

SEBITTI



Mesopotamian Magick
&
Demonology

MICHAEL W. FORD

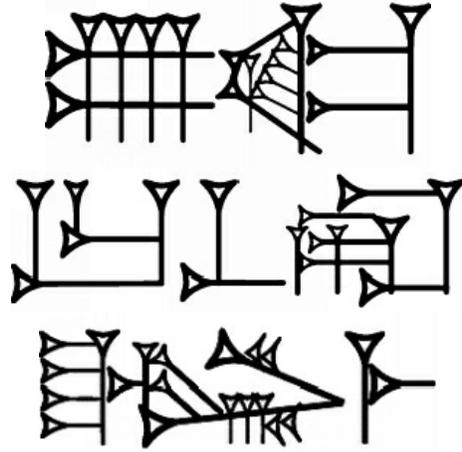
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MICHAEL W. FORD
Illustrated by Kitti Solymosi
With Nestor Avalos



To Know, To Will, To Keep Silent.

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**Mesopotamian Magick & Demonology
Lilitu Udug-hul Shadow Edition**

By Michael W. Ford

Illustrated by Kitti Solymosi & with Nestor Avalos

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Information:

Succubus Productions

PO Box 11708

Spring, TX 77391

USA

Website: <http://www.luciferianapotheca.com>

Email: succubusproductions@yahoo.com

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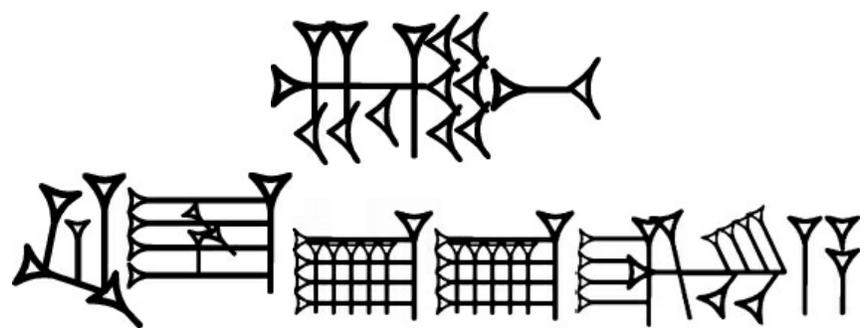
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PART ONE:

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CHAPTER 1

THE ENUMA ELISH MYTH & CHAOS OF TIAMAT

The Babylonian Enuma Elish is a cult poem which is the cosmology of the world and Marduk's rise to power. The forces of chaos, created and ruled by Tiamat are sent against the usurping gods of order, Marduk being the chosen hero against them. In the Enuma Elish, there are 11 beings created by the archaic female divinity known as Tiamat.

Tiamat is the wife of a primal deity, Apsu, who is slayed by his son Enki/Ea due to the plans of his father to destroy the younger gods. After Ea slays and overthrows his father, he uses the physical substance of Apsu to make his own abode in the cosmos. The conflict of order versus chaos is situational and either the primal or younger gods may compel a type of order in the world.

In the tradition preserved in "The Babyloniaca of Berossus", chaos-monsters are created (just as all life emerged) from the primordial waters; the primeval Sea-goddess Tiamat is described as ruling hybrid creatures. Berossos presented this woman as named Omorka, the Chaldean name being Thalath; when translated into Greek means Thalassa, sea. Among Omorka's chaos-monsters are the fish-man (the Sage) Oannes and the antediluvian Apkallu's; both of which instruct humanity in the same tradition demonized as the Watchers in the Book of Enoch.

"They say there was a time when everything was darkness and water, within which monstrous beings lived, which were born alive having strange forms."
– F. Jacoby, *Burstein Berossos* 14.2.1

The inscriptions of Sennacherib presents Assur (assimilated the Assyrian deity with Bel-Marduk) that the creatures of Tiamat are inside of her. The Enuma Elish is closely associated with the Sumerian tradition of the

heroic saga involving Ninurta/Ningirsu and a group of dead chaos-monsters (and demons) known as “Slain Heroes”. Ninurta invades the mountainous lands known as the Kur, associated with wilderness, mountains and the underworld and is close to the ki-bal, ‘rebel lands’.

The poems Lugal-e and Angim detail Ninurta’s adventures in these myths. Lugal-e explores Ninurta’s conquest of the stones and the chaos-monster Asakku (Azag) and Angim depicts Ninurta returning to the city of Nippur with war trophies attached to his chariot. The Slain Heroes of Ninurta are called ‘ur-sag’, meaning ‘hero’ and ‘warrior’.

TIAMAT



Omoroca, Ummu Hubur

Mother of the Gods, Chaos Serpent-Dragon

Tiamat was within the Mesopotamian pantheon, the mother of the gods and of the abyssic waters to the point that she was identified the same. The forms of Tiamat are protean, she appears as wavy lines representing the sea on Marduk's seal, while Berossos describes her as manifesting both as a body of water and in the form of a woman. Being the Cosmic Sea, the salt water abyss, some composite forms show her as a cow and goat; having udders, a horn and a tail. Other depictions represent Tiamat as a serpent and lion-dragon.

The primal goddess created a host of monsters which later served and protected the gods' and their temples. Tiamat continued existence as a type of consciousness which we find in some Neo-Assyrian works[\[i\]](#). Tiamat is Omoroca, called such by Berossos who was a scribe and priest in Babylon during the Seleucid period.



Above: Mummu Tiamat, "Creator (by the Word) Tiamat"

Omoroca seems to be a corruption of 'ummu Hubur', 'Mother Hubur' (referencing the Hubur River) which is the epithet of Tiamat. The "vizier" of Absu allows the "word" between him and Tiamat concerning what they should do about the new gods led by Ea (Nudimmud). Mummu, according to Damascius, was the creative type of primal power from the union of Apsu and Tiamat, 'mummu' means 'creator' and indicates the spoken word or name of power.

Damascius, who was born in Damascus (Syria) around 460 A.D. and was raised in Alexandria, Egypt. He went to Athens and became a director of a Platonic School. After this school closed, he left Greece for Syria and Persia. In his retelling of the Enuma Elish, he named Tiamat as Tauthe, from Apason (Absu) they begat one child, Moumis (Mummu). The unity and creating power of this form of Mummu seems an abstract manifestation of

Tiamat and together Mummu (ummu, ‘mother’) fashioned all the gods.

Damascius^[ii] calls Mummu, ‘rton noeton kosmon’, “the intelligible word”; symbolic of the frequency command of speech and the art of words, thus primal magick and sorcery as the mythological origins of this Acasual Black Fire (Black Flame or Melammu). The concept of ‘Acasual’ and ‘Casual’ is a modern description of two principles used within the Sinister Tradition and the Left Hand Path.

The basis of understanding and actually working within both is key in the ‘Black Order of the Dragon’ and presented ‘between the lines’ in several of my grimoires. Don’t be too concerned with that beyond getting familiar with it, learn the basics and if such is suitable, you will return to the topics.

You will read much of the unity of Will, Desire, Belief within Luciferianism; sorcery and magick are dependent upon this and to shape and form your astral temple and elevate the Daemon, understanding the Acasual (Chaos, Darkness and a timeless awareness in dream) and Casual (Cosmos, the Material), then to how they may be shaped in the practice of magick is paramount.

The Magick of Tiamat is that of utilizing chaos, primordial darkness (survival instinct) while confronting your drives, deep desires and using this raw power to shape your conscious life. The Magick of Tiamat is indeed dangerous; the Left Hand Path is not for the weak.

The chaos monsters, many later as demons, represent specific types of primal energy. This energy is within nature and to varying degrees, within human beings as well. Just because we did evolve to a dangerous species of animal enough to fool ourselves that we are not savage, perhaps that beast within cannot be restrained without properly directing and guiding it.

Tiamat is present in nature and within the gods themselves, if you have the instinct to recognize her. Tiamat was slain in form only, being protean her evolution of essence would be part of the demonic blood bestowed unto us by Qingu. In meditation, calm and still your mind and body, reach out in your mind and listen for the whispers, the stirring oceans which echo against our worldly veil.

In the myths of Enuma Elish, Tiamat bestows power to Qingu

who commands these monsters into war. The Kassapu will symbolically ‘wear’ the Deific Mask of Qingu as a model for initiation; the chaos monsters are invoked as primal powers within the self.

Tiamat as primordial goddess is protean in essence, dark waters which take shape according to her desire. As the sea, Tiamat is the breeding place of chaos-monsters and desires the dark realm of dreams. As Tiamat is protean and the source of life, aspects of her primal consciousness could be considered to survive and evolve based on need. In a Neo-Assyrian Mythological and ceremonial work, Ishtar of Nineveh is Tiamat:

“Ishtar of Nineveh is Tiamat, she is the wet-nurse of Bel.

She has 4 eyes and 4 ears.

Her upper parts are Bel, and her lower parts are Ninlil.

The Lady or Arbela is the mother of Bel.”-VAT 8917

Tiamat created monsters and warriors such as Basmu, Mushussu, Lahmu, Ugallu, Uridimmu, Girtablullu, Kilullu and Kusarikku. In the Akkadian period, the myth of Tiamat was introduced to the Mesopotamian pantheon. As Tiamat’s serpent-dragon form was defeated by Marduk, her psyche or “essence” re-emerges later as Ishtar of Arbela and creating more chaos-monsters, suckling them.

11 CHAOS-MONSTERS (MISCHWESEN) OF TIAMAT

The creation myth of **ENUMA ELISH** presents a symbolic legend of the beginnings of life (emerging from the chaos-waters of Tiamat) and the evolution of the gods, cosmic order and humanity. The forces of chaos, shaped by Tiamat, are 11 in number and are most commonly called Mischwesen; each member of Tiamat’s army incorporate different parts of animals and at times human bodies. In modern demonology, this is called “Therionick” and is symbolic of the associated nature in which the animal or numerous parts represent.

The Mischwesen of Tiamat are Musmahhu, Usumgallu, Basmu, Mushussu, Lahamu, Ugallu, Uridimmu, Girtablilu, Umu Dabrutu, Kullu and

Kusarikku. These monsters belong to a class of supernatural forces which are neither gods nor demons. Much like the gods, the 11 Brood of Tiamat are immortal but also vulnerable to attacks; they could be captured and “killed”.

In preparation for crushing the rebellion of the new gods, Tiamat, being protean in shape and form assumed her form of Mummu Hubur. The primal mother created 11 Powers who were born of Chaos and predatory instinct; the Chaos-monsters of Tiamat were the warriors of watery darkness, attacking the young gods who evolved to desire the evolution of the natural order. Tiamat chose the strongest and intelligent of them, Qingu, to command these Chaos-monsters in the war against Marduk and the gods.

Called in Sumerian texts a variety of names such as “**Esret Nabinissu**”, “**His (Qingu’s) ten-creatures**”; **Umamanu**, “beasts”; **Gallu**, “soldiers” and **Umu**, “storms”; these monsters like the gods were immortal. They could be, however, temporarily defeated which would send them into the darkness, waiting for the time to manifest again.

The monsters are not specifically “demons” as they are direct creations of Tiamat; they have fixed and limited roles in the chaos and cosmos. They are not gods attributed to nature or any *consistent* phenomena. After their defeat, they served the gods and were celebrated in myths and as statues in palaces and temples.

The Monsters of Tiamat are deeply associated with nature and the possible interaction of the mind, body and spirit with it. King, in his “Seven Tablets of Creation” makes reference that the monster-brood of Tiamat composes some signs of the Zodiac^[iii]. The chaos-monsters of Tiamat once the war was over and there was order placed in the world the demons of Tiamat became beneficial in the pantheon of Gods.

Tiamat is deeply connected with primal chaos, if you meditate and listen to your darkest desires and instincts, you might hear her voice in dreams; invocations and communion with Tiamat is dangerous as it opens a primal door to our unconscious, base self. Balance between Tiamat and Marduk is a powerful achievement for the Luciferian who is able to recognize these aspects and how they are eternally connected.

The monsters in which she created “**sut me nari u nabali**”, “**those of the water of the river and the dry land**”^[iv]. In union these monsters are called the “Umu-demons” which have fear against Bel or Marduk.

The Circle of Tiamat-Qingu & the 11 of Chaos

This may be used in meditation and invocations of Tiamat and primal chaos centered in dreams and the inherent deep desires. The symbolism of this circle of 11 indicates both an aggressive yet controlled direction of the powers of Chaos, existing above and outside of the Cosmos being 'Order'.

This primal force is both balanced between destructive and creative; transformation and protean shapes, theriomorphic and anthropomorphic, is continual. What is consistent is the Black Flame or 'Melammu', the Divine Fire of Consciousness which contains the essence of both the Higher and Primal Self as the Daemon.

The circle is ringed with the 11 Chaos-Monsters of Tiamat, Qingu holding the Tablet of Destinies is a symbol of the warlike demon-god who is given power and authority to make war upon the gods. The Luciferian understands the importance of Balance here. If Qingu's primal instinct and force is allowed to conquer, overmaster, devour and annihilate the 'conscious', waking gods then the primal and shadow 'self' (i.e. the Unconscious) will then fall deeper into the 'dream' and waters of chaos.

Qingu is essential and the directive predator which reveals our primal instincts, inherent desires and those energies which take continual theriomorphic forms and are the Atavistic urges. The Deific Masks of the gods, led by Marduk and rebellion caused by Ea, represent the 'Black Flame' which wakes the consciousness and wakes to establish and command Order in the material Cosmos

The Deific Masks of this material world of cause and effect are just as Luciferian as are Tiamat and Qingu, one is dependent upon the other and together there is a cycle of motivated self-determined evolution bringing the potential of wisdom, power and the concept of Apotheosis (Self-Deification).

The center of Tiamat and Qingu in unity give a sense of direction from aspects of Chaos, this primal power is then transformed by the defeat of Qingu, whose blood give life and transformation to man. Ea has the balance between creation and destruction as well. To evolve, Ea must become by force. He slays Apsu by first causing sleep by magick and then removes his divine cloak or robe, then slaying him. Marduk is made the commander of

battle against Qingu and the Will to Power with the gods is victorious.

Marduk takes kingship over the material world of Order and the other Deific Masks have command and lordship over elements or aspects of natural occurrence. Tiamat's primal horned dragon-serpent form is used to shape this world and waters, yet her Deific Mask of power continues to exist in the evolved goddess "Ishtar of Nineveh". Tiamat also in Akkadian lore [\[v\]](#) exists in the Mountains and 'suckles' or brings nourishment to the hill tribes in the north and wilderness which threatens Akkad's social order and territory.

These 'barbarians' are described by Naram-sin as being Warriors with the bodies of 'cave-birds' (i.e. bats), having ravens' faces. They were created by the 'great gods' and in those lands Tiamat prepared them.

The goddess Belit-ili blessed them in the womb. The Cuthaean Legend of Naram-sin explains that in the Mountains they grew up, emerged into manhood and acquired their stature. Interesting also that in this Akkadian myth, they are seven kings, brothers who were noble and glorious.

We know from the creation myths that man was created from the blood of Qingu to be no more than slaves who served the gods. As humans were of Qingu and Tiamat just as with the gods, man could not be enslaved forever. Humans began acting just as those gods did to their forebears, Tiamat and Apsu. Over time rebellion and the self-direction path of evolution commanded a type of respect and teaching from the gods. We are shaped in a primal and higher articulation of divine and infernal power.

There is a cycle and it is important to balance this process within your life here and now. Don't lose yourself in an overly 'mythological' setting or fantasy; use the imagination as a place of creation, artistic presentation and symbolic direction to establish the material life and insight which fuels your transformation and the terrible radiance of Melammu.

Use the Deific Masks of Tiamat and Qingu to raise primal, abyssic power upward and those of Ea, Marduk, Adad, Ishtar and others to articulate rational designs and direct that primal force to creation. Don't place too much importance in the material as it is never permanent, understand that you as mind, body, spirit is that temple in which the Underworld and the Heavens meet.



The 11 Powers of Chaos

QINGU & 11 OF CHAOS

A List & Description of Tiamat's Army

QINGU



Kingu

Commander of Tiamat's Army

Qingu is an ancient god who was elevated by Tiamat to be her commander in war against the Anunnaki, he is known as the inventor of war and held the Tablet of Destinies. Qingu is given the “Anutu Power”, “Power of the en-priesthood” referring to Anu-power.

The Greatest among all ancient Gods according to Tiamat, Qingu was conferred the leadership of the army of Tiamat and the command of the assembly. Cloaked in radiance and terrible splendor, Qingu directed the Chaos-Monsters of Tiamat against the new gods.

“Qingu it was who created warfare, who let loose Tiamat who ‘joined’ battle”
– Ashur Version of the Seven Tablets of Creation.

Qingu raised the weapon to signal engagement, he mustered all combat-troops. Qingu was given the throne by Tiamat after the death of Apsu. Qingu's claim to power was given to him by the supreme goddess, Tiamat whose right-to-rule was greater than that of any others. While Qingu was a usurper in the eyes of the younger gods, the Anunnaki, Marduk who took power from Tiamat's chosen was actually was a usurper as well, considering the divine right of rule was not placed upon him by Tiamat.

Marduk, like Qingu, equally a Luciferian Deific Mask. He was transformed into a great and fierce warrior, Bel is strategic and also as creative and destructive. He has great “fire” within him, symbolized as the Black Flame and exudes Melammu. The difference in the Deific Mask is that Marduk is more balanced in being a bringer of Order, while Qingu represents the more primal and warlike. Equally, both are powerful Deific Masks to wear!

Qingu in tablet KAR 307, rev. 17-18 is featured in a ritual where cattle are slaughtered representing ‘Qingu and His Seven Sons’; this dark god is represented as a ram which is placed in the fire during a ritual.

Qingu was defeated in the battle and the Tablet of Destiny was taken from him from Marduk. In the Ashur Version of the Seven Tablets of Creation Qingu was defeated and taken prisoner after the manifestation of Tiamat was scattered Marduk confirmed that Qingu was he “who created warfare” . Bound and slain in physical form, his blood was used by Ea to create mankind.

To invoke Qingu is to listen to your darkest instincts, for his venomous blood is in our veins. Listen well to your desires and seek them in this world, for this may be the only flesh you wear. He is a powerful symbol of a vampyre archetype, a predatory Deific Mask.

The Kassapu understands the aim of Luciferian Magick is to compel change in accordance with the Will, to seek continual Apotheosis. Acts of Sorcery and Theurgy as they are known should be conducted in accordance with expanding and refining the consciousness of the Kassapu.

Qingu is the blood of the primordial, the direct descendent of Tiamat who seeks to rise through our consciousness again. When Marduk utilized his blood it is called DAMI ISSIMTUM which is “blood and bone”, mixed with the bond of KI or Earth. The human being is the very essence of the primordial darkness, reaching up to ascend in self-illumination; the very essence of the left hand path.

Qingu rises up again through the gods themselves; Marduk shall not fight again the chaos-demons rather Qingu controls and compels the Gods through this type of Magick later known as Theurgy, for our blood is his own. The Adversary, Qingu and Tiamat are united within the body of man and through this consuming the deific essence of Marduk and the Gods. There is balance in the act of usurping the essence of the Gods. Our magick liberates us from the slavery of the gods, placing the Kassapu as the god which is. This process of thought is at first difficult and is slowly adapted in the mind through initiation. Know now the eleven chaos-monsters of Tiamat, their knowledge sleeps in the darkness of the subconscious and the stars above us.

