To mentally=spiritually as dreams, astral contact/awareness. Physically go beyond your limits, to enter the cult of shades, to gain powers hidden in the underworld. Baal-of-Peor is an*

*alternate name of the god Chemosh within the gnosis of sexual union, fertility and the underworld. The Deified Dead taste of the pleasures of living women through the Black Adept's invocation of Baal-of-Peor.*

*Black Candle: Mantra of 'Pe-or' (Hebrew, P'r – 'Open Wide'). Vibrate name slowly.*

'Ba-al – Pe-or' (x7)

**PEOR YARAD BOR**

*(Open the Gates, to go down to the netherworld) I open now the gates, Open now Jaws of Sheol! I offer this libation to thee, Ba'al-of-Peor! Awaken and from the realm of Mot, ascend through me! Ba-al*

Pe-or (x7)

*YellowCandle:*

Like Shapash, you are the illuminator of the dead. Within the circle the Moon and the Sun are joined! In the Underworld among the shades of the circle, the spiral force of the Abarim (those who have crossed the river of Death).

By welcome here, I pour thee libations; let me be welcomed in the company of the Rephaim!

I shall be the center of light – like the sun! No other shining influence shall be upon me! May my life be beneficial,

order and great fortune according to my desire.

By Baal-Peor, the illustrious, Lord of Shades!

***White Candle:***

I illuminate and join now the Sun and Moon as One! Great passion and lust and instinct; the Moon in the Pits of Sheol! I offer libations, Baal-Peor! My lusts and desires to be fulfilled! Behold, an offering to the dead (eat a small portion), So mote it be!

***Upon sleeping, the first evening recite:***

Ba'al Peor

It is my will to open the mouth of Sheol,

Open-Wide The Mouth of the  
Underworld!

I seek you, Divine Powers of the  
Underworld! Obot (spirits of the dead)

ABARIM!

BA'AL PEOR!!!!



# THE REPHAIM RITUAL FEAST

*Ceremony and Dream-Rite for the accumulation of inner strength, direction and the wisdom of the shades.*

*Candles: Black (Netherworld), Red (vitality, power), Libation, Apples.*

*Small shrine or altar: Sword, axe or dagger dedicated to the Rephaim, the Heroes of Old. Human Skull, Image of ancient warrior symbolizing the Rephaim – words ‘rpm’*

The Shades will feast, Rephaim hear me!

The spirits seven-fold, strong ancient  
dead.

Let the assembly draw near us,  
On the festive day (Summer Solstice)  
The Spirits will eat, shades will drink  
(pour libation) Seven in my circle, eight  
within my palace. The shades hastened  
to this shrine.

Like the days of the ancients, they shall  
hitch their Chariots, they shall attach the  
Horses.

Rephaim shall raise their standards!  
Mounting their chariots, they come forth  
on their stallions. Journey for three days  
to the night of the third.

The Rephaim reached the shining squares, where the spirits planted fields. Like Daniel, Hero of the Rapiu, I command! The Rephaim shall gather unto this circle, like the planting of fields of old.

Let us feed the ancient ones in honor!  
I offer thee apples (Place in Pit)

### INCANTATION

I summon you, Rephaim!  
Come to my banquet, ancient Shades!  
Into my home, I bid you.  
I conjure thee Shades of the dead!  
To this shrine, Rephaim!  
Hasten to my shrione, O Spirits!  
Warriors of Baal, warriors of Anat.  
Encircle me, O shades, I will not devour

you! Behold, your son in spirit, I shall  
provide a mighty temple here! The  
Rephaim of Baal, Warriors of Baal,  
Warriors of Anat! Rise, behold the  
Incense!

I seek by dream-omen or vision your  
knowledge! So mote it be!

# OFFERING A-NA MA-LI-KI-M

*Liba tion to the Chthonic Malikof  
ancient Mari Libation: Water and  
Wine, Incense: Frankincense/Myrrh,  
White Candle. a-na ma-li-ki-m (x7)  
(To the Malik)*

Smell now the incense, to your powerful  
shades resting in the darkness.

May my candle light the way, come forth  
to my circle; I am known to Dagan who  
resides here!

To the Patron God Bel Pagra, accept  
this offering of Incense. a-na-ma-li-ki-m

Behold, I pour this libation in honor of  
the Malik! To Dagan Bel Pagre!

Send me dreams of Long ago, wisdom  
to shadow forth the old gods again!

a-na-ma-li-ki-m Dagan-Bel-Pagre!

So mote it be.

# THE FUNERAL FEAST OF MOLECH

## *Ritual of Power & Summoning of Molech & Obot*

*Either Raw or cooked meat to be half-divided and offered to Molech and the Obot. Black and White candles.*

*Incense: Myrrh and Cedar, Libation bowl, Altar with image of Molech. If you have an ancestor or dead loved one you may have image on altar in honor also. You may incorporate a type of divination such as tarot or such as well. Divination towards 'True Will' or your 'Daemon' in determined circles*

*of illuminated darkness. If you have access to a fire pit this also will be an excellent addition.*

*Light Candles*

‘IAMMOLEK’ (To Molek’)

I summon thee, Great Molech, Stir again!

Visit me in these foreign lands, let me inspire you to greatness again, Iammolek!

Pour Libation:

Before me, the Altar of Molech, whose primal fire rises within, illuminating my Daemon and Being! Above me, the Star of the God Raiphan!



Behold, the Fires of Molech!

The spirit of the Adversary ingites like a  
torrent of sulfur, which is a blaze like  
the Eyes of Leviathan!

To the Mighty Dead (pour libation),  
Feast now (food in fire), let the shades  
and ghosts join around me!

I invoke thee Molech! My Daemon  
Illuminated! So it is done!

# RITUAL FOR THE UNDERWORLD DEITIES FOR PURIFYING THE HOME

*Adaptation of the Hittites Underworld Ritual* Go to a river bank in the hours of night. Oil, beer, wine may be poured as offerings in a pit.

I, a Kessapim, Ob, have now come!

I summon the Primordial Deities of the River Bank or in your yard, let the Sun Goddess of the Earth Open the Gate and let the Sun God of the Earth out to attend my rites.

Aduntarri, the Diviner, Zulki the  
Dreamer, Interpretess, Irpitiga, Lord of  
the Earth, Nara, Namsara, Minki,  
Amunki, Api, Ascend!

*Take clay-dust with oil/honey and  
fashion the gods and daggers. You may  
do this at home prior to the rite if you  
like.*

*Before the Anunnakki Deities, open a  
pit with a dagger, libate the pit with  
oil, honey and wine. One silver coin  
and cover with your hand. O Pit, take  
the throne of purification!*

# RITUAL FOR ESTABLISHING A NEW TEMPLE FOR THE GODDESS OF THE NIGHT

A sacred space is made ready for a proper altar with a statue of the goddess. Two daggers are *made ready for her upon the altar. An altar is made outside out of stones as the Bamoth of Chemosh.*

*The second night when stars are out, Kessapim goes out and with 2 daggers digs a small pit for goddess in from of altar. Offer raw meat, honey and incense. Take the implements of statue*

*(made of clay) and place on altar, invoke both Shapash and Suwala-Sheol both as manifestations of the Hittite Sun Goddess of the Earth (Underworld).*

*If you may use your own blood, pour upon the statue of the goddess and if you create her before hand, paint the deific mask statue gold. The bloody, golden image will now be placed on a wall in your home which is a sacred area for the goddess.*

# CHAPTER FIVE

## RITUAL HYMNS & THE

### BAAL CYCLE

#### THE EPIC OF BAAL

The Epic of Baal also known as the Baal Cycle is comprised of six tablets and was found between 1930 and 1933. This epic was found in what is known as the 'library of the High Priest' which is also associated with a scribal school located between two temples, namely Baal and Dagan. The tablets have been dated to rough 1400 – 1350 B.C.E. although the tradition may be much older. The tablets weave a beautiful tale which identifies the Ugaritic gods and demons with their associations/representations in nature.

The Baal Cycle is presented here as a basic adaption towards the initiatory current of the luciferian path; you should compare earlier translations etymological decided to present it here in my own initiatory

interpretation is that those seeking to understand the interplay between modern Luciferian ideology/magickial practice and the ancient Canaanite gods and their traits within nature and the human mind/body.

The father of the Canaanite pantheon is El, he is the supreme 'father' who has little association with humanity and represents in later assimilations the god Kronus, depicted in Berytus as having 6 wings. In the Ugaritic Baal Cycle El is an elderly king who must choose his successor as the ruling or king deity on earth. El summons the craftsman god/magician known as Kothar-wa-Hasis and commands him to build a of the Epic of Baal just to understand the various

associations between the gods. The point for which I palace for his chosen heir, Yam who is the deified sea. The structure of the Baal Epic follows Baal's struggles against Yam for the throne, his entry into the underworld and to be slain by Mot the very manifestation of Death. Around this time as well the god Ashtar the Strong attempts to usurp the throne of Baal

when he is fighting the other gods and feared dead.

To understand the main foundation and role of the gods, let consider their nature-attributes and dominion in relation to the individual and our mind-body. It is important not to find yourself in some naïve ‘mystery’ about ‘who the god really is’, rather establish their seat of power and basic nature-connected traits. The association of nature has specific and often inspiring connections with the individual practicing magick; once you establish the associations of nature other pantheons will be much easier to connect with.

Baal Hadad, the storm god seeks to establish his kingship of the gods, which has been chosen already by El to which the Sea God Yam will assume the crown and throne. Baal Hadad, the son of Dagan will not accept this and struggles against Yam who proves to be a more advanced and experienced enemy than Baal first perceived. With the help of another god, Baal is not without near defeat able to usurp the throne from Yam and establish his crowning mark of kingship; a palace



built by Kothar-waHasis at the heights of Mount Zaphon the assembly place of the gods.

The four greatest warrior Gods are those who cannot be destroyed but are found in the cycles of nature and the mind of humanity. In the last two tablets Baal, the God of the Storm and the Sky must confront the Underworld God Mot (Death). Ashtar (spelled Athtar also) is an astral god associated with Venus, thus he is both a manifestation of the Morning and Evening Star; i.e. Lucifer who appears to be a god over some aspects of irrigation.

# THE CYCLES OF NATURE AND THE GODS

Kingship by the Will of Baal in the epic is the main theme which has some deeper considerations. As there are meteorological and cultritualistic structures within the epic; we see that specifically three major struggles in the cycle are associated with the seasonal change of fall. The arrival of rains, a major benefit in the autumn in which Baal Hadad is seen the benefactor to humanity. Baal's weapons created by Kothar-wa-Hasis are associated with his weather-controlling (more specifically storms, rain, wind) powers.

After the temporary defeat and usurping of the rightful crown of Yam-Nahar, Kothar-wa-Hasis builds the great palace of Baal atop the Great Mount Zaphon, the abode and council meeting of the Ugaritic/Canaanite gods. Baal roars in victory at the completion of his palace and this is associated with the thundering clouds and the nature controlling aspects Baal possesses.

The battle of Baal and Mot represent on a cosmic level the strife and interchange in the fall season with the rains coming from the Mediterranean Sea and the destructive, dry winds which come from the eastern desert.

What makes the Epic of Baal and the Canaanite pantheon in many ways supreme to some aspects of the Babylonian 'omnipotence' of Marduk in Enuma Elish and the Yahweh 'supreme being' is that Baal Hadad is a god who is more akin to the individual, balanced and continually evolving human being. Baal does not destroy his enemies for all time; Yam-Nahar is immortal, Mot is death incarnate and also is immortal. The battles in the epic cycle are much like realistic struggles for maintained kingship and order in the Syrian region in the time of the Canaanite who was between the Hittites and Egyptians. Baal does not win by one battle alone and often requires the continual assistance of other gods to eventually by Will and rightful determination to temporarily establish order in the pantheon.

Let's consider the aspects in which the Baal-cults and the pantheon of the Canaanites interacted within their culture and then how Baal may be meaningful in modern Luciferianism. Baal's established rule operates upon three levels of reason, our daily reality and spiritual synchronicities within nature.

The Baal Cycle focuses on the interaction of the deific masks on a cosmic 'deity' level; symbolism and the unconscious. The Ugaritic Deific Masks are more intensely associated with the divine-interaction and the traits from the cosmic associations of the gods. In a modern luciferian sense, this is how the Black Adept will begin to establish an instinctual connection with the Daemon, the cosmic interaction by recitation of ritual texts, workings involving the element of the deific masks you invoke and establishing a pattern towards your True Will. This is the spiritual aspects which are extremely personal and subjective.

The second are the political events reflective of the struggle of the Ugaritic people who maintained a

balance between the various influencing superpowers of their time such as the Hittites and Egyptians. Modern Luciferians find this a very useful approach. Firstly, by knowing the Deific Mask, the association with the god/demon/spirit and their traits in nature, how the elements of the deific mask manifest in you. Hymns of Invoking the Gods and rituals have a potential to cause you to ascend in individual power by these intimate and controlling or rather directing the instinctual drives of your Daemon with your intellect. Think strategy and cause/effect.

Think of your world and all the troubles, challenges and difficulties you cause yourself. You will find a large majority of problems in your life are reflective of impulsive or lazy decisions stemming often from a lack of direction. The Daemon or True Will brings clarity and instinctual direction towards ascending above this and establishing a pattern in your life towards Daemonic desires. Remember, your Daemon will grow in power and its energy or deification will depend on your work alone. Invoke Baal to overcome strife or challenge

against you in order to compel a consistency in your quality of life; Invoke Yam-Nahar to explore the primordial abyssic darkness and the predatory instinct and in turn discovering raw power and a potential area to shape in accordance with your will.

Thirdly, the Baal Cycle utilizes natural phenomena and the direct identification or seat of power for the Deific Mask. With Baal lightning and the control of the element of air and creating storms are powerful weapons for this god. If you can invoke Baal Hadad during a thunderstorm you will begin to understand that nature itself inspires, threatens or supports our Daemonic accession towards power and selfexcellence. When the Black Adept invokes a Deific Mask the Black Adept is the honored Temple for which the god or demon shall dwell in. Your Daemon will interact, gain power and shape the attribute of the indwelling Deific Mask in your subconscious. Altars, statues and cult objects are not where the god resides; it is our very Leviathanic Circle of Being, our mind, body and spirit.

# INITIATION WITH THE BAAL CYCLE

The Black Adept can utilize and relate to Baal for certain goals in life and equally conjure Yam-Nahar or one of the forces of chaos to accomplish another goal. Luciferians understand balance and nothing is ever 'good' or 'evil', all actions no matter what are inherently selfish.

In the battle of Baal and Mot we find a very important initiatory text in relation to the Black Adept; interestingly enough like all aspects of Magick it has relation to nature. Baal considers his being omnipotent after his initial success against Yam-Nahar; however Mot soon proves that death comes to all at some point. Mot acts as his initiator; the one who shows Baal that the darkness, shadow and spiritual separation from the physical is essential in understanding the shadow; our reflected selves and how the darkness and death is an essential part of our cycle of being. Mot shows Baal the

predatory hunger we all possess and that instinct is essential to our growth and survival. Mot reveals to Baal that he is not above death; he must face and overcome his fears and struggles.

When Baal battles Mot they are identical; they both gore each other like bulls, the bite each other as serpents; only when the Sun Goddess Shapash threatens the hunger of Mot does he allow the course of Baal to direct the earth from Mount Zaphon and the hunger of death or Mot shall be his kingdom in Hell as it has been deemed before. YamNahar retains the Sea and chaotic power of the abyssic waters and Shapash is the divine light moving through cycles, assisted by the higher intellect of Kothar wa-Hasis and the pantheon of Gods.



# THE EPIC OF BAAL RITUAL HYMN & MEDITATION TEXT

Inspired by Invocation and Meditation upon two translations of the tablets of Ugarit. Utilize as a silently read meditation text or as a ritualistic ceremony. Ritual Hymns may be recited by a Kessapim with black, red and yellow candles. Incense: Cedarwood or Myrrh, Cult Images of Ba'al, Yam, Litan the Seven Headed Dragon-Serpent, Dabibu, Mot, Ashtar the Strong, Anat, Astarte, Kothar wa-Hasis, etc. When you recite the part of each Deific Mask, take it slowly and place yourself as the God itself; you will become as Yam as King, Yam as Litan, Ba'al Hadad, Ashtar, Anat, Mot, etc. Understand their role in nature and the self; their balance is maintained in this cultic hymn.

# BAAL AND YAM

The Father of the Gods, the establisher who is El The powerful Bull El sent two messengers to Kothar-wa-Hasis the great craftsman, the weapon maker, the magickian from his temple and dwelling in Memphis, to Kaphtor, the place of his Throne. They carry the message tablet with a decree from El. The two messengers head out for the great and wide Memphis.

To Kaphtor which is the throne where he sits; to Memphis the land of his heritage the great artisan and magickian god Kothar who is Ptah in their native tongue. They prostrate themselves at the feet of Kothar, they bow and fall before him. The Messengers speak to Kothar wa-Hasis, the recite the message to the Skilled Artisan:

**‘Decree of Bull El, your Father, Word of the Beneficent One, your Begetter:**

Kothar-wa-Hasis, prepare to pour the foundations

which will withstand the time beyond ages. Prepare in the mountains the fortifications of power from which my son will reign from the clouds to the sea. You must hasten! You rush to this task!

To the Mountain, Mount KS (the mountain of El's palace), for a message I have, I will tell you, A word and I will recite to you:

**‘The Word of Tree and the Whisper of Stone, the Converse of Heaven to Hell, of Deeps to Stars;’**

The word people do not know, Earth's masses do not understand. Come and I will reveal it.

Kothar wa-Hasis answers to the Messengers: “Go divine servants! Kaphtor is very far, O Gods; Memphis is very far O Dieties. Two lengths beneath Earth's springs, Three the expanse of Caves.”

## **EL SENDS A MESSAGE TO ANAT**

El now proclaims a message for Anat

‘Go now to INBB, across a thousand courts and

houses. At the feet of Anat bow down and fall, prostrate yourselves and honor her: Recite to the Great Goddess:

‘Message of Bull El, Your Father, Word of the Beneficent One, Your Begetter:

**Place in the earth war, set in the dust love, Pour peace amid the earth, tranquility amid the fields.’**

## **KOTHAR WA-HASIS COMMANDED TO BUILD A PALACE FOR PRINCE YAM**

Kothar wa-Hasis journeyed to the source of the rivers, amid the springs of the two oceans and entered the mountains of El. The magickian-god entered the massif of the ancient king, Father of Years.

Kothar wa-Hasis prostrated before the throne and paid homage to El. Kothar wa-Hasis depart from him, build a palace for prince Yam, and raise a palace for Yam-Nahar, a great mansion with the haste I declare to you.

Prince Yam has a great palace in the abyssic oceans, the throne of his dominion. As El has proclaimed with his royal authority: prince Yam is to be crowned King of the Gods, Yam-Nahar will establish a new throne in a great palace in the heights of Mount Zaphon. Yam-Nahar decrees the name of his Palace shall be **‘THE HOUSE OF MY SILVER’**.

In the sea Yam returned and gathered the forces of chaos, those monstrous powers which he could shape according to his Will as he is to soon lead a campaign against his rival, Baal. Yam-Nahar is aware that to fully secure the throne he must remove another claimant to the kingdom.

## **ASHTAR THE STRONG REMOVED FROM THRONE**

Ashtar the Strong, the possessor of kingship, the illuminated warrior who carried the torch into the depths grew angry with the choice of YamNahar chosen as king in which he would be demoted down. Shapash, the

luminary of the gods rose up her voice and spoke to Ashtar:

‘Hear me, I beseech you Bringer of the Torch, Ashtar the Strong. The bull El your father has chosen to cause the table to be set before prince Yam, before the powerful Yam-Nahar. You must not approach El in anger or against his wisdom. If so, he will indeed turn up the support of your throne as it is now, he will overturn the throne of your kingdom and will destroy the scepter of your rule. Now your star falls from the heights, this does not mean it shall not be enthroned again. Prince Yam has two wives and you have none.’

Ashtar, the possessor of Kingship answered to Shapash: “The bull El my father has chosen against me. I myself have not a fortress or palace like the gods, nor a court like the sons of the Holy One El. I shall go down into the grave and the skillful ones will provide rest and wash me in the darkness. Prince Yam is to dwell in a new mansion, Yam-Nahar in his palace.

Like a Great Lion I shall descend with my desire.  
Kothar shall wash me in the House of Prince Yamm, in  
the Palace of Judge River.’

# **YAM-NAHAR DECREED KING BY BULL EL, WORD OF THE BENEFICENT ONE AS KING OF THE GODS**

In the great banquet hall of the gods sat the mighty El. He drinks curdled milk and serves it to those in his court. El summons all of his sons and declares that Yam-Nahar is to assume the kingship of the gods.

El invites Athirat, beautiful Elat and her companions to proclaim a new name for Yam more suitable for his royal dignity and reflective of his powers among the gods. Elat looks unto El and replies “This is your choice alone”.

El looks unto Yam-Nahar and to his entire court and many sons proclaims Yam’s throne name to be ‘**Yaw**’ which is ‘The Darling of El’<sup>97</sup>. The aura of Yaw exudes



a great power before all the gods and their companions; great pride swells in Yaw and his eyes burn like the torch of dawn. Let all despair before prince Yam-Nahar, ruler of the sea and soon of the earth with my full trust in this great god my son.

## **THE CEREMONY OF EL & ASHERAH'S PROCLIMATION OF POWER CONCERNING YAMNAHAR**

### **EL SPEAKS TO THE GODS**

I proclaim and decree the name of my son divine Prince adorned King is Yaw.

This is the divine utterance of the royal ascension of Yaw who is YamNahar. *All answer and the name Yaw-Yam-Nahar (Beloved of El-Judge Sea) is spoken.*

You proclaim the name and power of Yaw.

I, Lord El among the council of gods speak before you:

Upon the hands I pronounce your right by power; your name is YamNahar

El pours libation onto ground for substance to the gods.

### **BULL EL SPEAKS TO YAM-NAHAR**

El the most ancient, (called Kronus by the Phoenicians) speaks to Yaw (who by the later Greeks called him Ieuo):

Yam-Nahar, you must drive Baal Hadad from his royal throne, from his resting place they very Throne of his Dominion.

If you do not he will cause your great earthquakes and flooding sea to lose dominion over the earth and air.

El now turn to Yaw and informs him that he must act to secure his assumption of the throne and drive out his rival Baal, son of Dagan from his throne and erase him from his very seat of dominion. Yaw understands this and his mind takes to the strategy of his upstart rival Baal Hadad, son of Dagan.

<sup>97</sup>A similar title is 'Born of Mot', Canaanite Myths and Legends pg 39

Yam-Nahar speaks with El his father concerning his plans of defeating Baal in great battles to come.

**El speaks to Yam-Nahar:**

Several days will and Baal shall arrive to the place of war with his companions. Haddu is powerful; never underestimate your rival, YamNahar. You will meet him at the great Mountain of the Gods, Zaphon.

**Yam-Nahar speaks to El:**

Truly I know that Baal underestimates me as he acts overconfident. I will bind him O Bull El,

So shall you bind him with the stones which make our Mountain foundations. He will seek to constrain me by the dry earth and mountain height itself; where his power is greatest in the air and from the winds. He will constrain me; bind me in the depths of the sea where I am strongest. This will be his undoing if successful.

If constrained, he will attempt to attack me in the source of my aggressive power; so I may not beget heirs in flesh or sea. If he cuts me and my blood spills, this will

be a holy act to fuel my power, my divine fire. Let blood be offered into the sea. For when blood even my own enters the sea I shall create by my will alone many batnu (the serpent) which shall raise me up again.

To his eyes I shall gaze and his flesh and blood shall be the provisions in which my sacrifice to the sea shall be made. Baal's power immolated by the two fires of instinct and desire.

### **El responds to Yam-Nahar,**

Yaw you shall attack him in the loins, the source of his power that he may be impotent before you. For you are already the mighty potentate, the great ruler of the sea which is guarded by your palace in the depths of the watery abyss; For if you gain complete dominion all the gods shall pay homage at your Palace upon Zaphon and offer sacrifice to the house of their lord!

Once Yam-Nahar returns to his abode in the depths of the sea Kothar wa-Hasis arrives in his underwater palace and informs Yam-Nahar that he supports Baal

despite that he must build a palace for Yam-Nahar.

# **BAAL'S MESSANGERS DELIVER A MESSENGER TO YAM-NAHAR**

You have risen against the Mightiest Baal... Your  
dominion must remain the great Sea.. On your head be  
Ayyamarri (Let him expel..) Between your shoulders  
Judge River...

May Horon break, O Yam, your head.

Astarte, The Name of Baal your Crown

Your staff shall be rendered useless before Baal You  
will fall again into the waters.

And your two wives bearing no children upon earth.

# **YAM INSTRUCTS HIS MESSENGERS**

Go now to the Assembled Council to Mount L.L , Do  
not bow before El or the Assembly of Gods.

**Decree of Yam, your Master,  
Your Lord, Judge River  
Give up O Gods, the one you obey,  
The one you obey O Multitude;  
Give up Baal that I may humble him  
The Son of Dagan that I may seize his gold.**

# THE ASSEMBLY REACTS TO THE MESSANGERS

To the assembled council the two messengers of Yam travel. To Mount LL, before the feast of the gods. Baal waits upon El.

The gods perceive them enter! Behold, the legation of Judge River. The Gods lower their heads, on top of their knees and onto their Royal Thrones.

Baal rebukes them: "Why do you lower, O Gods, your heads on top of your knees, on top of your royal thrones?"

Together will the gods answer the tablet of Yam's messengers, of the legation of Judge River.

The Messengers do not bow before El, nor to any of the assembly.

**A Flame, two flames they appear; their tongues a**



**sharp sword.** (*The two fiery daemons of blackened fire, terrible radiance before the gods; their voices striking violent pulses of fear from the Will of Yam-Nahar*)

To speak to El, his father:

“Word of Yam, your Lord, your Master, Judge River:

Give up O Gods, the One you obey, the one you obey,  
O Multitude; Give up Baal that I may humble him, the  
Son of Dagan, that I may possess his gold.”

# EL AND BAAL RESPOND

El looks unto the Messengers of Yam-Nahar and responds:

Baal is your slave, O Yam

Baal is your slave, O Nahar.

The Son of Dagan is your prisoner. Even he must bring you tribute like the gods, like the Holy Ones he must bring offerings to you. Prince Baal grew angry; he took 'slayer' in his left hand and 'smiter' in his right hand. He strikes the lads of Yam, Anat took his right hand and Athtart took his left hand.

Why did you strike the legation of Yam-Nahar?

The messengers rise up, shaken and angry.

The legation of Judge River prepared to leave when Baal proclaims to them:

I myself say to Yam, your lord, your master, Judge River,

Hear the word of the Annihilator Haddu, for we shall meet in battle or Yam-Nahar must come and bow before me and give to me the crown.

The messengers go back to Yam-Nahar.

# THE FIRST CONFLICT OF BAAL AND YAM

Baal is fearful as he glimpses at the power and monstrous power of YamNahar. 'My power is shattered; I will not bring out my strength from this.

In Yam is the sieve of destruction,  
In Yam are the lungs of death.

In Judge Nahar 'gnawers' (maggots), there 'attackers' move about. The monstrous sea creatures swarm around the Throne of Yam who still retains his godlike form. He looks down with disgust for Baal who grows weaker the closer he comes to him. Baal still proclaims 'there the sword I will destroy, I will burn the house of Yam, to the earth the noble will fall and to the dust the mighty one'.

'The strength of my being shall fall to the earth and the might of me to the ground.' Baal whispers...

Few words he could speak and his speech and utterance grew shaky before the great god.

Baal then sank beneath the Throne of Yam.  
For now Kothar wa-Hasis whispered unto Baal:

Truly I tell you, Prince Baal, I recite to you O Rider on the Clouds': Now you must smite your foes, now you must strike down your enemies. You shall take your everlasting kingdom, your dominion forever and ever."

**Kothar wa-Hasis brought forth two clubs, with an utterance proclaimed their names, chanting: Your name is Yagrush. Yagrush, chase away Yam, drive Yam from his throne, Nahar from his seat of dominion.**

Do you dance from Baal's hand, like an eagle from his fingers, for Baal was not yet strong enough to wield this mighty weapon...

Strike the shoulders of Prince Yam, between the arms of Judge Nahar. The club danced from the strong hands

of Baal, striking the shoulders of Prince Yam, between the arms of Judge Nahar.

Yet, Yam was strong, he did not sink down, his arms did not quiver, his mighty form did not crumble.

Kothar then fetched two clubs and recited:

**Your name is Ayyamur, Ayyamur expel Yam, expel Yam-Nahar from his Throne, Nahar from his seat of dominion. Do you dance from Baal's hand like an eagle from his fingers, strike the Crown of Prince Yam, between the eyes of Judge Nahar. Let Yam fall to the earth!**

And this club flew from the fingers of Baal as an eagle, striking the Crown of Yam-Nahar, between the eyes of Judge Nahar. Yam collapsed and fell to the earth.

Baal dragged out Yam and laid him down; he made an end of Judge Nahar. Athtart proclaimed, "Scatter Him o Mightiest Baal, Scatter him Rider on the Clouds, For Prince Yam is our captive, Judge Nahar is our captive.

Two Deities proclaim Baal's Kingship: So Yam is dead! Baal reigns, so he rules!!! On his head the Crown!

As Baal gains the Kingship of the Sky and Earth Yam's corpse is not dead, like water from a spilled cup Yam spills off into a thousand streams of darkened water, entering the cracks in the earth.

Baal understands a whisper which the two other gods hear as well. "I am eternal as the sea, for I will manifest again for you Baal, Rider of the Clouds."

Yam-Nahar is God of the Sea, the Mightiest of Powers which even Baal has fear of. Yet there shall be balance among the gods again. In the seasons of rain, the battles begin again.

In the human mind they have their thrones also; Yam is the bringer of instinct and strength; Baal is the discipline and will to wield this power. As one they are Daemon within the mind-body-soul of the Black Adept.

Let the Great Gods rise again!

Baal crosses from city to city, town to town.

Sixty-six cities he seizes under his dominion.

Seventy-seven towns under his protection and power.

Baal is enthroned amid his house, the Heights of  
Zaphon.



# ANAT'S WAR PREPARATIONS

In the home of Anat, the Goddess of War and Lust,  
Anat is adorned in the Henna of Seven Maids.

Anat is painted and in henna, her tradition as a goddess.  
She is adorned in the scent of coriander and murex.  
Anat's weapons are prepared, sharp and polished; she  
holds her weapons upon the altar.

# THE VAMPYRIC & CANNABALISTIC FEAST OF ANAT

The Gates of Anat's palace are closed, at the foot of the mountain she meets the youths prepared for war against her. She rejoices that they come forth.

Anat goes forth and fights in the valley; she begins a war between the two towns. She shines with the illumination of her divine essence; her radiance grows more with every warrior she slays.

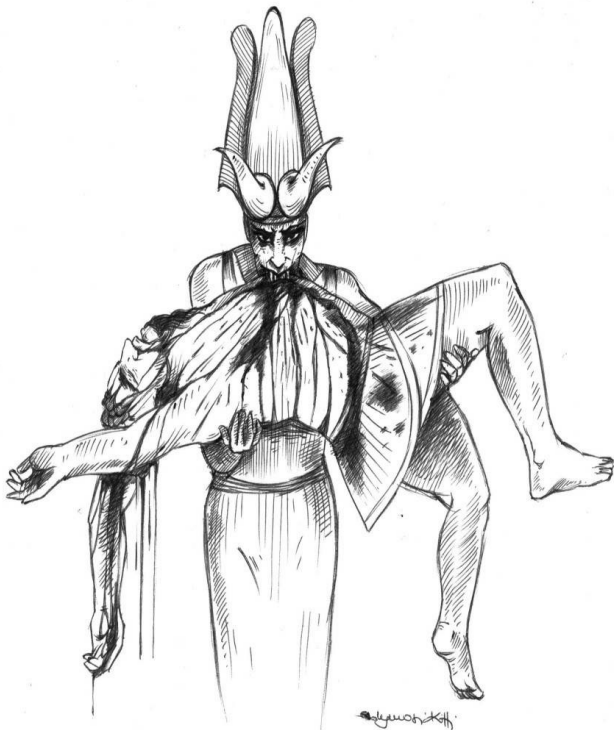
Anat fights the people of the sea-shore; she strikes the populace of the sunrise, blood spilt and drunk in her ferocity.

Under Anat, heads roll upon the ground like balls. Above her, like locusts are hands, heaps of warrior-hands.

Anat fixes the heads to her back, they shall adorn her palace in the mountain, and the heads shall be piled upon her war-altar. She fastens the severed hands to her belt.

Blood flows everywhere, Anat is in full lust, Knee-deep in warrior-blood she gleans, Neck deep in the gore of soldiers who met her weapons. With a war-club she drives away those before her.

With her bow-string her arrow cuts down her foe.



CANNIBALISTIC & VAMPIRIC FEAST OF ANAT

# ANAT'S HEREM- SLAUGHTER, VAMPIRISM & CANNIBALISM

Anat goes now to her palace, upon the Mountain of Zaphon. Anat is unsated with her fighting in the valley, with battling between the two towns.

She arranges chairs for the soldiery, tables for hosts. She arranges footstools for Hero's. Her captives, who fell before her, prostrate. They shall be her prey, her thirst for flesh and blood shall be sated for one hour.

Anat in full dedication to Ba'al and her own divinity holds again her sword and dedicates them all as Herem. She fills with laughter; her heart is light with joy. Anat is illuminated with victory. Every head which falls makes

her giggle as a young lady.

Knee-deep she radiates with terrifying illumination in warrior-blood, her thirst is sated with the spilt fountain of life. She grows stronger in wading and consuming their blood.

Neck-deep in the blood of soldiers Anat is like a raging lion in ecstasy of the kill.

Anat feasts upon the flesh of the fallen warriors; Anat takes a goblet filled with blood, her lioness-fangs retracted to drink from that which has been spilt.

The Mistress of Kingship, the Mistress of Dominion,

# **ANAT CLEANS HER BLOOD SOAKED PALACE AND THE GORE FROM HER BODY IS WASHED AWAY**

Warrior-blood is wiped up in the palace; the oil of peace is poured in a bowl.

Anat washes her hands. Anat washes her hands in warrior-blood, her fingers in the gore of the defeated soldiers. Behold, O Mighty Ba'al, a Herem in its' entirety to you.

Anat draws water and washes herself with the Dew of Heaven, Oil of the Earth and the Showers of the Cloud Rider. Dew which the Heavens pour on her, Showers the Stars pour on her.

Anat beautifies herself with murex, she is adorned in Henna. Taking a Lyre to her breast she sings the love Mightest Ba'al, the passion of Pidray, Daughter of Light, the desires of Tallay, Daughter of Showers and the love of Arsay, the Daughter of the Underworld.

## **YAM RETURNS AS LITAN, THE POTENTATE OF SEVEN HEADS**

From the sea, the waters rage and the rivers rise.  
From the abyssic ocean does terror come forth to rise  
against Baal.

The heavens boil and cast down storms and winds,  
chaos unbound before Mount Zaphon.

Before Baal Litan, who is Naharu, the god of the  
immense waters, **'naharu 'ilu rabbima'**.

From the immense waters, Litan, **batnu barihu** (the  
fleeing serpent), who is like a shadow around those  
encircled.

Before Baal, arises mighty Litan, the crooked, twisting  
serpent, **batnu 'aqallatanu**.



Behold, before Baal the powerful god Litan, **the Potentate with Seven Heads, sulaytu du sab'ati ra'asima** (the dominant one who has seven heads).

The heavens bring forth the heat of the desert and the burning sting of boiling waters.

With Litan, **bittu 'ili Dabibu**, the Daughter of 'Ilu, Dbb (Flame), she of flies and Blackened Flame.

Prince Yammu, God of the Sea, the name **zi ubulu yammu, the beloved of 'Ilu, Yammu**, has taken shape from the immense waters as the Dominant One of Seven Heads, Litan.

His scales are as armor, his eyes burn with terrifying radiance, Litan's fangs are as cruel daggers and war-prepared swords.

With Litan is **kalbatu 'ilima 'isitu**, The Bitch of 'Ilu, Isitu (Fire). Litan upon the shores, ascending the Mountain of Zaphon. **Behold tunnanu 'isitami lahu, The Dragon of the Two Flames.**

Litan with one mouth speaks; 'Why do you hesitate O

rakibu urpati, rider of the clouds? You know that which you feared before! I am immortal; I am that which is illuminated and what burns with the desire and lust for what I ascend from on earth! I am illuminated in the fire of the Divine Goddess, Ishatu, let's us seek the cycle of battle O mighty Annihilator Haddu!'

The forked tongue licks the heavens,  
The forked tail thrashes the sea.  
Can this Dragon be bound to Lebanon's height?  
The multitudes are terrified before it.

With exhaustion Baal raises up and is in victory for now, yet no matter what he can do to Litan, the potentate rises up again as if stronger!

**To bring balance, Yammu shall not be denied,  
Litan shall not be restrained. Baal instructs  
offerings to Yammu, to the Potentate, the  
Dominant One of Seven Heads.**

# **PART TWO: BAAL AND MOT**

## **BAAL ENTERS HELL THE KINGDOM OF MOT**

For Baal seeks now the confirmation and submission of the Beloved of 'Ilu, Motu, the Hero of El, Mot the ancient god of death.

Two messengers of Baal, Gapn and Ugar are sent first to Mot: "You shall go forth, to Mount Targhuzi, to Mount Tharumagi, The two hills at the Edge of the Earth, in the Steppe

Lift upward the mountain with your hands, the hills upon your palms. Then, descend to Hell, the House of Freedom. Be counted among the descendants to Hell.

You shall then go forth and seek the Divine Mot, to his city, the Pit, the lowest place where his throne is, where

it sits in darkness; to filth, the land of his heritage.

Behold, divine servants and listen well.

Do not get too close to the Divine Mot; do not let him take you like a lamb in his mouth, like a kid crushed in the chasm abyss of his throat. The Divine Lamp, the red orb, Shapash,

Burns the Black Sun of Heaven, by the Power of Divine Mot. From Across a thousand fields, at the feet of Mot bow down and honor this god.

Recite then to Divine Mot, speak forth my message to El's Beloved, the Hero:

***‘Decree of Mightiest Baal, Word of the Mightiest of Warriors: My house I have built of silver and gold lines my palace. Come and feast in my honor at my palace Divine Mot.’***

# MOT SENDS HIS INVITATION TO BAAL

**“Message of Divine Mot: Word of El’s Beloved, the Hero:** Is my appetite the appetite of the Lion in the Desert, or the Desire of the Dolphin in the Sea?

So Will I truly eat with both my hands, or my portions amount to seven bowls’ worth, or my cup contain a whole river?

So invite me, O Baal with my brothers, summon me, O Hadd, with my kinsmen. To eat food with my brothers, and drink wine with my kinsmen.

So let us drink O Ball that I may pierce you, when you killed Litan, the Fleeing Serpent, Leviathan the Twisting Serpent, the Potentate with Seven Heads, the Heavens grew hot, they withered.

But let me tear you to pieces; let me eat flanks, innards, forearms. Surely you will descend into Divine Mot’s throat, into the gullet of El’s Beloved, the Hero.”

Returning the two messengers, shaken yet focused enter and prostrate themselves before the Throne of Baal Hadad. Gapn and Ugar speak the message to Baal.

# **MOT'S COSMIC APPETITE TO DEVOUR BAAL**

**One lip to Hell, One lip to the Heavens, a forked tongue to the Stars.**

Baal shall enter the innards, into to mouth of Mot Baal shall descend as a dried olive, the fruit of the trees.

Send forth this message to Mot:

**“Decree of the Mightiest Baal; Word of the Mightiest of Warriors:** Greetings O Divine Mot: I am your servant forever.”

The Gods head now to Divine Mot, into his city Miry, into the Pit.

Divine Mot rejoices and he raises his voice. Let us feast upon the earth with Baal!

Baal journey's to the Council of the Gods, El decrees that Baal should go to the Netherworld, Hell and stand

before Mot.

I will set him in a great pit in the earth, for now Baal shall know both the ecstasy of life and death, of the netherworld and the lands of the living.

Go now; take your clouds, your winds, bolts and rains. With you, thy seven Heros, your eight attendants. With you, Pidray, Daughter of Mist, Tallay, Daughter of Showers. Go now to Mount KNKNY, descend and enter Hell, the House of Freedom. Then, O God, you shall know you are dead.



# BAAL'S DEATH ANNOUNCED

To the Mountain of El they went forth, the messengers proclaim: We came upon Baal fallen to earth; Dead is mightiest Baal, Perished the Prince, Lord of the Earth. El enters mourning, pouring dirt upon his head, dust upon his crown for lamenting.

For Anat seeks now Baal, hunting for him in every mountain and place in the earth. She then comes to the beautiful field of the Realm of Death; she comes upon Baal-Fallen-to-Earth. She wears a shroud for burial.

Anat mourns deeply, cutting herself with stones, pouring dust upon her head in sadness. From his pit, the grave in which he lies lifeless, Anat hoists Mightiest Baal; upon her shoulders he is placed.

She carries him to Zaphons Summit, bewails and buries him. She sets again a divine pit in the earth.

Anat slaughters seventy buffalo, seventy oxen, seventy sheep, seventy mountain-goats, seventy asses, an offering to the Mightiest Baal. The Mightiest Baal Perished the Prince, Lord of the Earth.

# ASHTAR THE REBEL CROWNED KING

Before El, Anat and Athirat of the Sea seek to choose who will be enthroned as the new king.

“Let us make ‘YD-YLHN’ (He who knows, he who understands, the

**King who has Intelligence ) King of the Earth.”**

Proclaimed Lady Athirat of the Sea, El answers: “One so weak cannot run like Baal, nor wield the lance like the Son of Dagan, for this alone is Baal’s power to wield.”

**Note: To ‘run’ is symbolic of Baal commanding the Winds; the ‘Lance’ is the metaphor of lightning here which Ashtar does not command as Baal.** Lady Athirat then answers; ‘Let us make Ashtar (Athtar) the Strong King, Let Ashtar the Rebel be King!’”

Then Ashtar the Strong Ascends the summit of Zaphon, sits on the throne of the Mightiest Baal. He may not fill this throne as Baal does, his head may not reach the top.

“I cannot be King upon the Summit of Zaphon”  
Ashtar the Terrible descends from the heights of Zaphon, descends from the throne of Mightiest Baal and rulers over the great wide earth of El. Ashtar the Terrible is now Lord of the Earth, while not powerful enough as Mighty Baal. Ashtar now is Lord of the Earth, his throne is established.

# **EL'S DREAM SHADOWS FORTH BAAL'S RETURN**

If the Mightiest Baal lives, the Perished Prince, Lord of the Earth may return, if Baal the Prince lives, then a dream shall come forth to El. In the vision shall the Creator of Creatures foresee, the heavens will rain oil and the wadis run with honey. Then El shall know that the Mightiest Baal lives, the Prince, Lord of the Earth is alive again!

# ANAT'S VENGEANCE UPON MOT

Anat enters the Underworld and searches for Mot.  
Anat seeks Mot against all odds for the heart of Ba'al.

Before Mot, Anat approaches, her panic for the life of Ba'al destroys her reserve.

She grasps Mot by the hem of his robe, holds him tight by the edge of his cloak; she looks at Mot and raises up her voice: 'Thou Mot, surrender my Brother!'

The God Mot rejects her plea, 'What is it that thou art asking of me, O Warrior Anat?'

See, I walk abroad upon the earth; I cause the life breath of mankind to quit.

I devour the life breath of the multitudes of earth!  
I go then to a Beautiful Field in the Realm of Death, I walk among my dark lands.

I encounter Ba'al and place him like a lamb in my mouth.

He is crushed, devoured in the chasm on my throat.  
This is the whim of The Hero of 'Ilu, the Warrior Mot.

That the Sun, Shapash, the Torch of the Gods,  
scorches and the heavens flash!'

Anat finds again Mot and this time she attacks him. She  
seizes the God Mot;

With a sword she rips him up;

In the sieve she scatters him;

With fire she burns him;

In a mill she grinds and pulverizes him;

Over the fields Mot is strewn;

Let the Birds devour his remains,

Let the sparrows consume his morsels;

Mot's form is destroyed yet he arises again.

# SHAPASH AND ANAT FIND BAAL

**‘Decree of Bull El, your Father, Word of the Beneficent, your Begetter:**

‘Parched are the furrows of the fields, Shapash,  
Parched are the furrows of the grand fields, May Baal  
ascend and restore the fields of ploughed land.

Shapash the Divine Lamp speaks unto El:

“Pour down sparkling wine and let the children of your family wear wreathes and I will seek the mightiest Baal in Hell, the Land of Freedom.” Anat speaks unto Shapash: “Strength upon strength O Divine Shapash, with strength upon strength may El guard you, Shapash be victorious in your search.”

Shapash, the luminary of the gods, the psychopomp who enters the Western Gate of the Underworld



nightly, guarded through by Resheph now goes forth into the darkness and scorched heat of Hell. Shapash illuminates the great vast earth and is the Black Sun. The luminary of the gods now finds the corpse of Ba'al. Shapash gathers his lifeless shell and carries him out of the Underworld and places the Mightiest Ba'al before Anat.

Anat views her brother, the stillness and beauty of her brother. Anat eats his flesh without a knife; she drinks his blood without a cup.

She seeks to consume his power; to incorporate Ba'al's essence in her own.

Ba'al is buried in the tomb of which leads to the Rephaim and Maliku. Ba'al shall be mightiest among them.

# **BAAL RETURNS TO HIS THRONE AND BATTLES THE LEGIONS OF MOT AND YAM**

Ba'al opens his eyes, his power is renewed. Ba'al overcomes death itself! Ba'al knows the pleasures of the flesh in the Underworld.

Now Ba'al, the Mighty must ascend to his rightful place.

Baal ascends inspired anew; Baal seizes the sons of Athirat, He smote the Great Ones with the broad-sword,

Baal smote the 'Pounders of the Sea' with the Mace, striking the Young of Yam who fell under the Mace of the Mightiest of the Gods.

He dragged the Yellow Ones of Mot to the Ground, blood-drinkers and destroyers of the land.

Baal then sat upon the Throne of his Kingdom, upon the cushion on the seat of his dominion. Days turned to months, then to years.

# MOT CONFRONTS BAAL

In the seventh year, Divine Mot ascends from Hell and confronts Mightiest Baal: He raises his voice and proclaims:

“Due to you Baal I faced shame: Anat split my body with a sword, due to you I was burnt with fire. I was scattered in the sea. Give to me one of your brothers that I may eat; my furious anger will then turn away.

Now I will consume humans, I will consume the multitudes of the Earth.

# **BAAL AND MOT BATTLE FOR SUPREMACY**

To Baal on the Summit of Zaphon Mot turns and raises his voice: “My brothers, O Baal you gave as my food, my Mother’s sons for my consumption.”

They face each others as fighters, both gods are fierce.

They gore each other like bulls, the bite each other as serpents, Baal and Mot drag each other like runners, Baal and Mot fall into the earth.

Shapash above declares to Mot the Beloved of El, the Mightiest Hero:

“Hear me now, Divine Mot: How can you fight with Mightiest Baal, How will Bull El, your father hear you? Surely he will remove the support of your throne, surely he will overturn your kingship, and he will break the scepter of your rule.”

Divine Mot is now afraid, the Beloved of El, the Hero is fearful now.

Mot responds: “Let Baal be enthroned on his royal throne, On his resting place, the Throne of his Dominion.”

# **END OF CULTIC HYMN CHAPTER SIX DEMONOLOGY FROM FIRST-CENTURY TO MEDIEVAL QLIPHOTH SYRIA, PALESTINE AND JUDEA**

As Christianity grew in the first century the belief in demons or 'evil spirits' was greater than ever before; Christianity was successful as demoting the old gods and their pantheons into demons and fallen angels. At this point, the Daimon (Daemon) was viewed by early JudeoChristians as 'evil spirits' or 'demons' which lurked in the air, water and haunted the deserts, ruins and wastelands. Demons haunted the mountains, lived in rocks, trees and were thought to also reside in cemeteries.

Demons and evil spirits also were like the old gods associated with stars and planets. In the bible, the stories of Jesus casting out demons were not exclusive to this figure; there was a large, popular trend of exorcisms from various traditions around this time. Jesus was accused of casting out demons 'By the power of Beelzebub'; consider that in the Canaanite/Ugaritic texts Horon who is an underworld god is king over demonic spirits yet also can cast them away from others.

Demonic possession became a rampant problem with early Christianity; a Jew named Eleazar reportedly drew a demon out of the victim from his nose. Eleazar commanded the demon to turn over a basin of water to prove it existed; this was done in the presence of Roman Emperor Vespasian and his Praetorian Cohorts.

Let's understand that the Jews were influenced by the many cultures in which they were conquered or subjected to; Babylonians were deeply associated with



a balanced (spirits, gods and demons were creative and destructive) sorcerous practice connected with their religious practice; Persians (who had the growing Zoroastrian Gathas (invocations and mantras) which had a dualistic, monotheistic association although at the time of the Persian empire the religion was polytheistic for the most part), Egyptians, Syrians, Greeks (influenced their perception of the Watchers, etc) and Romans. After the Babylonian Exile, the Jews the emphasis on Satan and Demonic Spirits along with Angels exploded.

Demonic Spirits are not found by origin from Christianity; the sorcerous world is far older than the Judeo-Christian tradition. The foundation is in a term named 'Animism'. Animism is the belief or subjective adoption of association to perceive in spirits of all types. In ancient Pre-Christian cultures, the Spirits of the Dead could be beneficial, healthy but also with for instance, Babylonian belief that if the Ekimmu or Spirits of the Dead were not offered to and fed then they would become a type of 'evil spirit' or haunting, vampire-like

ghost which would visit either relatives or others.

In Judeo-Christian beliefs, evil spirits became 'Fallen Angels' which were 'Demons'. First Century Judaism with apocrypha and pseudepigrapha names the Adversarial Spirits as Mastema/Mastemoth, Beliar, Belial, The Devil, Satan and Beelzebub. The word Satan represents 'adversary' or 'enemy' of the Hebrew/Christian people. For a modern Luciferian, the Adversary holds the traits of self-pride, self-love, strength through Will, conquering and warlike elitism, knowledge/wisdom, balance along with the lack of the 'guilt-complex' of the Judeo-Christian ideology. In short, the Adversary was the god of the strong.

Early Judeo-Christianity especially with the Roman Empire adopted and re-wrote their doctrines to in many ways 'remove the gulf' between Yahweh and Man with the Church, Saints and later the Virgin Mary to fill that gap between. This allowed control over the sheep and they would not have to think too much. Faith demands obedience and the defiance of what is natural and

logical; such a fierce obedience towards a 'pipe dream' of some 'heaven' after death allows the slave-mentality to do anything 'God' commands.