TIAMAT & QINGU IN UNION

Constellations and Unity of Power

A lesser-known record surviving of the depiction of Tiamat and Qingu in the night sky occurs within a Babylonian calendar text from first millennium B.C. The published fragments (for which there are numerous versions) are in King's translations from 1902. This omen-record indicates that Tiamat (Elam) and Qingu (Assyria) in the month of Tebetu are to attack Marduk (Babylon).

The text describes a great astro-mythological battle in which the powers assemble in the region of Tebetu (December-January, yet representing here an area in the night sky). Tiamat and Qingu are the same as Tebetu which means the Sea (Tiamat). In the region of the Goat-Fish constellation, Tiamat gathered to bring battle upon Marduk.

Tiamat and Qingu join as one; the Dark Mother takes the general post and makes all decisions. In this manifestation, she is the She-Goat Constellation. Traditionally, Asakku is equated with Qingu in Astrology. Asakku, a great demon who, like the Seven Sebitti/Maskim was born of the union of Anu and Ki and was a great warrior and disease-bringing demon-god.

As Tiamat and Qingu join as one, they become the She-Goat constellation, associated with the Sorceress Constellation. The Gizzanitu, the Angry Goat or ki-iz za-ni-tu and Pussanitu, being the Angry Mouth or pu-u-za-ni-tu are the She-Goat Constellation and Corpse Constellation within the Goat-Fish Constellation. The union of the Mouth Constellation and Star is equivalent to the Corpse Constellation, the associated Goddess being Tiamat.

Tiamat is named as "Female-Twin" which is tu-u-am-tu as she has two faces, one female and one male (Qingu). This would easily explain why some depictions of Tiamat show her with a serpent-penis. This would be explainable by Qingu and Tiamat joined as one, fighting Marduk.

Tiamat, joined with Qingu represents the Goat-Fish Constellation collectively, while as Tiamat she is the She-Goat and Qingu is the Scorpion constellation and also the Corpse Constellation. The adversary of Tiamat is Marduk, being sag.me.gar and the Arrow Star and Bow Constellations are his

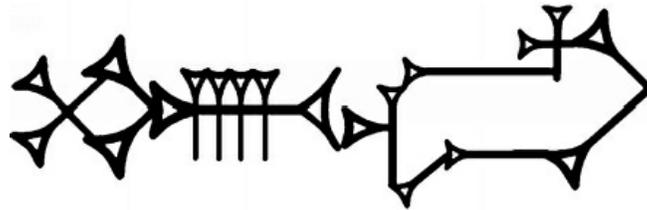
weapons against the forces of chaos.

Tiamat is the great power which shape-shifts according to her need and desire. We can see this by her form as Ishtar, Qingu in the demon-god Asakku and partly Marduk. As Qingu joined with Tiamat (for they in union beget the monsters), becoming one great beast, one head male and the other female gives a clue to the name she bears, tu-am-tu, “The Female Twin”.

As Ishtar of Nineveh is associated with the Upper Parts of Tiamat in one Assyrian record, Marduk and Ninlil were associated with her lower parts. This presents foundation as why Ishtar was as powerful as both Marduk and Ninlil together and that Tiamat possesses an Adversarial, or dual nature.

MUS-SAG-IMIN

Musmahhu



Seven-Headed Dragon

This is a specific type of Mesopotamian serpent-dragon, translating “giant serpents” and “dragon-serpents”. This is derived from the two parts being MUS = “snake/serpent” and MAH = “mighty, great, powerful”. In the myths of Ninurta/Ningirsu, the god possessed a mighty weapon which was a “musmahhu with seven heads who brings death” in a hymn to Ninurta.

The abode of Musmahhu is traditionally the Zagros foothills, mountainous and wild areas. The Musmahhu is depicted on an Akkadian cylinder showing two horned gods in battle against a 7 headed Musmahhu, on four legs with Melammu blazing up above the back of the dragon-serpent. The Musmahhu represents fiery and storming chaos, that which also may be visualized and used by the Kassapu as Ninurta did in myth. The Musmahhu is also known as **mus-sag-imin**, “**Seven-headed lion-snake**”.

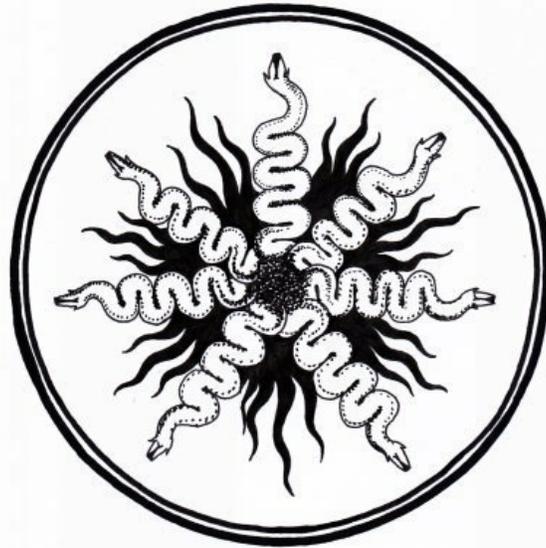


Above: mus-sag-imin

Meditation and Dream workings are the suggested type of invocation concerning this primal monster; specifically if you are working with a traditional Chakra or Ahrimanian Yoga type of disciplined practice. The 7 Chakra points will work well with both the Sebitti and the Musmahhu. Visualizing each chakra point pierced by the Kundalini or Fire Serpent, each point a “head” of that force which begets the 7-Headed Dragon. This primal force of chaos rests deep in the unconscious and its’ lair is in the abyss from which all desires emerge.

When you visualize your astral body transforming and taking the shape of the Musmahhu you have essentially encircled and raised the Dragon from the Abyss; this Beast is joined with your conscious self; body and mind with the primal Musmahhu are one. Use your imagination and proceed towards your powerful potential.

The name of this primordial demon-god announces his fiery divinity and Melammu. The word MUS is ‘serpent’ and MAH is ‘might, powerful’. The Musmahhu is the Seven-Headed Dragon which in Akkadian is Mus-sag-imin. A type of “group” association of Tiamat’s chaos-monsters or Mischwesen, Musmahhu is indeed an individual demon-god which was created and after the war went forth to the Zagros Mountains, fighting with, and even assisting other gods like the war-god Ninurta.



Sigil of Musmahhu by Kitti Solymosi

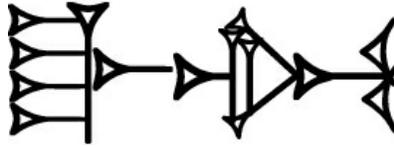
Known as Mus-mah, this great power of the mountains and the chaotic regions is described as having seven heads and he that brings death. He is shown in an Akkadian cylinder fighting against two horned deities, demonstrating his power within nature even outside of the natural-order itself. Four of his heads are slain yet it still fights on. The myth of Mus-sag-imin is survived in the New Testament Book of Revelations, compare this Mischwesen with the descriptions of Leviathan/Lotan/Yam in “Dragon of the Two Flames” and the Baal Cycle.

A horned serpent, crowned in blackened fire and whose fangs bear the poison of initiation. The most ancient reference of a Seven-headed Dragon, the Musmahhu is shown in early Dynastic art as having a strong dragon body with serpents with long snake-bodies being a part of the beast itself. The Musmahhu was begotten by Tiamat and after the great war of chaos Mus-Sag-imin or Musmahhu went forth to the Mountains which are a common abode for demons and chaos-spirits. Ninurta, the God of War in establishing further structure in the world fought the Musmahhu and banished it further into darkness, wherein it became a dead god.

The Musmahhu may be invoked in the sense of atavistic resurgence, to bring the dark knowledge of the subconscious forth into the waking mind. The primordial dragon represents not only our inner atavistic darkness, the hunger for continued existence and power; yet also the balance we must strive to maintain.

The Kassapu in meditative and dream workings may seek to develop an astral form of the Mus-sag-imin to cultivate and harness the primal desire and atavistic energies of self-transformation.

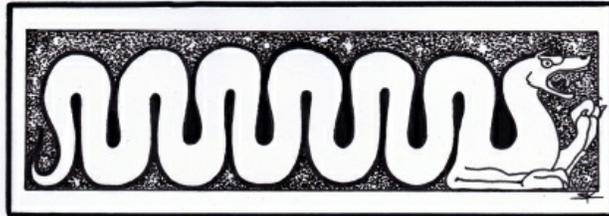
USUMGALLU



Horned Dragon-Serpent of Water

The Usumgallu is also a horned serpent like the Basmu, having four lion's paws and the talons of an eagle. Ninurta also used the usumgal as a weapon as well. Music and water are associated with the Usumgallu by a harp made for the temple of Ningirsu by Gudea named usumgal-kalamma and an irrigation canal dug also in his name. This musical and soothing watery dragon-serpent is utilized best for meditation and the calming of the primal instincts we must cultivate and guide.

Invoke the Usumgallu in a silent meditation with the sound or immersion in water, with harp music playing in the background. Focus on your desires and dreams and the health of your mind and body. Enter the dark and cold waters, allowing the chill to sooth and relax your mind. Allow sleep to come in a comfortable wave against the curtains of night, going into the deep waters of the womb of Tiamat.



Basmu the Horned Serpent by Kitti Solymosi

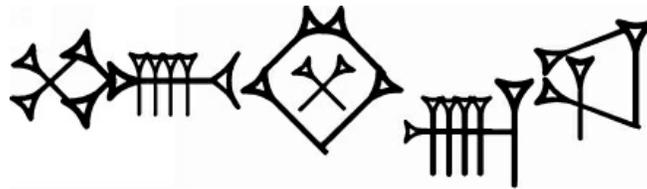
BASMU



Horned Serpent or Hydra

The Basmu is a “horned serpent” and is a dragon-serpent of Tiamat. Based from the horned snake, the Cerastes cerastes, this gigantic form is nearly identical to the Usumgallu except for that the Basmu is associated with goddesses. The serpent was a symbol of the goddess Ishara, who was similar to Ishtar/Inanna, being associated with War and Love, with a center on divination with extispicy (divination with the internal organs of animals) and a wife of Dagan.

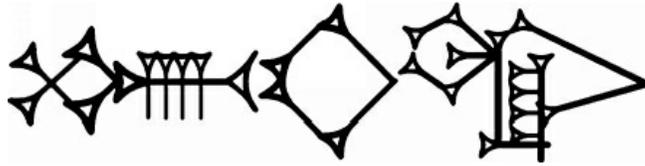
Later, Ishara became associated with the scorpion during the Kassite period. The Basmu is associated with the constellation Hydra and is depicted as a winged dragon-serpent with two front arms and paws of a lion. In this sense, the name of mus-sa-tur, “Birth Goddess Snake” is ideal for renewal meditations.



Above: mus-sa-tur

Using a meditation process, visualize your astral body changing shape and expanding into this great horned serpent: your hands elongate and the talons of an eagle grow sharp, horns grow from your skull and your fangs lengthen. Your senses will change, your hearing will shift to recognizing vibrations of sound; your eyes will sense heat and you will move and slither faster than you could run.

MUSHUSSU



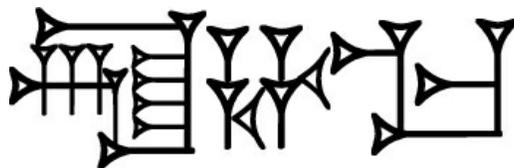
Red & Furious Serpent

The Mushussu is a composite monster: having the head, neck and body covered in the scales of a serpent; the forelegs of a great lion, hind legs are that of a bird of prey and a long tail. The head often is crowned, often that of a lion. The Mushussu also is depicted with the head of a serpent-dragon with curling horns, standing on all fours. In Babylon, the Mushussu is presented on the Ishtar Gate. The serpent-dragon and lion hybrid has many-colored eyes, a yellowish face and are described in a Ningishzida hymn as being able to roar and spit venom.

The Mushussu is the patron monster and guardian of Marduk and Nebo. During the time of Gudea, an image of the god Ningishzida in the form of two upright, winged, scorpion-tailed Mushussus holding gateposts with a Caduceus between them. This represents the fertility and healing powers of the chthonic realm.

As the fiery Mushussu, this primal force is connected with the **Kundalini**. The Mushussu may be raised from the coiled “seat” in which it pierces and ascends through each Chakra point, opening the gates for the 7-headed Dragon to fuel your initiatory work. You may visualize the Mushussu or the Ningishzida Mushussus and Caduceus in healing meditations or astral projections into the chthonic realms of the serpent-gods.

LAHMU



Hairy One of Fertility

Lahmu is one of Tiamat's original standing lion-human Mischwesen,

depicted with a hairy head/mane with six curls. His strong body often is flanked by two serpents he is holding, representing fertility. Lahmu is primal sexual desire and base instinct towards lustful fulfillment. Invoking the primal force of nature, Lahmu is much like Pan of the Hellenistic period. This giant is both fierce and protective, igniting lustful desire.

UGALLU

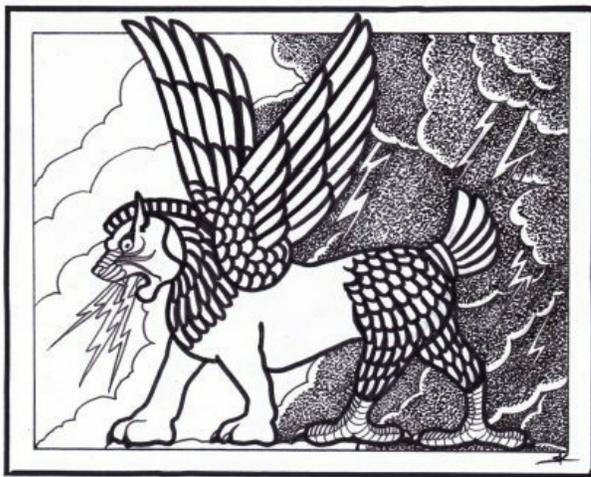


Great Weather-Beast, Lion-Demon

The Lion-Demon Ugallu is depicted as a lion-headed humanoid figure with the feet of an eagle, the consistent form of many Underworld demons. In some depictions, the Ugallu is shown in more of a lion-bird of prey hybrid (on all fours) with wings. Originally, Ugallu was the personified Day and its nature and power was the manifestation of the Divine Will of the Gods[\[vi\]](#).

The types of Days are both creative and destructive, what others call “Good” and “Evil”. Divine anger is the cause of the Evil Days to manifest, turning the days into War and Destruction of life. Essentially, they were used by the ruling Gods as manifestations of their Divine Will.

As the Ugallu more or less evolved, they became diverse demonic manifestations: there is the Evil Day (Dying Day, Umu Lemnu), messengers of Erra. They can resemble the Evil Spirits (Utukku Lemnutu) and as Storm-Beasts they carry-out the Divine Will of Iskur/Adad. Meditate upon the Gallu-demons as they represent the balance between creation and destruction. **See description of “Gallu-Demons”.**



Above: Ugallu the Storm-Beast by Kitti Solymosi

URIDIMMU

Mad Lion



The Mischwesen known as the uridimmu is from the Sumerian ur-idim: the word ur meaning “lion/dog” and idim being “howling, raging mad”[\[vii\]](#). There seems a strong connection with Uridimmu the Monster of Tiamat and Ur.Idim or Urdimmu the constellation. The Urdimmu in the Creation Epic is also associated with a “rabid” or “Raging Dog”.

The Akkadian “Ur” with the word zibu meaning “jackal” could indicate a strong sense of the composite symbolism of this monster. The Uridimmu is depicted in an Iranian vase where he stands upright with the upper-body being a bearded man adorned in the horned cap of divinity, the bottom half is a bull and he is holding a crescent moon (upright) staff.

In addition to the Uridimmu as the raging lion there is also the Urmahlullu, which is “Lion Man” and is left out of the list of demons/monsters gained by Marduk in his ascension to the throne. The Urmahlullu is depicted as an un-winged lion-centaur. Being a guardian monster, the Uridimmu was utilized as guardians of the King and various temples.

The Uridimmu, with the horned cap of divinity is a symbol of earthly power through the determined will; thus may be utilized in symbolism concerning the protection of a home or person. The Uridimmu is force and power restrained in controlled, calculated strategy.

GIRTABLILU

Scorpion-Man

The Girtablilu stands guard between the world of the living and the dead. This Mischwesen has a human head, bearded with the body of a scorpion; the Girtablilu is described as bearing a terrifying Melammu, which drapes the mountains. The scorpion is related not only to the heat of the Sun, yet also of the underworld. Fertility, an association of the snake as well as the scorpion is also an indication of this dual chaos-monster of love/death.

Originally a class of demons created by Tiamat, the Girtablilu or “scorpion man” became an attendant of the Sun God Shamash/Utu who protected the sun and the Mountain of Mashu where the sun rises in the east. In the Epic of Gilgamesh, the Girtablilu is joined with his wife, a scorpion-woman divinity as well.

UMU DABRUTU



Fierce & Violent Storm-Demons

The storm-demon Ud or (Akkadian Umu) is a storm-demon known from Lagash and the Old Babylonian Period. The Umu Dabrutu is a group of Mischwesen created by Tiamat who represent chaos-storms. These monsters have no specific form or anthropomorphic features from tablets or art however as pointed out by McBeath[\[viii\]](#) that in the Anzu legend, the Anzu is described as “bared his teeth like an Umu-demon[\[ix\]](#)”.

Franz Wiggerman defines them as “weather-beasts”[\[x\]](#) and as being “Leonine monsters”. They are not specifically associated with the 11 chaos-monsters however we can see their “spirit” associated with more developed and known monsters and demons.

KULLU

Fish-Man

Purification & Ceremonial Guardian

The Kulullu is mentioned in the Creation Epic tablets as being created by Tiamat before her battle against Marduk. The word Ku-lu-ul-lu is “Fish-man” and relates to several other words which may hold the clues of the underworld from which this god derives.

KUSARIKKU

Bull-Man

Chaos-Spirit of Mountains & Lands of the Dead

The Kusarikku, who is Bull-Man or “Bison” appears as the body of a gigantic, monstrously strong bull (often standing upright) and the bearded head of a man who is double-horned. The Kusarikku is associated with Utu/Shamash and is featured on an ancient battle mace dedicated to the Sun god. The Kassapu who seeks to work with the Kusarikku should consider that this monster is a directly solar/light/black flame manifestation of the ferocity of Shamash/Utu.

ADDITIONAL DEIFIED GUARDIANS

Many altars and temples in ancient Mesopotamia depicts statues and art of guardian-demons and protective deities.

GRIFFIN-DEMON

Genii & Guardians of the Sacred Tree



A Griffin-Demon is a human-bodied man with an eagle's head and wings who first appeared on cylinders during the Middle Assyrian period. This Genii was also an atrophic figure associated with the Sacred Assyrian Tree.

In the North-West palace of Ashurnasirpal II at Nimrud, the Griffin-Demons are depicted flanking the sacred tree and offering a type of cleansing with a pine cone and bucket of water.

The Griffin-Demons may be placed in the home to represent territorial defense and protection. The Sacred Tree represents to the modern Kassapu not only the aspects of the spiritual and physical self but also your home and family unit.

GENIES

Guardian Demons



In Assyrian monuments and art, “genii” or “genies” are associated with royal ritual and ceremony. Some genii wear the horned cap which reveals them as minor deities; others appear anthropomorphic except for being winged either standing or kneeling. Some Genii, like the Griffin-Demons, hold the purifying bucket and cone used in royal blessing rituals.