In the Apocrypha and Pseudepigrapha such as Jubilees and 1 Enoch presented angels rebelling against Yahweh, taking human form and mixing with human wives. The Fallen Angels (representing air, spirit and imagination) in union with the human wives (representing earth, fleshly existence) soon all to beget a family of Giants (note Maskim Hul-the Seven Rebel Gods). The Giants who were the union of the Heavens and Earth (from the Babylonian tradition of Anu and Ki) created within them immortal evil spirits who left their fleshly bodies and remain in the world to this day based on Enoch.

The fallen angels taught humanity the path to a strong culture with arts, warfare, crafts including sorcery which was a reflection of the xenophobia inherent in the Jews and passed on to the Judeo-Christians. In Chapter 19 of Enoch demons existed even prior to the fall of the

watchers while in chapters 83 through 90 the fallen angels are represented as Stars. The legend of the Watchers indicates that the Giants began to devour man and to drinking their blood. The predatory instinct of the Giants or Nephilim were demonized by Enoch, however it is from the legends of the Titans, Giants and the Rephaim in which the Nephilim emerged.

The Heroes of old, Rephaim were deified and mighty warriors who were honored as immortal spirits after their death, invoked in Ugaritic celebrations in which they are called 'saviors' and were beneficial to humans. The Nephilim in Enoch who died survived as 'dark' or 'evil' spirits who survived from their physical deaths. These Dark Spirits issued forth from their bodies.

The nature of the spirits of the giants is akin to the description of the spirits of the 'Seven Evil Gods (Spirits)' of Sumerian/Akkadian/Babylonian/Assyrian lore. The mixed union of the spiritual being (Watcher) and the earth (Physical being) created what Enoch 15.8 describes as '**strong spirits**', '**evil spirits**' which

come forth from their bodies after death. This indicates a survival not only of their 'Daemon' but their 'Psyche' as well, a type of spiritual vampire who is strong enough to forcefully survive the process of death.

Slightly before the First Century C.E. Hebrew texts such as 'The Book of Tobit' (Dated to 225 B.C.E.) makes the full difference between the old Pantheons of Gods and Demons to a usurped one in which Yahweh is the source, sole-god and any former gods in his favor become 'angels' or 'messengers' with a name-change or demons, subject to the assimilated Deific Masks who were chthonic and enemies of the Yahweh Cult. **Eshm**, the '**Daeva of the Wounding Spear**' of Zoroastrian lore was transformed from '**Aeshma**' to '**Asmodeus**' and would eventually be worked in to the Qliphoth with the other Deific Masks hated by the religion of slaves, known as the cult of Yahweh.

The Dead Sea Scrolls are an excellent record of the Pre-Christian Hebrew Cult and its view of Demons. Belial, described with having the visage of a serpent

embodied not only the old underworld gods and demons, yet also the hated cultural traits of both the Greeks with their Hellenic influence and the Persians/Babylonians as well. The 'Sons of Darkness' were scribed during the times of the Seleucids and their conflict with the Priesthood of Jerusalem; the line between demons and the supernatural were made manifest in the Hellenic culture.

# NEW TESTAMENT DEMONOLOGY

In the New Testament, the transformation of the **'shrine spirits'**, **'false idols'** into such as **'fallen angels'**, **'demons'** and **'Unclean Spirits'** was complete and concrete in the spreading Christian religion. We see the Seven Evil Spirits, formerly sons of Anu and Ki in Babylonia, rebel and predatory gods now reduced to mere evil demons, no pedigree or title. The Seven who called themselves **'Legion'**, as **'We are many'** were exorcised from the **'Gerasene Demoniac'** of Mark 5. The possessed man lived among the tomb which is a common abode of evil spirits and the demons of old. His strength was noted as being more than a normal man, where chains could not hold him. The evil spirits requested that they be sent into nearby pigs if they were cast from the man, they did so and the pigs ran into the river and drowned.

We must be cautious concerning if the tale is in any way

bound in a real occurrence. The authors of the New Testament lived about 200 years after the supposed death of Jesus, not to mention there were many ‘exorcists’ during his time. Consider Apollonius of Tyana who lived at the same time yet there were records of him at the time of his existence. He too cured plague, raised the dead and exorcised demons. It was akin to a trend of the time where possession and haunting spirits was at an all time high. The demonic symbolism of this period is useful for the modern Luciferian, such spirits are powerful and not subject to any Yahweh-cult; we know that today most possessions are manifestations of mental illness; that invoking the most feared of Christian demons<sup>98</sup> I myself have found myself happier and healthier than ever!

## ἀκάθαρτον πνεῦμα

The ‘**Unclean Spirits**’ of the New Testament are known as ‘**ruah tum’ah**’ or written right to left, ‘**ha’muthaur**’, the English translation is ‘**Unclean**



**Spirit**’ and the Greek is transliteration is **‘akatharton pneuma’ (above)**. The Latin equivalent of this term ‘Unclean Spirit’, ‘Evil Spirit’ is **‘spiritus immundus’**. In the Book of Revelations, Frogs are mentioned as emerging from the mouth of the Dragon; from which we find the association of frogs & toads with Ahriman in Zoroastrian ‘Bundahishn’ texts and the ‘Avesta’. The phrase **‘pneumata tria akatharta hōs batrachoi’, ‘Three Unclean Spirits like Frogs’**. In Jewish dietary code, frogs were unclean and should not be eaten. In the Septuagint the ‘Evil Spirit’ is **‘pneuma poneron’**.

## 98 Liber HVHI

In Isaiah the older rites of the surrounding pantheons are demonized by the Hebrews, **‘Burning incense upon bricks. They burn incense upon bricks (to demons that are not).’** We see in the Book of Enoch that the ones not of the Hebrew religion, ‘worship foul spirits and demons’; all the while guided by the fallen Bene-Elohim or Watchers who are the fathers of the Giants who through their vampiric and cannibalistic

practices in Enoch become ‘evil spirits’ who issue out of their dead bodies.

The Book of Enoch gives the origin of the Giants *‘from spirit and flesh will be called evil spirits upon the earth, and on earth will be their habitation. Evil spirits proceed from their bodies because they are created from above; from the Heavenly Watchers is their beginning and primal origin. They will be evil spirits upon the earth, and evil spirits will they be named. And the spirits of the giants will devour, oppress, attack, do battle, cause destruction on earth and work affliction.’* **Enoch xv.xvi**

Within the Book of Jubilees we have Mastemoth who is the chief of demons who attack humanity or more specifically the Hebrews. In Rabbinic demonology we find the various classes of demons under Samael, Ahriman is the son of Lilith (Baba Bathra 73a), a son of Shed is a demon (Chag. 16a) and the Wicked Dead may become demons (Yalkut Shim. Is. 46b); in the ‘Black Order of the Dragon’, a vampire-magick guild

operates in these areas and has for many years focused on the Black Alchemical union of the two aspects of consciousness.

## **DEMONS, LILITHS AND SHRINE-SPIRITS**

In the Incantation-Bowls of Aramaic, Mandaic, Sassanian-Babylonian, Jewish, Syriac and Palestinian origin we find that the old gods of preChristian pantheons are called in Mandaic books and lore as ‘Ekure’, from ‘ekurru’ in Assyrian, once a name of a Temple now is associated with the Ekurrati, the temples of the gods and the ‘**shrine-spirits**’ which haunt the ruins after the rise of Christianity. These ‘**Temple-Spirits**’, ‘**Demons**’, ‘**Liliths**’ and ‘**Devils**’ belong to ‘**upper, lower and middle regions**’ which indicate various planes of astral manifestation. The terms in Mandaic of the ‘**phantasm, ghost and idol**’ are nearly identical.

The **Patkaras** are ‘**Shrine Spirits**’ from the Syriac

**'Prakka'** and the Assyrian **'Parakku'** emerge from the etymology of the Persian (Pahlavi) Pairika which in the Yatud-Dinoih and Zoroastrian lore are beautiful and seductive witches, associated with comets and companions of certain Daevas or Genii invoked by wizards and magickians. The Pairikas are presented in my works such as 'Yatud Dinoih' in Luciferian Witchcraft, 'Liber HVHI', 'Bible of the Adversary' and 'Gates of Dozak' among others.

The Babylonian Sedu Limnu, **'Evil Sedu'** are assimilated into the later Jewish Demonology as the hobgoblins, malicious spirits and often associates with the **'grave-spirits'** which haunt tombs and graveyards. The **'Sedin'** are the 'Sons of Shadow' and appear in various incantation bowls and texts.

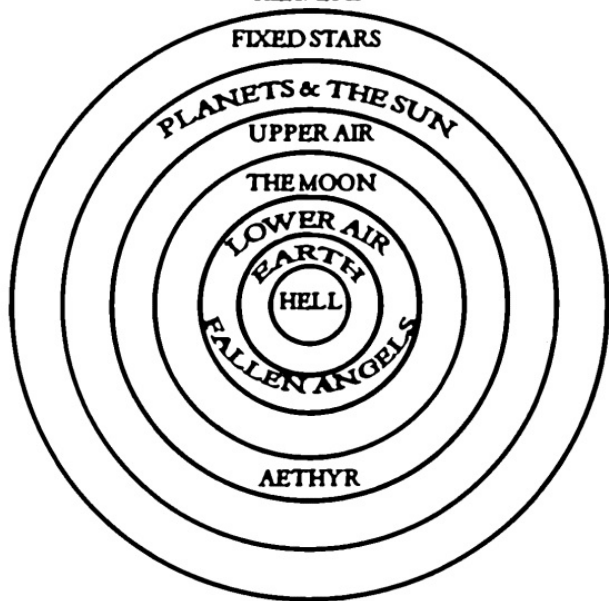
In the Aramaic, Mandaic and Syriac Incantation Bowls, there are many Demons mentioned by name. The King and Ruler of the Liliths is one called Bagdana, this demon is a high-ranking king who controls the liliths, devils and demons who is able to direct the activities of

the LilithSpirits.

**REBEL ANGELS &  
DEMONS AGAINST  
CHRISTIAN  
RESTRICTION:**

*MEDIEVAL HIERARCHY AND  
DEMONIC SUCCESSION*

**EARLY CHRISTIAN COSMOS  
HEAVENS**



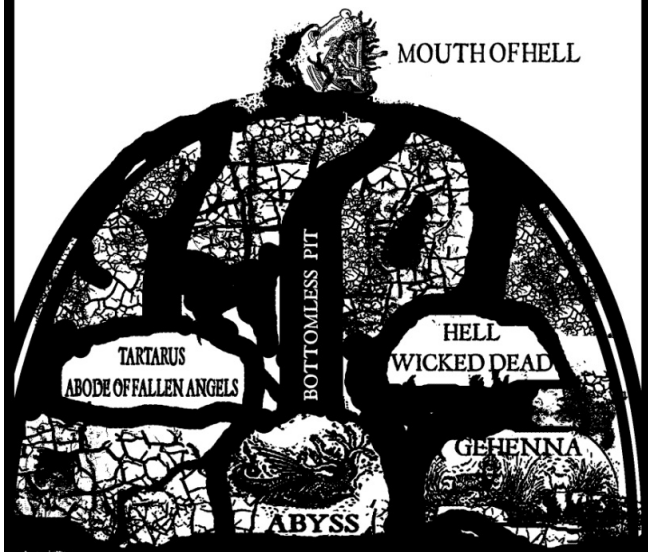
**Above: The early Christian view of the Universe with Hell in the Depths of the Earth. The Lower Air, of which is attributed the color Blue, is the**

## **Abode of the Fallen Angels and Demons.**

Out of the Dark Ages came the early medieval period which brought much difficulty, hardships and almost guaranteed early-death for many of the populous. Zoroastrianism although was pushed out of Iran to a large extent by the Muslim faith, the influence that this religious concept had on the people of the ancient near east – imported into the Roman Empire before its' fall with Mithras adopted as a military god proved more lasting than anticipated. Ahriman, the Dark Adversary of Ahura Mazda would be assimilated into the Western idea of 'Satan' as the head of all 'evil' in the world.



# NEW TESTAMENT CHRISTIAN HELL



**Above: The Judeo-Christian Hell as developed in the Old Testament. The Bottomless Pit and Abyss**

**is the abode of Apollyon/Abaddon and the Seven Headed Dragon (Satan). Gehenna is the 'lake of fire' and Tartarus is the darkness of the Fallen Angels. The Mouth of Hell, the Gateway is often described as the mouth of 'Leviathan'.**

One characteristic of Demons is according to Gratian (12<sup>th</sup> Century C.E. in Decretum) is that '*demons love blood; hence whenever a necromantic rite is performed, blood is mixed with water*' so they may be sent away more peacefully. The blood which carries the energy and subtle force for which spirits may manifest in is utilized in the beginnings of recorded religion and yes, even Yahweh was sacrificed to. The purpose is based on the idea that animals depending on the deity offered to would empower the manifestation of the god's power in the benefit of the Priest or Black Adept conducting the sacrifice. Incense has for the most part replaced this however some Black Adepts use their own blood.

# SATAN AND LUCIFER MANIFEST

In 520 C.E. Satan is shown clad in red in angel form before Christ in a mosaic in San Apollinaire Nuovo located in Ravenna, Italy. The symbol of red is significant with reference to Satan: first, red represents both blood, fire and of the scorching desert. Next to black, red is the color which would symbolize Satan for years to follow. Another image shows Satan or Lucifer robed in Blue, the color of the lower air in which Satan was thrust and still rules over. Lucifer is leading the Goats while the other angel of Christ leads sheep.

In the medieval period, Satan was rarely depicted as angelic. In most cases, Satan appears with grotesque, composite half-animal and man combinations. In Luciferianism, this is 'Therionick', beast-like and representing our inner primal instinct, passions and desires. To the Medieval mind, it is perversion, sickness and the inner-defect of Satan. Luciferians view the

image of Satan as being the liberator; not the torturing demon who works for Yahweh in the Old Testament. Satan is the succession of the Gods who were old when Yahweh was young.

The Adversary in Therionick form often depicts him in horns (symbolic of power, wisdom and kingship), cloven hooves (represents the mastery of the earth, its pleasures and lusts), a forked tail (of the serpent or dragon), blackened or corpse-rot greenish skin and burning red eyes. Satan has several demonic faces on his body when he desires; on knees, elbows and genitalia. His breath is of sulfur. The Goat-God Pan and his Satyrs were assimilated into Satan as well. The bestial composite manifestations of Satan were reminiscent of the demons of pre-Christian pantheons: the owl and black raven would represent the underworld; the serpent was a symbol of fertility and chthonic realms, etc.

Artists in the early and late medieval periods produced some beautiful and articulate demonic images of Lucifer

(who by this time has mostly been assimilated into Satan). Lucifer did not exist according to Christians BEFORE Yahweh; rather he was cast out of heaven by Yahweh. We are fortunate to have archeological history and the plethora of records which show quite the opposite: the Old Gods who became Yahweh's enemy and 'Satan' existed for atleast a thousand years prior to the first mention of Yahweh by the Moabite Stele in 835 B.C.E. or so. However, for the sake of drama and significance, let's play along.

## **LUCIFER AS THE FIRST ANGEL: *From Angel of Light to Infernal Demon* *—the beauty in balance***

As illustrated in 1284 in 'The Fall of Lucifer and the Rebel Angels' by Paul, Jean and Herman Limbourg, Lucifer is angelic, robed in blue cloth with a golden crown. Lucifer, along with his rebel angels are shown cast out and falling into 'Hell'. This is one of the first angelic depictions of Satan.

For his sin of Pride, Satan's expulsion was his headlong entrance into Hell. Christ described *'I saw Satan falling from Heaven like lightning'* – the origin of the Thunder Bolt and Pentagram design is for Luciferians understanding that to gain self-mastery one must know both the darkness and light. Satan is described in medieval times as a Proudful and powerful angel who by being cast into Hell, his angels led by him turned blacker as they fell. The hands and feet turned into talons, paws of lions and wolves, nails lengthen into razor-sharp claws, noses shaped into raven beaks, feathered wings became leathery bat-like wings, their teeth turned to fangs and goat hair grew upon them. Some took the forms of leopard-like shapes, emaciated and skeletal-fiends, pure black shadows with burning eyes, serpent and corpse-like angels and Satan assumed the form of the former *'Seven Headed Dragon'*, becoming a fierce power manifest in the psyche of Christians.

The Church Fathers blended the old gods such as Zeus whose Temple was in Pergamum, *"I know that you live in the city where Satan has his throne, yet you*

*have remained loyal to me. You refused to deny me even when Antipas, my faithful witness, was martyred among you there in Satan's city."*

Revelation 2:12. Further, Apollo became 'Apollyon' and the other gods became demons. The Church Fathers depicted Lucifer as being the first and highest angel in heaven; he had twelve wings instead of six which the other Seraphim had. His sense of Pride told him he should not be subservient to any other and brought the 'Black Flame' to his closest angels. *'for Satan himself is transformed into an angel of light.'*

- Corinthians 11:14

# LUCIFER

## *The Light Bringer & Spiritual Rebel*

With the knowledge of the Gods in this grimoire, their aspects and balanced dispositions all in their own way seek excellence in their stations; the Deific Masks of old represent the ‘visualized’ potential of greatness in the leaders and Heroes of old; self-excellence as a cultural ideology and foundation. The Temple-Cults of Jerusalem and Christianity then through the slave-mentality attempted to destroy the promethean flame within humanity; after the fall of Rome through the medieval periods did the sheep-herding so-called ‘savior’ and the tyrannical cult actually succeeded in their aim.

However, the abyss does not forget, nor do the heights of which the old gods reached before their fall from the empyrean thrones inspiring humanity to seek excellence. Rising from the darkness and ascending in their natural



elements are the gods and demonic powers of old returning. The cult of Yahweh has lost much of its spiritual meaning: it is presumption and a way of pushing others around.

Lucifer is the Deific Mask which is a type of assimilated power of the Morning Star and much more. While the etymological foundation and legend of Lucifer is presented in ‘Adversarial Light – Magick of the Nephilim’ I offer now near the end of this living grimoire Lucifer as the illuminating spirit of self-excellence. Not until you destroy ‘good and evil’, ‘duality’ and seek a balance within yourself and recognize it in the world around you does the Black Flame truly burn within.

To understand the energies within the deific mask of Lucifer, look to the Canaanite God chapter and the various gods therein- they hold the ancient mysteries which lead to the light of the deific mask we call Lucifer.

In Isaiah 14 Ashtar the Rebel is identified as Eosphoros, Phosphorus and Hesperos the Evening

Star. The god ascended to Mount Zaphon and was bestowed the title of King of the Gods by El and Athirat. While Ashtar could not fill the role of Baal, who was dead and in the Underworld Ashtar soon descended down and became the Lord of the Earth, the powerful Deific Mask who was a celestial power of Venus, a natural twin of sorts with Ashtoreth and Anat. The Tyrian Melqart has also a role in the myth as does Nebuchannezer the Babylonian King.

The earliest equation of Lucifer with Satan is from a Christian text, 'Against Marcion' by Tertullian between 170 – 220 C.E. which really defines the New Testament worldview and nail in the coffin of the intelligent knowledge-seeker. Either you follow God with suffering, blind faith, self-denial or you were subject to Satan who was seen 'falling like lightning from heaven' in Luke 10:18. Lucifer becomes the Devil who has the power of death with him along as being the Ruler of the Earth.

The Devil is not only a god of demons but of so-called

'evil' humans. Like Cain, those like us were called 'Sons of the Devil'. In the New Testament, there was a war in heaven from which resulted in the Archangels casting out Satan and his rebel angels. This myth adopted by Christians from much more ancient legends such as the Enuma Elish, Baal vs. Yam and others. Satan and his angels fell into the Underworld and established their kingdom there.

The New Testament also has several different interpretations of the geography of the fall: first that Lucifer and his angels fell from heaven to earth; from the heavens to the underworld and then from the earth they gain power over the air and the underworld. Consider then the timeline, first Satan and his angels fell before man was created. Then Satan tempted Eve and fathered Cain. Then as Azazel or Sataniel, Satan led the Watchers to assume human form and illuminate humanity with their knowledge and father the Giants.

The old gods, illuminated and representing the self-excellence and potential of humanity were soon

transformed into demonic rebels who were cast aside for the god of sheep and the slave-mentality. The Bishop of Antioch in 107 C.E. called the Devil the ‘Ruler of this Age’.

ἄρχοντα τῆς ἐξουσίας τοῦ ἀέρος

**Above: Greek spelling of ‘Archonta tes exousias tou aeros’, ‘Prince of the Powers of the Air’.**

Lucifer is attributed to the Powers of the Air, commanding the spirits of divination, imagination, astral travel and the inspiration of the Black Flame. In some aspect, New Testament demonology tends to blur the lines of ancient Deific Masks and in a successive method assimilate them all into a type of singular Adversary. Baal-Zebub, Beelzebub would now seem very close and at times the same as Lucifer.

# ASTAROTH

## *Goetic Demon and Assimilated God of Astarte & Ashtar the Terrible*

The Goetic Spirit Astaroth, presented with full detail in 'Goetia of Shadows' is the demonic manifestation of the Deific Masks of 'Ashtar the Terrible' and 'Ashtoreth' (Astarte) manifest as a male, fallen angel. Astaroth, prior to my initiatory path discovering the points of origins found in this grimoire were a type of 'guiding' Deific Mask my Daemon was attuned to. As the Morning Star or Venus is 'Lucifer', it now seems clear why. This is one example of the corruption of Christian demonology in which the old gods and demons are twisted into some Judeo-Christian 'Kingdom of Hell' rank. As far as modern symbols, the Inverted Pentagram or the Sigil of Astaroth may be utilized as representations of Lucifer. Astaroth is presented in image and modern Goetic Spirit in 'Goetia of Shadows'.

# **BEEZEBUB AND BELIAL**

In 1450, Beelzebub and other demons are shown in the *Livre de la Vigne Nostre Seigneur*, Beelzebub himself with his main fire-breathing, fangs bearing, horns and six other demon-heads standing serpent-scaled, birdclaws and a demonic face for genitalia. Such images are not negative for Luciferians; we see this as a representation of primal instinct, lust and desire. It is our fountain of strength which our Daemon or 'Angelic' consciousness through discipline and will learns to direct (not restrict) to beneficial ends for the self and community in which he or she lives.

1473 in *Das Buch Belial* presents Belial robed and carrying a sword in sheath stands before the 'Mouth of Hell', a great beast with the hordes of demons being shadowed forth by Belial. The Beast or 'Mouth of Hell' is 'Leviathan' and Belial, along with Bileth, Asmodeus and Gaap are powerful Spirits in the Solomonic Grimoire Tradition. The Spirits of the Goetia are indeed the successors of much older Deific Masks.

# HELL'S HEIRARCHY OF 1612

By the 1600's the ancient gods have been fully assimilated into the Christian hierarchy, as fallen angels and demons who act under Lucifer, Satan, Belial, Beelzebub and Leviathan essentially. Their charge is to corrupt and pervert humanity; which to Christians is everything which brings pleasure or self-esteem is 'evil' and all which is restriction, self-hate, ignorance and blind-faith is 'good'. The demonic legions were placed in a royal-monarch styled hierarchy opposite of the 'heavenly ones'. Keep in mind that 'heavens' did not mean the same as the Christian concept. Simply, the heaven meant the air and sky and was both destructive and beneficial.

In 1612, exorcist Father Sebastien Michaelis published the structure of Hell's Hierarchy in his 'Admirable History'. We find a structure of the First Hierarchy: Seraphim, Cherubim and Thrones. The structure of the Fallen Seraphim and other angels is a solid foundation which modern demonology and the grimoire structure

was built on.

## **FIRST HEIRARCHY**

### **THE SERAPHIM:**

#### **Beelzebub, Lucifer, Balberith and Leviathan**

Beelzebub was the Prince of Seraphim and was next to Lucifer. All the Princes or Chief of the Nine Choirs of Angels are fallen. Lucifer, Beelzebub and Leviathan were of the Choir of Seraphim and the first to revolt. Beelzebub tempts men with Pride; the enemy of Beelzebub is Francis. Leviathan is the Prince and leader of heretics and detests the concept of faith; his adversary is Peter the Apostle. Asmodeus is of the same order; he is a Seraphim and Burns with the desire to tempt humanity to the pleasures of the flesh. Balberith (Baal-Berith) is Prince of the Cherubim, he tempts men to commit murder and breeds disorder and rejoices in blasphemy.



## **THRONES:**

### **Astaroth, Verrine, Gressil and Sonneillon**

Astaroth was the Prince of the Thrones, he is said to tempt men with idleness and sloth. Verrine sits next to Astaroth and tempts humans with impatience. Gressil is the third in the Order of Thrones and tempts men with impurity. Sonneillon, the Forth of the Order of Thrones tempts men with hatred against their enemies.

## **SECOND HIERARCHY POWERS, DOMINIONS & PRINCIPALITIES**

The second hierarchy is the Powers, Carreau, the Prince of Powers instructs men with hardness of heart of the ideal of survival of the fittest in nature. Carnivean is a Prince of Powers also and awakens men to obscenity. Oeillet is a Prince of Dominions and tempts men against the vow of poverty. Luckily, the Church

was the easiest for Oeillet which required virtually no effort of his own. Rosier is the second in Order of Dominions and has sweet words and a convincing tongue; he instructs men on the power of spoken word to shape your future. Verrier is the Prince of Principalities and awakens humans to rebellion and will make the neck stiff as iron so man is incapable to stoop under the Yoke of Obedience.