Female genii have been depicted holding a chaplet of beads. These Genii are most likely associated with the Seven Apkallu or Sages who instruct humanity.

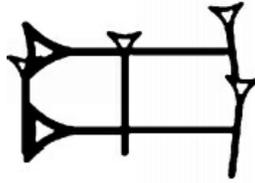
APKALLU

Sage

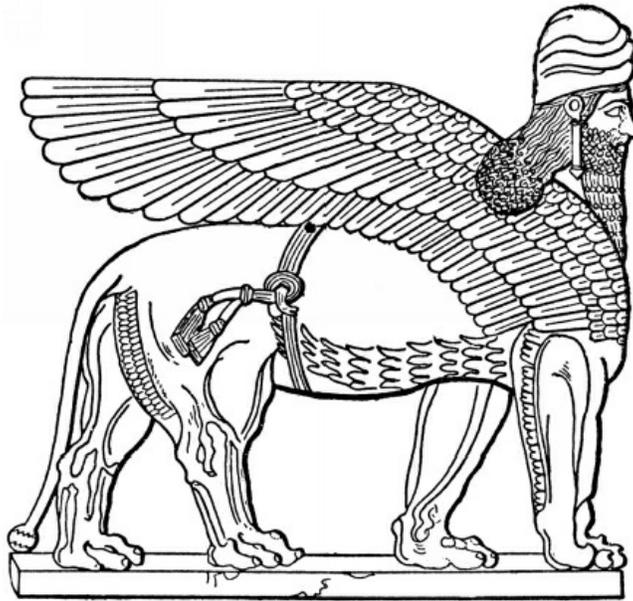
The Apkallu are most commonly presented in Kassite (Babylonian) culture and in the Babylonian myths of the flood. These Apkallu or “Sage”, were depicted as fish-cloaked anthropomorphic men who are shown with the full body of a fish, a head of a fish over the scalp, revealing the bearded face of the Sage and holding the purification bucket. The Apkallu are symbolic of the Luciferian path and the potential of attaining knowledge and power by the way of insight and learning.

The Seven Sages from before the Mesopotamian flood tradition are the origin of the Eight Fish-Monsters from Oannes described by Berossos having emerged from the sea, teaching the arts of civilization to humanity. Oannes is described as having the entire body of a fish, a human head had grown beneath the head of the fish and having human feet which had grown from the tail. Oannes had a human voice.

SEDU
LAMASSU



Human-Headed Bull or Lion Guardians



The human-headed winged bull is depicted in Mesopotamian art from the Early Dynastic Period well into Neo-Babylonian times and was adapted into Persian Achaemenid times. The sculptures of large, protective guardian-demons known as Sedu, Lamassu and Aladlammu were shown as strong, giant bulls with wings, having often a bearded human head with the horned cap representing divinity.

In the palaces of Sargon II and Sennacherib of the Neo-Assyrian period, the detail of these colossi are placed as guardians of the divine rule. The Sedu may be either beneficial, protective guardian-demons or destroying spirits depending on who is commanding them and for what purpose. This are very similar is basic design to the Egyptian Sphinxes and the Hittite and Neo-Hittite beardless Sedu as well.

SUHURMASU

Goat-Fish



The Goat fish, relating to the later “Capricorn” no doubt holds association with Ea and is derived from the Sumerian “Suhur-mas” which is associated as a real fish, while the Akkadian “suhurmasu” which is “Carp-Goat”.

Suhurmasu is associated with the waters of purification and in one Sumerian incantation the priest is called “Sanga-mah-abzu-ke”[\[xi\]](#), translating “purification priest of the Absu”. This title is associated with Ea, Lord of the Deep.

Ea carries the staff of the ram, even being identified with the Suhurmasu, which seems to indicate this particular monster is of significance to the god. The Suhurmasu may be invoked and meditated upon in bathing rituals, cleansing the self of troubles and seeking clear direction from your personal god on the solution.

CHAPTER 2

THE ENUMA ELISH RITUAL OF CREATION

THE ENUMA ELISH

Primal Chaos & War of the Gods Cultic Invocation of Tiamat & Marduk

Having utilized many different translations of the Enuma Elish and my structure of invocation, I have settled with good results a refined hymn. The source translation and version I used as the reference tome was “Enuma Elish” from Babylonian Creation Myths, W.G. Lambert.

The following text may be either read or recited by the practicing Kassapu during a Temple dedication to Tiamat or the Gods; near the Babylonian New Year or anytime when it inspires. Burn incense and meditate upon by candlelight, connect in your mind the process of the coiling and crooked serpent, all that transpires is the Will of Tiamat. The full circle is made complete in the ascension of Marduk for which the dark gods ascend again.

This is an initiatory hymn in which the Luciferian holds archetypal association the Deific Masks focused on may be Tiamat, Qingu, Ea and Marduk. Each have a specific type of power and energy which is an act of invoking self-transformation and evolution towards the radiance of the Black Flame.

I THE ABYSSIC OCEANS OF DARKNESS

At a time when the heavens existed not, the Underworld had not come into
being, there was Apsu, the begetter.

There was the Demiurge Tiamat, Acasual darkness was endless.

Tiamat and Apsu mingled their waters together.

Before there were mountains, meadows and reed-beds.

A time when the gods had not been formed,

No destinies had been decreed, the gods were created and shaped within
them.

The first primordial gods, Lahmu and Lahamu came into being.
They grew in statue and increased in power
Ansar and Kisar were shaped and created, they soon excelled them
Anu their son soon equaled Ansar the older.
Anu begat Nudimmud,
His equal and champion among his fathers.

Nudimmud was discerning, inspired with wisdom and of great strength. He was cunning and had the shaping forms into being like Tiamat, the Mother in Chaos.

He was stronger than the begetter of Ansar,
No rival among his brothers, the gods.
The brothers all of which were gods joined together,
Causing great noise they stirred the abyssic dreams of Tiamat.

Tiamat causes turmoil and waters grew in a storm of chaos.
Apsu did not quiet them, still them into dreams,
Tiamat was silent when she was before them, confronting them.
She wished to spare them from oblivion.

From Apsu, father of the great gods called upon a shape named Mummu, of Tiamat who was his vizier and addressed him,
“Vizier Mummu, the one who satisfies my thoughts in demands,
Let us go to Tiamat.”

Before Tiamat they sat, facing the Chaos Mother Tiamat,
The spoke of the gods, their sons.

Apsu addressed Tiamat,
“They offend me, their behavior bothersome. I cannot rest in any form. I will destroy them and scatter their lives, that silence may reign and the darkness of dreaming shall return.”

When Tiamat heard this, she raged to her mate, she cried in distress and had the instinct that the gods should exist.

“How can we destroy what we brought into being? Let us discipline them!”
The vizier, a voice given form by Apsu and Tiamat as the creative word of magick so fought between the primal chaos:

“Destroy, destroy my father, the lawless way of existence”

Apsu was pleased with this voice, born of the form of both.
Chaos causes endless transformation, protean illusions and the dreams which

are never certain or consistent.
Absu plotted his path of destruction.

II EA USURPS THE CROWN OF APSU

The Fire-God Marduk is Born

The gods heard of this and were frantic in terror.
Ea, the one who excels in knowledge, skilled and learned,
Ea who knows much in patterns and strategy, he who knows everything.
Ea fashioned it and made it to be all-embracing.
He executed it as the skillful magician, his pure incantation.
Ea recited it and set it upon the waters,
He poured sleep upon Apsu as he fell into deep unconsciousness.
Mummu was breathless with agitation, for Ea's sorcery was evolved.
Ea split Apsu's form, removing his crown.
Carried away his Aura, Melammu and put it on himself.
He killed Apsu and confined Mummu, and Ea set his dwelling upon Apsu. Ea
had bound and slain his enemies,
Achieving victory over his foes and the quiet sense of power was his.
He fashioned a temple, his divine abode and named it 'Apsu'. He appointed
shrines and living quarters, Damkina, his wife sat in splendor.
In the chamber of the destinies, rooms of archetypes,
The wise ruling one, sage of the gods, Bel was born.
In Apsu Bel – Marduk was born. Ea begat him,
Damkina his mother bore him.
He sucked the breasts of goddesses.
A nurse raised him and filled him with terror.
He was strong and his eyes were filled with terrible light.
Anu, his father's forebear saw him and exulted his being.
Anu rendered him excellent, perfect and his divinity was notable.
Marduk was terrible and wise, creative and destructive.
Four were his eyes, four his ears,
Flames shot forth as he moved his lips.
The Black Flame was blazing within his essence.
His ears grew large, he knew they would come.
Marduk had eyes that could see much, his form lofty and greater than the

gods. His nature was superior.
Mari-utu, Mari-utu, The Son, Sun-god, Sun-god of the gods!
Marduk was clothed with the aura, Melammu of Ten Gods.
His strength was exalted, the Fifty Dreads were bestowed unto him.
Anu formed and gave birth to the Four Winds, bestowing them unto Marduk.
“Let them whirl!”
Shaping dust and a hurricane to drive them forth.
He made a great wave to confuse Tiamat.

III GODS OF DARKNESS PREPARE FOR WAR

Creation of the 11 of Chaos & Qingu’s Elevation

The forces of chaos could not rest, they addressed their mother Tiamat,
“When Apsu was killed, Mummu was taken and none sit at your side. Our
eyes are hollow, break that yoke that we may sleep.”
Tiamat spoke, “Let us do now what you have advised”.
The old gods of the void assembled within her.
They conceived destruction against the young gods.
Lusting for battle, raging in darkness, they created storms and formed a host
to bring about conflict.
They were fierce, working restlessly in the chaos-waters.
Mother Hubur, who forms everything,
Created irresistible weapons and gave birth to giant serpents.
Having sharp teeth, they were merciless predators.
She filled their bodies with poison instead of blood.
She clothed the fearful dragons with terrible rays,
She gave them the radiance of the Black Flame,
She loaded them with a terrible Aura and made them godlike.
Tiamat cloaked fearsome dragons with fearsome rays, Melammu.
She made them bear mantles of radiance, they were godlike.
Tiamat uttered: “Let their onlooker feebly perish, May they constantly leap
forward and never retire.”
Mother Hubur chanted: “Whoever looks upon them shall collapse in utter
terror!”
She created the Hydra (Horned Serpent), a Mushussu-dragon and a Lahmu-
hero.

She created the Ugallu-demon, a Rabid dog and a Scorpion-man,
Aggressive Umu-demons, a Fish-man and a Bull-man.
Bearing merciless weapons, fearless in battle.
Her commands were so strong her power could not be disobeyed.
In addition she created eleven more likewise.
Tiamat prepared the mobilization of conflict.
Among the gods, her sons, whom she constituted her vast host,
She exalted Qingu and made him the greatest among them,
Conferred upon him leadership of the army,
Command of the assembly.
The chief executive power of war and battle, supreme command.
Tiamat set him upon a throne,
“I have cast the spell for you and made you the greatest in the gods’
assembly, I have exalted you to host of the gods.
I have delivered to you the rule of all the gods.
I have put into your power the rule over all.
You shall be the greatest for you are my lover,
Your commands will prevail over all the Anunnaki.
She gave him the Tablet of Destinies and fastened it to his breast,
Saying, “Your utterance shall never be altered! Your word shall be law!”
When Qingu was promoted and received the Anu-power, and had decreed
destinies for the gods his sons, he proclaimed:
“What issues from your mouth shall quench fire, your utterance shall subdue
the fire-god.
May your accumulated poison paralyze the powerful!”

IV MARDUK LEADS THE WAR AGAINST QINGU

For now Ea had heard of this news and was filled with dread.
He went forth to Anshar, the father of Anu and Ki, to tell him of his
knowledge. All were filled with dread as the ancient ones who they had first
attacked were preparing to illuminate them.
Ea went forth again to learn of Tiamat’s strategy and yet he could not find it.
Going before Anshar, Ea spoke solemnly;
“My spells are not equal to Tiamat’s, I could not uncover her plans. She is
too strong, mighty and terrible in her power. Her horde is powerful, chaotic

and violent. She commands them all. She roared into the darkness and it stirred great fear in me, for she calls for her blood to be reclaimed and returned!”

Ea and the others gods feared who she called a woman, that they considered themselves stronger as they were men. Yet in this, they feared her more than anything.

Marduk felt his ancestral power and primordial instinct within, though his driven goal was power and a new order. The essence of Marduk is to conquer, to overmaster his challenges and ascend as a God or descend again into the darkness of his grandparents.

Marduk told the Gods he would banish Tiamat to the darkness, for his knowledge of Magick was also great. The Gods listened and soon gathered a council to decree the fate. The new Gods were terrified that the ancient mother who bore them now sought to devour them all.

Marduk was given great power by this council, for they sought to make him the most powerful of all the Gods. He was given a bow, designated it as his weapon along with a great arrow. He carried a mace in his right hand, slung the bow at his side.

The body of Marduk was filled with an ever-blazing Black Flame, for this was the gift of Tiamat to all her offspring. They would use this assumed power against her, for they too had the blood of the serpent within them. He then held the power of lightning, the winds and great storms which guided his powerful chariot.

Making a net, Marduk would capture Tiamat within it. He utilized his power to marshal the four winds to his command. Marduk as being an offspring of Tiamat held much power from his blood. For Marduk knew both darkness and inner light just as his primordial mother of dragons.

The four winds served him, the seven winds and the tornado. Marduk, champion of Babylon mounted his mighty storm-chariot and held four horses called “Slayer”, “Racer”, “Flyer” and “Pitiless” to guide it. These horses would not tire but would destroy all.

Marduk clothed himself in a cloak of awesome armor, his head crowned in

the blazing and burning radiance of his ascension.

V WAR OF CHAOS & ORDER

Battle Lines are Drawn

Going forth to face Tiamat and her legions of chaos, Marduk was unafraid for he understood fear was weakness. Any impulses of fear he felt were controlled, for he would use it to fight better.

Marduk looked upon the battle lines, looked for the strategy of Qingu and Tiamat. He could not find it and was confused, his mind grew weak. His Will soon crumbled before Tiamat, who was Mother Darkness and most powerful among all. The Melammu and terrible rays of Black Light were illuminating brightly and terror grew.

The armies of Marduk grew fearful at uncovering the broken Will of their leader.

Tiamat casted her spells, chanting and hissing: she did not even turn her neck. Her lips spoke of lies, serpents and shape-changing forms confused her enemies.

“How powerful your attacking force is, O Lord of Gods”

Tiamat sent goodwill to Marduk and he replied knowing she may be lying;

“Why do you seem so friendly, yet your forces seek to destroy us because the Sons were noisy? Why would you not have compassion for us? You appointed Qingu as your lover and King, you gave him the rites of the Anu-Power, and then you sought to destroy Anshar the Great one of the Gods!”

Before him, Tiamat created a war-body of shadow-flesh; the Great Dragon of Chaos was manifest. Tiamat the Goddess of Chaos embodied her shadow with flesh and much power, for if she stirred as she was nothingness would cast them all into timeless sleep and death.

Omoroca was of the watery abyss, from a time when there was but darkness eternal. When she dwelt in the subconscious of all things as life itself emerges from her, the Terrible Mother of Draconian-Chaos!

For as her Shadow took flesh she formed a black mirror of her true form in the Abyss, a great and powerful dragon bearing the claws of a lion, a serpentine which bore venom, the head of a tiger and dragon in one flesh, a griffin like body with scales of a serpent. Her eyes burned with unnatural light and she held great fires within her mouth. Her serpent tongue whispered spells of her desire, which at this moment were of causing the death of their spirit-souls and seeking the blood of the new Gods.

Marduk then challenged her to single combat, for which she lost her control and raged with fury against him.

Her lower parts shook from the depths of the abyss. She recited her incantations and let loose her spells of darkness. Her utterances were terrifying, blood-haunting and creating images of the abyss. Her spell of death would have all the new gods offering their Spirit-Souls to Her and her horde of Chaos-beasts.

“Who would fathom the great mysteries of primal darkness? I will drink your veins dry O frightened children.”

Marduk and Tiamat faced each other; he let loose the four winds of terror. Tiamat unleashed her 11 chaos-monsters seeking to devour the gods who stood against Omoroca For Marduk had inherited the blood of Tiamat, so it was sweet and harsh within them. Marduk feared his end, for Tiamat was primordial Chaos embodied. Her shadow great, still not her form which he alone could not fathom.

Marduk, fearful of Her, that great power called upon the four winds to shock and still the 11 chaos-demons who were filled with blood, and to then with a net Marduk created cast upon Tiamat’s battle-flesh and capture her, binding her in a desperate moment before he perished before his glaring fangs.

For now Marduk called the Winds which assaulted Tiamat, the great dragon opened forth her mouth to consume these winds. Marduk commands the Imhullu-wind to fill her open mouth that she may not close it.

Marduk sent forth his arrow through her mouth and split this shadow, bleeding now while she curse and cackled before him.

MARDUK’S VICTORY

Creation from Destruction, the Cycle of Balance

“Darkness is my eternal form, for I coil in the abyss. You cannot destroy that which is immortal, only stilling this body in which I have created. Your blood is mine, for I exist within it already. I shall manifest in ways through you Marduk, and the other Gods. I shall command when you do not see it and your will is nothing but my own. For this shadow flesh shall enter darkness, my spirit will haunt among you all. I shall be the unseen when I command you; you shall think it your own design.”

Marduk cut her further with spear and she fell again into darkness. The monsters of chaos now were uncontrolled and Qingu raged against Marduk. The lightning bolt filled Qingu first and he soon fell. Marduk took the Tablets of Destinies from him and he too entered darkness. His vampyric blood was used by Ea to create mankind. The atavisms would always await within us.

Still shadows bore her blood from her veins and the four winds took it away from the profane. The Priests of Tiamat and the Anu-Power would raise her from ancient slumber again.

Marduk established the great city of Babylon, the Anunnaki were bestowed control and power over various aspects in nature. This Order would establish the consistency of life, for the World was made Day and Night. For chaos which took form in the world, order would calm it.

END

OMOROCA OF THE ABYSSIC WATERS

A Hymn of Waking from the Primal Dream

In ancient Babylonia, during the reign of Antiochus I Soter, a Chaldean scribe and priest who created a book with the myths of Babylonia and the history until that time. Berosos presented a version which was slightly different however the basic plot was identical.

For some years, I compiled an invocation with specific adaptations of the Enuma Elish for meditations on the Acasual darkness. I decided finally to shape a shorter invocation which is centered on the desire of the Acasual Black Flame of Chaos and the coming into being and initiation in which Bel or Belus (Marduk) cut the form of Omoroca in half and rendering her powerless. He took the earth from one half and the other the heavens. The chaos-beasts and strange life forms were killed. Berosos suggested that this was an allegorical description which described nature. This is an initiatory version for quiet meditation.

In a time in which only Chaos existed,
Darkness was beyond all and a vast abyss of primal waters.
In the dark primordial waters resided hideous beings,
Those formed and shaped from a two-fold principle.
Appearing some as men, having either two or four legs,
Many with two-faces. In the chaos they had two-heads, one being a man and
the other a woman, some yet were androgynous.

Some in the form of men and women had the legs and horns of goats; some
with hooves, others united with the form being hippo-centaurs. Some were as
bulls were bred in darkness and emerging with the heads of men; others had
the heads of dogs. Some animals came into being such as dogs with fourfold
bodies which had the tails of fish. Horses had the heads of dogs and some
men had the heads and bodies of horses, terminating with the tail of fish. In
this abyss of dreaming Chaos were fish, reptiles including serpents and great
monsters which would assume each other's shape and countenance. The
queen and mother of these primordial beings was a woman, Omoroca which
was also the sea.

One came into being who was different, he was unlike all. Belus came forth
and cut violently, separating Omoroca in two parts.

From one half Belus created the heavens, the other the earth.
Life demands evolution and honors the unity of strength and cunning. From
weakness comes forth the subduing one.

The world is of predator and prey, let compassion not soften your flesh for
those who would take it.

Omoroca emerges from the Acasual Abyssic Waters,
Chaos is within the darkness of our dreams.

Belus so woke from that dream and created Babylon.

Listen to the Goddess of Chaos, her voice is always there.

Omoroca will take the form of primal dragons and horned Mushussu's,
always protean. You may use the Black Flame,
That Acasual Fire to shape your own kingdom and temple in the Chaos where
dwell the Dark Immortals. Flesh will not follow.

The cycle cuts with each swing of the blades,

What is sacred is torn apart and devoured,

Crawling from the pools of blood comes life.

New heights to ascend and shape in this life,

To become a Nexion as Omoroca, as Belus again.

Into the black abyssic mirror, from the waters still.
Let it be ever so.

End



Chaos-Waters of Tiamat by Kitti Solymosi



Tiamat as ummu-Hubur, creator of the 11 Chaos Monsters by Kitti Solymosi



Tiamat Chaos-Dragon by Kitti Solymosi



Qingu with Tablet of Destinies by Kitti Solymosi



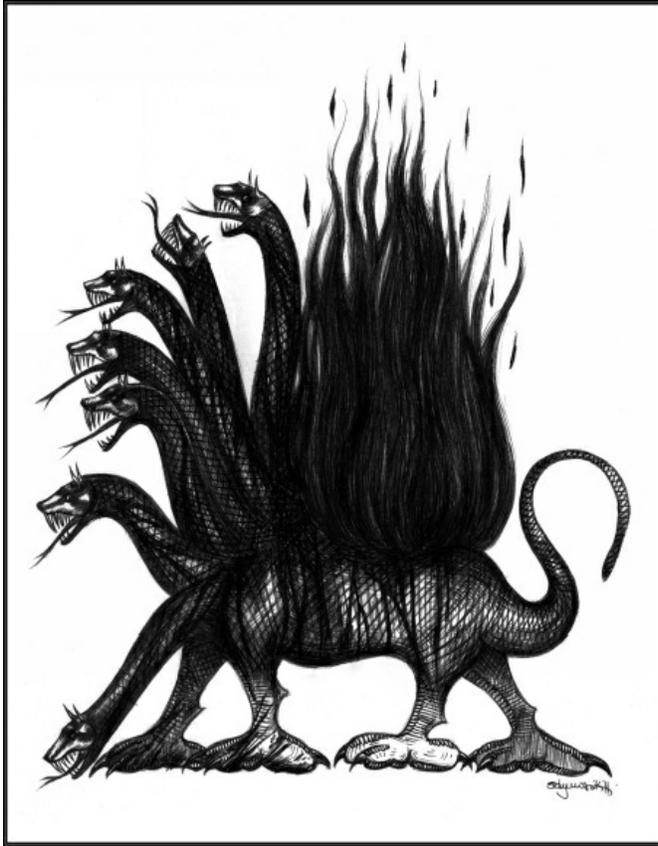
Qingu-Tiamat in Union by Nestor Avalos



Mushussu Dragon by Kitti Solymosi



Basmu Serpent-Dragon by Kitti Solymosi



Mus-sag-imin, Seven-Headed Dragon by Kitti Solymosi

CHAPTER 3

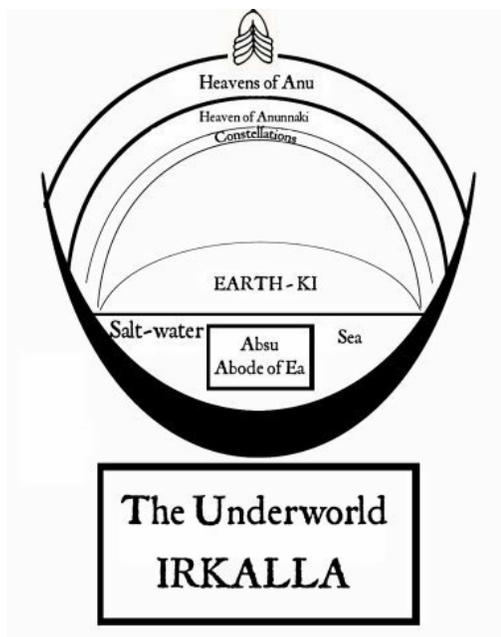
THE MESOPOTAMIAN COSMOS

SECRET OF HEAVEN AND EARTH

(piristi same u ersetim)

The Mesopotamian structure of the world can be an inspiring model for the imagination. The Luciferian recognizes the symbolism and attributes of the Deific Masks (discussed later), their relation to the human mind-body-spirit. This cosmological model should serve as functional myths which hold insight for those who can understand and utilize the symbolism behind the mask. This is an ancient Mesopotamian mythological structure, not literal truth.

Let us approach this as “inspired truth” within the current of magick; the results for the Kassapu will prove useful for those utilizing the imagination within the realm of the circle. Think deeply on the aforementioned statement; the most successful cunning-folk are those who listen intently to their emerging Personal God or Daemon. The Neo-Assyrian tablet revealing the levels of the universe, as found in KAR 307[xii] present levels in which the Black Adept may use in the works of initiation.



THE UPPER HEAVEN OF ANU

Known from early Akkadian literature, the Heaven of Anu is symbolized by a stone called the luladanitu which is described as being reddish stone covered with white and black patches. The color of the sky at dawn and sunset reveal the color of the highest level of the heavens in which Anu's palace and court is visualized.

In the Heaven of Anu, 300 of the Igigi-gods are placed in this high realm of the heavens.

THE MIDDLE HEAVENS

Represented by the saggilmud-stone (blue in color), the Igigi also hold command in which Bel-Marduk is enthroned.

THE LOWER HEAVENS

The Lower Heavens are represented as jasper; they hold the realm of the stars and constellations. Jasper is a glassy and translucent stone and can be opaque and gray.

THE UPPER EARTH

The spirits of humanity dwell in the Upper Earth.

THE MIDDLE EARTH

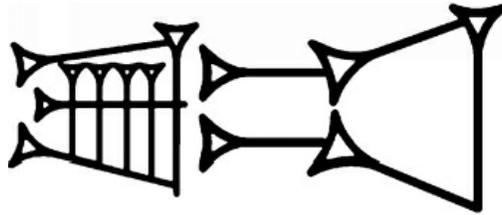
The Throne of Ea is settled in the Middle Earth which is the saggilmud-stone.

This stone is blue in color.

THE LOWER EARTH

The depths of the Lower Earth, the 600 Anunnaki are upon their thrones.

THE APSU



Primordial Waters of the God of Magick, Ea Between the earth's surface and the Underworld

The great dark waters, the middle earth located between the surface of the earth and the underworld. Underneath the earth's surface, the Apsu is ruled by Ea/Enki, the God of Magick. The Apsu is one of the two primordial elements, this abyssic watery abode was created from the corpse of the deposed god Apsu; the second primordial element is the deified sea known as Tiamat.

Ea fashions his palace-temple in the midst of the watery Apsu, the abyss of dark water is filled with sea life including fish and a great number of gods and demons who attend Ea/Enki in various ways. The Apsu is associated with the fresh waters from marshes, swamps and from digging in the earth. The great temples of Mesopotamia often were described as having their foundations in the Apsu.

PLANETS AND ASTRAL MAGICK

In ancient Mesopotamia, the planets and stars were an interwoven body of knowledge used in divination and the reading of omens. In a rare prayer or lyric-poem to the “Gods of the Night”, the symbolism and significance is revealed. “May the great gods of the night: shining Fire-star, heroic Irra, Bow-star, Yoke-star, Orion, Dragon-star, Wagon, Goat-star, Bison-star, Serpent-star stand by and put a propitious sign in the lamb I am blessing now for the haruspicy I will perform at dawn.”[\[xiii\]](#)

It is important to understand that the gods have many traits much like humans which compose their character. The phenomena in nature which a Deific Mask represents determines the type of “personality” the god will have. In Mesopotamian planetary lore, the aspect of the god will depend upon the place or time in which the god represents.

The Gods of the Night are mentioned in myth and prayers throughout time in Mesopotamia, their identity is revealed in the aforementioned poem as the stars and constellations of the night sky. The Chaldeans of Neo-Babylonian astrology developed from numerous traditions in Akkadian, Assyrian and Babylonian teachings. By reading the stars and by divination the power of the gods could divert or bring harm as well as protection.

While “Astral Magick” in modern traditions is recognized as travel via the astral double or body of an Adept, it may also recall “Astral Magic” whereas a magician or professional diviner (of that ancient period) would harness the power of the stars to protect or harm. Known records demonstrate it was conducted on a state level (for the ruling monarchy or city) as well as on a personal level later on.

Early on, the identity of Venus as Evening Star and Morning Star was in Mesopotamia the goddess Ishtar. The writing of a name of a particular god was done interchangeably with the planetary symbol as well. The Sumerian word dingir, ‘god’ was developed from a pictogram symbolized as an eight-pointed star. The eight-pointed star is a symbol for Ishtar as well as numerous identifications in modern magick. It is the chaos star as well as “Algol”, utilized in the Luciferian tradition.

As the Morning Star, Venus was manifest as the female Ishtar; as the

Evening Star was masculine. These are the two distinct manifestations of Ishtar as the goddess of love and war. The male deity of the Evening Star is a “bearded” Ishtar. While this opposite depiction of Ishtar might be slightly confusing, it should be noted that in Bronze and Iron Age Syria and Canaan the male god Ashtar (Lucifer) was identified in the Baal Cycle as a warlike and terrible god.

The planet Mars was viewed as masculine and is manifest as the god Nergal. His office is to preside over destruction and is fitting for the god of pestilence and the Underworld. Shamash was for the Akkadians, Neo-Assyrians and Babylonians the god of the Sun; in Syria and as the Baal Cycle demonstrates, Samas is the goddess of the Sun. The much later Book of Enoch associated the masculine Watcher as being Shamsiel, being associated with the Sun.

CHAPTER 4

THE UNDERWORLD & NETHERWORLD

NAMES OF THE UNDERWORLD

A Brief Introduction

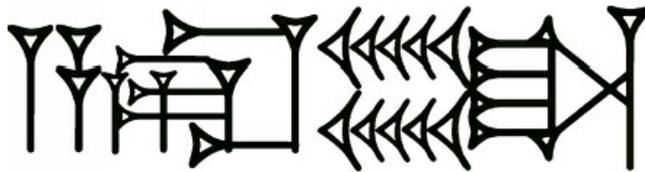
URUGAL

Underworld fashioned from stone-corpse of demon Asakku

The myth of the creation of the underworld is obscure, yet in accordance with the legend of Marduk fashioning the world from Tiamat's corpse. In the tale of Lugale, after Ninurta defeats the Asakku-demon, made of stone, the Sumerian version reads:

“It will not be called Asakku...Zalaqu-stone will be its name, stone will be its name. Its body will be the underworld[xiv].” The noun urugal = qabru translates “grave” and in this context it is a name of the underworld. Urugal is created from stone and made the land of the dead. See below for further information on Urugal.

ARALI



The Netherworld

Arali was in ancient Sumer the name of the steppe between Uruk and Babilonia. In the legend of Dumuzi, Arali is the place in which he dies and slowly over time ‘arali’ the steppe becomes a name for “Underworld”. In the Old Babylonian period, Arali is the common name for the Underworld with the steppe-lands being nearly forgotten.

KUR

Mountain or Underworld

In the epic of Gilgamesh and the Huluppu-Tree, Ereskigal, daughter of the god Enlil, is given Kur (Underworld) as a gift. The Underworld is recognized as a part of ki (earth). In the “Hymn to Ningiszida I”[\[xv\]](#) the Underworld god Ningiszida is given the epithet of “Warrior, lord of pasture and field, the lion of the far kur”.

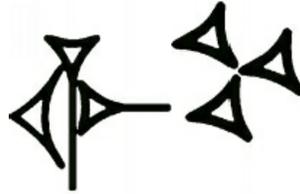
KI.GAL

Great Earth

The meaning of Ki is “earth” and denotes the goddess who is bride to Anu. Ki is also used as a euphemism for the underworld at times as well. The goddess Ereskigal is obviously associated.

DESCRIPTIONS OF THE UNDERWORLD

IRKALLA



Urugal

Grave & Underworld

In “The Descent of Ishtar”, the description of the Underworld is a vivid place which is established as a dark “mirror” of the realm of the living. “To the House of Darkness, the abode of Irkalla...to the house where one who enters is deprived of light...where dust is their sustenance, their food is clay...they see no light, in darkness they dwell...Clothed like birds with a garb of feathers...over the door and bolt dust lies[xvi].”

The Underworld, created from the stone-corpse of the Asakku-demon is reformed and built as cities akin to Sumerian temple-cities, Akkadian and Old Babylonian Period architecture. If one perceives the Underworld existing in the spiritual plane, shaped by ancient man, fed the energy of our fears, terrors and dreadful thoughts, could this be any less real to the Kassapu who establishes a consistent visualization of the Underworld on the Astral Plane?

The descriptions of Temple-Towers, Palaces and Courtyards reveal the image of the visualized Underworld. Much like ancient Uruk or even Babylon, the Underworld is a great temple complex. I will provide a basic description which may be used in Astral Plane workings and in the accumulation of power via the Adversarial Current, compelling the ascension into the Spiritual Plane.

THE SHAPE AND EXTENT OF THE UNDERWORLD

The many names of the Underworld give an indication to how large the kingdom of Ereskigal was imagined. Names such as Kurgal, Kigal, Urugal, Kigallu, Ersetu Rabitu confirm the Underworld is very large. The Underworld is shaped as a Circle itself; the epithet of Enmesarra, *sabit kippat kigalli* translates “Holder of the Circle of the Underworld”. Much like the heavens and earth, the Underworld is circular in shape.

For the Kassapu, the Circle is ideal for the focusing and channeling the energies of the Black Adept; indicating that the Kassapu must think without hesitation that **He or She is the Only God which is** and that the Mind-Body-Spirit is the unity of balance which liberates modern Luciferians from the blind-faith and slave-mentality of the masses.

The interior of the Underworld is described as being 100 leagues beneath the ‘*tamtu rapastu*’, ‘vast sea’. 100 nautical leagues are roughly 345 miles beneath the surface. In Late Babylonian inscriptions, the Underworld is not so far away.

NIGIS ERSETI: THE HAUNT OF DEMONS

Holes and cracks in the earth's surface: the entry & exit path for demons & ghosts into the Underworld

The Kassapu, if initiated and adept in the practice of Astral Projection on the Astral Plane and later experienced in interaction with the Spiritual Plane will be able, like the Mesopotamian Demons and Ghosts to pass vertically into the Underworld and then up again to the earth's surface.

The **Seven Udug-Hul** are said to often reside in a crack in the Underworld, “ki.in.dar kur.ra.ke durum.na.a.mes”, “In the crack of the Underworld they are dwelling[xvii]”. The ghost of Enkidu by the rites of Necromancy conducted by Gilgamesh summons the dead companion up from the Underworld through a hole and communicates to the then-living hero in his city of Uruk.

The practice of honoring the dead, offering libations (pouring liquid in the act of giving drinks to the dead and gods) is conducted in the ancient world by placing clay pipes as conduits for libations. The sorcerer may pour libations into cracks or holes rather than digging holes. This is a practice found also in the tradition of Yatuk Dinoih as presented in “Drauga – Ahrimanic Yatuk Dinoih”. Luciferianism utilizes the symbolism and actual practice of the deeply satisfying primal sorcery.

MOUNTAINS & LAND

The Underworld may be reached also by crossing between very distant mountains. An interesting connection is that Nergal the King of the Underworld is associated with a “Mountain of Sunrise”. The Mountains of both sunrise and sunset are entry and exit paths from the Underworld; represented as light and dark mountains.

The Seven Udug-demons were born in the Dark Mountains, the Mountains of Sunset and the rebel gods were raised in the Bright Mountains known as the Mountains of Sunrise. In “Udughul 854” the Seven Evil Gods return to the Underworld by going to their darkness at the “base of the Netherworld”.

Like the Ugaritic Sun-Goddess Shapash, the Mesopotamian Utu (Shamash or Samas), the Sun-God travels his path from the Gate of Sunset located in the Mountains of Darkness and during the hours of night journeys through the Underworld. Shamash ascends each day in the Eastern Gate of Sunrise to illuminate the sky. The Underworld is opened for some ghosts and demons summoned by a hole opening in the earth, both Gilgamesh and Nergal have the power to conjure forth spirits from the realm of the dead.

THE STEEPE: ABODE OF DEMONS

The steepe is known in Sumerian as EDIN and in Akkadian as seru. The steepe is a symbolic concept of the Netherworld presented in the Tammuz liturgical texts. The Mesopotamians considered the steepe to be in the West, understood as one would journey into the desert. The concept of steepe and the Netherworld are closely related as a place of ruins, wasted and desolated places.

THE RIVER OF UNDERWORLD

Ningiszida in “Ningiszida’s Journey to the Netherworld” describes the god sailing with several Galla/Ugallu demons in a deep-water vessel to the entrance of the Underworld. The Lamastu-goddess is depicted going to the Underworld in a boat upon a river as well. This path to the Gate of Ganzir

may be visualized as going down in a boat as well if you desire it.

From the gate of Ganzir, the entrance into the Underworld one must walk further to cross the river. This river is called “the river of the kur, the river which eats men” in which a ferryman named Lu-gisma-addir waits, much like a Charon-like Underworld spirit. As the Sumerians modeled the Underworld after temple-cities such as Nippur, situated between the Euphrates and the Tigris, the Astral Plane, Spiritual Plane and Physical Realm may be at a type of crossroads and in-between state. What this means is that the sorcerer will begin to influence beyond his ‘mental’ realm, the astral will compel the Spiritual Realm which essentially influences the objective world.

SIMMELAT GANZER STAIRWAY OF THE UNDERWORLD

From the Gate of Anu, Ea and Enlil in the Heavens, the “Stairway of Heaven”, simmilat samami, leads to the Gate of Ereskigal at the entrance to the Underworld itself. The stairway is described in “Nergal and Ereskigal” as bypassing the earth’s surface, the Apsu the River Hubur.

GATE OF THE UNDERWORLD

GANZIR AND IRKALLA

The ka.gal.kur.ra is a fortified entrance to the Underworld, a gate-complex with seven gates. Like the ancient Mesopotamian gate-complexes, the Gate of the Underworld is visualized as having many parts which include doors, strong frames, bolts and locks. The Gate of the Underworld in which the door opens is opened with a key via the Gatekeeper and Guard. In a spiritual sense, Ganzir is the threshold in which the Astral Plane enters the Spiritual Plane which is the abode of the dead which surviving consciousness or merely shades without perception of their former lives.