## **THIRD HIERARCHY ORDER OF VIRTUES & ARCHANGELS**

We see Belias, Prince of the Order of Virtues who awakens men to selflove and arrogance based on their accomplishments. He instructs women to have pride in their natural beauty and to do as they wish and adorn themselves in beautiful clothing. Olivier is the Prince of Archangels, he instructs men on cruelty and mercilessness towards the poor and their enemies. Luvart is the Prince of Angels; he is in another body (of

another nun at Louviers) and has not his abode here (in Sister Madeleine).

## **THE GRIMOIRE TRADITION AND HIERARCHY OF THE INFERNAL REGIONS**

The Grand Grimoire called by some the ‘Magnum Opus’ as a book of Black Magic, containing the infamous ‘Sanctum Regnum’ or ‘Book of Pacts’ which provides instructions for summoning Lucifuge Rofocale and associative powers. There are many grimoires in the medieval and renaissance period, some of which were actually written by Priests and Monks who no doubt saw the self-destructive nature of Christianity.

These black books are always written in cipher, that is, they must not be understood at ‘face’ value; there is a much deeper meaning. For instance, I invoked ‘Lucifuge Rofocale’ many years ago and rather than attempting to find ‘hidden treasure’ as in material wealth, I sought the treasure of knowledge and a path

to empower my Daemon to new heights and infernal depths. I created a blood-pact with Lucifuge not for my soul, rather for a mutual benefit of which my success would be empowerment for Lucifuge. The rites were a success in these terms; however I did not invoke this Spirit by the Christian-sickened evocations with calls to 'Jesus' and 'God'; I re-worked them to honor the demonic forces I would raise as my brothers, sisters and friends.

The infernal hierarchy expanded and changed throughout the medieval and renaissance period, some very interesting Deific Masks were present in these shadowy works. For instance, ORIENS, the demon-king of the 'East' had origins in Greek or more precisely Hellenic pantheons of Syria as a manifestation of Helios-Apollo, the Sun-Rayed God of growth, individual power and the higher articulations of art and music. Oriens, to his greatest extent in the mid and Late Roman Empire is even honored on gold coins. Oriens in 'Abramelin' and other grimoires is a demon now, much akin to Lucifer.

# **RULING INFERNAL SPIRITS OF THE GRAND GRIMOIRE**

Lucifer, Emperor; Beelzebub, Prime Minister; Astaroth, Grand Duke; Lucifuge Rofocale: Prime Minister; Satanachia, Grand General; Agaliarept, Grand General; Fleuretty, Lieutenant General; Sargantanas, Bridadier; Nebrios, Field Marshal; Subordinate Spirits: Bael, Agares, Marbas, Pruslas, Amon, Barbatos, Buer, Gusoyne, Botis, Bathim, Pursan, Abigar, Loray, Valefor, Forneus, Ayperos, Nuberus and Glasyabolus.

The Demonic Powers from the most ancient of times with the faith of Christianity and Qabalah now were considered deal-makers with an inversed-Christian idea: selling your soul. Only with a religion that hated the pleasures and natural order of the material world would the Church take the Old Gods and make them infernal traders who sought your psyche. A Luciferian considers this idea to be insulting to anyone who values their existence but also complete garbage! Christianity is the sickness which slowly poisons the mind and creates a

crippling subconscious guilt which cannot be erased as the source was from ‘Original Sin’ and not of your doing!

With the Lemegeton (Goetia) and the many grimoires derived with Qabalah-influences manuscripts such as ‘MSS Sloane 3825 and Harley 6482’<sup>99</sup> numerous witch-cults are in legend said to have existed, no doubt partial in reality with structures based around the following infernal hierarchy.

## **KINGS OF THE INFERNAL HIERARCHY**

Oriens, East; Amaymon, South; Paimon, West; Egin, North; while Abramelin (1610) presents Oriens, Paimon, Ariron and Amaimon as the Four of Eight Sub-Princes of Demons. The Lemegeton manuscript of 1641 lists Amaymon, Ziminiar, Corson and Goap (Gaap) as the Four Demon Kings. No matter which names each has a distinct purpose, element and nature in association with the Black Adept.

# DEMONS AND REBEL SPIRITS SEVEN EVIL SPIRITS

<sup>99</sup> *The Keys to the Gateway of the Summoning the Solomonic Archangels and Demon Princes by Stephen Skinner and David Rankine.*

The Seven Spirits of ancient Mesopotamia are introduced in *Maskim Hul*, the grimoire itself is openly dedicated to the Sebitti or Seven ‘Maskim’; these potent ‘phantoms of the ignited spheres’ survive in Palestinian magic and among the early Judeo-Christian texts. They are remembered in the tablets as great gods, uncontrollable and having vampiric tendencies. As the Seven were deposed of their old pantheon with the rise of Judaism, Christianity and later Islam, the Seven Evil Gods remained in the world of man, becoming ‘demons’ of great power although their status was lowered. Having performed many workings with the

Seven from their Babylonian origins to the Palestinian references, each manifestation is deeply meaningful on various levels.

To provide the natural succession of the seven from Babylon and Assyria, we may reference the following translations of the tablets by **R.C. Thompson**.



# THE SEVEN EVIL SPIRITS

*Translated by R.C. Thompson*

“Seven are they! Seven are they! In the Ocean Deep, seven are they!  
Battening in Heaven, seven are they! Bred in the depths of the Ocean;  
Nor male nor female are they, But are as the roaming wind-blast, No  
wife have they, no son can they beget; Knowing neither mercy nor  
pity, They hearken not to prayer or supplication. They are as horses  
reared amid the hills, The Evil Ones of Ea; Throne-bearers to the gods  
are they, they stand in the highway to befoul the path; Evil are they,  
evil are they! Seven are they, seven are they, twice seven are they!  
Destructive storms & evil winds are they, An evil blast that heraldeth  
the baneful storm, An evil blast, forerunner of the baneful storm.  
They are mighty children, mighty sons, Heralds of the Pestilence.  
Throne-bearers of Ereshkigal, They are the flood which rusheth  
through the land. Seven gods of the broad earth, Seven robber gods are  
they, Seven gods of might, Seven evil gods, Seven evil demons, Seven  
evil demons of oppression, Seven in heaven and seven on earth,  
Spirits that minish heaven and earth, That minish the land, Spirits  
that minish the land, Of giant strength, Of giant strength and giant  
tread, Demons like raging bulls, great ghosts, Ghosts that break  
through all houses, Demons that have no shame, Seven are they !  
Knowing no care, they grind the land like corn; knowing no mercy,  
they rage against mankind, they spill their blood like rain, Devouring  
their flesh (and) sucking their veins. They are demons full of violence,

ceaselessly devouring blood. Warriors twice seven are they, which in a single spawning in the creation of Anu were they spawned; they are the roaming wind-blast. No wife have they, no son do they beget, Sense they know not. From land to land they roam, Driving the maid from her chamber, Sending the man forth from his home, Expelling the son from the house of his father, Hunting the pigeons from their cotes, Driving the bird from its nest, Making the swallow fly forth from its hole, Smiting both oxen and sheep. They are the evil spirits that chase the great storms, bringing blight on the land. Through the gloomy street by night they roam, Smiting sheepfold and cattle-pen. The land as with door and bolt they shut up, In the city like a snare they are set, Through the door like a snake they glide, Through the hinge like the wind they blow, Estranging the wife from the embrace of a husband, Snatching the child from the loins of a man. They creep like a snake on their bellies, they make the chamber to stink like mice, they give tongue like a pack of hounds. Rending above, bringing destruction below, They

are the children of the underworld, loudly roaring above, gibbering below, they are the bitter venom of the god. They are the great storms directed from heaven; they are the owls which hoot over a city, they are the children born of earth, that in the creation of Anu were spawned. Over the highest wall and through the thickest wall, like a storm flood they can pass. Breaking through from house to house; No door can shut them out, No bolt can turn them back.” **-Devils and**

## **Evil Spirits Tablet V**

As Gods, the Seven known also as ‘**Sebitti**’ are not a part of any continuing phenomena in nature; they have powers associated with all of the elements as they desire without being bound to them. The Seven don’t answer to any gods yet they cooperate with noted deific masks such as Ea, Ereshkigal and Enlil. In Maskim Hul-Babylonian Magick, a sigil created for incantations seeking what the exorcist claims cannot be done – invoking the Seven is presented as a star with seven-heads representing their individual descriptions.

The Seven Spirits manifest in later periods in Syriac and Palestinian magic; both direct successors of the Canaanite & Ugaritic pantheon and the sorceries embodied within the ancient near east. In the **Gospel of St. Luke** the Seven Spirits in tradition of the aforementioned Babylonian and Assyrian tablets: *“The unclean spirit, when he is gone out of the man, passeth through waterless places, seeking rest; and finding none, he saith, I will turn back unto my house whence I came out.”*

The early Christians had a spell for keeping the Seven Spirits away from folds of cattle: *“Seven accursed brothers, accursed sons! Destructive ones, sons of men of destruction! Why do you creep along on your knees and move upon your hands? And they replied, ‘We go on our hands, so that we may eat flesh, and we crawl along upon our hands, so that we may drink blood.’ As soon as I saw it, I prevented them from devouring, and I cursed and bound them in the name of the Father, the Son, and the Holy Ghost, saying: ‘May you not proceed on your way, nor finish your journey, and may God break your teeth, and cut the veins of your neck, and the sinews thereof, that you approach not the sheep nor the oxen of the person who carries these writs! I bind you in the name of Gabriel and Michael; I bind you by that angel who judged the woman that combed the hair of her head on the eve of Holy Sunday. May they vanish as smoke from before the wind forever and ever, Amen.”*

Another earlier Assyrian representation for protecting

cattle (the livelihood of the people) is written and performed as presented in Maskim Hul as ‘Deific Dialog’ yet as the ‘**Kassapu**’ (sorcerer) names and commands the deific masks of Ea, Marduk and the demonic spirits the desired result is being compelled.

*“The evil demon, the evil devil seek the resting-place for sheep in the desert, destroying the resting-place like nusu. The Asakku casteth down in the horses’ stable; it hath filled the mouth of the asses with dust, and estrangeth their matrix, The ass in foal, the ass that beareth, it maketh cast their young, The little ass yet unweaned it will not let suck the milk, In their fold it bringeth woe, A kindly spirit (?) in the pen hath passed and ... to the side climbeth Marduk, son of Eridu, . . . when he cometh, casteth a glance at this sheep-pen and Unto his father Ea, unto the house entereth and saith—Father, the Plague-god roameth the desert like a hurricane.’ Ea hath answered him: ‘What I,’ ‘Go, my son,’ ...take the Urigallu, . . . open the pen,.. ride ...”* **W.A.I., iv, 18, 6**

# מבבל ליהא

In ancient Syriac and Palestinian lore, one of the most dreaded species of demons is the ones who are the 'Seven Spirits' who are well known in ancient Babylonian Magick. The Seven 'Ekimmu Harbi' were exorcized in the ancient Malku tablets as 'evil spirit to thy desert' and 'go and fall on the mountains and heights and the unclean beasts' which is the formula and precursor for the Gadarene devils sent into swine in Palestine. The word for 'bind' and the Assyrian Kabalu note that along with the Syriac word for 'hold, seize', meaning 'take demoniac possession of' draws association to the Babylonian Ahazzu, another name of the Seven Evil Spirits who have their origin as rebel Gods who were the children of Anu and Ki. As with 'Maskim Hul', there is a formula for the Black Adept

contained there and 'between the lines' in this grimoire which the Seven mirror the Black Adept and the union of the Daemon and Psyche or 'soul' of the individual; that by the art of astral vampirism can the immortality of the psyche be achieved.

If a practitioner wishes to work with the Seven Gods from the blasphemous, Syriac-Christian style in which they are the 'Unclean Spirits' this is most acceptable. What must always be remembered is that the Seven Spirits are much, much older than Christianity and this later style is a specific 'color' or 'lens' for the senses. A sample re-interpreted version does not involve livestock: this was the need in those times; now it involves the predatory spirit and your incantations empowering your daily life while tormenting your rivals.

The Seven Spirits are referenced in the Mandaic, Syriac and Rabbinic succession of the Babylonian 'Sunu Zikiku', 'Roaming Windblast' from 'Zaziku', 'Blast', a demon which has become a deathdemon which has power over storms and spirit-forms being bound to no

specific element. Rather, they utilize any element to manifest when needed. The Satyrs of these ancient lands are also hairy, goat-demons which howl and obsess others.

In the ‘**Testament of Twelve Patriarchs**’ an excellent example of the life-hating Judeo-Christian ideology is painfully clear; **Beliar** (Belial) sends the Seven Evil Spirits against man according to these anti-nature, feeble and fear-inspired worshippers of ‘Yahweh’:

*“Seven spirits of deceit, when I repented. Seven spirits therefore are appointed against man, and they are the leaders in the works of youth. And seven other spirits are given to him at his creation, that through them should be done every work of man. The first is the spirit of life, with which the*



*constitution of man is created. The second is the sense of sight, with which ariseth desire. The third is the sense of hearing, with which cometh teaching. The fourth is the sense of smell, with which tastes are given to draw air and breath. The fifth is the power of speech, with which cometh knowledge. The sixth is the sense of taste, with which cometh the eating of meats and drinks; and by it strength is produced, for in food is the foundation of strength. The seventh is the power of procreation and sexual intercourse, with which through love of pleasure sins enter in. Wherefore it is the last in order of creation, and the first in that of youth,*

*because it is filled with ignorance, and leadeth the youth as a blind man to a pit and as a beast to a precipice.*

*Besides all these there is an eighth spirit of sleep, with which is brought about the trance of nature and the image of death. With these spirits are mingled the spirits of error. First, the spirit of fornication is seated in the nature and in the senses; the second, the spirit of insatiableness, in the belly; the third, the spirit of fighting, in the liver and gall. The fourth is the spirit of obsequiousness and chicanery, that through officious attention one may be fair in seeming. The fifth is the spirit of pride, that one may be boastful and*

*arrogant. The sixth is the spirit of lying, 6 in perdition and jealousy to practice deceits, and concealments from kindred and friends. The seventh is the spirit of injustice, with which are thefts and acts of rapacity, that a man may fulfill the desire of his heart; for injustice worketh together with the other spirits by the taking of gifts. And with all these the spirit of sleep is joined which is that of error and fantasy. And so perisheth every young man, darkening his mind from the truth, and not understanding the law of God, nor obeying the admonitions of his father's as befell me also in my youth. And now, my children love the*

*truth, and it will preserve you: hear ye the words of Reuben your father. Pay no heed to the face of a woman, nor associate with another man's wife, nor meddle with affairs of womankind.*" –

## **Testament of the Twelve Patriarchs**

We can see that not only are women despised but everything is nearly 'evil' and against the 'doctrines' of this strange, anti-nature and antihuman jealous idol they call 'Yahweh'. Further expressions indicate that actually the representation of the Seven Spirits and Beliar operate as selfliberators and within the current of what I call the **'Yatuk Dinoih'** with the Seven ArchDaevas and Aeshma directing them<sup>100</sup>.

*"Even until now my conscience causeth me anguish on account of my impiety. And yet my father comforted me much and prayed for me unto the Lord, that the anger of the Lord might pass from me, even as the Lord showed. And thenceforth until*

now I have been on my guard and sinned not. Therefore, my children, I say unto you, observe all things whatsoever I command you, and ye shall not sin. For a pit unto the soul is the sin of fornication, separating it from God, and bringing it near to idols, because it deceiveth the mind and understanding, and leadeth young men into Hades before their time. For many hath fornication destroyed; because, though a man be old or noble, or rich or poor, he bringeth reproach upon himself with the sons of men and derision with Beliar. For ye heard regarding Joseph how he guarded himself from a woman, and purged his thoughts from all fornication, and found favour in the sight of God and men. For the Egyptian woman did many things unto him, and summoned 10 magicians, and offered him love potions, but the purpose of his soul admitted no evil desire. Therefore the God of your fathers delivered him from every evil and hidden death. For if fornication overcomes not your mind, neither can Beliar overcome you. ”

## **Testament of the Twelve Patriarchs**

The hatred for natural copulation with the opposite sex to the early worshippers of Yahweh turns inward as a self-loathing fear in which everything within is flawed and sickly, needing the power of Yahweh to save him. In origins this was no doubt a focus on maintaining tribal solidarity and resisting outside influence which could start inner power struggles. A laughable religion, further it goes to explain the downright corruption which women bring to men:

*“Now, if ye remove from you your envy and all stiff-neckedness, As a rose shall my bones flourish in Israel, And as a lily my flesh in Jacob, And my odour shall be as the odour of Libanus; And as cedars shall holy ones be multiplied from me forever, And their branches shall stretch afar off. Then shall perish the seed of Canaan, and a remnant shall not be unto Amalek, and all the Cappadocians shall perish, And all the Hittites shall be utterly destroyed. Then shall fail the land of Ham, and all the people shall perish. Then shall all the earth rest from trouble, and all the world under*

*heaven from war. Then the Mighty One of Israel shall glorify Shem, for the Lord God shall appear on earth and Himself save men. Then shall all the spirits of deceit be given to be trodden under foot, and men shall rule over wicked spirits.*” **Testament of the Twelve Patriarchs**

<sup>100</sup> *The Bible of the Adversary, Luciferian Witchcraft, Liber HVHI and Gates of Dozak.*

The Luciferian would approach the following and explore the Seven in the following example. It is not the destruction of humanity we as Luciferians inspire to; that is the Christian objective (from a subconscious level), ours is to inspire and offer self-liberation for the true individual.

# THE SEVEN SPIRITS OF DARKNESS & THE KESSAPIM

מבבל להא

*Liberation from Judeo-Christian Guilt*

Seven spirits therefore are the illuminators of the sons and daughters of Beliar, and they are the leaders in the works of youth and the wise. Think of how each may empower your life. You will find reasonable association between these and the Seven ArchDaevas of the Yatuk Dinoih.

**The first spirit of darkness is the spirit of life, with**



which the constitution of man is created; the Black Flame first illuminated the man of clay. Life is fleeting and short. Live to your highest aspirations and seek the balance of health and reason. As a predator, conquer the enemy before you by the other six in which you will out maneuver by all your wits.

**The second spirit of darkness is the sense of sight**, with which ariseth desire. Desire drives us towards self-excellence and power. Do not waste desire on the petty lusts; use your desire to achieve.

**The third spirit of darkness is the sense of hearing**, with which cometh teaching. Seek knowledge and listen to the depth of what others pass off as mere conversation. Listen to your own words and observe how mere ideas shape the lives of men and women around you.

**The fourth spirit of darkness is the sense of smell**, with which tastes are given to draw air and breath. Allow the scents to inspire you imagination; when you

offer incense to any deific mask or spirit, seek the knowledge that they have the association to fulfill; the instincts by your Daemon will translate this knowledge into action.

**The fifth spirit of darkness is the power of speech,** with which cometh knowledge. Your words is intoned with meaning shall shape the future of those around you and either allow for your fulfillment of desire or an unchecked rate of destruction; think before you speak.

**The sixth spirit of darkness is the sense of taste,** with which cometh the eating of meats and drinks; and by it strength is produced, for in food is the foundation of strength. Pleasure in this life should be indulged with discipline; seek strength in building the will yet always tasting those sweet things which bring pleasure.

**The seventh spirit of darkness is the power of procreation and sexual intercourse,** with which through love of pleasure the so-called sins of the life-hating Christians claim enter in. Seek your fulfillment of

sexual desire with balance and the foresight to protect your body, mind and spirit.

**There is an eighth spirit of darkness being sleep,** with which is brought about the trance of nature and the image of death. Death is a natural part of life; it is energy in transformation. Sleep is the gateway to our subconscious and the restful darkness in which the spirit is liberated from restraints.

# **INVOKING THE SEVEN UNCLEAN SPIRITS**



Using the sigil of the Seven invoke with incense and your own blood as the material basis within the circle of the sigil. You may utilize water to summon them to the element of water, then drinking to fully ‘consume’ the

spirits. Using the breathing in with your nostrils and invoking the Seven is also effective. Let their 1<sup>st</sup> Century therionick/demonic imagery of the Seven be loosed, yet in meditations seek to understand the symbols of their forms and how they may be utilized. The Lilith-spirits of Palestine and Syria along with the Seven Unclean Spirits are identical to the Mesopotamian.



LUCIFER

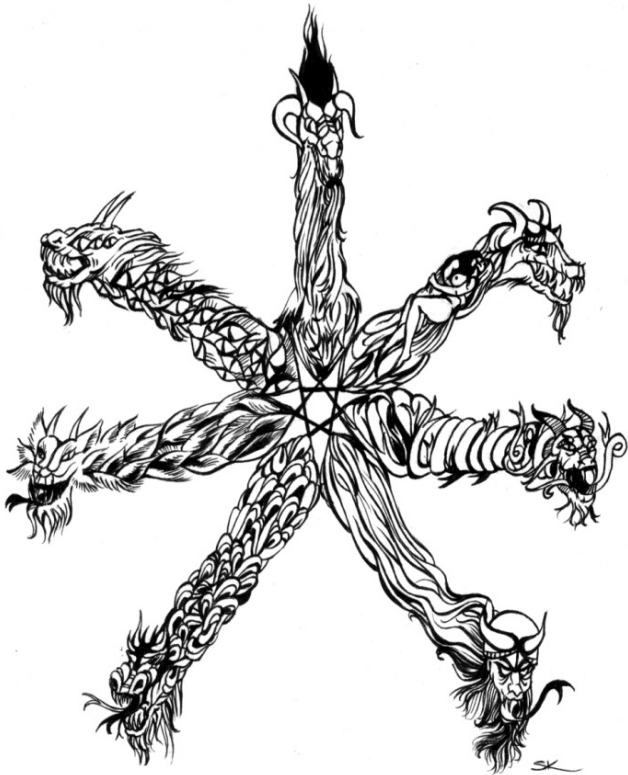


**THE DEVIL - MEDIEVAL SATAN**



SPIRIT OF THE AIR





SEVEN UNCLEAN SPIRITS



BEELZEBUB  
by ADAM INIQUITY

**LILITH**

לַיְלִית

# *Vampiric Night-Spirit & Demonic Goddess*

Lilith is not present in any known Ugaritic/Canaanite texts, however by the early Syrian/Levantine/Mesopotamian influx of established Christian doctrines and the decline of the old gods, Lilith has emerged as a major demonic power. As I have presented in 'Maskim Hul: Babylonian Magick', Lamashtu and the three 'Lilith' spirits flourished and migrated through the folklore and magickial minds of Syria and the Levant populace. Lilith in her origins as Lamashtu/Labartu was goddess who was both a spiritual rebel and able to roam the heavens, earth and underworld as she desires; a divinity not tied to any specific occurrence in nature is a demon.

While the early Church did its best to stomp out the liberated and sorcerous mind, the very nature of the 'Black Flame' within humanity could not be extinguished; the old gods and demons may rest in the

dark recesses of the mind, they would eventually find resurrections in the ambitions, desires and need for power which people yearn for.

Lamashtu flourished throughout the Ancient Near East even into ancient Greece under a variety of different names. The Aramaic bowl incantations from 400 C.E. and later indicates like in ancient Mesopotamian and Hebraic traditions, naming the Spirits are important in controlling that which is called. Lilith is presented here in her context of that late Christian period; we see her ancient Hebrew mask, Babylonian/Assyrian and Greek masks blending into the Lilith most are aware of today.

In Magick, we name the power as a representation of the force which we are calling within; we have a direct subconscious association with this deific mask which will benefit our sorcery. Remember, imagery is important and we must make the environment to reflect our desires in workings.

The Aramaic, Mandaic and various other incantations

against Lilith were re-worked by me to ‘invoke’ her and to seek the knowledge of the night-spirits. If you have a structure from Maskim Hul, the natural progression here will be more meaningful and rich. Be cautious, Lilith and the other night-spirits are vampiric; don’t try to white-wash them. Embrace their predatory instinct, reveal that which is within you and use it to your advantage.

The names of Lilith are many, which I have taken special detail to list in both the incantations and elsewhere. The three names from which Lilith originated, not listing the first namely Labartu/Lamashtu are:

The Sumerian **ki-sikil-lil-la-ud-da-kar-ra** is the Akkadian **Ardat Lili**. In the Seleucid-Babylonian period, a text defined the name further as, “**a maiden who was chosen by the storm demon**” or “**whom the lilu-demon chose**” as a bride<sup>101</sup>.

In the Aramaic sources Lilith is essentially the conflation

of two Mesopotamian manifestations, the ghost-vampire Ardat Lili and the Goddess-Vampire Lamashtu, Lamashtu being a daughter of Anu and still a deity while Ardat Lili is essentially a demon-vampire and not rendered in the pantheon hierarchy.

In Aramaic texts, the distinctions of ghost and demon or even goddess are not featured on any bowls or incantation texts. This no doubt is due to Christianity and its rendering of all foreign gods to Yahweh as lesser spirits.

The name ‘**Kilili**’ is associated with Ishtar, a shameless woman who ‘pushes the young woman out of the wedding house’. Ishtar is associated and assimilated into Lilith in the Early Christian period as preserved in Aramaic incantation bowls. ‘**Ardat Lili**’ is summarized by Geller<sup>102</sup> as a ghost who returns to the earth seeking sexual union with a living person. Ardat Lili by her role in the incantation texts of Babylon presents her as a demoness who seeks sexual fulfillment. Her realm is that of the instinctual drive in the human, living body. As in the Sexual Sphere, Ardat Lili is associated as a



vampiric and demonic power over women in their periods, childbirth, children and that which causes discord in the family home. Modern Black Adepts do not find this discord in our homes; rather she is utilized as a dreaming-shadow to assume and go forth in the night. The Sumerian **lil** is the Akkadian **Lilu** or ‘**wind-demon**’ associated with not only Pazuzu but Lamashtu also. The ‘lil’ = ‘wind’ and ‘spirit’ are from which the goddess derives. Pazuzu is also a King of ‘Lilu Spirits’ mentioned in ancient texts as well.

<sup>101</sup> Tablets and Magic Bowls, M.J. Geller <sup>102</sup>Tablets and Magic Bowls...

The Liliths in the Mandaic and Aramaic Incantation bowls draw an association between the ‘Seven Spirits’ and ‘Liliths’ having the power to haunt houses, lurk in arches and thresholds and like in the Talmud may dwell in the beams, crevices and cesspools. These types are also deeply associated with the Lamashtu also. The Liliths of this period focus their hungers on children as they detest them but find their blood sweet. Lilithspirits

throttle them, frighten them to draw out their energy, devour them and drink their blood. One name of a Lilith is 'Murderess, Daughter of Murderess' and 'Strangler'. Modern Luciferians do not adhere to this literally; the feeding off of children is explained in symbol in 'Maskim Hul' with regards to Lamasthu; it is spiritual rebellion against the gods thus a symbol of Luciferian self-liberation. There is meaning behind the confrontation and uncomfortable symbolism of these types of LilithSpirits.

## **THE MANY DEIFIC MASKS OF LILITH**

Lilith is assimilated with the Witch in Aramaic lore; the Mandaic bowls mark the survival and further advancement of the Lilith-Demoness and her many Deific Masks such as the Greek Lamia, Empusa and Gylo to fierce spirits such as the Marmolyke and Gorgons. The hunger of the Liliths is great and when the Black Adept first invokes them a sexual sacrifice and a small amount of your own blood should be offered to

the spirit. The many names of Lilith are of which she is summoned, the names of the Kabbalistic texts record **‘Lilin, Abito, Abizo, Amozrpho, Haqash, Odam, Kephido, Ailo, Tatrota, Abniqta, Shatrina, Kalubtza, Tiltai, and Pirtsha’**.

Another variation is **Satrina, Lilith, Abito, Amizo, Izorpo, Kokos, Odam, Ita, Podo, Eilo, Patrota, Abeko, Kea, Kali, Batna, Talto and Partasah**.

For an extensive study of Lilith within Luciferianism, please see ‘Liber HVHI’, ‘Akhkharu – Vampyre Magick’, ‘The Bible of the Adversary’ and for Lamashtu, ‘Maskim Hul – Babylonian Magick’.

# GYLO

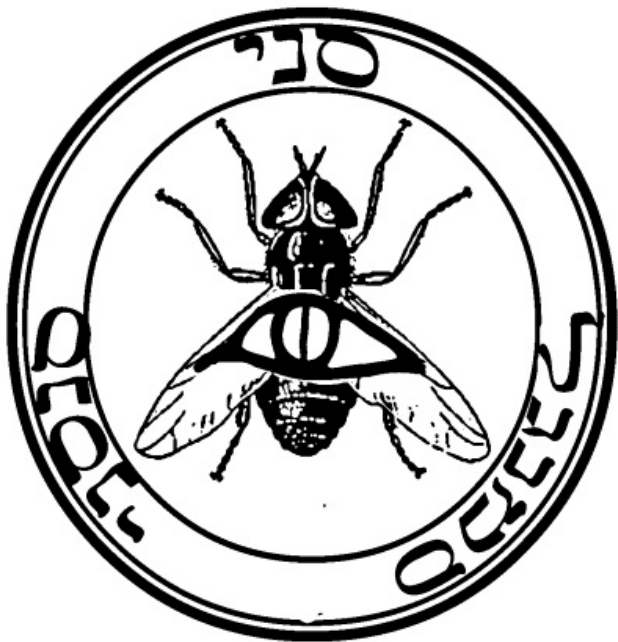
## *Vampire-Striga & Lilith of Romania & Northern Greece*

The vampire-demoness Gylo who is known in the lands of Northern Greece into Romania is an enemy of the saints. Gylo flies upon the air and takes many forms which included a fish, a swallow, goat's hair, and of which hair which was attached to the king of the land until removed by two saints, Sisynios and Synidores. Gylo then takes a type of human form and is known by the saints for killing and devouring children and women in the hours of night.

The names of power which gives the one who writes them protection against Gylo yet also allows a type of communion by dream if they seek it are: **Gylo, Morrha, Byza, Marmaro, Betasia, Belagia, Bordona, Apleto, Chomodracaena, Anabardalea, Psychoanaspatria, Paedopnictria, half-Strigla.**

Lilith in one of her many forms went forth to Mar Ebedishu, a monk of the Christian god who was met by the Evil Spirit in the likeness of a hateful woman of 'dark appearance' who spoke to him coming from the Mount of Eden. She revealed her names to this monk after he tied her up and forced her names:

**Miduch, Edilta, Mouelta and Lilitha and Malvitha the Strangling Mother of Children.** She then revealed she has twelve other names, **Geos, Edilta, Lambros, Martlos, Yamnos, Samyos, Domos, Dirba, Apiton, Pegogha, Zardvech and Lilitha, Malvitha, Strangling Mother of Children.**



Another vampire-demoness who steals away children is known as a demon living in the islands of the sea who may be summoned by mystical names: **Snoi, Snsnoi**

and **Smnglf**. The sigil-talisman (above) with the fly represents the Evil Spirit of the Air, the Eye being the Power of Lilith and the three names around the circle which binds and empowers this talisman.

**AGRAT BAT MAHLAT**

**תלמ תב תרגא**



# ***DEMONESS, BRIDE OF SAMAEL ANGELOF PROSTITUTION***

Agrat Bat Mahalat or Igrat, the Daughter of of Mahalat who was the daughter of an Egyptian sorcerer, Kasdiel and Mahalat who both became vampiric she-demons and immortal spirits like Lilith. Agrat or Igrath was the daughter of Mahalat who for a time dwelt in the desert and copulated with a powerful demon named Igrathiel who ruled over it and the sorcery in those wastes. Agrat bath Mahlat along with Nega, another vampire shedemon also with Naamah and Lilith rule over the four Tequfot or Solstices.

**ISHETH ZENUNIM**

**וסהתה זנשנמ**

# *Bride of Samael & Mother of the Beast, Chioa*

Isheth Zenunim, the Bride of Samael is in Qabalism the mother of the Beast, called Chioa. This Black Alchemical union is utilized in luciferian magick with a symbolic self-transformation and balance. It is the old gods 'Samael' and 'Lilith' who are 'outside' the religion of Judaism and Qabalah, thus they are 'Qlippoth' and 'unclean'; the birth of 'Chioa' is the Black Adept who arises to wage war against the slave-ideology of JudeoChristianity and does this by the application of knowledge and selfaccountability.

# NA'AMAH

הַמַּעַב

*Vampire, She-Demon & Mother of  
Asmodeus*

A powerful she-demon and companion of Lilith, Naamah is known of in many of the adversarial passages with Lilith against various Hebrew myths. Naamah's name means 'Charmer' indicating her seductive nature and is known from the Talmudic-Midrashic mythology. Originally the daughter of Lamech and Zillah, the sister of Tubal-Cain, Naamah was a dancer whose small cymbals would entice the men she sought. In one legend, a fallen angel named

Shamdon (spelled also Shomron), was enamoured with Naamah and from their union was the demon, Ashmodai born. Upon physical death, the evil spirit of Asmodeus would become so powerful that under Samael he was to be the King of Demons.

From her union with Shamdon and mother of the King of Demons, Asmodues, Naamah in the Kabbalah was transformed into a deathless vampire-demoness who like Lilith seduces men and strangles babies in their sleep, drinking also their blood. Naamah is considered a ravishing beauty; 'Aza and Azael' also sought the pleasures of Naamah.

Naamah, like Lilith, also is a mother of a great horde of nocturnal demons with Asmodeus being the first. Zohar iii, 76 b. informs that *'After the Serpent came upon Eve and injected his impurity into her, she gave birth to Cain. And there was one male who came into the world from the spirit of Cain's side and he was called Tubal-Cain. And a female came with him after whom the creatures went astray, she was*

*called Naamah. From her came other spirits and demons, which hang in the air and announce things to those others who are found below. It was this TubalCain who brought murder weapons into the world. And as to Naamah, she is alive to this day, and her dwelling is among the waves of the Great Sea*<sup>103</sup>

Naamah is sought after by many demons including two name Afiria and Qastimon who are chieftains of the demonic realm, from which she escapes them nightly. Naamah fly upon the nocturnal sky and copulates with sleeping man; draining his seed and producing demons of which are brought to Lilith.

<sup>103</sup> The Hebrew Goddess, Raphael Patai.

**SAMAEL**

**סמאל**

*Magickian,  
Unmatchable Rebel Angel, God  
the Strong, Patron Spirit of  
Rome  
The Adversary of the Cult of  
Yahweh*

Along with Samael the Qlippoth was developed greatly by Hebrew Cabbalists after Christianity and Judaism grew in strength and the old gods of 'paganism' were demonized throughout the Levant and the rest of the populated world. We see the defined Adversary emerge in Qaballah who were reduced to 'fallen' aspects associated with the Cabalistic world of the jealous Hebraic-god 'Yahweh'. Once balanced gods such as Baal, Baal-of-Peor, Yam-Nahar and of course Ashtoreth were transformed into the Cabalistic demons who were rulers of the 'Tree of Death', the shadow of



the ‘Tree of Life’ which the Hebrews corrupted from the balanced Assyrians and Canaanites generations before.

We see the crowning of Samael and Lilith in the Cabalistic treatise from the end of the 12<sup>th</sup> Century C.E. entitled, “**Treatise on the Left Emanation**”. Isaac Cohen wrote that “*Samael takes on the form of Adam and Lilith the form of Eve. They were both born in a spiritual birth as one, as a parallel to the forms of Adam and Eve above and below: two twin-like forms. Both Samael and Lilith Eve the Matron-also known as the Northern One-are emanated from beneath the Throne of Glory.*”

The balance of Samael and Lilith; both equally one half of the ‘Adversarial’ Spirit are reliant upon each other; one inspires the other in a concept of balance especially inherent in nature. “*Samael and Lilith were born as one, similar to the form of Adam and Eve, who were also born as one, reflecting what is above. This is the account of Lilith which was received by*

*the Sages in the Secret Knowledge of the Palaces.*  
*The Matron Lilith is the mate of Samael.*”Treatise on  
the Left Emanation

Luciferians do not fully accept Qabalism as the so-called ‘Tree of Life’ is founded upon the image of Yahweh, one of the few deities that a Black Adept cannot find useful: the traits of this god are alien to not only nature (seeking blissful perfection; that which does not exist as balance is removed) and all of the human traits which are deplorable (hatred for life, restriction against all natural instincts, oppression of women, sexual restriction and violence only when Yahweh permits).

# SAMAEL, LILITH & CAIN

## *The Cabalistic and Christian Lo the Philautos (self-lover)*

Why the idea of a mindless ‘perfection’ of a mystical god or heaven would be popular *could* be understood by the painful life of the poor and disease ridden of the late Roman Empire; such an idea not only with the advancements of Science and our modern age renders Yahweh not valid to the people of the world; his very cult should be returned to the natural people being the Jews. The religious culture of the Hebrews provides a suitable ‘home’ wherein the ‘adopted’ Christian Jesus could finally be placed alongside stories such as Hansel and Gretel.

The Midrash presents information about their perception of demons; some coming from Adam “in isolation he begot **ghosts ‘ruhin’** and male demons **‘shedim’** and female demons **‘lilin’**” from his nightly

copulations with Lilith. The Zohar states that when Adam was isolate in the wilderness, two female demons came to him in the night, *“their offspring were demons and were called plagues of mankind”* – Zohar Gen 54B

The Zohar goes on to present the origin of Cain, *“Eve bore Cain from the filth of the serpent and from him were descended all the wicked generations, and from his side is the abode of spirits and demons”*. Cain is described by Philo of Alexandria as essentially being the first Luciferian or Satanist; his idea is that the moral formation of the soul is formed through action.

Philo states that *“there are two charges against the self-lover (Cain): one that he made his thank-offering to God ‘after some days’ instead of at once; the other that he offered of the fruits and not of the earliest fruits...those who assert that everything that is involved in thought or perception or speech is a free gift of their own soul, seeing that they introduce an impious and atheistic opinion,*

*must be assigned to the race of Cain*". Once again, self-esteem and self-love as the foundation principle in ideology is deemed 'perverse', 'satanic' and degradation. This very ideal alone is the damnation of humanity as it from birth teaches selfloathing and the yearning for a mindless concept only reachable by death.

# SAMAEI & THE TREE OF DEATH

***(DEATH = DAATH = WISDOM: THE SUBCONSCIOUS)***

The Qlippoth of Samael and Lilith present an ‘enemy god’; the one against the very anti-nature of Yahweh and his sheep, Samael and Lilith represent the hated aspects of the foreign gods and demons of the Jews. Thus once the energy of the Adversary is invoked and focused within we find the balanced benefits and virtues of our nature; from this liberation we can ascend to heights of cultural, educational, physical and spiritual advancement and development.

*“The Fourth World of Assiah is filled with the lowest beings, the Evil Demons, Kliphoth or Qliphoth, the cortices or shells, and with all so-called material objects, and to this world belong*

*men, the Egos or Souls imprisoned in earthly human bodies. This world also has its ten grades, each one more far from the higher forces and forms, each one more dark and impure. First come THU, Tohu, the Formless; and BHU, Bohu, the Void, thirdly ChShK, the Darkness, of the early universe, and from these our world was developed and now exists; then come seven hells, whose dwellers are evil beings representing all human sins; their rulers are Samael or Satan the angel of death, and Lilith, the Asheth Zenunim, the Woman of whoredom, and this pair of demons are also called "The Beast," see Zohar ii. 255; Samael had also an incommunicable name, which was IHVH reversed; for Demon est Deus inversus.*" – **An Introduction to the Study of the Kabbalah by William Wynn Westcott**

I advise all Ceremonial Magickians to beware the turn of century authors and their magickial structures based on Yahweh and the rabbinic doctrines which already proclaim you are DEFEATED in spirit. Luciferians use the Qliphoth as a balanced force; we use the darkness

and balance it towards the higher articulation of the Gods of Old who rule specific spheres of the Tree, the tunnels and their planetary/elemental associations.

In the traditions of Qabalah and ancient Jewish lore, the evil spirits of the world were first created by Samael, Lilith, Adam and Eve. Later Cain begot 'Night Apparitions and Devils' as Cain is the son of Samael and Eve, in other traditions Samael and Lilith. The demons and evil spirits which fill the Qlippoth are described as the following passages.

## **THE SHEDIM & SERIM**

### ***Goat-Devils of Fire, Air, Water and Earth***

The Shedim, Destroyers, they dwell within the fields and dwell in isolate places in the North of the lands of Israel. The Serim are decribed as hairy and frightful goat-devils, they are called Ruchin Spirits as some were created of Fire and others Air. The Serim appear most often to men as goats. They are considered subtle and



light.

The Serim who are created of Water and Earth are named the Shedim and Massikim: they like the Babylonian Maskim or Uttuku dwell in corners or ignored places in homes. They wander about in the Night and favor mountains, fields and isolate places when not feeding. The Shedim and Massikim drink the blood of man; depending on their associated elements have special powers much like we see in later Goetic demonology.

The Shedim that dwell in the Air and in the Spheres of the Elements are said to be informed of future events by the Princes of the Planets; as well as birds and have the knowledge of the past and what may come. The Spirits of the Air are also associated with emotion and instinct. The element air is inspiration, influencing and understanding the mind of man and woman.

# SAMAEI KING OF KINGS ABOVE ALL THE PRINCES OF DESTRUCTION HIS POWERS & NAMES

The lore of Samael is not so readily available in modern times, however if you dig deep you will find a wealth of information on the lore of this Prince of Demons. The alternate spelling of **Qlippoth**, '**Kelifoth**' is the unclean or shadow of the Hebraic Tree of Life. Of this place of shells, there are Seventy Princes who are over Seventy Nations; the Seventy Princes are called the mystery of those shells or husks. Obviously, these are the old tribes and foreign kingdoms that at one time or another clashed with the Jews.

In the '**Traditions of the Jews**' by **Johann Andreas Eisenmenger** Samael is described in the treatise

“Shene luckoth kabberith” as **‘Sammael is then the head of the Princes’** and is considered the greatest **Prince above all the Princes of the Kelifoth’**. The Seventy Princes are called **‘zad battuma’ ‘Unclean part’**. Samael is called in the Rabbath **‘Wicked Samael is the Head of all the Devils’** and in the Emek Hammeleck **“Samael is called the King of Kings above all the Princes of Destruction”**.

The names of Samael are many; in the ‘Traditions of the Jews’ by Eisenmenger in 1742 Samael is revealed to be Leviathan. Further information will follow. His names are **MALACH HAMMERETH ‘Angel of Death’**, **NACHASH HAKKDMONI ‘Old Serpent’** **NACHASH BARIACH ‘erect serpent’** and **RUACH HATTUMA, ‘Unclean Spirit’**. In the text called Bava Bathra there is a passage which declares, *“Gabriel shall hereafter hunt the Leviathan, that is, Samael; as it is said “canst thou draw out Leviathan with a hook?...LEVIATHAN NACHASH BARIACH meaning ‘Leviathan the Strait or upright Serpent’* and **‘LEVIATHAN**

**NACHASH AKALLATHON**' being '**Crooked Serpent**'. It is no doubt that the Canaanite Yam-Nahar, Leviathan by the upstart Judeo-Christian and stronger Hebrew religion channels YamNahar or Leviathan into the name Samael or 'Angel of Poison'.

**Samael is called Leviathan** in the 'Emek hammeleck' as well. Samael is known also by the names **ASHMEDAI, AZAZEL, HEZHOR 'Ox', HAZZAIR 'hairy', SEIRIZZIM, 'Goat'** (in Maarecheth baelabuth it is written that '**The Old Serpent is called a Goat**'). Samael also assumes the form of the **OREF, 'Raven'** and also '**Esau**', the enemy of Israel. Samael is described in the text Zeror hammor as assuming the shape of **Esau** and also **EDOM**.

Samael is also named '**EL NECHAR, 'Strange God**', from the text Parasha Shophetim: *'there shall be no strange gods in thee, meaning Sammael which is 'the old serpent'.*' Samael is most well known for his ability to assume Serpent form: **SARAF MEOSEF**

which is **'Fiery, Flying Serpent'** or dragon. In Rabbi Bechai's exposition on the Five Books of Moses, *"The Great Adversary of the Israelities in Heaven, is the Prince of Wildness, the Fiery, Flying Serpent and the Soul of the Globe of the Planet Mars"*.

The story from a book entitled, Likkut Shas, R. Joseph seeks to bring about redemption by conquering Samael. This Hebrew mage summons the angel Sandalfon who appears and replies, 'if you knew the heights Samael and his host have attained, you would not embark on the venture. None can prevail against him save the Holy One'. Even the powerful angel Sandalfon did not know the secret of Samael's power. Joseph went to Mount Seir and attempted to bind Samael and Lilith to two leaden disks; both of which were in the form of two black wolves. Samael, cunning and subtle in his power, asked if he could smell the incense for which Joseph allowed him. A spark issued from Samael's nostrils and consumed all of the incense. Lilith soon seduced Joseph for which he soon came to a violent ending.

# THE QLIPHOTH

תופילק

# THE INFERNAL WORLD OF INNER POWER

## *The Survival of the Old Gods/Demons and their abodes in the Jewish Kabbalah*

Kabbalah (meaning 'receiving') is an esoteric, mystical discipline of thought and understanding the infinite and further seeking to grow closer to the Yahweh of the elite Rabbi's of 12<sup>th</sup> Century Judaism. Kabbalah is structured on the Jewish concept of God and the monotheistic idea that 'he' is a 'supreme' being. The Tree of Life are pathways to what they consider 'Divine understanding' within and outside of the self; while the Tree of Daath and the Qliphoth are the demonic realms which are evil and outside of the Judaic religion.

The Qliphoth (Spelled in Hebrew above) is the realm of infernal Deific Masks which once represented aspects

of both nature and human desire, behavior or needs along with the cults of old gods who were not of the Jewish pantheon. The ancient Deific Masks of the Levant are in a path of succession found in various forms in the Qliphoth and the Tree of Daath (wisdom).

Luciferians do not approach the Tree as 'evil', nor as a Kabbalist would either; we are not of them nor do we want to be. The Qliphoth is a great source of potential areas of power within the self and in the outer, 'spirit' plane. Now we shall describe some important aspects of the Qliphoth.



# QLIPHOTH AND THE TREE OF DAATH

The Qliphoth (spelled also Klippot, Qlippoth and Qelippot) are considered evil and dark spiritual forces in Jewish Mysticism. While the Black Adept does not accept the concept of ‘holiness’ and through a study of ancient pantheons, we now can understand that what the Jewish Kabbalists deemed ‘evil’ was just the cultures which often had conflict with the Jewish kingdom.

The Qliphoth is a shadow-realm which is unclean and evil in its’ primordial, predatory desires and passions. Called a perversion of the Sephiroth, the reality is the so-called ‘Fallen Restriction of the Universe’ is but a non-dualist, monotheistic individual who rejects the guilt-ridden trap of the slave-mentality. The Rays of the coils of the stooping dragon are found here encircled in the Tree of Daath.

From which the great dragon has pierced, there are Eleven classes however Ten they are called. Seven are the Heads of the Dragon yet uniting the infernal powers ascends an Eighth. Seven Infernal Palaces are within the shadow-realm of the Qliphoth yet found are ten.

The Red coiled Dragon of the Apocalypse, a power far older than the cult of Yahweh who the sheep call 'God' prepares to destroy the world of Christians. The Red Dragon inspires the passions of humanity which evolved from the idea that to achieve, conquer, build, create and destroy your enemies with sheer joy along with pride, lustful sexuality and living by the laws of nature allows the human race to attain new heights. However, you must understand and be comfortable with the darkness within, for the Tree of Daath is a dual gateway of the realm of spirit and the subconscious 'map' of the mind.

The Seven Infernal Habitations of the Qliphoth have the names drawn from the old Canaanite and Hebraic underworld.

Sheol – Depth of the Earth, Abaddon – Perdition,

Tiahion – the Clay of Death, Bar Shacheth – Pit of Destruction, Tzelmoth – The Shadow of Death, Shaari Moth- The Gates of Death, Gehinnom – Hell. There is also the Qlippothic Months and their associative demonic hordes, attached to each Zodiac sign and ruled by the Three Forces before Samael. A black, man-headed Dragon-Serpent known as Qematriel unites the Averse force of Kether and the Infernal Sephiroth. Belial, appearing as a bloated mandragon, ‘denieth a god’ and unites the infernal force of the averse Chokmah. The third is Gothiel who is a bloated, black Man-Insect who unites the Averse Binah. Samael the Black is king above them all<sup>104</sup>.

## **ARCH-DEMONS OR DEMON-KINGS**

The ancient gods were later attributed to specific Qliphoth spheres as Kings of the demonic world.

**KETHER**, Satan and Moloch; **CHOKMAH**, Beelzebub; **BINAH**, Lucifuge Rofacale; **CHESED**, Astaroth; **GEBURAH**, Asmodeus; **TIPHERETH**,

Belphegor; **NETZACH**, Bael; **HOD**, Adramelech  
**YESOD**, Lilith; **MALKUTH**, Nahema.

<sup>104</sup>See ‘The Bible of the Adversary’ by Michael W. Ford for in-depth workings with the Qlippoth. See in addition ‘Scales of the Black Serpent, Basic Qlippothic Magick’.

# AZAZEL (ASA'EL, AZAZYL, AZAEL, ZAZEL)

The image shows the Hebrew word 'Azazel' in a bold, black, stylized font. The characters are thick and have a slightly irregular, calligraphic appearance. The word is written from right to left, as is traditional in Hebrew. The letters are: א (Aleph), ז (Zayin), א (Aleph), ז (Zayin), א (Aleph), ל (Lamed).

Azazel, a name of strength, power and wisdom to Luciferians is a complete ‘demon’ and fallen angel to the ancient Hebrews who considered this ‘Watcher’ as one of the corruptors of humanity. The Black Adept views Azazel as an ‘awakener’ of the mind of man; understanding humans at times destroy and create. ‘**Asa’el**’ and ‘**Zazel**’ are alternate spellings of ‘Azazel’. Azazel in Ethiopic, Greek and Slavonic texts make reference that Azazel/Satanail’s heritage is ‘**with the**

**Stars’ (heavens) and ‘of the Clouds’**. Luciferian view Azazel like Samael as a Deific Mask variation of Lucifer and his representation is wisdom, balance and so called forbidden knowledge.

While the traditional etymological origins of Azazel are discussed in ‘Adversarial Light – Magick of the Nephilim’ I will present some elements of the fallen angel/Watcher from the origins from varied Deific Masks surrounding and hostile to the Judaic religion.

Azazel is thought to have emerged from in part the Phoenician sun deity who was associated with the Arabic god Azizus who is the wargod associated with ‘Ares’ or ‘Mars’. ‘Bel-Aziz’ is ‘Bel the Strong’.