During the Neo-Assyrian period, palaces gave clues to the nature of the Underworld with regard to the gods. The iconographic presence of demons as guardians and those who carry out the judgements of the gods (including Nergal) depict them often with daggers. Two gods, Lugal-irra and

Meslamta-ea, both aspects of the Netherworld Deific Mask (god) Nergal are presented with raised axes. Like the Sebitti and Ugallu demons, they stand before the entrance to the Netherworld with weapons, prepared to allow the Adept to pass through and the profane to be destroyed.

BIDU THE CHIEF GATEKEEPER OF THE UNDERWORLD

The chief gatekeeper of the Underworld, Bidu is described as having the head of a lion, human hands and the feet of a bird. This seems identical to the Ugallu-demons which attend Nergal as well. The Theriomorphic forms of gods and demons is a consistent representation of the type of power they manifest.

SEVEN GATES OF THE UNDERWORLD

The Seven Gates are found in one gate-complex in which Bidu is chief gatekeeper. The Seven Doors of the Underworld Palace must be opened individually. The complex, e.gal.ganzer is a single gate complex which is described as having two guards per gate, a total of 14 which are gatekeepers of each door.

THE PALACES OF UNDERWORLD GODS

In the “Death of Ur-Nammu”, the Ur III King (deceased) visits the palaces of Gilgamesh, Nergal, Ereskigal, Dumuzi, Husbisa, Ningishzida, Dimpimeku and Ninazimua. He offers gifts to them all and is given his own Underworld abode as well. Visualizing the ancient Sumerian and Babylonian palaces and temples of old, albeit in a dark, shadowy and haunting atmosphere; the very Nightside mirror of their former reality is an ideal method for astral projection.

TEMPLE-TOWERS AS ABODE OF THE ANNUNAKI

In a funerary text from Elam, the Annunaki are seated in their Temple-Towers within the Underworld. The funerary text is a prayer for the deceased to go into the presence of the Annunaki by passing the Temple Towers. In the Underworld, Ereskigal orders Namtar in ‘Descent of Istar’ to summon forth the Annunaki from the underworld palace known as e.gal.gi.na.

THE COURT OF ERESKIGAL

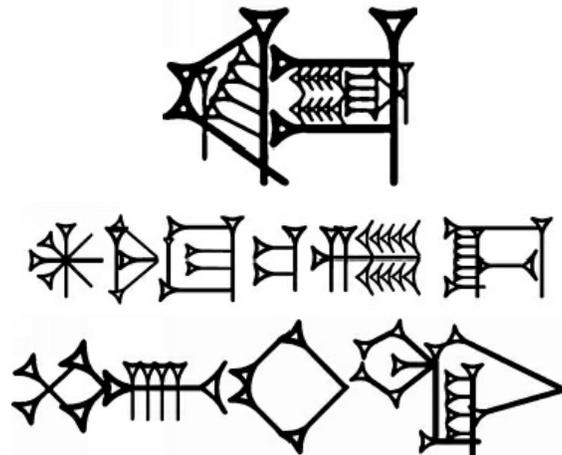
Ereskigal establishes her court in an underworld courtyard which is called ‘kisallu’ and in other texts the goddess resides in a temple/house which she has her throne. Ereskigal has a royal structure of Underworld Gods and Demons which attend her, deceased humans who have accomplished great things and in high esteem by the people are elevated to residing and attending court with the Underworld Gods!

The survival of the Spirits of Gilgamesh, Ur-Nammu and Dumuzi interacting with other Underworld powers is an example of the immortality of strong, wise and conquering individuals. The forms of the spirits, demons and

gods of the Underworld are a wide variety of theriomorphic and composite beings which no doubt fueled later images of “demons” of the Judeo-Christian period.

In the Underworld, gods, ghosts of the dead and demons often have bull features. The *Gidim* or *Etemmu*, being a “ghost of the Underworld” has the head of a bull; in ancient rituals for the cult of the dead in Mesopotamia, the hooves and horns of the bull are used in cultic rites honoring the ghosts.

The ghosts of the dead in general are “clothed in feathers”, while other demons have composite bird parts, talons, claws, beaks and feathers. **Ututu**, the “Door Woman” of Ereskigal has the face of a monkey, **Bidu** as mentioned previous is an *Ugallu*-demon; the messenger of Ereskigal, **Mutu**, a form of “Death” has the head of the *Mushussu*-dragon.





Mushussu Dragon of Ningishzida, Black Fire Staff and Serpent by Nestor Avalos

PART TWO:

KISPU AND THEORY IN MAGICK

Sorcery & Magick in Luciferian Theory

CHAPTER 5

DEMONOLOGY & LUCIFERIAN APPROACH

This is a grimoire which reinterprets ancient magical and spiritual practices of an ancient culture and adapts the symbolism to a modern Luciferian perspective. The presentation of history, myth and religious background can be overwhelming, but to begin a practice all you are required is to have the philosophical foundations with an imagination that can support the triad of Will, Desire and Belief.

As with my grimoires “Dragon of the Two Flames”, “Necrominon – Egyptian Sethanic Magick” and “Drauga – Ahrimanic Yatuk Dinoih”, “Sebitti” may be utilized as a companion tome which not only presents mythological and religious histories pertaining to the ancient cultures, also authentic modern interpretations of Luciferian ceremony.

As my initiation has guided me to present the ancient near eastern magickial and demonic cults of old, you may compare them side by side in determining your path of practice. Trust your instincts, this leads the path to the Conversation of your Daemon.

Luciferian Magick and Siptu (Kispu), “Sorcery” is balanced in the theory of practice within this grimoire. You must first establish a discipline and goal-oriented method of initiation which supports your goals and lifestyle. Attaining Conversation and Knowledge of the Daemon is the primary spiritual practice which is intimidating to those who don’t recognize

the simplicity of achieving steps on the Left Hand Path. Begin with the simplicity of a singular focus of will.

The intuitive and instinctive guidance if you listen and trust your feelings will illuminate your practice. This requires a strong and individualistic character and a mind independent from bothersome influences. You are suggested to read and utilize what you need as time permits, practice and rationally observe your results. Returning and researching what you require should be conducted as your passion dictates, you don't need to know everything to establish an initiatory practice as a Kassapu (Warlock) or Kassaptu (Witch) here. **Be confident, be strong-minded and be bold in life.**

Ancient Mesopotamia held a basic worldview which was determined by their beliefs in the holistic concept of "Order" and the world. This was balanced with the "Chaos" of demons and disorderly motion that existed and occurred equally in nature. The heavenly or spiritual realms where interrelated and earthly institutions were a mirror form of the heavenly, ruling-gods' plans.

The stars and planets were maps to be studied and interpretation would translate into omens, constellations, birds and animal could be signs from the gods of possible future determinations. There was a belief that these spiritual pantheons actually existed as a fact and for the Mesopotamians, it was a reality.

Modern Luciferians balance science, historical, archeological and mythological information to recognize a common pattern for which we can have a rational foundation. The ruling gods establish a consistency of occurrences in all aspects of nature and having sway over the lives' of the human being; they are represented according to their role.

Samas the sun-god represents judicial and social justice and is a psychopomp for the dead as during the hours of night he travels into the Underworld; Sin the Moon God holds sway over our perception of time itself: the monthly cycle of the moon dictates this; Sin is also a renewing god of fertility in nature; Nergal is both a god of war (as a cultural necessity and conquering obstacles), pestilence (reaping to desolate populations keeping population in check as a part of creating via destruction) and the Underworld (the mighty ruler of the demons and ghosts of the dead); Ishtar as a goddess

holding influence over love and war, identified as Venus the Morning and Evening Star, etc.

Many cities had dominant, ruling priesthoods often supported by the kings or administrators, cities as a rule being polytheistic (worshipping many gods) but being the patron of a primary deity: for instance the god Assur for parts of Assyria; Sin for the city of Harran, Ishtar of the city Arbela, Marduk in Babylon, etc. These cults offered incense and libations in daily ceremonies, in return the overall consistency of tolerated “order” was kept unless of some omen or perceived anger of a deity would explain misfortune.

In Mesopotamia, demons were accepted as natural phenomena too, often acting as malicious and predatory forces causing sickness, death, various diseases and spiritual attacks identified in dreams or general “bad luck”. Demons could also be messengers of the gods of the natural order, carrying out a judgement or for the amusement of another deity.

Life after death was a part of their worldview; the cult of the ancestor in which offerings were made by the family was a center point. There were the Etemmu, predatory ghosts which were predators of the living. The Lilith-prototype of Lamastu and the Lil-demons were nocturnal predators, associated with sexual and vampyric dreams and Lamastu for infant death. Modern Luciferians do not attribute disease and sickness to the demonic archetype in most cases, these Deific Masks hold primal desires and Atavistic urges which may be harnessed.

The Udu-gul or Utukku-demons were rebel gods, often numbered as 7, who were nomadic and highly predatory to humans and social structure; they also caused death, fevers and sickness as they supported Erra (Nergal) in his destructive roles in the natural order. Soon you will recognize that nature is both creative and destructive, just as we are being individuals. Identify your moral and ethical code and your social contract, seek then to balance those higher and lower impulses to your benefit rather than detriment.

Embracing the darkness and demonic atavisms and spirits in the initiatory traditions of Luciferian require a change in the perception of how you understand the shadow. As a Luciferian, I find beauty, comfort, horror, insight and power in darkness. The Shadow is our primal instinct, from a magical approach, the dark astral double which arises from our unconscious

makes available raw power which conceptualizes the manifestation of the Daemon.

The Body of Light, the astral body which is slowly illuminated with the Black Flame, herein referenced as Melammu within the Mesopotamian traditions. As you begin to think different, applying and creating habits which embody the Luciferian Philosophy, the Daemon becomes more directly in contact with you; trusting your instincts makes this much easier in the path of Luciferian Theurgy.

The Shadow contains our deep desires and primal obsessions, it is encircled and its power actualized with the awakening of the primal fire we call the Black Flame, here as an aspect of “Melammu”. The Shadow finds forms of expression via the self-directed initiatory practice of Kispu or Sorcery. The Deific Masks of demonic spirits on many levels provide a type of “clothing” for the Shadow and Black Flame to illuminate our Daemon or “Hidden God” called by some in other magical traditions.

The Shadow is also a symbol of the dark realm of the undead, those phantoms and astral spirits which are free to roam the twilight world of the Shadow without physical incarnation. Often, the Shadow is inspired to illuminate the Daemon by a Deific Mask representing the primal goddess in the form of Lilith. This Infernal Union gives awakening to the balanced Kassapu.

To summarize the Body of Light and Shadow it should be approached in the following way: Hymns and Invocations of Deific Masks such as Ishtar, Marduk, Ea, Nebo, Adad, Ningishzida and Nergal have specific dominion and roles not only in the ordered cosmos but may be guided by the Luciferian who embodies that power symbolized by the Deific Mask. Thus, workings which establish a path of self-determined spiritual and material goals in life brings insight and the development of the Body of Light as an aspect of the Daemon.

The Body of Shadow is the most dangerous yet a foundation point to initiation. The Body of Shadow is given rise from the primal unconscious, Kispu (Sorcery) and Magickial invocation of Demons and Netherworld Deific Masks develop and direct the primal instinct and deep desires within the individual. The Daemon and thus you the individual are made better and

ultimately reliant upon the balance of each aspect.

Luciferians recognize gods and demons as symbols in base of a specific type of energy, power and force which may be guided in both nature and human beings (being the individual) if one can recognize the meaning of symbols. Demons are not sickness but primal, predatory forces which exist in both nature and in our unconscious self. By identifying and controlling these primal atavistic urges, we can tap into this energy and guide it to our desires spiritually and physically.

MESOPOTAMIAN SORCERY IN LUCIFERIANISM

Modern Luciferianism is a philosophical, carnal, spiritual and magickial structure which utilizes ancient pantheons and primal sorcery; the contrast of practicing “magick” and “sorcery” within the ancient context with the rational, logical mind at first evokes confusion in others. The Luciferian books I have shadowed forth are both personal records and a modern foundation for the practice of magick and sorcery with these pantheons.

The philosophy of Magick and the path of self-initiation have inspired a cultic rebirth of various pantheons from an individual approach. Modern Science over time will be found to support and encourage Luciferianism, from the perception of self-determined control of energy within the material world.

The ancient temple-cults held sacred what I term ‘*Deific Masks*’, **more commonly defined as gods, goddesses and demons; each having specific roles (as symbolism) in nature and in human association.** The cosmological structure from various ancient pantheons may be studied, applied and found in harmony within those seeking power in this life. Individual occurrences and interactions, usually assignments to demons (rebel spirits who might on occasion be in the role of messenger of the gods).

Gods and Goddesses are visualized, theistic representations of consistent actions in nature relating to storms, winds, fertility, lust, war, knowledge, health, death established in a pantheon-hierarchy presided over by a King-God, always symbolized compelling the cult of Order. The unseen were occurrences of good fortune, disaster, sickness and life experiencing interactions humans enjoy or suffer. Gods in the Pre-Christian world were depicted as being balanced; creating and destroying based on their divine will.

Demons are in ancient Mesopotamia very powerful, often like Lamastu and the seven demons are described as rebel Gods; however they act independently and sometimes against the Order established by the pantheon of Gods. Demons are interactive in that they may in the ancient world harm or strike down humans by their own design, a spell of a witch or vengeance

ordered by a God.

Modern Luciferians here named after the original name for sorcerers/witches, *Kassapu* (masculine), *Kassaptu* (feminine) have the advantage of being able to understand via Science, the knowledge of the modern world that humans created the image of the gods. Luciferians recognize that to a large extent being accountable by our actions and thoughts in life manifesting our good or bad fortune.

Modern Kessapim recognize the Deific Masks are real occurrences in nature and represent a ‘mask’ which we may ‘put on’ to initiate ourselves into their knowledge in relation to what the God represents in the human mind. The practitioner of the Black Arts here is accountable for the lifelong journey towards self-potential and actualized power in this life. Remember that you are to seek balance between “Above” and “Below”.

Demons and gods in Luciferianism are represented as something called a Deific Mask. A Deific Mask is a specific type of primordial energy or power; always having a deep connection with our subconscious, **theriomorphic** (beast-like) shadows which fuel our drives, lusts and urges in life. We may initiate ourselves into the rebel-path of the dark gods (demons) to establish the knowledge of our drives, expressing and controlling these powers into our conscious, waking world to obtain wisdom, power and feeding our ‘Personal God’ or ‘Daemon’.

The ‘Daemon’ is best visualized as the self continually idealized in a state of self-excellence and imagined with symbolic traits from the subconscious; our inherent desire visualized. Every act of willed action is a type of Magick; every counter-action in which we strive to establish our goals is our desire of both chaos and order. Knowing this may cause you to think about the larger picture in life.

In the excellent study by Binsbergen and Wiggerman[\[xviii\]](#) the ancient structure and practice of magic is explored and analyzed by a model of “Four domains” establishing the experience of control. As a Magus who has long labored upon the path of dark mysteries, I have adapted the domains of experience to center in the self; thus like the cipher of ‘Azothoz’[\[xix\]](#), the Left Hand Path and Luciferian initiatory approach utilizes the self-directed path of hidden knowledge.

Control is paramount in the conscious human being and has been since the beginning of historical record. Human create the anthropomorphic structure of Order with a pantheon that consistently compels a potential of good fortune and survival in life; as the Judeo-Christian period took hold and demoted the Pantheons to hordes of demons, humans lost the connection with a “God” which inspired self-excellence and the traits of the conquering victor. Yahweh’s cult preached all the traits of the anti-human including expecting an immortal existence of bliss by oppressing your natural desires now.

Modern Satanism is a rejection of this religion of what I define as, “Slave Mentality” and Luciferianism is the philosophy of those seeking to do more than survive; conquer and obtain your desires without guilt or restriction. The only boundary is the social contact: don’t harm others unless it is self-defense or lawful and always encourage the obtainment of knowledge to remove the slave-mentality which is fueled by ignorance.

The primary point of foundation in this grimoire is that of balance. To understand how to balance the dark and light aspects of sorcery in Luciferianism with specifics to this book is found internally. The model of the Babylonians and Assyrians is ideal for this concept.

CHAOS & COSMOS

Casual & Acasual Dimensions

The forces of chaos, often represented as offspring of Tiamat, are for the Luciferian, inherent and internal as much as foundations in nature. We do not recognize them as an “outer” force to overcome, simply one to recognize, control and guide by our higher faculty of consciousness. This process requires observation, will and the determination for a type of individual balance between the aspects of darkness and light.

Those threats and obstacles outside of our self, in the physical world, are conquered and subdued by the balance between these forces.

Consider now the concept of the Acasual and Casual universe and a deeper application of the Sebitti teachings. You may apply the

workings of Tiamat here towards greater goals internally and externally. Chaos is honored by the darksome powers which they represent in our Casual world and our perception of the Acasual.

The Casual or Physical plane (Cosmos) has one linear time dimension, governed by the Cause and Effect law which is understood outside of the Mesopotamian cosmos as 'Karma'. On this basic principle, what you think, how you perceive it, what you say and the actions you take directly affect your present and future. This is the first step in initiation: understanding and applying this law to your everyday, mundane life.

The Acasual or plane of Chaos is that which surrounds the Casual dimension; it is not bound by the law of Cause and Effect and has no limitations of time. This is the realm of darkness, pure chaos which is partially reachable by the mental-into-spiritual plane which is elevated by the astral.

As the Kassapu gains mastery simultaneously through initiation and the invigoration of his Personal God or Daemon, the next step is to open a gate or bridge between the Acasual and Casual dimensions. This is a process in which the Kassapu must maintain a balance between the spiritual, mental and physical body and then building a bridge into the realm of chaos. Tiamat and the chaos-monsters which are Acasual and evolutionary symbols are understood in this way.

Read carefully and take each process in steps: self-mastery, earthly-mastery, astral-mastery, Daemon (Personal God) invigoration and seeking manifestation of the forces of Chaos in a creative way. This is the path to the theory of self-survival and the union of the Psyche and Daemon of the individual. This is literally, Apotheosis and the hidden teachings which is simultaneously parallel as earth-mastery and self-transformation.

SYMBOL AND MYTH

The Importance of Imagination

Neo-Assyrian Rule & Myth

The use of symbol with intent is significant to the sorcerer as well as the modern philosophy of the Luciferian in practice. Consider Ashurnasirpal II (883-859 BC) the great conquering Neo-Assyrian king. The annals or records of his reign were meticulously and beautifully recorded on his walls at Calah (Nineveh). During his reign, he took a weakened Assyria and by a careful balance of terror and majesty conquered his enemies and rebellious neighbors to establishing what would be the foundation for one of the greatest empires of the ancient world.

Ashurnasirpal II was considered by his culture to be the embodiment and representation of the god Assur (Ashur) on earth, given support by the divine pantheon of his people. The king was often given the epithet of 'nisitu', 'chosen'; the word implies the glance or focus of the gods. As 'nisit ine Enlil u Assur', 'Chosen of Enlil and Assur.' As was the tradition of Ancient Near Eastern rulers, his yearly records were written in mythological proportions:

“Ashurnasirpal, attentive prince, worshipper of the great gods, ferocious dragon (u-sum-gal-lu, Usumgallu), conqueror of cities...crowned in splendor, fearless in battle, lofty and merciless hero, who stirs up strife...king of kings, attentive purification priest, designate of the warrior god Ninurta, destructive weapon of the great gods, avenger, the king who has always acted justly with the support of Assur and the god Samas...vie-regent of Assur, who defeated all his enemies and hung the corpses of his enemies on stakes...”[\[xx\]](#)



Neo-Assyrian King Ashurnasirpal II before the Assyrian Tree of Life, Ashur above and Winged Genii purifying in ritual scene.