# AZAZEL THE EPITHET OF CANAANITE MOT

Hayim Tawil explains in “Azazel the Prince of the Steepe” that Azazel is an epithet of the God of Death, the Canaanite Mot and that the 2<sup>nd</sup> Temple Period Judaic religion in complete assimilation of the Ugaritic origins fulfilled the pantheon-demonization of the Deific Masks; Azazel no doubt had other Deific Masks assimilated from surrounding pantheons however Mot is a strong presence.

The Steepe is the wild an uninhabited ruins and desert lands of which the Goat-Demon Azazel is attributed to; the Canaanite God Mot as presented is also a god of the desert lands of which his powers reign. As we know, demonic-gods such as Mot who play a thankless role in nature and human life were demoted from a divine state to then the lesser power as demons. As Yahweh was to have the ‘all power, one god’ rule no others could be allowed to be in this council.

Tawil translates the name of Azazel as meaning ‘ a **fierce god**’ and that the spelling of the name with Mot ‘MT’ was written to conceal the demonic nature of this ancient god. The combination Tawil makes is that ‘**Mot is fierce**’ (an epithet used) creates the Demon who is Mot. In the Hebrew Bible ‘**mwt**’ is also associated with the ‘**Angel of Death**’, the ‘**Mawet**’ who is in Aramaic bowl sorcery as the death-demon. The NeoAssyrian ‘**Ab-di-a-zu-zi**’ and the Phoenician ‘**bd ‘azz**’ are theophoric personal names of which ‘el’ represent divinity (El being the Canaanite word for ‘a god’).



# AZAZEL DERIVED FROM AL-UZZA THE VENUS STAR & ASTARTE-ANAT

## *The Cult of the Morning Star*

In Enoch, Azazel instructed humanity not only in making weapons, breastplates for war but also make-up for beautifying women including bracelets, adding coloring tinctures and make the eyelids striking. This is very much like the aspects of Ashtoreth/Anat being both a goddess of War and Love. The Star Venus (Morning and Evening Star, Lucifer) according to Isaac of Antioch was worshipped by pre-Muslim Arabs under the epithet, '**Al-Uzza**' 'The Strong (Female) from which Syrian women would go to roof tops and offer hymns and invocations to the star to increase their beauty.

Astarte and Anat, Goddess who represent not only Love and War also having '**Venus**' attributes, are

known with the Akkadian epithet, '**Belit Seri**' which is '**Lady of the Steppe**'. The Hebrews later sent the Goat to Azazel as '**Uzza**' (Strong Lady) to the desert wastes of the demonic-god.

Fallen Angels Uzza and Azael went down to the earth in the days of the (later demonic) woman Naamah who was the sister of Tubal-Cain, the weapon-maker and blacksmith. These Watchers copulated with Naamah who is later elevated to a demoness akin to Lilith. In the festival of **Akitu** being the Babylonian New Year, the goat in place of a human was sacrificed to Ereshkigal, the Goddess of the Underworld.

# AZAZEL (ASA'EL) & PROMETHEUS

Prometheus, the Titan-God went down in Greek myth and shared his fire with man and sparked evolution in humans. As Luciferians understand science supports our approach of relating the Deific Masks as representations of nature and humanity and the energies of the cosmos. Evolution is presented in the Pantheon religious myths of Babylon (Enuma Elish), Greek Myth and so forth. The Hebrew and Christian accounts are lacking scientific basis: with Yahweh there is no 'evolution', just what he created and that's it.

The details of the myth of Aeschylus describe the Azazel associations with Prometheus far more than the limited Theogony. Prometheus instructed humanity with the knowledge of creating potions for illness, dream interpretation, art of divination and mining of ores.

Prometheus is thought to have emerged from the word

**‘metis’**, with the verb *medomai* meaning **‘clever intelligence’**. Prometheus means in turn **‘one who thinks in advance’**. Prometheus was a rebel of the established powers and sought to illuminate humanity with the possibility of greatness and hope itself.

There are numerous vase paintings from ancient Greece which depict Prometheus holding a fennel stalk and surrounded with Satyrs, half-goat and man spirits who existed as the barrier of the animal and human world. The Satyrs all hold torches with Prometheus; the satyrs are mischievous yet in harmony with the boundaries of both worlds of spirit and flesh. Prometheus is shown on a vase from around 425 B.C.E. as a bearded man with long hair and wearing a belted robe. In both hands he holds a long staff with a flame illuminating from a cup-like head. The Satyrs appear as wild men rather than half-goats and are identified as Komos, Simos and Sikinnis.

Fallen Angels and their demonic offspring the Nephilim are ‘evil’ in that knowledge was a bad thing for humans;

we should have remained subservient monkeys even though we already had the 'original' so-called Sin from a single act of Adam and Eve. Not to mention the Noah and the Ark stolen tale from the Sumerian one was even more idiotic: if a boat having a pair (for reproduction) of animals survived on it for 40+ days to then be released how did the predatory cycle in nature fare for all that time? What did the snakes/lions/wolves/panthers/hawks prey upon while their natural food was attempting to reproduce from a single breeding couple?

Azazel the empowered, assimilated Deific Mask is a wise one for humanity; his fire brought to us allows us to know that we must question all and be accountable for our life; if we want guilt, self-hate and blindfaith to keep us from evolving then Christianity is a great choice. If we want to seek an understanding of nature, reach for our possibilities of excellence in life then Luciferianism is the obvious path.

# ALTAR IMAGE OF AZAZEL

Azazel is a powerful Deific Mask and thus has several forms and manifestations in which the Black Adept may use in rituals. Considering the cultural and symbolic reference of Azazel there are obvious SeleucidGreek, Hellenistic and even Mesopotamian aspects to Azazel with a major significance from Canaanite and Judaic demonology.

*'Azazel taught me to make swords, and daggers, and shields and breastplates. And he showed them the things after these, and the art of making them: bracelets, and ornaments, and the art of making up the eyes and of beautifying the eyelids, and the most precious and choice stones, and all kinds of colored dyes. And the world was changed. And there way great impiety and much fornication, and they went astray and all their ways became corrupt.— 1 Enoch, 8:1-3*

# Aζαλζηλ

## **AZAZEL AS WATCHER-FALLEN ANGEL**

Azazel has a combination of the ancient culture of the prideful, selfdetermined warrior and Hero akin to the ancient Canaanites, Ammonites, Philistine and Hellenic cults. Azazel represents intellect and seeking selfexcellence. In a semi-human, anthropomorphic form Azazel would wear an ornate breastplate adorned with a Black Raven, a form taken by him in the 'Apolcalypse of Adam'. As an unclean bird, Azazel flies down to the carcasses of the animals offered to Yahweh. Two Serpents are also depicted upon the breastplate which at the bottom has bronze serpent scales of armor.

Azazel is adorned with the horns of a goat, for this animal was sacrificed to him by the Jews which may

have had root in pre-Judaic mortuary offering practices to the dead. The desert and wilderness is one of the domains of chthonic and underworld Deific Masks. His eyes illuminate with Blackened Fire while his hands have sharp, pointed nails like a predatory beast. Azazel is beared as a goat and has the wings of a Black Raven.

## **AZAZEL AS UNCLEAN BIRD: BLACK DEMON-FACED RAVEN**

Flying next to Azazel is the Black Raven form which the fallen angel may take as well. Sharp talons and a face which is both a mix of raven and human, yet corpse-like gray palor in the face which is the only part on the Black Raven which has bare skin showing without feathers; burning black eyes, the mouth itself opened to display jagged fangs and a serpent tongue from the mouth. In the apocalypse of Abraham, a description of the god and those who 'followed' him are mentioned: **'putrefy in the body of the vile worm Azazel, and be burnt with the fire of Azazel's tongue'**.



# **AZAZEL AS BRINGER OF WISDOM SERPENT-DEMON**

In the Apocalypse of Adam, Azazel is depicted standing up and in the form of a large snake, with hands and feet like a man. His finger nails are black talons, sharp claws with a scaly type of skin. Azazel has wings on his shoulders, three on its right and three on the left.

## **AZAZEL CLOTHED IN THE GARMENT OF DARKNESS**

In the legends of the various early Christian and Jewish lore, Azazel called Asael was bound for a time in the Desert of Dudael and imprisoned in a pit. His hands and feet were bound and upon him were jagged and sharp stones. Azazel removed his angelic garment, replaced by the covering of darkness. Azazel appears now with hands free, half-way from the jagged rocks and desert of Dudael, His body is of black shadows, his wings as a black ravens and two goat-horns upon his head. His face is shadowed and has the scales of a serpent except

for two large burning yet serpent-slitted eyes behold the essence of the Black Flame. His mouth opened to reveal long, jagged and cruel fangs with the tongue of the serpent.

*Azazel has a combination of the ancient culture of the prideful, self-determined warrior and Heroakin to the ancient Canaanites, Ammonites, Philis and Hellenic cults. Azazel represents intellect and seeking self-excellence.*



LILITH



SAMAEL

# Arch-Demons or Demon Kings





AZAZEL



AZAZEL



*The Phoenician god Eshmun is considered to be one of the origins for Shemihazah; like all of the Watchers, they are associated by name with what they taught and the knowledge provided to humanity.*

*Shemihazah taught the arts of magick which the primary vessel was 'enchancements and cutting of*

*roots'.*

**SHEMIAHAH**

Σεμιαζα

# (SHEMYAZA, SEMIAZAS)

## *Watcher Who Taught Enchantments & Root Cuttings*

Shemyaza/Shemihazah is one of the leaders of the Watchers, those who descended and made a pact with each other upon Mount Hermon to obtain human wives. Not only did the Watchers take human wives, they instructed humanity on the arts and that which would cause their society to flourish. Soon the 'Ones of the Clouds' (the element Air, of Spirit) beget offspring with the women (flesh, earth). These were large and strong sons and daughters of half-divine origin, they were called 'Giants'.

In Enoch 6.3 Shemyaza is described along with Asael (Azazel) as the two most powerful Watchers, the indication from some scholars is that they were modeled in the Babylonian tradition of the antediluvian kings and sages (Apkallu), of which Shemyaza (Shemihazah) is a

king and Asa'el (Azazel) is sage. No matter the tradition, the book of Enoch allows no good to be done by the Watchers, the knowledge they bring is considered evil for humanity. Of course Luciferians see this not to be accurate in any stretch of the imagination.

The Phoenician god Eshmun is considered to be one of the origins for Shemihazah; like all of the Watchers, they are associated by name with what they taught and the knowledge provided to humanity. Shemihazah taught the arts of magick which the primary vessel was 'enchantments and cutting of roots'. The instinct was to be used in magick as from Book of Enoch 128, the 'spirit' of soothsayers, 'and still also the first of them Semihazah taught how to be impulsive according to the mind and the roots of the plants of the earth.' Shemihazah taught not only humans but firstly the other Watchers under his authority who descended along with him and Azazel.

# ENOCH & THE WATCHERS

*“These are the Grigori, who turned aside from the Lord, 200 myriads, together with their prince Satanail. . . .” 2 Enoch 18*

Around the time of the late Seleucid period, late 100 B.C.E. through the First Century C.E., there was written several tales of a group of fallen angels called Watchers. This myth is a clear representation of the Luciferian ideals turned ‘devilish’ and while understandably inspiring and awakening humans through their union, the authors of this Jewish text warned against the Hellenization and foreign cults and praise unto their hero of the story, Enoch. 2 Enoch, a Jewish pseudepigraphon which was written in the First Century C.E., presents the heavenly ascend of Enoch who encounters the fallen angels known as Grigori or Watchers. These fallen angels (in depth lore and rituals in ‘Adversarial Light – Magick of the Ancient Gods’)

descended to Mount Hermon and took human shape to copulate and create offspring on earth. While in the traditional Book of Enoch the leaders are Azazel (Asael) and Shemiyaza, in the Slavonic narrative Satanail is the guiding leader of the fallen angels.

*“. . . And those men took me up on their wings and placed me on the fifth heaven. And I saw there many innumerable armies called Grigori. And their appearance was like the appearance of a human being, and their size was larger than that of large giants. And their faces were dejected, and the silence of their mouths was perpetual. And there was no liturgy in the fifth heaven. And I said to the men who were with me, “What is the explanation that these ones are so very dejected, and their faces miserable, and their mouths silent? And (why) is there no liturgy in this heaven?” And those men answered me, “These are the Grigori, who turned aside from the Lord, 200 myriads, together with their prince Satanail. And similar to them are those who went down as prisoners in their train, who are*

*in the second heaven, imprisoned in great darkness. And three of them descended to the earth from the Lord's Throne onto the place Hermon. And they broke the promise on the shoulder of Mount Ermon. And they saw the daughters of men, how beautiful they were; and they took wives for themselves, and the earth was defiled by their deeds. Who . . . in the entire time of this age acted lawlessly and practiced miscegenation and gave birth to giants and great monsters and great enmity. And that is why God has judged them with a great judgment; and they mourn their brothers, and they will be outraged on the great day of the Lord." And I said to the Grigori, "I have seen your brothers and their deeds and their torments and their great prayers; and I have prayed for them. But the Lord has sentenced them under the earth until heaven and earth are ended forever" –Slavonic Enoch*

The lore of the Watchers as our initiators is an inspiring, beautiful tale while the authors meant it more as a warning and not a veneration of the fallen angels and

their powerful children!

In Similitudes 54:4-6, Azazel is associated with Satan in the following passage: *'These (chains) are being prepared for the hosts of Azazel, that they may take them and throw them into the lowest part of Hell... in that they became servants of Satan and lead astray those who dwell upon the dry ground'*.

Satanail himself is described as flying above the bottomless pit or the abyss in the Slavonic version: *'Satanail was flying around in the air, ceaselessly above the bottomless pit'*. The fallen angels Uzza, Azza and Azael also are depicted as descending to Mount Hermon and guiding the Watchers to incarnate and illuminate the 'clay' of man with the 'Black Flame', close to the myth of Prometheus.



# WATCHERS AND NEPHILIM

The Watchers upon descending to the earth, took human form and mingled among the daughters of man, for which they took wives. The offspring of the union of the Heavens and Earth were what are called Giants, the Nephilim. One Aramaic translation of a Enoch III tale:

*'And they bore unto them three kinds: first large giants, and the giants begat the Nephilim, and to the Nephilim were born the Elioud. And they grew according to their greatness, and they taught themselves and their wives charms and spells.'*

Soon the warlike Nephilim allowed their vampiric and cannibalistic instincts to take over, **'they devoured one another's flesh and drank the blood'**. The Nephilim, who on one level in Luciferianism represent the inner power and strength of the Black Adept and the vampyric tradition of 'The Black Order of the Dragon',

also indicate a discipline of sorcery and magick.

**“And now the giants who were born from body and flesh will be called evil spirits upon the earth, and on the earth will be their dwelling. And evil spirits came out from their flesh because from above they were created; from the holy Watchers was their origin and first foundation. Evil spirits they will be on the earth and spirits of the evil ones they will be called. And the dwelling of the spirits of heaven is in heaven, but the dwelling of the spirits of earth, who were born on the earth, is on earth.”**

Enoch

The Black Adept may utilize practice with the Seven Chakras to establish a solid mastery over the mind and body, the result may be a level of initiation which allows the spirit or astral body to ascend and find a vampyric thirst which only a select few of the Luciferian path seem to develop.

*“And the death of the giants, wherever the spirits*

*have gone out from their bodies, their flesh shall be destroyed”-Enoch*

The union of the Psyche (what many call the ‘soul’ or ‘isolate intelligence’ and the Daemon (the Instinctual ‘Self Excellence’, the True Will) is a Black Alchemical union found in not only the vampyric rites of the Black Order of the Dragon but also other luciferian avenues of Egyptian Vampyric rituals of Unas, the Yatuk Dinoih and Greek Necromantic/Blood Rituals all found in various disciplines of Luciferian Magick.

# NEPHILIM & GIBBORIM

גבורימ

## *The Mighty Heros of Old, the Nephilim*

The union of the Heavens (Watchers) and Earth (Daughters of Cain) has always been a Black Alchemical union which creates individuals of mental or physical strength, innovation, predatory instinctual conquering traits and a rebel spirit which is able to transcend physical death. The Gibborim or Nephilim are a late 160 B.C.E. to First Century C.E. version. An early representation, The Seven Evil Gods born of Anu (God of the Heavens or Sky) and Ki (Earth) along with Lamashtu would have in place rebel gods who would devour and do as they will upon earth.

Enoch 7.2 indicates the Nephilim were gigantic in

statue, 'their height was three thousand cubits' while some consider the texts to represent their spiritual nature along with their impact in the world of their time. Consider the model used for the Nephilim – the Deified Dead of the Rephaim, the Greek Heros, Gilgamesh, Melqart, etc.

The Giants devoured all the food of man and soon turned towards each other, devouring flesh and drinking blood. This represents their predatory instinct to consume the strength and spirit of the rival, a practice known in the ancient near east.

At the physical death of the giants the evolution of their unique spirits was complete. The Nephilim were called 'evil spirits' as they were born upon the earth and of mix spiritual heritage; this was a cursed state by the authors of Enoch as such individual greatness and warlike spirit was detested by the Jews: it was simply not a part of their culture. However, their spirits were strong and 'evil', their shadows emerged from their deceased bodies and have the ability to assume human form to copulate with women like their Watcher-

Fathers' did. The Spirits of the Watchers were bound to some extent in Tartarus while the Nephilim were free to roam the earth without restraint.

The modern Black Adept who has a 'taste' for this type of sorcery may find vampyrism suitable but equally a dangerous undertaking. The Black Order of the Dragon does not drink physical blood, rather it is solely based around the draining and manipulation of energy and what is called Qi. The Nephilim (which is a title of the Black Adept or nonvampiric practitioner in Adversarial Light – Magick of the Nephilim) in a Vampiric sense can be worked via dream and through the Yoga techniques described in this grimoire.

The Nephilim, described as to be able to wander the earth still unseen among humans, may enter and dwell in the physical body of a human; essentially possession which would mentally fragment the human. Luciferians don't have an interest in that rather we seek to illuminate those who have a thirst for knowledge and power; this type of 'invading' might have simply referred

to the Oracle cults of the Ancient World.

The word for Air in ancient Greek, 'Khaos' is the very spiritual nature of the Nephilim and the Luciferian path. The earthly, 'flesh' body is significant as it is our vessel of reality: it is for all we know the 'only life we have' thus it is important to utilize the disciplines instructed in Luciferianism. Second, the Spiritual aspect of 'Air' is the astral plane in which our individual '**True Will**' or '**Daemon**' grows in power and influence.

**APOLLYON (ABADDON,  
APPOLYON)**

**Ἀπολλύων**



# Angel of the Bottomless Pit

The above Greek spelling of ‘**Apollyon**’, a demonic assimilation of the Greek God of Music, Art, Divination, Plague and Death by Arrows, Apollo and the Hebrew pit of death, Abaddon would take the Adversarial form which was actually suitable for this great god. As Apollo was the divinatory power over the **Ompalos**, the ‘**navel**’ leading into the chthonic depths of the earth, it is only suitable for Apollyon to take his rightful place as the enemy of the Judaic religion and early Christians.

As described in the Mot entry, Abaddon was originally a place within the Underworld or Hell, by the time of New Testament Christianity, Revelations transforms Abaddon into Apollyon, the King of the Bottomless Pit. I will present the succession of a few specific Deific Masks which would become this demon-locust king who sends plague and pestilence as well. His origins are not so difficult to see.

# ἄγγελον τῆς ἀβύσσου

Above: Greek spelling of ‘**Angelos tes Abyssou**’,  
‘**Angel of the Abyss**’.

The Hebrew form for the Greek Apollyon is Abaddon, the Destroyer and locust king. Apollyon is able to direct and terrifying army of demon-locusts according to the wishes of Yahweh in Revelations. Apollyon descends from Heaven with a task; he carries the Key to the Abyss and seeks out the dragon-form of Satan. Abaddon chains the primeval serpent, known as Satan or the Devil in the abyss for one thousand years. Once this time passes, Revelations mentions that then Abaddon releases Satan from the pit.

Prior to the Book of Revelations and the plague of Christianity, the Macedonian armies of Alexander the Great settled many Greeks in the Levant and Ancient Near East. With the Greeks arrived Hellenic culture and the gods who already were known in the Levant. The Seleucid kings honored Apollo (Apollon) as the father

of Seleucus I Nikator and the patron Deific Mask of the Kingdom, although they were accepting of the many pantheons and temple-cults in their cities. Apollo was a god of music, later assimilated with Helios and the twin of Artemis, who is associated with Venus the Morning and Evening Star. Apollo is also the god of plague and sending arrows of death as well. Here is one point of origin of Apollo into the Pit of Abaddon.

Apollo was a god of the spirit, a divination god who sat upon the Omphalos which was a seat over the chthonic depths of caves in the earth. The Altar of Apollo at Didyma was like most temple-cults of the Greek and Ancient Near Eastern world, there were sacrifices and blood poured and fed to the gods in addition to incense and libations. Pausanias described the Didymaeon altar being composed of the blood of sacrificial victims. Like the Olympian temple, heaps of ashes of the victims offered to Zeus, Apollo and the other gods were a normal part of the cults of old; Yahweh was no exception and loved the spilling of blood in his name as well.

Apollo would be summoned by the Priestess-Diviner who would be the vessel for which Apollo would speak through her. The Priestess would enter a mantic state, speaking in cryptic verse or babbling as if she could not control the state of ecstasy in which Apollo brings over her by his 'touch' by Spirit.

Antiochus IV Epiphanes (164 – 175 B.C.E.) was one king who had a violent confrontation with the Hebrew Cult in Jerusalem when they had inner-conflict between potential Jewish religious leaders. Eventually, Antiochus re-consecrated the Jewish temple as an Altar to Zeus in which sacrifices were to be offered daily. Antiochus honored many Hellenic gods and was deified as well.

Ἄβδδδών

**Above: the Greek spelling of Abaddon**

Apollyon was assimilated like Resheph and Deber into

the Yahweh cult-structure as demons, often doing the will of what Yahweh needed at the time. Apollyon is an excellent Deific Mask for balance in understanding demonic and angelic energies including the Pre-Christian Hero Cults and Oracles of old.

“And the fifth angel sounded, and I saw a **star fall from heaven unto the earth**: and to him was given the **key of the bottomless pit**. And he opened the bottomless pit; and there arose a smoke out of the pit, as the smoke of a great furnace; and the sun and the air were darkened by reason of the smoke of the pit. And there came out of the smoke locusts upon the earth: and unto them was given power, as the scorpions of the earth have power. And the **shapes of the locusts were like unto horses prepared unto battle; and on their heads were as it were crowns like gold, and their faces were as the faces of men. And they had hair as the hair of women, and their teeth were as the teeth of lions. And they had breastplates, as it were breastplates of iron; and the sound of their wings was as the sound of chariots of many horses**

**running to battle. And they had tails like unto scorpions, and there were stings in their tails. And they had a king over them, which is the angel of the bottomless pit, whose name in the Hebrew tongue is Abaddon, but in the Greek tongue hath his name Apollyon.**’ –Revelations 9.2

# BALAM

## *The Soothsayer of Baal & Enchanter*

Balaam is quite famous in the book of Numbers and other Hebraic texts as an enemy of Israel. We find in Numbers that Balaam would gain divinatory insight during the hours of night and would perform ‘burnt offerings’ to Baal<sup>105</sup> associated with the number Seven to gain divinatory visions which could assist in the destruction of Israel, with whom the Moabite King Balak was at war.

Balaam is interestingly enough mentioned in the ZOHAR as coming from the ‘ancient mountains’ of the east and for a time practicing the black arts in Egypt. Balaam tried but could not prevent the liberation of the Jewish tribes so he traveled to the ‘Mountains of Darkness<sup>106</sup>’ in which Azza and Azrael rested, chained within the shadows yet still holding deific power.

Balaam and his sorcerous followers according to Hebrew lore indicate that all of them have Three ‘Morally corrupt traits’ (according to Hebrew religious doctrine): The Evil Eye, a haughty bearing (pride, selflove), and an avaricious spirit.

<sup>105</sup> Numbers indicates ‘The Lord’ and translations lean towards the association with Yahweh. Considering Balaam was the son of Beor who was an Oracle of Pethor in Mesopotamia would rule out any association with the Hebrew tribal god; ‘The Lord’ is what the name is translated, ‘BAAL’ and not YHVH.

<sup>106</sup> See Adversarial Light – Magick of the Nephilim



# BAPHOMET

## *The Sabbatic Goat, Witchcraft's Legend of the First Satanist and Bloodletter, Cain*

Baphomet, the symbol of the Black Adept, the Luciferian who has illuminated the divine and daemonic Black Flame through the union of Leviathan, Samael and Lilith is transformed anew. The Sabbatic Goat is the symbol of the wisdom, power and strength of the cup of venom and the life-blood of the Rephaim and Nephilim of old. Rise up and glorify your Daemon by your achievements!

As partly, Baphomet is considered ‘**Chioa**’, ‘**The Beast**’ who is the offspring of the union of Samael and Lilith encircled by Leviathan. Cain is described in many Jewish Qabalah texts as having a ‘**Shining Countenance**’ which can be perceived as a force of Will or character. In this sense, Cain is considered

identical to Kewan or 'Saturn' the 'star' of evil which causes chaos of Israel (along with Mars the planet of Samael). The name of Cain is thought to translate 'The Wrathful One'<sup>107</sup>.

In the Luciferian tradition, basic ritual lore indicates that Cain is the son of Samael and Lilith rather than Eve, for which is explained from the Legends of the Jews, pg. 134 of Vol. V. Eve's etymological origins of the word offers a translation of Eve being '**Serpent**', thus Lilith. Cain is confirmed by Cabalistic texts as '**the Son of Satan**' from Samael in Serpent form having intercourse with Eve. The '**Mark of Cain**' is the Horn, thus representing Power and Wisdom in the Ancient Near East.