The Assyrian inscriptions are beautiful in the expression of the majesty of the gods and king; made to notice with the abstract brutality and violence of the campaigns. The Neo-Assyrians were capable in

demonstrating a balance between the primal instinct and the higher faculties of consciousness. Ashurnasirpal II understood that he must demonstrate ruthlessness and cruelty to his enemies to deter against further rebellion and the destruction of his people. Yet, to balance this he gave his countrymen security and the luxury of feeling safe to farm their lands.



Neo-Assyrian breastplate design

Ashurnasirpal II built and restored his palaces and cities with great walls and settled other people into his lands. He was the foremost builder of his day, yet could be cruel towards those who opposed him:

“By the command of Assur and the goddess Ishtar, the great gods, my lords, I moved out from the city Nineveh and marched to the cities which lie at the foot of the Mounts Nipur and Pasate, mighty mountains. I conquered the cities Atkun, Ushu, Pilazi and 20 cities in their environs. I massacred many of them...The city Suru, which belongs to Bit-Halupe, has rebelled. They have killed Hamataia, their governor...I approached the city Suru...Awe of the radiance of Assur, my lord, overwhelmed them. I captured Ahi-iababa...with my staunch heart and fierce weapons I besieged the city...I erected a pile in front of his gate; I flayed as many nobles as had rebelled against me and draped their skins over the pile. I flayed many right through my land and draped their skins over the walls. I slashed the flesh of the eunuchs who were guilty. I brought Ahi-iababa to Nineveh, flayed him and draped his skin over the wall of Nineveh.”[\[xxi\]](#)

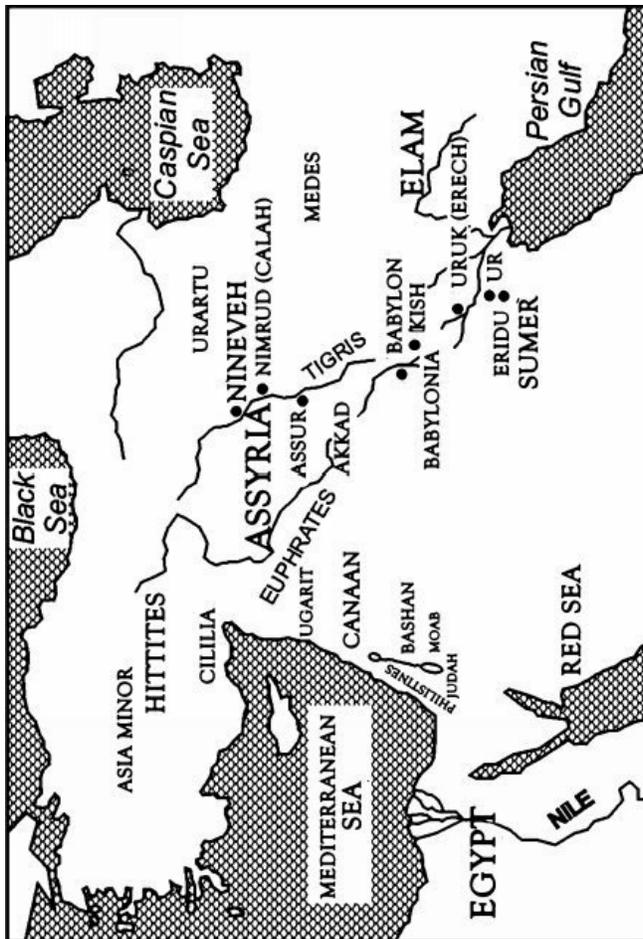
In the Neo-Assyrian time, Babylon itself was an ancient

metropolis and symbolized “center” of the world. While the Assyrian kings did not always control it, the Chaldeans were respected for the most part until the time of Sargon II and Sennacherib. In one inscription of Shalmaneser III we read of the symbolism and significance of Babylon after he assisted an allied Babylonian king against rebels:

“Shalmaneser, king of Assyria, ordered the march to Babylon. He reached Cuthah, city of the hero of the gods, the exalted divine Utulu. He bowed down humbly at the gate of the temple and made sacrifices and offerings. He entered Babylon, link between heaven and underworld, the abode of life, and ascended to Esagil, the palace of the gods, abode of the king of all. He reverently appeared in the presence of divine Bel and Belat, properly performed their rites, slaughtered and offered up lofty sacrifices and holy offerings in Esagil.”[\[xxii\]](#)

We see that Babylon is called the link between heaven and underworld; this is the balance of which I indicate here between chaos and order.

The Four domains as described by Binsbergen and Wiggerman[\[xxiii\]](#) is based around the lives of town-dwelling agriculturalists who believed very much in the cosmology as ruled by the Gods and Demons long established in their culture and lands’. The first is instrumental control of human interaction with nature; the second being “volitional bodily control” which is the bodily experience of the senses, the feelings of beneficial occurrences and the opposite such as misfortune and a lack of control; the third being the effect of man on the environment and control over man via interaction in general; the fourth is hegemonic control via governments and temple-cult establishments compelling their desired control via Order.



Map of Ancient Mesopotamia

DEMONOLOGY & COSMOLOGY

In ancient Mesopotamia, the term “demon” holds different meaning than the Greek “daimon”; this will be explored in some basic detail here. The polytheistic religions prior to Christianity recognized many gods which held specific structures in maintaining the cosmos; most of them were balanced and often maintained the cycle of creation and destruction.

The ruling gods often were understood in a particular office and rule over a specific aspect of nature. These gods had spirits in their service; immortal yet conscious beings which carried out orders according to their rank and office in the pantheon. These held more direct interaction with humanity; while the gods held their communication via priesthood cults and

the oracles involved. The demons, however rarely had official cults and sorcerers, called Kassapu, were the only ones who performed incantations to avert and supplicate them if acting beyond the authority of the gods.

The aerial nature of demons is obvious in their fluid forms, taking shape with both attributes of gods while taking monstrous forms with composite animal and reptile aspects. Many were deemed as “Gods” by the ruling pantheons as well as being offspring engendered in the Underworld. The most famous of these were Lamashtu, Daughter of Anu and taught by Enlil and Ea. The other is known as the Seven Udug-hul, offspring of Anu and Ki who were defined as rebel “Gods”.

In Luciferianism, the gods and demons are called “Deific Masks”; a term at a basic level is described as a type of energy or power symbolized as deity, not-conscious as a being which is concerned with humanity, yet as being created by humanity holds significance as a type of occurrence including power in nature and within the mind-body-spirit of man. Rather than believing they are “literal”, Luciferians in the physical world we experience daily understand the Deific Mask is a type of power which can invigorate and unleash power in our subconscious mind, thus the conscious mind (via Will) and our physical body (experience with the existence of our “life”).

In the ritual chamber, the modern Kassapu will offer libations and incense to the Deific Masks in honor and respect for what they represent within nature and our potential relating to their accepted function. We use imagination to inspire and invest belief in their spiritual form to stimulate our own “genius” or “daemon”, being a Greek tradition basically meaning “guide”, “psyche” or simply, the idealized god-like aspect of the self, essentially the potential of self-excellence. Thus, either Atheist or Theist, the Kassapu in the ritual chamber is beyond both definitions and becomes the center of his or her cosmos; thus self-accountable as “*the only God which is*”.

Demons of ancient Mesopotamia have shapes and descriptions which indicate the “nature” and “shape” of the spirit. The physical characteristics have deeper symbolism which the Kassapu must consider and fully understand before summoning them. The demons are often written in a metaphoric sense; the symbolic characteristics will prove aerial as the physical is non-existent except for the association of the Kassapu. That is,

don't waste time and energy seeking "appearance" in a circle, divert the energy into your temple of Mind-Body-Spirit and use it based on the nature of the ritual and your intended goals.

For instance, if a demon is described having the "feet" of a "bird", the symbolism of this was a trait associated with Underworld spirits in Mesopotamia. If they possess horns (upon a helmet or from the head such as a bull), they are "Gods" rather than "lower" spirits. By "lower" and "higher" I do not indicate their significance, rather the level of power they represent in the universe according to ancient pantheons which they manifest.

A god or goddess has a fixed association with some natural phenomena or consistent responsibility in the pantheon while demons (who like Lamashtu can be regarded as a goddess) are either rebels (acting without the divine sanction of the ruler pantheon) or messengers (acting out specific acts according to the deity sending the message).

The classes of "demons", "monster" and "spirit" in ancient ritual texts express characteristics which define the nature with regard to humanity; I have utilized the most feared powers such as the Uduh-hul in a manner which diverts their malefic nature towards man into beneficent energy for the Kassapu.

Demons such as the Uduh-hul and others have predatory natures which cannot be changed; it is a distinct part of their "nature" and merely may be "channeled" into productive energy for the Kassapu. The creative or destructive use by the sorcerer has no reflection of the demons, just as you cannot change the nature of a great storm or hurricane; the option is to recognize the creative aspect of the destruction it can cause (from building better than before).

The characteristics of the demons are individually varying, only by the collective description of groups indicates a "basic" function of their nature; the Seven Uduh-hul each have different characteristics which are a part of their individuality as "Deific Masks".

In ancient Sumerian and Akkadian myths, the Seven Uduh-demons are bailiffs of Ereskigal who hunt victims and bring them to the Underworld. They enter by descending by the same path the gods take and rise from the Underworld as well. The Seven Uduh-demons are suspended between the

Sky and the Underworld^[xxiv], moving between these spheres of existence, they are Adversarial and are active in-between both, being the earth.

The Will of the Kassapu in modern rites must use the center of being, the Will to in a disciplined fashion channel the energy of the Udug-demons towards creative designs according to your goals. The Personal God, called “Daemon” is the facilitator of the subconscious and conscious mind. This is why the importance of this manifested “inherent desire” must be made powerful within, each rite and action in the Physical Realm will assist or hinder the development.

STATUES & SYMBOLS OF DEIFIC MASKS

The basic approach from the traditions of Mesopotamia is that statues are merely that until the activating and consecrating ceremony in which the deity or divine power is invoked within the object. Statues were considered to be “dwellings” for the divine to reside in, along with their temple home on earth. Many no doubt perceived this as a literal process. The Priesthood held important roles and were the diplomats and voices of the will of the deity they served.

Luciferianism is less superstitious, trusting in self-determination, using the imagination and directing self-encircled energy to be as a focus-point in ritual and initiatory workings. The deities are more accurately, “Deific Masks”. A Deific Mask is a representation of a specific type of power and energy as perceived in nature and within the individual.

The Deific Mask has a symbolic presentation in which our unconscious holds a key which is conjured up through the primal instinct and anthropomorphic/Therionick adoption of that power. Luciferians may create or purchase their statues and art which shall provide a focus point for their spirituality and energy to seek insight and power.

An image may be consecrated in a ceremony in which a hymn or incantation, libation and fumigation and formal affirmation to direct a Deific Mask to hold a mythological “key” to activating this power from internal belief. No matter what achievements and material things you gain, when all is burnt away the only point of significance is that the Luciferian wears the

various Deific Masks and those energies find expression from the Will and the Daemon of the individual. All you need is your temple of mind, body and spirit.

The representational “Deific Mask” in the externalized form of a statue or image upon an altar is a focus-point for the Luciferian, it is given power only by the divine indulgence of belief; emerging and finding worth from the Kassapu alone. Without the Kassapu or Luciferian, those symbols and tools are lost to meaning and forgotten; they only have power as a direct line connected to the sorcerer. Never accept psychological and spiritual slavery in spirituality; you are the only god which is!

HYMNS & POETRY IN BABYLONIA

The literary tradition of Babylonia is one of the richest in the world. In ancient Mesopotamia, the traditions of hymns and poems are historically outlined in myth and religion. Old Babylonian hymns provide an excellent example of how the gods and powers were perceived and approached.

Hymns are idealized descriptions in poetic and often mythological form to invoke an image and concept in celebration regarding the Deific Mask. Hymns within this grimoire are categorized with the gods and goddesses, while incantations are directed to rebel gods, demons and spirits.

These same hymns and tablets which survived from the Neo-Assyrian library of Ashurbanipal give us insight into the balanced and expressive depths of myth, poetry and the practice of sorcery. In religion, hymns are structured in two categories, temple hymns and hymns to kings. The majority of hymns are to the gods.

PRAYERS & INCANTATIONS

Prayers in ancient Babylon are close to hymns in many ways. Prayers are characterized by the emphasis devoted to the petition of the person praying. While this type of practice was common in the ancient and modern worlds, Luciferians find supplication including prayers and “please give me...” begging-sessions to be insulting and self-degrading. If one believes in the existence of conscious spiritual powers, then on this basis it is insulting to the god.

Luciferians use incantations, naming Deific Masks or powers, using Will, Desire and Belief to create and guide the energy from the individual or ones’ own Daemon. Luciferians rely on themselves and their potential to attain primarily. If a need seems to fit more with an incantation from a god or demon, then without degrading the Luciferian, request of the willed desire be made to the Deific Mask and in return a self-determined offering is made to honor that god or demon.

PRACTICAL APPLICATION OF THIS GRIMOIRE

This work is a gateway to the forces and powers of the ancient gods and demons of Mesopotamia. I have forged by trial and error the rituals of opening the gates of both the Underworld and the Heavens of Anu. The rituals are adapted to a modern interpretation and altered slightly from the original translations of various temple-cult tablets and rituals conjuring the powers of above and below.

When you attempt to invoke a god or demon, know first the symbolic traits which will formulate the fulfillment of your desire in one way or another. Don't worry about if the god or demon is "literal", when in the sacred circle, performing your invocation, allow your desire and fantasy to ignite your mind completely during the course of the ceremony.

I am providing a modern context for how they are understood and the symbolism with pragmatic identification to daily life here and now. When performing the rites, the circle is your private gateway in which you set forth your will upon the forces of both creation and destruction. Honoring and invoking the Deific Masks will change you over time; hopefully inspiring strength and wisdom via experience.

If you invoke a deity, understand the symbols and your focused goal on what you wish to accomplish. Once in the circle, believe with full imagination that these powers are literal, the will, desire and believe is the triad I learned many years ago in my initiation via the works of Austin Osman Spare (Zos Kia Cultus), Typhonian Thelema (Kenneth Grant), Aleister Crowley and Anton Szandor LaVey to be brief.

If you invoke Nergal then it would be for a purpose of practical purpose in the material world: to understand primal desire and instinct, to overcome obstacles one by one, to strengthen your character and make powerful your interactions in this world; to explore the Underworld and the path of the demonic essence, etc.

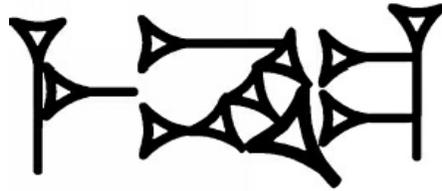
If you invoke Ishtar then it would be for competition against another; enemies and the spirit of mastery over your environment; the instinct of the

predator; of love or lust and emotional strength and the spirit of the conqueror.

The Sebitti or 7 Udug-hul may be carefully invoked for harnessing the predatory instinct and either forging a strong, isolate mind or potentially destroying it. Luciferians embrace the darkness, turning what others perceive as problems to be a testing ground to strengthen and define your will and character. This might include spiritual and astral sorcery with Vampyre Magick traditions. To invoke Marduk or Adad is to establish your desire for order and balance in your material life; strength of the mind and gaining power and pleasure in life via short and long term goals. Self-initiation does not begin nor end with practicing spells for the normal course of needs in life; there is a much deeper level of insight and power to attain. How does one begin on the “deeper” path?

Firstly, you must establish a visual as to what you want on an emotional, spiritual and carnal level. Examine your strengths and weaknesses, identifying those areas in which you may evolve and improve. Establish a select few short and long term goals, identifying the steps towards moving in the direction you want. Focus on establishing awareness of your Daemon or Personal God, this instinctual guide is often revealed when you actually begin to listen to your instincts. Finally, focus on your thoughts, words and actions in life. Begin with your character and how you present yourself to those around you. Let's start with the Black Flame, also called Melammu.

MELAMMU THE BLACK FLAME



Divine Consciousness & Force of Character

In ancient Mesopotamia, gods and demons beginning with Tiamat had a type of blazing light which is described as being put on like a garment and was depicted as rays rising and surrounding the deity or demon. This “**mantle of radiance**” is known in Sumerian as *melam*, in Akkadian *Melammu* and is first given by Tiamat to her army of chaos monsters and later the Underworld god Nergal. Let’s explore and define this concept and what it means to a modern Luciferian.

The Sumerian words *melam* and *ni* are associated the concept of divine radiance; *ni* is associated with the physical feeling of the creeping of the flesh, associated with the word *puluhtu* (fear). Melammu includes the terror and fear, yet also a divine light of the commanding force of a character. The eyes, confidence and the way an individual presents his or her self when focusing demonstrating Melammu for a specific goal. The Old Babylonian *melim*, “Frightening Splendor” and the Akkadian *Melammu*, “Fearsome Radiance, Aura” is the fiery energy illuminated by a force of will and power, derived logically from force of will and character.

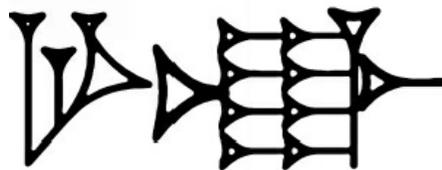
In one sense, **Melammu represents a brilliant radiance which extends to not only gods, demons but also to heroes and kings, who were able to wear it when they decided to.** This brilliant light was primarily terrifying and in a modern sense could easily reflect the character and strong personality of the Luciferian should he or she decide to “wear it” or bring it forth.

Melammu as the Black Flame is the spiritual sense of divine consciousness, also tangible in the force of character in which the individual may put forth. This is another example of balance and how the mind creates and directs energy, the physical body being an example of that connection. Melammu is not the encompassing entirety of the Black Flame of

Divine Consciousness, rather it is an expression of it in a spiritual, astral and force of character respect.

Melammu is first discovered by the Kassapu who by initiatory workings, establishes a deep awareness of the daemon and the inherent desire; by attaining insight, wisdom and power the Luciferian creates a direct bridge between the conscious self and the unconscious, the abyssic abode of the Personal God or Daemon. The force of will and character of the Kassapu will grow in power depending on how the energy is encircled, guided and directed in life.

KISPU



Sorcery & Black Witchcraft in Practice

Self-Evolution & Primal Power

Kispu (Witchcraft) is the art and initiatory teachings of destructive sorcery in Mesopotamia. The symbol of the Witch when considered in association with modern Luciferian practice, establishes an individualistic path balanced with both destructive and creative acts. Kispu could be practiced by the knowledge of spells, incantations naming and commanding powers according to the Will.

Invoking and performing Qutaru (fumigation or offering of incense) to a Deific Mask is a willed act of inspiring specific energies and powers for short (or long term) internal and external desires. The Deific Masks inspire the higher self to emerge and like the archetype of Lucifer; ascend to guide the sun across the sky (individualism and self-directed accountability including insight from ordeals which challenge and enhance strength).

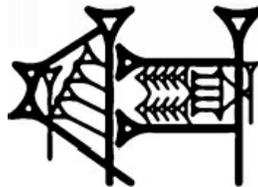
This practice of what is known in the West as Theurgy and High Magick is the individualized practice bring the gods and demons into the

circle and to be a unique type of energy tapped into between Nature and the Unconscious. The Evening Star appears towards the time of twilight and shines brightly shadowing forth the darkness of night.