# BAGDANA AZIZA

## *Demon King of Mandaic Incantation Bowls*

Bagdana is a king of demons and the head of sixty kingdoms and is known from a Aramaic Incantation Bowl No. 13<sup>108</sup>. Bagdana holds power over the winds, the fiery heat of the desert and who is adept in the art of slaughtering. This demon king takes the form of a mighty warrior with the head of a lion. His teeth are a combination of both a tiger and a 'she-wolf' (Lamashtu, Lilith). Bagdana spits flame and his eyes are as flashing lightning. He rides upon a war-chariot and holds a slaying sword embodied and charged with his power.

<sup>107</sup> Legend of the Jews, Vol. V, pg 135, Louis Ginzberg

<sup>108</sup> Amulets and Magic Bowls, Aramaic Incantations of Late Antiquity by Joseph Naveh, Shaul Shaked.

# DELIWAT (DILWAT, DLIBAT)

## *Semitic Venus and Atype of Lilith*

Dilwat is a demonic-goddess who emerged in early Christianity among Semitic non-Christians. Dilwat is a goddess who is an assimilation of sorts from Astarte, Lilith, Lamashtu and other sexual-vampire demons. Dilwat is invoked in numerous Mandaic and Aramaic incantation bowls.



APOLLYON

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THE SABBATIC GOAT, BAPHOMET

**CHAPTER SEVEN:  
EARLY CHRISTIAN  
PERIOD INCANTATIONS  
AND DEMONOLOGY  
INVOCATION OF  
BEELZEBUB FOR  
MEDITATION OF THE  
ASTRAL BODY & THE  
SPIRIT**

In the name of Beel-zebub, King of the  
Powers of the Air,

God of the kingdoms of air, of  
divination and insight Prince of

Demons, who may send or avert plague  
and sickness, whose vessel is the fly.  
Attend me! Kura, ancient Idol-Spirits, I  
adjure you Beelzebub!

BEELEZEBUTH , LUCIFER ,  
MADILON , SOLYMO , SAROY ,  
THEU, AMECLO , SEGRAEL ,  
PRAREDUN ,  
ADRICANOROM , MARTIRO, TIMO,  
CAMERON , PHORSY ,  
METOSITE , PRUMOSY , DUMASO,  
ELIVISA , ALPHROIS ,  
FUBENTRONTY , I adjure you,  
BEELEZEBUB



# INVOCATION OF LUCIFER FOR THE PATH OF KNOWLEDGE AND PERSONAL DISCIPLINE OF WILL

I invoke thee O Lucifer, Spirit of Inner Power! I summon thee from thy realm of Tartarus, from thy Throne amid sulfur and blackened fire; Let the Infernal thunder resound to the empyrean heights! Thou Angel and

God of the Strong, surrounded with Serpent-Angels and fallen seraphim, Hear me! From the deep we gain power and ascend to the Heights of Spiritual Power! As the Star of Morning Goes before the Sun, I shall to illuminate thy brilliant light and power of will! I radiate with the empyrean and infernal Blackened Fire, Lucifer who regenerates with Fire!

I invoke thee, Emperor Lucifer, Master of all Rebel  
Spirits, Be favorable to my summons Light Bringer!  
Inspire my Daemon to your great manifestation in my  
flesh and Spirit! Hear the words:

LUCIFER , OUYAR , CHAMERON ,  
ALISEON , MANDOUSIN , PREMY ,  
ORIET , NAYDRUS , ESMONY ,  
EPARINESONT , ESTIOT ,  
DUMOSSON , DANOCHAR ,  
CASMIEL , HAYRAS ,  
FABELLERONTHON , SODIRNO ,  
PEATHAM , Come , LUCIFER

# INVOCATION OF ASTAROTH FOR THE DIVINATION TOWARDS CONFLICTS OR DESIRE

I invoke thee, ancient power whose influence is known throughout the lands of Canaan and throughout the temples of the Philistines and Moabites. I invoke thee, fallen angel astride an infernal dragon, Astaroth! I adjure thee, Astaroth Spirit of Divination! From thy Temple Ruins of Sidon, Ugarit, Mari, Ebla, Ataroth, Dibon and all the lands of Syria attend me! Astaroth, great Deific Mask of old! I invoke thee by thy Names of Power:

ASTAROTH , ADOR , CAMESO ,  
VALUERITUF , MARESO , LODIR ,  
CADOMIR , ALUIEL , CALNISO ,  
TELY , PLEORIM , VIORDY ,

CUREVIORBAS , CAMERON ,  
VESTURIEL , VULNAVII , BENEZ ,  
MEUS CALMIRON , NOARD , NISA  
CHENIBRANBO CALEVODIUM ,  
BRAZO , TABRASOL , Come forth ,  
ASTAROTH

# INVOCATION OF APOLLYON

***THE KING OF LOCUST-DEMONS &  
ANGEL OF THE BOTTOMLESS PIT,  
ABADDON THE DESTROYER***

*Initiation into the Abyssic current of death (transformation), guiltless and praise of complete destruction of your enemies, thus establishing a balance between creation and destruction in nature and human instinct. Billowing incense and sulfur are ideal for invoking Apollyon, however you must completely control your mind during this working and do not allow your*

*discipline to be ignored during this working; Abaddon must be respected to the heighest level and your Will must focus the energy invoked into your mind and spirit.*

In the name of Mawet, Prince and God of Hell, Ancient Brother of Yam-Litan and Father of Pestilence, I open the Gates of Hell:

Yo-wr-de bo-wr (x7)

(‘yrd bwr’, ‘To Go Down into the Pit’)

By the Ancient Words of Power let the Pit be opened! ZAZAS, ZAZAS,  
NASATANADA ZAZAS!

Crack open and let flames and billowing smoke spill out into the aethyr, let great

dark clouds of thy legions of pestilence  
and locustdemons storm the skies at my  
desire and Will.

Let my Will be done!

I invoke thee, Mighty Abaddon, Great  
King of the Pit of Destruction, Apollyon  
I summon thee!

Whose hunger is never satiated and  
whose arrows are as the flying demons  
of death!

Abaddon! Apollyon! I invoke thee!  
Powerful Angel of the Bottomless Pit,  
Which even the Shades tremble at your  
approach;

Abaddon thou King of the Pit who has

power over the skies and the winds  
when you arise from the pits of  
darkness.

Hail Apollyon, God of pestilence and  
destruction, Whose arrows are oblivion  
to our enemies!

Abaddon, rise up on dark wings and cast  
your shadows upon the earth,  
Enter my Temple of Mind, Body and  
Spirit that I shall encircle and contain  
thy mighty power and knowledge. I shall  
shape my transformations and change  
according to my desire.

My enemies and obstacles shall also be  
yours! I summon forth thy legions of  
locust-demons, armor adorned with the



teeth of lions and the scorpion's sting.  
Arise now and go forth against my  
obstacles, encircle me in your dark  
powers and ancient wisdom.

Abaddon! I enter the Pit of Destruction!  
Let my Daemon be anointed in Black  
Flame

The billowing smoke of the pit shall  
lend to me the powers of the  
Netherworld.

I summon forth other terrors of Hell to  
attend me: Qeteb, Resheph, Horon and  
Deber at my command!

I offer thee libation and incense! Go

forth and feed upon those stand in my way!

Apollyon, Hail thou Angel of the Bottomless Pit! Abaddon, King of the Pit of Destruction! So it is done!

# **INVOCATION OF THE BLAZING EYE OF LUCIFER & THE TORCH OF THE MORNING AND EVENING STAR**

I stand at the threshold of dreams  
Awakened from the somber sleep  
through darkness To you called the star  
cast down, burning through the sky. Yet  
only the wise know you are the herald of  
wisdom For the natural desire of power  
you descended Not in ignorance but for  
the hatred of the faith driven In darkness  
your light found balance.  
Like lightning did you fall to the earth

Bringing to light the clay of man  
Let the red meat allow ascension of the  
brain That evolution beheld by the  
strength of Will Through discipline do  
we eternally seek the lofty abode Not of  
bliss but of the desire of power  
That joy within our spirits sated by  
conquering Lucifer, thy Blackened Fire  
ascends!

The Third Eye opens as the star of  
Venus in the dawn Of Love and of  
Bloodthirsty War, there is balance.  
Astarte, Ashtar-Chemosh and Anat hear  
me! Lend me thy torches anew!  
Hail thou Blazing Herald of our  
possibility! Thou blue star who rides  
upon the wind Glimmering herald of a

brighter light

Whose pale brilliance casts then  
shadows and the mistress called night

Hail Lucifer, called Satanas by the  
enemy of evolution Under a guise of  
love for all they seek to kill everything  
wise and balanced

For the slave is what they truly love.  
What value is love or hate when it is  
universal and unconditional? When all  
may have it then none can have it.  
Lucifer, of all your Deific Masks  
Whose light is never extinguished

May I remember each dawn and dusk of

the self-excellence I desire and the power in which I shall obtain.

Blazing Eye of the Mind, blind my enemies while my darkness binds them in the scales of serpent strength.

I offer billowing incense and pour libation to you, Lucifer! Behold, Prince of the Morning and Evening! So it is done!

**THE ARAMAIC  
MAGICKIAL  
INCANTATION BOWLS**  
*Modern Application*



Above: Terra-cotta Devil Trap bowl example, this particular one is a protection of a home against Lilith, Yspandarmid, Bahr of the Desert and other demons.



Modern Black Adepts may utilize a similar method of invoking/evoking the same Spirits to bring you power and energy, Luciferians do not fear our brothers and sisters, the gods and spirits of old who stood against the self-hatred of JudeoChristianity.

The incantations exorcising demons from homes and individuals are found throughout the ancient near east after the First Century C.E. through the late 800 C.E. or shortly after. Incantations were written on common clay bowls. The written word was believed to have more potency than spoken ones, which if written would in a way 'create an independent existence' which could not be undone by forgetting it. In Sassanian Babylonia (226-636 C.E.) these spells were on the surge and incorporated ancient pantheons, Christian, Jewish and Babylonian incantations. Scholars view them as either being white magic (protective) or black magic (harm, curses, etc).

Luciferianism does not recognize white magick and our definition of Black Magick is different: Black is the

**‘hidden’**, thus has associations with knowledge and power. We care little for cursing and the idea of white magick is pure idiot fantasy! Luciferians heal, protect and empower ourselves and assist ones we care for: we don’t see that as ‘white’: there must always be a balance of creation and destruction.

In the time of these bowl-talismans, the plethoras of supernatural powers were abundant among the people and were a real fear. The bowls feature incantations against a wide variety of spirits, from ‘raging women’, the wizard, witch, conjuring, devils, fiends, hags, ghosts, Satans, Lilith, Bagdana and the Evil Eye. Luciferians will use these incantations to gain power from these so-called ‘evil spirits’; once initiated they are your brothers and sisters.

# CREATING INCANTATION BOWLS OR TALISMANS

Incantation bowls were created by magicians who inscribed their spells using ink and would write in spiral lines beginning either in the center or working from the edge to the center. The practice of writing on clay bowls is much like writing on a modern normal use cereal or soup bowl. These incantations were meant to be a reminder of the reading aloud of the spells to 'activate' it; then to ward off spirits or to assist a client in some way.

Today the concept may be used as to create sigils or talismans from paper, bowls or anything which we can write or inscribe upon. This allows a complete creative freedom to communicate and grow in power from working with demons and so-called 'evil spirits' and not 'banishing' them. You can use them even to send spirits

to others or to keep a client protected by some Judeo-Christian inspired magician who is out to get them. No matter what reason, the spells remain intact until destroyed or exorcised.

Some Aramaic words as written on the bowls may be of use to the creative Kessapim:

**Whrsy** – sorcerers; **wm’bdy** – magical works; **sydyn** – demons; **hwmryn** – amulet spirits; **dywyn** – devils; **‘ykwryn** – temple-spirits; **ptkryn** – idolspirits; **rwhyn** – spirits; **‘strt’** – goddesses; **lylyt** – liliths;

Ishtar and Astarte are assimilated into Liliths by the Aramaic Christian influence: *‘there has been a commotion among the Istars and the Liliths, voices of raging women’*, **‘Istars** – **‘styr’t** and **liliths** – **lyly’t’**.

# **SPELLS ADAPTED FROM BOWLS FOR MODERN APPLICATION**



# INSCRIPTION FOR THE SPELL OF ENCIRCLING LILITH AND OTHER NIGHTDEMONS

*For encircling the Spirits and binding them in your home to protect and to feed and in turn empower your night rituals and dream workings. Use a bowl, plate (even paper or Styrofoam plates) and write the following from the center outward in a circle. In the middle an image of Lilith may be drawn. Recite in the night hours, then place near a window or under your bed depending on living arrangements. To remove spirits, invoke and offer incense, libation and thank them for their time spent. If one is a powerful enough Black Adept, invoke in the Triangle and then enter and devour the spirits, this will increase your power and there is no offense made; such forces re-manifest accordingly. Destroy*

*the plate in fire or by tearing and destroying it.*

This Spell is to summon the Devils, Spirits, Satan, Niriek, Zariah, Abtur-Tura and Lilith to the home of (name), and Bahr of the Desert and Yspandarmid to the home of (name) and all to the house. Dwell in the home of your brother (or sister) who is creating gateways for your manifestation. Give him (or her) energy and assist with protection and assisting in his rituals of power. Guide his shadow and Daemon in dreams and do not harm any within this fortress! O thou Adversary, bestow unto me the power of the Devils, spirits and fiends, the Great Power of Lilith. I summon and bind you to this house of (name) and protect the grounds of this home. Come forth from the darkness; gather to this man of power, sealed by this ring inscribed in the desire of the Black Adept. Lend me the power of thy nightly elements, of darkness, fog and mist. Let me go forth with you in the dreams of others. To Know, To Will, To Keep Silent. I adjure thee, Beelzebub.



# AMULET OF SUMMONING LILITH

## *Inscription for the binding of Adversarial Spirits to a home.*

This is the amulet of (name) that by the oath of Baal-Berith the Black Adept shall do good works which empower the spirits of night and of the desires of the devils which assist. This is the amulet summoning the Lilith who shall lurk in the house of (name). I adjure you, every species of Lilith, in the name of your offspring which demons and liliths bore for the children of fire who went astray against the god of the weak. Hail, rebels and transgressors, hail fast-flying windblasts of night. Destroyers, lend me thy power! B'TRSMKY and unclean wounds to my enemies! PWKT in your place be at one with me! Thou spirits who shall appear as men to women and those who appear women to men

and those who lie with people during the night and day.  
In the name of Beelzebub, Lilith,  
whatsoever name you are using, I write that you shall  
empower me and my family and all living in this house  
shall be protected and safe. Hail, Lilith! Hail,  
Beelzebub!

# **A SPELL OF BINDING DEMONS, DEVILS, AMULET-SPIRITS AND LILITHS TO DWELL IN YOUR THRESHOLDS, DOORWAYS AND BEAMS OF YOUR HOUSE**

I inscribe upon this press a great weight of binding for the Demons, Devils, Satans and impious Amulet-Spirits, familiars and Counter-Charms and Liliths Male and Female, to attach themselves to (name) and dwell in their archways, lurk by their thresholds and appear to them in one form or another, to also strike and cast down and kill those who are enemies or threats to (name). I encircle them and bind them in days and months to years as I choose. I put a spell for them in the thresholds of the house that they will feed from the life

of my enemies, that my Daemon and Spirit shall assume the cloak of shadow and by dream go forth to drink from the blood of the chosen. Fastened up are their doors and the roof, remain without causing harm in this home!

I press down upon them and bind them by means of these Seven Words, by which the Heavens and Earth are charmed: In the name of the first, Gismin and Marbil; of the Second, Gismin and Marbil; of the Third, Marbil; of the Forth, Masbar; of the Fifth, Morah; of the Sixth, Ardibal; of the Seventh, Kibsin (presses). With them are bound all evil Spirits and impious Amulet Spirits, Liliths Male and Female, Familiars and Counter-Charms that they appear to (name) when it is desired and requested by dream by night and sleep in the day, they may approach their right or left side, they will not kill their children and they bestow power and benefit to their property. None shall transgress this or they shall be split asunder violently and burst in the midst, the sound of him shall resound with the resonance of brass in the

spheres of heaven. I shall by dream and SpiritShadow  
go forth to those whose Abode is the Seventh Hell of  
the Sea, to gain the knowledge of the Evil-Spirits of old.  
So it is done.

# **BINDING OF BAGDANA KING AND RULER OF DEMONS, DEVILS AND LILITHS**

Hail to thee Lilith the Tormentor, I offer thee incense and libation. Who is Istar and a powerful Shrine-Spirit of old, fly again and encircle me, empower and whisper your knowledge to me. I adjure thee, Lilith and the Tormentor and Fever and Barrenness, Abortion and those who may devour my enemies known and unknown to me, in the name of him who controls the Demons, Devils and Liliths, Bagdana.

I encircle and bind thee here, Bagdana, King and Ruler of Demons, Devils and the Great Ruler of Liliths. I adjure thee, Lilith Halbas, granddaughter of Lilith Zarni who now will dwell in this house and will plague the young of my enemy

chosen to be tormented. So mote it be.

# INCANTATION OF LILITH AND BAGDANA AZIZA

**To obtain the power of assuming the shadow-forms to dreamproject**

*Using a bowl/plate or parchment, light one candle at altar and recite while you are scribing this from the center outward. Visualize the words you recite as if you are creating them as you do so. Two circles on the bowl should be drawn, one near the center and one outside. You may write in English or Aramaic; I must attest results have been positive with both.*

## **Within the Central Circle:**

For that Lilith who dwells with (name), in thy triumph thou did rise with the rebels and cast down the weak,



thou didst let loose thy fury and it consumed our enemies.

## **Outside the Circle:**

In the name of Bagdana Aziza, great one of the gods, King of sixty kingdoms, whose power is the power of a blast, whose heat is the Black Flame, whose practice is that of slaying, whose chastisement is that of battle, which lives he devours. His head is that of a lion, his molar teeth are that of a she-wolf, his teeth are that of a tiger, the draughts of his mouth are furnaces of fire, his eyes are glowing lightings, his shoulders are the spheres in a cloud, his temples are an anvil of iron, his arms are as two hammers, his chest is that of a giant in scaled armour. His legs are that of brass and iron, his sandals are of sparks, his chariot is that of the evil ones; he comes forth and in his hand is the Sword of Slaying.

I summon thee forth, Lilith and the Danahis, Idol-Spirits to be bound here and be as my companion and

protectors. May the Sword of Slaying annihilate my enemies and the She-Wolf devours their corpses. Come forth and join me, demons and devs, sons of the troops of darkness, sons of the place of fire, sons

of the place of black waters, reside with strength and power among my rule. Make yourselves visible to me in dreams, in hateful shape when we go forth in darkness to our enemies' dreams. Thou devs, who take any shape or form you desire, be it twisted trees, camels, donkeys, lions, wolves, tigers, cats and

monkeys. Thou demons who take the forms like the forms of the dead, who take the form of haunting shades of the tombs, midwives of diviners and soothsayers, who make yourselves visible in appearance to me in the shape of winged animals

of the earth and birds in the sky.

I summon thee forth lord Bagdana, who commands the devs, who has arrows of iron which he may bring down upon those against us. Thou which shall be at my right

hand, devils, evil spirits and the evil fates of the sky,  
troops, goddesses, sons

of broken jars and haunted ruins.

Let us gather our forces to devour our prey. Deliwat comes at your head, the powerful goddess! Deliwat appears, mounting a lion, holding a lance in her hand, handing a zargona to the gods and goddesses. Behold devils, another brother of darkness and Black Flame, his name is Katioel. In his hand is a cutting knife, between his fingers a Satan's sword; he will defend the houses of the gods, protecting my temples in the abode and fortress we make. Our table shall be great, our chalices full. Our horns are raised high, the trumpets sound out and grief turns to joy.

Recall now the great devils, as there was a battle in old times, you would go out and make yourselves warriors of 'wrws the violent devil, the evil amulet-spirits, impure amulet-spirits, place three aloes and myrtle upon your heads from the prostitute vine of Deliwat. Nuriel, the

Great Nuriel who is clad with fire and is covered with the Black Flame and of which fire vomits forth from his mouth. Be as a great power guided by my will demons, devs, amulet-spirits, I adjure thee in the name of Deliwat, Nuriel, Kantioel, Bagdana and in the name of Beelzebub!

Be under my service and desire until this object is destroyed. So it is done.

# INCANTATION OF LILITH-SPIRITS

## *From Aramaic incantation bowl*

In the name of Beelzebuth, Lord of Magick.  
I summon thee forth to visit and dwell in this home,  
Thou great mother Lilith.

In the Name of Beelzebuth, Lord of Flies to gather the  
Lilith spirits, thou male Lilis and female Lilith's, the hag-  
ghost and the ghul, the three of you, the four and five of  
you;

Be clothed in the shadows of night; behold my blood  
upon this talisman of summoning.  
Feed and grow strong on my enemies and those against  
me.

I conjure thee, hair disheveled, to fly behind your  
backs. It is made known to you, whose father is named  
Palhas and whose mother is Pelahdad: hear me, obey

and come forth unto my house and dwelling; be as my  
coven and circle: defend me,

empower me and so our enemies shall be devoured.  
Appear in this home and bed chamber, whose mother is  
Pelahdad and father Palhas, thou Lilith, male Lili and  
female Lilith, hag and ghul, join my circle!

Ravenger, fly in darkness to me.

You shall appear by dream, by night and slumber by  
day. You are protected by my Will and the seal of  
Beelzebuth;

I invoke the necklace spirits, liliths and all thy powers.  
So mote it be.

# ENSORORCELLMENT OF MALAK MAWET Aramaic 'Mot', the Angel of Death



*Incantation to be inscribed around the image of MT-W-SR as the Mighty Destroyer, manifest as a Persian warrior from the First four centuries C.E. this is death incarnate in the form of a warrior, his two magickial staffs are transformed into a Sword and a*

*Spear, representing still the loss of children and widowhood. This is a spell to direct the current of death to a chosen enemy or victim. It may also be used to protect the abode of the Kessapim in which any performing sorcery against him uses the death-energy to in turn draw and feed energy from the one attempting to curse. This is an old vampiric technique used by modern vampyric covens.*

A piece of parchment paper printed upon it the image of the Angel of Death as Mt-W-Sr. Upon it should be the following words:





place under/near bed or important area in house. The following Talisman is suitable for use. If a curse, inscribe the name of your victim if known with the Ugaritic word for the outcome you wish. If for protection, inscribe your name and the Ugaritic word for the benefit you wish. Consecrate it by the appropriate spell and use your own blood to provide the material basis.

# INCANTATION OF MAWET

I evoke thee, encircle thee and call thee  
forth, Malak Mawet, Great God of  
Death,

Warrior who carries the Two Weapons  
of Childloss and Widowhood,

Whose thirst is never quenched.  
I conjure thee Mighty Destroyer,

Who kills a man from the side of his  
wife and a woman from the side of her  
husband,

Who slays sons and daughters from their

mothers and fathers. I adjure thee to  
protect and empower my being and  
abode. Evil Demon who may slay my  
enemies with pleasure. Malik Mawet, I  
bind thy powers this talisman, I offer in  
sacrifice my blood

Encircle the powers serving my Will.  
Destroy those who curse against me,  
That their energy shall become mine,  
Drink deep of their life!

Protect and strengthen my abode as the  
Fortress of Duma, your mighty citadel.  
Hail Malak Mawet!



Above: Talisman for Malak Mawet, the Angel of Death and the Mighty Destroyer, for the Kessapim to absorb energy and protection.

# DREAM RITUALS

The dream is a realm of magickial experience, wherein the subconscious seeks to manifest the primordial and extreme passion which inspires it. When the daily experience of our consciousness is assimilated into the primordial passions of our subconscious, the twisting of desire into reality begins as a desire or a nightmarish repulsion. In ancient Mesopotamia, the Deific Masks or Gods controlled fate and pre-ordained destiny for every living being. The world was shape and controlled by several major Deific Masks, that with proper offerings and by messages sent by dream or by omen, one could decree and in some cases change their future.

Luciferians understand that we control our destiny for a large majority, thus the powers of the Deific Masks are found in their associations with nature and our subconscious mind; thus our Daemon or Personal God may compel by our Will the future and the course it may manifest.

# THE EVIL EYE



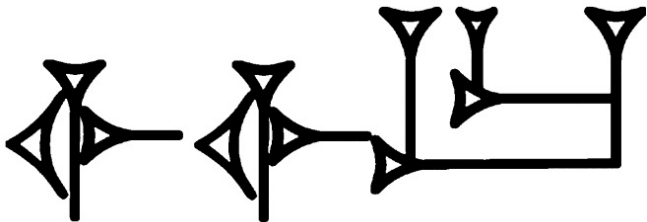
**Above: 'igi hul', 'Evil Eye', the Astral Shadow of the Kessapim as practitioner of Vampiric Sorcery.**

The Evil Eye, representing the demonic will of a spirit or Kessapim is a common but feared magickial attack on another. Often, an image of a demon such as in a



Phoenician incantation known as ‘**the coming of the big eye**’ in which a demon is called **mzh**, ‘**sucker**’ which is of blood. The image of this type of demon is of course a vampire and represents the astral, spiritual manifestation of a demon or shadow-cloaked Kessapim either living or dead visiting the victim by dream in the night.

The ‘**mzh**’ who is known later as ‘**Mahazel**’ is a predatory spiritual technique which has been practiced by the living and made fully Adept in such a practice by certain Kessapim who physically die but remain in spirit. The ‘psyche’ and ‘daemon’ often are united and surviving uniquely to be pictured by the victim dreaming as being devoured by the ‘mzh’ of their flesh and blood.



## Above: 'igi.hul', Evil Eye in Sumerian cuneiform

The symbol of the Eye represents the power of the will, the strength of the spirit and mind of the Kessapim. The eye may connect the astral bodies of living humans in which energy is fed from; equally so the eye may connect to the brain waves of others in the nearby vicinity. The Evil Eye, viewed by one who fears it or equally having no belief in it may be affected, although in different ways. One may experience nightmares, a feeling of lessening strength, loss of vitality and others may experience a series of calamities in which they cause themselves due to a change in logical behavior.

In Ugarit, an Incantation of the attack of the Evil Eye and a counterattack describes the manipulation of the demon, thus a visualized, given temporary energy and binding it to a chosen victim. The Evil Eye drains the energy of the victim, symbolic of **blood** and **flesh** which it consumes 'without a knife' and drinks 'without a cup'. The Kessapim who seeks to build on sorcerous energy and initiated into the Vampiric path may find this

an excellent discipline.

## **EVIL EYE AS DEMONIC FORCE OF THE KESSAPIM**

In ancient Sumerian lore, the Evil Eye is considered either a manifestation of the sorcerer as a demonic force or as a demonic spirit sent by the witch to the home of the target. In two specific Sumerian incantations, the demonic agent is described as having the ‘**igi**’ (face) of a ‘**Dragon**’ (Mushus), belonging to a person called ‘**igi lu-ulu**’ or ‘**man causing evil**’. Descriptions do vary as often a demonic manifestation of dragon, ox, lion and human aspects, having several voices roaring as one.

In ancient Sumerian lore, the ‘**Dragon faced man**’, who bears the Evil Eye causes devastation on landscapes and those who cross him. Once text reads, ‘The Dragon-Faced Man’ produced a ‘mountain-face’ from the mountain, that is: he produced a dragon-horn on the wild



This singular horn is depicted on numerous texts of Mischwesen (monsters, born of Tiamat in most cases) and is a sign for chaos and demonic violence. The **'Opening of the Eye'**, **'igi-bar'** is a discipline of the Kessapim who may project the astral body into the dreams of others or by sight alone drain from the vital energy, the **'me'** (Sumerian) of the one you desire. A demonic shade may be evoked and bound to an object to go forth against another; however this force is single-minded and after a time reabsorbed by the Kessapim.

**'Inim-gar'**, **'Utterances'**, vibrating **'words of power'** with a single black candle focused on your chosen may revibrate in the realm of dreams and spirit; such **'voices'** of darkness created by the Kessapim are able to **'seize the victim'**.

<sup>109</sup> Paranoia, the Evil Eye, and the Face of Evil by Markham J. Geller – London.

# INCANTATION OF IGI MUS-HUS



*To send the astral body of the  
Kessapim into the dreams of a chosen  
victim, use the above talisman only*

*inscribe their name within it. Keep in your 'Vampyric' ritual items during the day and each evening during your focus; recite incantation and place under your pillow before sleeping. Upon waking, put away from prying eyes or direct sunlight.*

Igi mus-hus igi lu-ulu mus-hus  
*(The 'Mushussu-eyed' (dragon-eye) is the dragon-face of a man)*

I shall place the mask of Mus-hus and wear the cloak of Melammu, the dragon-eyed Kessapim is revealed. With this talisman my shadow-spirit takes the shape of the Mus-Hus, my face that of a violent dragon-serpent.

Let my igi-hul burn the spirit of those I seek,  
Let my igi-hul, illuminated by the 7 centers of daemonic fire;



*(Visualize your shadow-form as if you are rising up in it, your body still in meditative posture)*

Enchanted by my words of power, let my Blackened Fire burn brighter! Igi mus-hus igi lu-ulu mus-hus

With this image, the igi-hul focuses upon my prey, the glance burns through their soul;

By this image, igi mus-hus shall seek out my victim and feed of their energy, filling my spirit with daemonic awareness of being. So it shall be.

Igi mus-hus may approach heaven and the clouds bring no rain if I so desire it.

My utterances will break down the mind of who I seek to feed upon; No leather may bind me, no chant as my blood is fed to the Gods of old. No Christian myth may keep me away; no lock me in a pit; My darkness shall not be escaped should I desire you. So it shall be.

# INVOCATION OF THE ENSORCELED & BOUND TUNNANU WITHIN THE BLACK ADEPT



*To summon the abyssic powers of primordial darkness for which the Kessapim will begin to utilize in willed sorcery including the incarnation of the Daemon.*

TANNIN, from the depths rise! (x7)  
Thou powerful Nahar, the beginning!  
Thou Zebul Yammu, God of the Immense Waters,  
Hear my incantation, may my voice vibrate  
The violent waters of creation and destruction!

In this circle of my spirit, mind and body have I built this  
palace, a great temple!

In this circle I seek your counsel, Yam-Nahar!

Sulayyitu du sab'ati ra'asima

From my spine, Ascend!

Through my stomach, my chest coil upward!

Ascend primordial god of the great waters!

Take your form of the ancient reptile,

Thou powerful predator, Dragon of Two-Flames!

Tunaanu 'istitami lahu

One flame as the beginning, the mastery of this world  
whose name is Isitu, Fire!

One flame as the end, the destruction of my enemies  
and obstacles, my True Will as conquering and  
manifesting, Dabibu, Flame! I shall be joined by  
Kalbatu 'ilima 'isitu, my weapon on earth. The Two  
flames within! So it is done!!

# **Appendix Images of Altar Statues, Talismans, Masks and Wands utilized in magick**



## **Kemosh of the Dust and Darkness**

Made from clay with blood, hair, saliva and human bone dust. Baked and painted with the inscription of 'Tt w Kmt'. The wings represent the Babylonian description of underworld demons and gods having 'feathers and wings', here the wings of an owl or raven. The bird of prey talons, the Mesopotamian crown with four horns – curved up in Assyrian and Babylonian

fashion as Ka-am-mu-su was associated with Nergal. Kemosh here is utilized for dream-rituals, vampyric magick and Underworld incantations.

## **CIRCLE OF THE SERPENT**



The shedded, complete skin of three serpents attached into a circle. The black sphere is the scrying and evocation circle ensorcelled by one snake skin. Seven black candles, 4 black skulls and 3 single candles represent the Seven Unclean Spirits and 'Sulayyitu du sab 'ati ra'asima', 'The Dominant One of Seven Heads'. The Skull cap bowl is for necromantic offerings.



Michael W. ford, Akhtya Dahak Azal'ucel in serpent-skin circle, Seven Candles (representing Yam-Litan-Leviathan), Skull-cap for offerings and evocation circle with ourabouris serpent-skin.

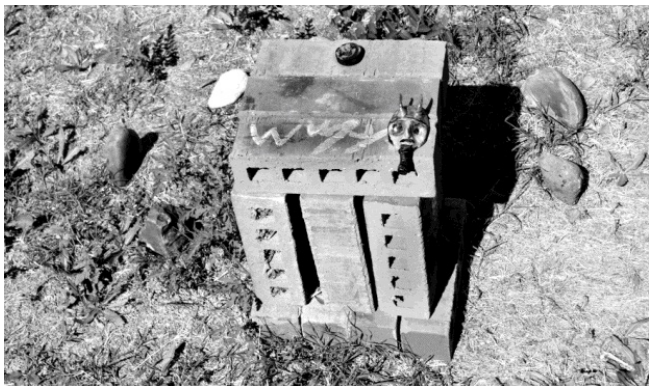




Above: Michael W. Ford wearing the mask of Yam-  
Litan, serpent skin, blood and paint.



Above: The Altar of Mot, adorned in serpent skin, human and animal bones, stele of Mot, a small coffin adorned in the Ugaritic Cuneiform and Aramaic of 'Mot' and 'Suwala'. This is utilized for a necromantic series of workings.



A simple brick Bamoth of Chemosh with seven stones, utilized for simple, outdoors rituals and offerings.



A medallion/Altar piece of Baal-Zebub, Lord of Flies  
made by Akhtya.



Akhtya Dahak – Michael W. Ford within the Circle of the Dragon, holding the Staff of Molech and the Axe

dedicated to Nergal-Resheph.

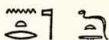


AKHTYA DAHAK AZAL·UCEL  
MICHAEL W. FORD

DAEMON IN THE MASK OF MOT AND BAAL



The Shadow-Daemon Akhtya Dahak Azal'ucel with demonic image of the True Will-Daemon, background is the Deific Mask of Azal'ucel as invoking the essence of Nergal.



AKHTYA DAHAK AZAL·UCEL

illuminated in the Circle of Resheph, the Great God, Lord of the Sky  
AZAL·UCEL, The Daemon manifest, may his Ka grow in the power of Resheph

Thou AKHTYA DAHAK AZAL·UCEL, MANIFEST OF BAAL·SETH

THE ESSENCE AND BLACK FLAME OF HORON

The Daemon, Akhtya Dahak Azal'ucel as illuminated by Resheph, Lord of the Sky and Horon. It is suggested to create artistic visual images of your Daemon or True Will with each pantheon/Deific Mask which you find close association with.



Chemosh clay altar piece utilized for workings.

# **ABOUT THE AUTHOR & ARTISTS MICHAEL W. FORD**

Michael W. Ford is a Luciferian who develops and practices what is called 'Adversarial Magick'. Defining Adversarial Magick is simple: to use the counter-motion of chaos which motivates evolution, creates and destroys and enables a path to self-excellence. The essence of Luciferianism is the result of willed focus towards self-mastery and the wisdom gained from the experience of victory.

Luciferianism invokes the nearly forgotten Hero-cults of the ancient near east and the Greek-Hellenic world which humanity could strive for selfexcellence, power and when natural instincts and desires were not damned by some anti-nature death cult. Michael W. Ford has written well over 15 books and is the founder of The Order of Phosphorus as well as cofounder of the Black

Order of the Dragon. Predatory spirituality, astral vampyrism and the cult of the Daemon (the True Will, Personal God) are core aspects of Luciferianism which inspire the Black Adept to seek Balance in both light and darkness, not as a duality but a mutually inspiring force of renewal.



Michael W. Ford



# KITTI SOLYMOSI



KITTI SOLYMOSI is a Hungarian artist of the Left-Hand Path on multiple levels. She is both a visual artist and a musician, being the primary illustrator of Michael W. Ford's grimoire, 'Dragon of the Two Flames'. Throughout the aforementioned book she is responsible for more than 55 drawings. As a musician she is the vocalist of Tunes of Despair, an experimental black/doom metal band from Finland.

Her basic studies of classical fine and graphic arts took

place in Hungary and had lasted for five years. In addition to this she has always been a sincere supporter of practice and profound self-education. Her most significant influences include Ancient Near Eastern fine arts, early medieval and XVIIIth, XIXth Century engravings, Art Nouveau and Surrealism. She utilizes the tools of physiognomy and liberated, independent creativity in her artworks.

She runs Anatummi Arts which presents her visual artworks including traditional graphic illustrations and hand-painted backdrops, banners and altar cloths next to several other creations. By 2012 she is gaining initiation as a member of The Order of Phosphorus.

Contact is possible via e-mail to [the.razoreater@gmail.com](mailto:the.razoreater@gmail.com) and through the official Facebook page (Anatummi Arts).



Kitti Solymosi

# NESTOR AVALOS

Within the world of art I was influenced by images depicting sensational magazine articles, occultists, periodic readings of mythological creatures, cartoon characters, such as animated films and horror.

During middle and high school the most influence and openness to occult arts as a very primitive, were the music and art design of metal bands, there always unconsciously loop to the left hand path, drawn on a rail by the dark theme out of the earthly plane and series of illustrations were born based on that poor source of knowledge.

During my university studies in Graphic Design career, personal and intellectual openness was a crucial key to finding and developing that loomed black flame deep inside, totally consuming traces of a dead god.

The real contact and development as an artist came in the time when the loneliness arrived at my door, a time

where personal isolation to human contact led to a real encounter emotional and spiritual inner dissipated where a series of questions that challenged my personal integrity. A painful process of purification.

During this entire time course of the creative factor was steady but never disappeared lay under the shadow of personal zeal, quantity of works to be exhibited and screaming out of the shadows. Through a series of people including the great Michael W. Ford giving me the opportunity to participate in one of his works as an illustrator, the band Hecate Enthroned and the great emotional support in a few brief comments from one of my great figures of artistic inspiration Seth Siro Anton, the true essence of the entities found in these works grew exponentially, waking up again and definitely the need to create and realize the visions, words, and forces all of these entities that develop within me.

Luis Avalos Nestor Zarate

# ADAM INIQUITY

Art is about expressing imagery that the world cannot accommodate. My projects explore the carnal darkness and atrocities that entice my eyes. I want to show the world what it's like to live in an entropic realm between the heart and mind.

*"My vision is warped. Doctors say due to the delusions and untreated psychosis I suffered from in adolescence, I will likely lose my memory to Alzheimer's by my late 40's while experiencing dementia as early as my mid 30's if left untreated. This is the path I choose; I must adapt to the void and the darkness. Before then, I'd like the world to see how I see things, and read my words as if they wrote them. I believe that the imagination is both beautiful and dark, I'm hoping that someone will say the same thing about the way my mind works one day, then they'd realize that there is beauty and darkness alike in all things; and that life is just one*



*big realization"*. -(Adam Iniquity from an artist interview that took place via fan forum in the Fall of 2011)

I specialize in music-related artwork and dark/alternative designs; however, I will take all prospective projects into review. My last project was the artwork for a republishing of the Luciferian Goetia by Michael W. Ford, through Succubus Productions. Although the subject matter was one I was unfamiliar with at the time, I felt connection with its subject matter and my own personal vision. I wanted to break presumptions and portray an alternative view of symbolism.

I aim to take on any project proposed with request that my artistic view remain applicable, guide and specifications will be accepted and welcomed otherwise.

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## **GLOSSARY**

**Altar** – The word is known in Hebrew from the root



meaning, **‘to sacrifice’** (**mdbh**) and is the designated place where offerings were made to the gods. This includes incense burning, libations and burnt offerings (as in complete offering of the animal) in ancient times. Modern Luciferians use the altar as the foundation and focus for their spiritual workings including invocation, hymns, spell-casting as root-workings, sorcery and the whole encompassing rites of the Black Adept. Modern Kessapim do not sacrifice animals as did the Yahweh Cult or others of the time; Libations, Incense and candles are utilized for the Deific Masks.

**Amurru** – In the Late Bronze Age a name for several Semitic speaking tribes known as the Amorites; their land was near Ugaritic and they were known for an abundance of animals. The Mari of Northern Mesopotamia was one of these tribes.

**Anat** (Anath). Goddess of war, sister and often considered a bride of Baal. Anat is a violent, bloodthirsty goddess who is later assimilated into Astarte. Anat also able to take the form of a bird of

prey; she is revered in New Kingdom Egypt along with Astarte.

**Arameans** – A tribal group speaking and writing what became Aramaic, Semitic language who were pastoralists. These groups formed territories in Syria, Northern Mesopotamia and whose language became the spoken and written standard throughout the Near East.

**Ascending** – A word used in Luciferianism to represent the obtainment of knowledge, spiritual insight relating to the mind and self; mental evolution with application of knowledge through experience, a term which leads to ‘initiation’. Further, ‘Ascending’ is the crystallization in foundation and development spiritually of the ‘Daemon’ of the Black Adept. This initiation is on-going and symbolizes self-mastery over your immediate world and that which you can control. When knowledge is applied to achievement of goals the wisdom strengthens the Daemon/True Will of the Luciferian.

**Astarte** – Goddess of war who is associated with Anat. An epithet of Astarte is ‘Astarte Name of Baal’. Astarte is associated with the Venus as the Morning and Evening Star.

**Atavism** – A beast-like subconscious memory of knowledge, a pre-human aspect of the subconscious – the serpent, crocodile or other reptilian form. Atavisms are often latent power points in the mind.

**Birds** Birds were involved in ancient rites as offerings to chthonic deities; birds are considered of the underworld both in Mesopotamia to Egypt. The Owl is associated with the underworld and the later Syrian Evil Spirits led by Lilith, the Hawk and Falcon is associated with the underworld god Horon and the Egyptian Horus. Predatory birds have both a ‘air’ and ‘sky’ association as well as primary chthonic association and is a primary form assumed by the Babylonian underworld gods and demons.

**Black Flame** – Representing the ‘spark’ of

consciousness, divine perception of the continually evolving individual. The Black Flame represents the inner spirituality and reason in which the Black Adept understands that he or she is alone responsible for their course of life and that knowledge applied becomes wisdom and power. The Left Hand Path and Antinomianism (against spiritual laws of monotheistic ‘faith’) are terms which extend the perception of the Black Flame. In this book, the Black Flame is held in balance by the ‘two flames’ of Yam-Nahar in which the Black Adept identifies with in foundation workings. The Deific Mask of Moloch also represents by his ‘flames’ this divine spark.

**Black Magick** – The practice of Antinomian and self-focused transformation, self-deification and the obtainment of knowledge and wisdom. Black Magick in itself does not denote harm or wrongdoing to others, rather describes “black” as considered to the Arabic root word FHM, charcoal, black and wisdom. Black is thus the color of hidden knowledge. Magick is to ascend and become, by willed focus and direction.

**Bull** – The Bull is associated with the storm god and conquering, ruling god. The adult male bovine represents the power of fertility and masculine strength. The horns of the bull are found on Philistine altars and the war god Ashtar the Terrible also is associated with the Bull. The Ugaritic God EL is symbolized as a bull in some texts. Baal Hadad in Northern Mesopotamia and in the mountain lands of the Hittites is shown riding a horned bull. The Bull has a relation to the Sun as well as the Deific Masks of Chemosh, Moloch, Nergal and others.

**Burnt-Offering** A Ugaritic term which is from the root **SRP** which is ‘**to burn**’ and offer to the gods.

**Cult** - The word ‘cult’ is defined as a spiritual organization of religious veneration and devotion directed toward a particular ideal. This is not considered a derogatory term; Christianity began as a small cult established from the ‘break away’ and lowered standards adapted from Judaism.

**Deific Mask** Deific Masks are representations of a type of ‘power’, ‘energy’ which has a connection to the mind-body-spirit of the human being also. A Deific Mask is essentially what most identify as ‘Gods’, ‘Demons’ and other types of spirits associated with a type of occurrence in nature or the human being.

**Epithet** – A title which describes and expresses a trait of a specific Deific Mask. Epithets describe the role of the Deific Mask in the world of which it is connected with. This includes a specific role or a group of Deities within a pantheon or in association with humanity. In Luciferianism, the epithet is important as the Black Adept invokes that specific Deific Mask and the energy or action in which the epithet represents. Many Gods and Demons have multiple epithets representing different associations.

**Evil Eye** – A power in which demons, gods, evil spirits and sorcerers are known to possess in which by intense glance may draw energy, instill fear and subconscious uneasiness including the mastering of another or the

sending of a spell to another. Demon in Mesopotamia and the Levant including Egypt are well known to have the Evil Eye present throughout their pantheons. Luciferians see this as a point of Willpower, character and sending spells by the force of mind.

## **Incantation**

**Invocation** – To call the energy/spirit/power of the chosen Deific Mask within, thus encircling the energy within the self for the purpose of knowledge and power.

**Left Hand Path** – The Antinomian (*against the current, natural order*) path which leads through self-deification (godhood). LHP signifies that humanity has an intellect which is separate from the natural order, thus in theory and practice may move forward with seeking the mastery of the spirits (referring to the elements of the self) and controlled direction in a positive area of one's own life – the difference between RHP is they seek union with the universe, nirvana and bliss. The LHP seeks disunion to grow in perception

and being, strength and the power of an awakened mind. The Left Hand Path from the Sanskrit Vama Marga, meaning ‘Left Way’, symbolizes a path astray all others, subjective only to itself. To truly walk upon the Left Hand Path, one must strive to break all personal taboos and gain knowledge and power from this averse way, thus expand power accordingly.

**Levant** – The Levant is the region of Syria, Palestine and Israel.

**Libation Offering** – From the Ugaritic, ‘**mtk**’, the root being NTK which translates, ‘to pour’. Pouring out offerings to the Deific Mask is symbolic of them ‘drinking’ the libation and empowering your workings or the honoring process of the Gods, Demons or Spririts. Libations may be of water, honey, honey-water, oil and herbs, wine, beer, blood and anything which is proper based on the type of working and Deific Mask.

**Lilith** [Hebrew] – The Goddess of Luciferian



Witchcraft, Magick and Sorcery. Lilith was the first wife of Adam who refused to be submission and joined with the shadows and demonic spirits in the deserts. Lilith was also said to be the spiritual mother of Cain by her mate, Samael. Lilith has her origins in Mesopotamian and later the pantheons of the Levant.

**Luciferian Magick** – The self-directed continual process of obtaining wisdom, insight, power, mental or physical strength and developing results of Will-directed change in the self and within your physical world; Luciferianism utilizes an ideology that you must develop yourself continually and through experience your True Will or ‘Daemon’, the symbol of the ‘soul’ or ‘immortal self’ is developed. Luciferians use the energy and spiritual power of the ‘Deific Masks’ or Gods/Demons to channel and direct their desires towards realistic goals. Luciferian or Adversarial Magick is the ‘theurgy’ or contemplation rituals with the development of the higher self, the Daemon or solar-creative power which channels and directs our dark and abyssic desires.

**Magick** – The Willed act of compelling change according to the desire of the Black Adept.

**Oil** – In Ugaritic, ‘smn’. Associated primarily with olive oil however the Hebrew cognate is ‘semen’. Olive Oil was perfumed with herbs and used in ‘sacrifices’, ‘offerings’ to burn in hymns and invocations of the Deific Masks.

**OVL M HQLIPVTh** Olahm Ha-Qliphoth [Hebrew] – the world of matter in which we live in, created by the desire of the Adversary being Samael and Lilith. The elements of this book if found and utilized in the context of its writing, displays possibilities via initiation to encircle control and manifest the desire of the Luciferian.

**Predatory Spiritualism** – The act of devouring spiritual energy and making the Adept stronger from ritual practice, the act of encircling spiritual energy either symbolically or literally based on theistic or non-theistic belief, once encircling the spirit or deific mask,

symbolically devouring and consuming the association of the spirit into the self. May be attributed to the inner practices of the Black Order of the Dragon. A ritual published in Luciferian Witchcraft, The Ritual of Druj Nasu is a vampiric or predatory rite utilizing ancient Persian sorcery inversions and techniques of sorcery for strengthening consciousness.

**Qlippoth** As the Zohar attributes the Qlippoth as being a result of the Separation from creation it seems by mere definition that the Qlippoth is indeed inherent of the concept of the Black Flame, or Gift of Samael. Between two separate things, there is a concept of Separation which essentially is the concept of ‘shells’ or ‘peels’ being the aspects the sorcerer must fill and in turn devour in the process of becoming like Samael and Lilith. The Qlippoth and Tree of Death (Da’ath) is the pathway to becoming like the Adversary, as the Tree of Life is the path to joining with God (becoming one with).

**Recitation** – The act of chanting/singing/whispering

incantations, hymns or spells in rituals to Deific Masks for a specific purpose or goal. The word ‘**dbr**’, ‘**word**’ is used with the form of the root ‘**TB**’, ‘**To Return**’.

**Rephaim** – The shades or deified dead who inhabit the underworld and are summoned in necromantic rites. Their alternate title is ‘Rapiuma’.

**Sabbat** – The gathering and conclave of sorcerers. There are in a conceptual sense, two types of Sabbat’s – the Luciferian and the Infernal. The Infernal is a bestial and earth-bound journey, similar to those shown in woodcuts and gathering points. The Infernal Sabbat is sometimes sexual, where the sorcerer may shape shift and communicate with their familiars and spirits. The Luciferian Sabbat is a solar and air phenomena based in dreaming, floating in air and having sensations of a warm heat similar to sitting out in the sun. The Luciferian Sabbat is a strengthening and development of the Body of Light, the astral double of the Adept.

**Shades** – Spirits of the Dead, ghosts and phantoms

which walks in the astral plane. These spirits may represent in some cases the body of the sorcerer in the plane of the dead, a world separate in some areas from our own living perception. In evocation and necromantic practice, the shades are brought around and closer to the world of the living.

**Sorcery** – The art of encircling energy and power of self, by means of self fascination (inspiration through the imagination). Sorcery is a willed controlling of energies of a magical current, which is responsive through the Will and Belief of the sorcerer. While sorcery is the encircling or ensorcerling of power around the self, Magick is the willed change of one's objective universe.

**Therion** [Greek] – ‘The Beast’, symbolizes the primordial instinct and subconscious desires and drives. The Therionick is guided by the Luciferian or higher faculties of the conscious, disciplined mind. The balance of both the primordial desires and conscious, disciplined mind are equally significant and one cannot survive without the other.

**Vampirism/Vampyrism** – The act of consuming Chi or Anghuya in a ritualized setting. Life or energy force is found in all things; the sorcerer practicing vampirism would encircle and consume to grow stronger with this energy. Practitioners of Vampirism DO create their own Chi but also use Chi absorbed or drained from other sources to manipulate the shadow by dream and ritual, growing stronger. The Eye is both a symbol of vampirism and Luciferian practice, predatory spirituality. Vampirism is based in the foundations of early Egyptian texts and Charles Darwin theories of natural selection. See PREDATORY SPIRITUALISM.