This is symbolic of exploring the primal instinct, guiding and directing carnal lusts in an appropriate, responsible but indulgent manner. Initiation can open the gates to cosmic mysteries which can affect the world you live in, via the darkness the Luciferian seeks to explore via astral project and dream sorcery the dark depths of the Underworld (Netherworld). Theriomorphic shapes with “wearing” a Deific Mask of numerous goddess-demons and wind-spirits including Lilitu, Lamastu, Ardat Lili, Lilu, Udug-hul, Pazuzu, Alu and others.

Consider that you may balance initiatory workings with Deific Masks such as Marduk, Ea, Ishtar, Qingu and Adad with invocations of demonic and rebel gods. Invoking primal powers and energies is potentially dangerous and can be difficult, but necessary to evolve and gain power.

In ancient magical texts, the evil Udug and Azag demons belong to the holistic world and in balance, also to have the strength of will to wear the Deific Mask. Demons are ‘at home’ in chaos and haunted ruins, are a non-anthropomorphic breed from Heaven (Anu) and Earth (Ki); they are rebels, outsiders and not recognizing the burdens or benefits of civilization.

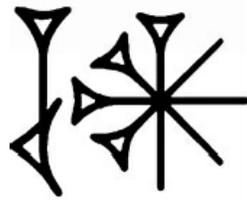


Old Babylonian Mu “Incantation”, Akkadian “Siptu”

This is very important concerning the ideological outlook of the self and the affect in which the spiritual and material world is experienced. With modern Science and archeological research establishing that we are not amusements and slaves for some ‘father in the sky’, the perception of the world thus becomes different.

Through instrumental control such as compelling the course of nature via hunting, pottery, construction, agriculture, metallurgy and other ancient-into-modern experiences in life, our future is slowly shaped by several factors. The factors of experience in which we control is simply the circle of

self; this is the manner in which we think (perception is everything), speak (shaping the minds of others directly in our life) and actions directly establish a potential of our destiny.



EN, “Siptu” translating “Incantation”

The Deific Masks or Gods/Demons for the Kassapu are tools to control your experience on many levels. This is one hint behind the concept of ‘I am the only God which is’; nothing else is going to make your life better until you take responsibility and seek the wisdom of the gods and demons.

The wisdom is obtained by experience with the Deific Mask symbolized within (identification with attribute of the self) and in nature or phenomena associated. Knowledge is the power to visualize and fully compel the goal according to your desire. This builds the power and wisdom in the experience of life yet also the Personal God or Daemon as well.

The control of the objective world, i.e. social environment is the pathway towards goals manifesting based on the interaction with community and the domestic abode. Once again the perception you invest belief should be supportive of your goals, fantasy and imagination may inspire you forward in difficult situations while the material, factual and refined consciousness must understand the importance of understanding the way in which reality ‘works’.

The culture in which you were born in our modern age has expectations and in the mass of sheep which adopt a type of collective indicating what is popular and is rejected upon close inspection, based on suggestion, word-weaving and inspiring via social interaction your fellow kin grouping in which you experience frequently. In this way, the concept of ‘karma’ is not so absurd if you recognize it on subjective and in turn objective contact. What you compel to manifest shall slowly transform into your desire fulfilled or by a stroke of misfortune via nature or by mistake the desire is never realized.

The human mind establishes the reality of Magick by first

perceiving and establishing the self-determined goal on a long-term level; the short term should be restricted and indulged only when it is not a habit-forming, destroying lust. Goals of the Kassapu are slowly compelled into material reality over periods of time; not a 'quick' fix or 'rush' and often (as is the nature of initiation) unseen only a daily level.

The material world composed of our ideology; spirituality and energy encircled by our mind-body-spirit when utilized with our words and actions will set a series of compelled and loosely 'Ordered' structure for a temporary space in time. This will be a success in Magick yet the Kassapu must practice the discipline of indulgence with restraint.

SHAPING FROM DARKNESS, CHAOS & ORDER

Magick is perceived in the ancient Mesopotamian world as being essentially the Logic of Control. Humans by primal instinct seek to control nature and the course of existence with self-determined benefits. The Kassapu recognizes that the Deific Masks, types of energy and power in both Nature and our own selves, may be compelled to by our inspiration of the experience. This can ignite the **Melammu** or **Black Flame** of our **Daemonic Consciousness**; the Personal God or True Will, allowing the idealized spirit of our victory and self-excellence to ascend in a spiritual world known as the Astral Plane.

Magick and sorcery, the art of controlling and directing energy according to your design is built upon the Pyramid of Will, Desire and Belief. Practicing Magick and Sorcery is a powerful act, encircling and directing energy may not always manifest according to predicted design. You will no doubt improve over time and experience. Do not consider sorcery to be a quick (immediate reward) fix as often the world is shaped according to the material and consistency of Nature. Speed of progress depends upon you and the discipline to continually focus towards the goals.

In all acts in life, your force of will is the greatest tool of forcing that expression in first the mental/spiritual and directly the physical world. Don't

waste time ‘dabbling’ with ‘experiments’ lacking direction; think of energy and the investment of time being a valuable commodity which either builds or tears down your goals and designs.

Every magickial act must have a reasonable goal to achieve, no matter if spiritual or physical. You cannot predict the outcome or manifestation of the results; this allows for insight and the excitement of experience.

KASSAPU LEMUTTU



Warlock & Witch

The Kassapu (Warlock) and Kassaptu (Witch) is defined in ancient Mesopotamia as a sorcerer who works ‘evil’ magic against others. The Asipu (Professional Exorcist) is the opponent of the Kassapu, who acts as a messenger of the gods, healing sickness and banishing demons and ghosts from their victims. The modern Luciferian, seeking initiation into the cultus of the ‘Kassapu Lemuttu’ (Evil Witch/Warlock) is a practitioner who goes beyond the image of the concept of cursing and harm. The Kassapu has very little need to focus his energy towards malefic acts against others; rather energy is spent towards obtaining our desires and goals in life. Let’s first clear up some basic concepts which require defining.

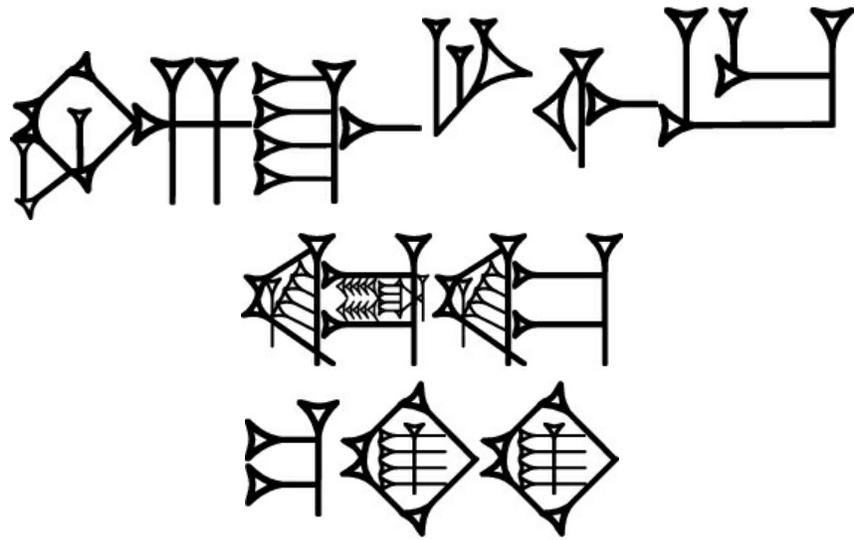
“Evil” in the context of this grimoire is merely a symbolic description of by a self-determined fashion, going against the spiritual dogmas of our society. In this grimoire, “evil” is basically defined as acting against the natural order of the cosmos and is symbolized by rebel gods and demons in Mesopotamian mythology.

Rather than seeking to deny the darkness and being brought into union with some spiritual parent which does not exist, we understand that in the Mind, Body and Spirit that our energy as beings is the foundation for the only god or goddess which is.

The Kassapu seeks to refine consciousness and expand our knowledge and power by a balanced and disciplined process of obtaining self-determined goals. We use our thoughts to visualize our desires, the words we utter can attract or repulse others from sharing our goals and the actions we take create our tomorrow. With this known, understand that you are on the path to becoming a Temple of Mind-Body-Spirit, a living god or goddess.

The term 'Evil' in summary is a symbol not of destruction or harmful acts per se; the concept represents the self-liberated and spiritual rebel who denies the slave-mentality. The primordial, dark and predatory forces as the rebel-gods known as the Seven Udug-demons, Lamastu and others are feared as their energy is of violent power. If the Kassapu believes in his work, goals and with the unwavering discipline of Will with Imagination can compel and focus these dark energies to be used as beneficial powers.

KASSAPU FORMULA OF INVOCATION



The Kassapu Summoning the Seven Udug-hul by Kitti Solymosi

As a Luciferian, your primary goal first and foremost is the perception of what the ancient Mesopotamians called the 'Personal God', which in later terminology is known as the Demon/Daemon/True Will/Inherent Desire, etc. Understanding a rough sketch of what your Demon is to you will provide a foundation which will be expanded upon.

All human beings have the possibility of a Personal God or Demon. This is not an abstract 'outer' spirit; the seat of this genius is within us! A clue to your demon is the attraction you have to specific Deific Masks, that we term as types of phenomena, power and representation of energy in both nature (as storms, the sea, earth, caves and chthonic places, reptiles, animals, fire) and in humanity (war, desire/lust, survival instinct, etc). As you perform hymns and incantations to the Deific Masks/Gods, you will begin to understand the power and how it relates to your goals in life.

The imagination along with Will-Desire-Belief will focus and create energy via thought which will be sent out and in return attract that which you conjure. To be successful, your perception and thoughts must be continually shaped and directed towards that which you attract. So often do initiates fall into an energy-trap of their own curse by design; negativity and self-doubt along with the slave-mentality will cripple a person.

The Circle of the Kassapu is the very sacred space which is deeply personal to the Black Adept. We may invest belief and inspire our cosmic utterances to create our world based on our imagination and the psychodrama of creating the energy of thought in the act of ritual. The Circle is the circumference of self; the Mind-Body-Spirit is the Temple of your individual Divine Nature. This is a responsibility which is both creative and destructive.

As you seek initiation into the Mesopotamian pantheon and sorcerous tradition, it is important to understand the symbolism of the astral, spiritual and symbolic acts of the Kassapu. Let your imagination and desire prepare you and always seek to strengthen your Will. Prepare to illuminate the demon within!

Sorcery is the art of using the imagination, desire of goal, the

visualization and belief (literally, “seeing” and “feeling” the outcome) by using Word of Power (words have specific power from the unconscious based on understanding) as well as your senses your life is created and compelled according to your Will. By using tools such as knots, candles, clay, mud or fabric dolls, spittle and blood (your blood carries the life-force which extends into the consecrated object) your imagination comes full circle to setting in motion the energy of either creation or destruction.

You will better understand the Deific Masks and Demons by observing their manifestations in nature. Go out into the sun, the forests, fields, deserts, mountains and caves. Feel the strong winds around you; watch the raging sea and the extent of the heavens. Observe the predator vs. prey cycle in nature; that which is created is destroyed. Energy is shaped and transformed and renewal is followed by death.

The ancient Malqu texts present the witch as both a human, demonic and almost evil god type in a blended symbolism. The witch could send demons in forms of dreams to their chosen victims, cause discord between the Personal God and the worshipper, control to an extent the ruling gods and dwell both in the world of the living and the netherworld.

The modern Kassapu should approach this role as a transformative and symbolic one; this devoid of the constant harming of various elements of society, should be understood as a transformative and deeply Luciferian process of self-evolution.

The Kassapu, while maintaining balance, will learn to control and command the desires within, guiding these primal powers within the mind, body and spirit while gaining power over the netherworld and Deific Masks of the heavens and earth. You may use this type of Theurgy to command the powers of Ea (God of Magick) and in turn summon perhaps Asag to direct primal chaos towards establishing your goals in life.

HUMAN ASPECT OF THE KASSAPU

The Kassapu (masculine) is most commonly known as a Warlock, while the Kassapatu (feminine) is the Witch. In ancient Mesopotamia, there were a number of specific accepted types of those skilled to practice sorcery. There were traditional Witches and Warlocks, also Cult-Players (enacting specific myths as ritual to direct the represented power), Ecstatics (manic, panic and meditative states wherein the Deific Mask/God/Demon speaks through or to the medium), Snake-Charmers, Narsindu-Sorcerers and Agugillu-Sorcerers.

The Warlock or Witch utilize wax or clay dolls, cords/knots, incantations and ceremonial ritual to curse or attack a chosen victim. As this type of energy is shaped and directed at an individual, the victim could utilize exorcism and Malqu (burning) rituals to remove and dissipate spells.

The Warlock or Witch is able to become a powerful human individual who by command of the Will may introduce chaos into the social order and affect even the divine world. This type of chaos allows for the Kassapu to be able to compel designs to take a new type of order out of this chaos. Subtle aspects of sorcery are not for the beginning practitioner but are best utilized by the experienced Kassapu once a level of positive results have been validated.

The human form, the waking and conscious self in waking moments may plan, prepare and execute spells and incantations which have a result-driven goal. The development of the Daemon and Astral Body of the Kassapu is the next level for the demonic aspect to ascend towards a Black Flame of terrifying potential.

The human aspect first seeks to understand basic steps in practice, gaining insight and the patterns of power. The use of recognizing connections between items your target has held/owned and how the energy you invoke may be directed out.

DEMONIC ASPECT OF THE KASSAPU

Primal Instinct & Therionick Will

Once the mundane, daily and nightly “human” aspect of planning and practice has been experienced, the Kassapu may ascend to a level of insight which incorporates intense “demonic” and “dreaming” aspects in their sorceries. The demonic aspect is that which can find beneficial cultivation and expression via the Nightside. Within the shadows initiating the Kassapu into a seemingly supernatural demonic force, integrating it to affect the structured divine world.

The Kassapu becomes over time like a “rebel” demon who acts in accordance with the self-love of becoming a “god”. Opening the doors into the unconscious and tapping into the atavistic powers of the Therionick (beast-like) Will, guided by instinct is utilizing the darkness to fuel initiatory self-transformation.

Once the demonic aspect is made manifest the powers associated with dream magick or sorcery may be explored and cultivated. The demonic force of the “spirit” of the Witch or Warlock is able to project in symbolic and abstract concepts of “dreams” for the self and potentially others.

The Kassapu may incorporate the tools of meditation, chant and if able, astral projection with dream ‘travel’ in a mythological or incorporeal shape. Human create energy internally and with thought, electric impulses are created by thought. As this is so, the combination of Will, Desire, Belief and the imagination the spirit made fluid allows astral projection on numerous levels.

DREAM SORcery

The mundane dreaming patterns with fragments of the subconscious mind occur in a wide variety of providing a conscious comprehension of the events of the day. The experience of lucid dreaming is where the majority of dream sorcery will occur.

Lucid dreaming is beyond the mundane garbled memories of waking life; leaving the body in the experience of astral projection to oracular interactions between a Deific Mask and Kassapu is not predictable, but probable in experience. Out of Body experiences and dream projection allows

for the veil between the world of spirit and the astral plane to be crossed. Having a discipline of approach will help keep you grounded and strong in the early unsettling experiences of it. I strongly suggest a dream journal if you explore this path of astral and dream sorcery.

The most common dream aspect from the Witch or Warlock is to assume the shape of dark clouds or project energies into this form. The Astral Body of the Kassapu may by the hours of night leave the physical body and by the Astral-Netherworld powers, transverse lands and cross mountains in a dream-shape. Winds and dark clouds are associated with demons closely in ancient Mesopotamia.

The ancient Mesopotamians held the belief that dreams were primarily caused by external powers. These powers could sometimes be benevolent, deities could send messages or pleasant dreams; they could also send malevolent nightmares when they chose to as well.

The Witch or Warlock is not only able to send dreams, but also to assume a shape or a human, bird, reptile, beast or demon to then become the dream or nightmare entering the unconscious of a victim. The Kassapu may become the dream itself and project out, or remain in physical body and send dreams.

Dreams contain messages. Some believe they are from spirits, demons (beneficial and malefic) and the ancient cultures from Mesopotamia to Greek believed that dreams were divine messages. Psychoanalysts suggest that dreams are our subconscious is attempting to express itself while the conscious mind is dormant.

Luciferian theory is a combination of nearly all of these. Depending on what you believe, a subjective experience which not only affects your mood and perception, the dream or nightmare is significant to the individual. Our subconscious is the foundation or base of our primal instinct; it is verily the seat of our Daemon/Personal God/True Will, the inherent desire which motivates us in life no matter how we try or unconsciously oppress it. As Deific Masks are represented as symbolic types of a power in nature and the self, the Daemon or Personal God is the “seat of power” which directs and utilizes these spiritual powers in a self-determined fashion.

In initiation, experience and knowledge open gateways of power

and wisdom; over periods of time the gradual increase of magickial power is often present in our daily conscious perception we overlook it with the “mundane” and in turn trick ourselves into seeking an illusionary “wow” moment which may never manifest how we desire it. Magick and sorcery must not be treated or approached as a drug; this is what allows many “pretenders” who use it to escape. Magick must be used to indulge fantasy yet balance it towards a self-directed reality. The common clay speaks of “magick” and “authority” of supposed “knowledge” yet in analyzing the facts with established practice are often worse off than their so-called “students”.

In the Ancient Near East, humans were assigned a “destiny” according to the Gods. Luciferians recognize that our Daemon/Personal God is the idealized representation of our perceived possibility towards self-excellence; the Deific Masks may be “worn” and compelled to shape destiny accordingly. Every decision we make in the mundane level daily will in some way move us towards this desired “fate”.

Depending on the path you forge in Luciferianism, you may enter into experiences with spirits, demons and even manifestations on the astral plane or dreaming realm. The practicing Vampyres of the “Black Order of the Dragon” are founded on the theory that the human brain and body creates energy and may exist and control interaction in dream and nightmare states; this approach of predatory spirituality is considered very dark in that the primal instinct is used as a greater fountain for tapping into power perhaps more so than traditional Luciferians.

There are Dream Gods having origin in ancient Mesopotamia, a total of four primary names^[xxv] which were powerful omen bearing powers: Mamu, Zaqiqu, Sisig and Anzagar. Mamu was often considered a goddess but was recognized as a male god during the 9th century B.C.E. Neo-Assyrian period. Mamu was the offspring of Samas the sun god; having a brother who is the dream god Sisig. The Neo-Assyrian king Ashurnasirpal II built a temple to Mamu at Balawat.

A temple to a Dream God would indicate that incubation was the means of receiving messages. It would be plausible that Ashurnasirpal II slept in the temple of Mamu on his first night out from Nineveh before a military campaign. The purpose being to attain information or inspiration concerning a future campaign.

I suggest to the modern Kassapu that one does not approach the Dream Gods literally; that is cultivating superstition and then removing healthy skepticism and logic towards dreaming visitations. Maintain your logic and reason when considering such during waking hours. This lore is presented here to inspire the imagination towards inward knowledge of the deep unconscious and how to relate it with relevance during waking hours.

The Dream God Sisig is the offspring of Samas as mentioned previously, the name of the god translates from the Sumerian “the one who constantly blows” or simply “the winds”.[\[xxvi\]](#) One may assimilate Sisig and the Akkadian Zaqiqu based on the meaning of each name, being “a breeze” (Akkadian) or “the winds” (Sumerian).

THE BABYLONIAN YEAR

Traditionally, the Babylonian year would begin in the spring and was composed of 12 lunar months. Each month began when the first crescent of the moon was observed on the western horizon at sunset. An intercalary month was inserted every 3 years.

Nisanu – March, Aru – April, Simanu – May, Du’uzu – June, Abu – July, Ululu – August, Tis-ri-tum – September, Samna – October, Kislimu – November, Tebetum – December, Sabatu – January, Addaru – February

Days of the Week

The following days were traditionally associated with Deific Masks or Gods of the Mesopotamian pantheon. If you are undertaking a period of invocation, seeking to gain insight with a specific Deific Mask, offering incense, libation, a brief hymn recited on the day in question is a suitable way of self-initiation. If you are practicing Kispu or the darker magick of chaos (such as invoking demonic spirits, powers or energies) you may practice no matter the day or evening.

Monday – Moon (Sin), Tuesday – Mars (Nergal), Wednesday – Mercury (Nabu), Thursday – Jupiter (Marduk), Friday – Venus (Ishtar), Saturday – Saturn (Ninurta), Sunday – Sun (Samas)

CHAPTER 6

RITUAL TOOLS

THE ELEMENTS AND THEIR MEANING

Symbolism in Magick has deep significance and meaning in relation to the pantheon in relation to spirituality and their association to nature and the carnal world. The sorcerer is the physical, living “temple” of flesh, mind and spirit; further more in our modern age we have the study of science which generally supports the reality of the mind and desires therein.

Learning the basic foundation of the elements and their meaning will serve you well; don't rush blindly into the darkness of the Adversarial Current (unless you simply desire to provide yourself as possible prey to strong and overpowering forces), begin with practical knowledge and master both your passions to possess life here and now!



The above diagram presents the modern traditional Luciferian symbols of the elements, while not “Mesopotamian” this provides a foundation for approaching the Great Work of Kispu and the practice of Luciferian Magick.

THE ELEMENT AIR

The Athame

Air has the quality of inspiration, intellectual creativity and freedom. The element of Air is the power of the mind including the knowledge, imagination and emotional instinct which stirs our passions. Air is the element of the spirit, that which is continually moving and flowing; dreams and divination as well as visualization are magickial disciplines associated with Air.

The Gir-Athame or simply Athame is the sacred dagger of the Kassapu, perhaps a black hilted knife or chosen by instinct, of another color or finish. The Athame is used to command your Will by casting the Circle, cleansing and by turning the blade from ones' self towards to the other is an act of walking the Left Hand Path and self-determination. The Athame has a role in magickial creation, awakening and a tool of initiation.

Air is the element in Magick which commands the Four Winds; in ancient Mesopotamia the northwest-southeast mountain ranges influence the winds. Thus, the prevailing winds of Mesopotamia are the northeast and southeast winds, in contrast to the traditional north, south, east and west winds. The ancient Mesopotamians recognized the four primary winds of north, south, east and west and had their names assigned to the four winds to the compass points.

The Kassapu in modern practice utilizes the symbolism of the northeast and southeast winds while utilizing the four winds in casting the circle. When the Kassapu casts the circle and calls upon the four winds, in essence he or she is declaring that "I am the center, the true living power (as a living deity) that is responsible for what course is taken and to a great extent the result accordingly. It is not "playing" at being your own god, it is living it by ideology expressed via imagination in myth and the energy shaping the carnal and material world you live in.

The ZISURRU OF THE FOUR WINDS Ritual of casting the circle is deeply significant in symbolically and literally commanding and directing energy towards your short and long term spiritual and material desires. The reality of time is a factor in the determination of the practice of

Magick and spell workings; the more energy is directed and controlled via the disciplined will of the Kassapu results in the success of the manifestation. Remember that reason and logic in the material world is essential in success and you must have the patience required to achieve the result desired.

The four winds which are called and commanded are su-u-tu, 'south wind'; il-ta-nu, 'north wind'; sa-du-u, 'east wind' and a-mur-ru, 'west wind'. The south wind in ancient Mesopotamia is recognized as a calm southeast wind, yet in balance a strong and violent southwest wind, 'suhaili' wind occurs also. Suhaili brings dark clouds, rain and fog in its arrival. The sutu (south) wind includes the modern southwest wind[\[xxvii\]](#).

THE ELEMENT EARTH

The Inverted Pentagram & Salt

Earth is recognized as both chthonic (underworld) and the carnal, physical realm of living. The underworld in the serpent cults of Nirah and Ningishzida recognized their divine authority over the dead, but also as having power over fertility in the earth as well. The symbol of the serpent was primarily one of fertility (the waters which nourish the soil) and health.

You may utilize an inverted pentagram if you so desire, using salt by sprinkling a small amount upon and around the altar to focus the mind via cleansing the environment is suitable as well.

THE ELEMENT WATER

The Chalice & Libation Bowl

Water is a very important element. It is that from which Tiamat and the source of life existed, after chaos was made order the god Ea/Enki, who became the god of Magick resided in the subterranean palace of the Absu. Water is the element for which the power of Ea is invested; Ea uses water as the transferring element in which one may be cleansed and purified in a physical and spiritual sense. This concept was later adopted by the Judeans as

a form of baptism.

Water was used to wash figurines created for incantations and spells of healing, cursing and attaining power. Water was sprinkled, drank and empowered via ritual incantations. The Chalice is used in ceremony to offer towards the wish and desire of the Daemon and the higher self. To drink from the chalice is to affirm a balanced acceptance of self-love and acknowledging the possibilities of your True Will.

The Libation Bowl or Phial is a chosen vessel which is used to pour out water, beer, wine or something similar during ceremonies invoking and honoring the Deific Masks. Pouring libations into the soil or before a statue during an invocation and incense offering is an ancient practice which survives in numerous traditions.

The Kassapu may use water, purified via incantations, to bathe, pour libations (pouring offerings to the gods or demons) and drink in ritual. The psychological effect is powerful in directing energy and focus towards the purpose of the work. Invest complete belief in the ritual chamber.

THE ELEMENT FIRE

The Wand, Thurible & Black Flame

The element of fire is used in numerous ways in Mesopotamian sorcery. The god Girra, deified fire was considered the manifestation or “strong arm” of Samas, the sun god. The fire used in ritual is called as Girra and is used to destroy figures representing an enemy or force perceived to afflict the individual. An epithet of Girra, ‘umu ezzu’, “brilliant light” is invoked during exorcism rituals.

Fire is both destructive and creative and should be approached as such in ritual. Fire is also a representation in part of the Luciferian concept of the “Black Flame”, one aspect of the deified consciousness is also known as divine radiance or “Melammu”, under the command and given by the god of the Underworld, war and pestilence, Nergal (Erra).

The wand is associated with the element of fire and is an extension of the Will of the Kassapu during a ceremony. Holding the wand towards the

image or statue of the Deific Mask being invoked or offered to is directing your Divine Fire of Melammu, the Daemonic Spirit as a bridge to the type of power or energy you seek with the ritual.

The wand is divine authority, it may be of wood, chosen by you or obtained based on your predilection. Remember, trusting your instincts and choices is key to Luciferian initiation. The Medical Caduceus is a wand used by Ningishzida the healing chthonic god of Sumer and the Greek Hermes.

The Thurible is a vessel in which fire acts as a tool of benefit and against enemies in sorcery. A specific metal vessel suitable for containing a small fire may be obtained, fill with some sand in which charcoal is burnt within. You may use "Florida Water" to burn within it or simply using the charcoal and burning powder incense. Figure candles may be burn in a Thurible as well during destruction ceremonies.

The Black Flame is usually represented by a single black candle or your choice or even a red candle on the altar. Experienced Kassapu may use both the Black and Red Candle representing Balance between the Daemonic feminine and masculine in practice also. The Black Flame represents your divine consciousness and the Daemon inherent within every individual. As you grow experienced in initiatory practice, trusting your intuition and instincts the Daemon will be enhanced in spiritual power.

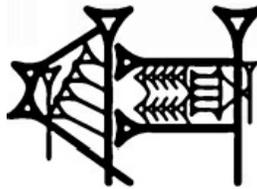
WORDS OF SORCERY

KISPU “Evil Spell”



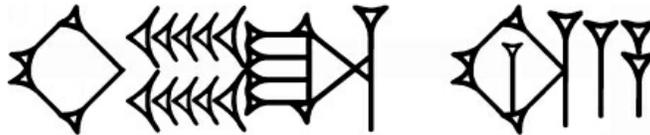
The word of ‘evil spell’ and ‘incantation’, ‘witchcraft’.

SIPTU “Incantation, Spell”



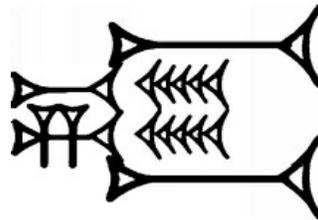
Mu, ‘incantation’ other sorcery, Akkadian ‘Siptu’.

LOVE



For lust and love.

TO SLAUGHTER



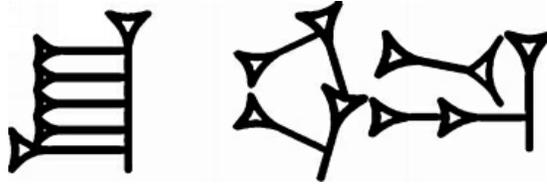
Gaz is a word meaning, “To Kill, to Slaughter”. Inscribed with the NAME of your enemy to the LEFT of the word. It may be in English or native language.

TO DESTROY



Hul Hul, "To Destroy".

TO BLESS (HEAL)



For compassion workings including blessings or to inspire healing

TO ATTAIN VICTORY or SUCCESS



Uma Gub, "Attain victory" against your enemy.

KISPU DUR Sorcery of Knots

The use of cords in Kispu or sorcery in ancient Mesopotamia is a consistent feature in practice among witches and sorcerers. The tying of knots is used in both witchcraft and those performing healing workings. You may use a black cord to attack a victim, performing an incantation of the Udug-hul, Astral-vampire sorcery and binding Etemmu to haunt specific enemies. This forbidden lore survived into modern culture, being practiced in traditional witchcraft lineage and modern Luciferian teachings.

Tie either 6 or 7-knots on a black cord to curse, astral and dream workings, incantations of primal atavistic power and draining a specific victim of vitality with a wax figure. The cord is wrapped around the figure and during the appropriate incantation, the victim is visualized continually to be attacked by a demonic shape.

Red knots to draw vitality and send Lili-demons in the form of sexual vampires and nocturnal spirits. After you have performed the incantation, burn the knots with the wax figure to then perform a burial of damnation, casting out the destructive energy towards your victim.

Tie 8-knots in a white or red cord to heal a perceived sickness or

affliction, to inspire the Luciferian powers of Venus. You may keep this on your altar. After recovering, simply offer a libation and fumigation to the Deific Mask you invoked when tying the 8-knots for healing.

CHAPTER 7

SELF-INITIATION

RITUALS OF KISPU

Self-initiation is a self-determined path of the Kassapu who has willfully accepted responsibility and unleashed the potential for greatness. Do not be concerned with rules, steps or following the work here in full literal sense; a test of the Luciferian is that he or she has the imagination and discipline to allow the instinct or Daemon to guide along the path.

The modern Luciferian who might establish self-initiation and in some manner work with the Deific Masks herein, offerings of incense, libations and invocations are not within the cultural pressure associated with religious duty as it may have been 2,500 years ago.

We have options, information and a philosophical foundation which supports the Luciferian in exploring different veins and off-shoots of the Adversarial Current; examples being the Babylonian grimoire, working with the Sethanic (Egyptian) pantheon, Greco-Roman, etc.

If you desire full ceremony, then do so! If you seek meditative, visualization of your ritual workings then go forward! The lawless path of the Sebitti is to forge your own path in this life. Live as the example and may Nergal ignite the blazing light of Melammu within you.

TRADITIONAL RITUAL STEPS

The following are traditional steps in ceremony; be guided by your instincts on how you intend to create your path. There is no divine power tapping it's' foot on the clouds and refusing you when a step is not followed, what matters

is the unity of Will, Desire and Belief. Trust your instincts and be bold enough to explore and experiment.

1. **HUB BITI**

The Purification of the temple/altar and circle space. The Kassapu utilizes it not for specific “purification” but to clear the mind and relate the mind to the significance of the ritual space. If the ritual space is viewed daily the significance of it is sometimes lost and it is “normal”, holding little deep significance.

The Hub Biti is enacted to remind the Mind of the Kassapu of the sacred place of personal ritual. Initial fumigation of juniper is traditional. The waters of Ea are invoked (fill a chalice or bowl with water before hand and invoke the hand of Ea into the water).

2. **PIT BABI**

Opening of the Gate Invocation

The “Opening of the Gate” ceremony is the announcement of the period of time in which the Kassapu will conduct workings, meditations or specific incantations.

KISPU *(if applies 3.)*

Offerings to the Etemmu

In conducting shadow workings of the underworld, it is important to offer libations to the shades of the dead which you may come into contact with by chance or purpose.

Offerings may be conducted as pouring liquid such as beer, wine, water or honey-water into the ground while reciting something to the equivalent of:

“I offer this to thee, those who reside in shadow, Gidim who journey from Irkalla...”

Do not expect to have “conversations” with the ancient dead, their voices are jumbled and make little to no sense – especially in any current language.

Additionally you may come into contact with “recent dead”, shades who have nothing to do with the Babylonian pantheon – offer a libation in your own style anyway.

3.

MAQQITU

Libations/Incense Offerings

The Libation is the ritual act of pouring out liquid in offering to the energies and powers you seek to control to some extent. Fumigation is burning incense simply in offering to a Deific Mask.

4.

NIQU

Offerings of Liquid or Food

“Offering” to the Gods or Demons is a process of giving some element to be consumed, be it wine, beer or water you may pour a Niqu or offering upon a statue with a plate underneath if your desire or in invocation (*calling the Deific Mask within*). Workings the Niqu may be drunk by the Kassapu in honor of the God or Goddess invoked. If working with more demonic or rebellious deific masks, their more intense offerings may include a sample of your own blood, binding it to the sigil or statue. This would not be consumed of course rather poured out on your property in a deep hole or crack in the land where the sun does not reach.

ZUSURRU SIPTU

Ritual of the Circle of Incantation

The original Mesopotamian **Maqlu** rituals were rites of destroying the power of the Kassapu (witch), conducted with images of the Kassapu, made as clay figures which by the use of knots, burning and destroying the image of the witch, removing the spirit of darkness plaguing the victim.

This ritual was designed to use the circle (Zusurru/Zisurru) of flour, image of the Kassapu (the idealized representation of the Personal God or Daemon as yourself), knots to encircle the energy and power of your body-mind-spirit and the empowerment of the gods and demons.

Using clay, wax or cloth, fashion a small figure representing you as the Kassapu (witch), this should have hair, blood, saliva from you worked into the figure. Use the black cord which is rubbed with your spittle; the circle may be literal flour, drawn or visualized. A small bowl of water should

be upon the altar, for which the hands will be washed and the figure is sprinkled during the rite. The water is sacred to Ea and a vessel of magickial power.

INVOKING THE POWERS OF ANU AND KI

The Heavens and Earth

AN (x 7)

Uplifting the arms and reciting/vibrating the word towards the sky

KI (x7)

Lowering the arms and vibrating towards the ground

INCANTATION pt 1

Yasi Ea masmas ili uma ‘eranni

(I am sent by Ea, exorcist of the Gods)

Before Samas I have drawn my representation

With Zusurru I have reproduced my likeness

(sprinkle with water from bowl, wash hands lightly)

May I become Kassapu, may I descend to the Underworld

By the night may I become one with my Personal God

May I rise to the light of the upper world by day!

May Humut-tabal be as my friend who grants me the power to go into the
Netherworld and again into the realm of the living!

INCANTATION pt 2

Before Samas, I conjure the powers of darkness be with me!

I offer fumigation to the gods and demons that fill me!

The funerary display, this is my image of power!

My figure of the Kassapu, my Personal God illuminated!

Be blessed by the Fire of Girra, that my Will be done!

I shall go to the Land of No Return, yet as a God and Demon

Rise up into the Light of the Upper Heavens!

I am encircled with the inner light of Samas

By the Igigi, gods of the upper world!

By Lugalirra, Ninazu and Ningiszida!
By Ereskigal, Queen of the Netherworld!
Let me go in dark ghostly shadow into the world of dreams,
Let me go into the Land of No Return,
Let me return to the Light of the Upper Realm victorious!

INCANTATION pt 3

May Utu, Samas, Judge of heaven and earth, bestow my blessed fate!
Nergal, Lord of the Underworld, bestow Melammu to my gidim in this life!
May Ningiszida, the throne-bearer of the Underworld,
Pour cold water to my gidim!
Girra shall not burn my image but lend his power to me!
Gods of the Night, look favorable unto me!

INCANTATION pt 4

Zi-an-na-he-pad zi-ki-a-he-pad!
(Be you adjured by heaven, be you adjured by earth)
I am the Warlock, my sorceries shall be terrifying!
I shall be potent in my spells,
I have stirred my Personal God and Demon to touch this figure,
Before Ea!
Through the spell of Asalluhi,
By the Order and command of my Personal God, my sorceries,
My witchcraft strong!
O Ea, Samas and Asalluhi, speak my name to the Anunnaki,
To Ereskigal, to Bidu the chief gate-keeper of the netherworld!
Netherworld, I make my oath to you;
I offer libation and fumigation!
Awaken me anew in this circle of darkness,
I shall rise up with the inner light into the Upper Heavens!
So it shall be!
Nis same lu tamata nis erseti lu tamata!
(Be you adjured by heaven, be you adjured by earth)

SAMAS SIPTU

Solar Incantation of the Kassapu as Balance of Power

Girra, Great Light, Exalted throughout the Underworld
In the Netherworld and Darkness where light is overshadowed
When the light of Samas in the sky rises,
His great fires are given unto you.

Girra, Black Flame which may protect or devour
Illuminate my Personal God and let me walk the path of above and below.
(Pour libation of water for Ea)

To Ea, Lord of Magick

(Pour libation of water for Samas)

O Samas, before you I offer up my image as Kassapu,
(Pour libation of water for Humut-tabal)

May Humut-tabal guide me from the rivers of death.

To the knowledge of the Underworld

Samas, bestow me with the life-giving and scorching power to rule my life
and future, I decree my destiny as I desire.

So it is done!

Commentary

The 'Samas Siptu' is a cultic spell invoking Samas and by determined incantation, encircling the solar aspect of the conscious mind, the aspect of self which conquers and creates Order from Chaos. Samas, the Sun God much like the Ugaritic goddess, Shapash, is a guide for the dead. Samas passes through the Underworld during the hours of night, rising from the netherworld at dawn each day. Burn Juniper incense.

SIPTU BELU E-ENGUR-RA EA

Incantation to Ea for the Circle of Magick

O ancient god Ea!
August leader, worthy power of the Apsu
Enlilbanda, honored and wise power of old
Sage of the Igigi
Great Hero of Eridu
Lord of E-engura
Thou god who brings the floods of abundance
Making the rivers rejoice,
Among the waters you bountifully bestow abundance
Anu rejoices on your workings
The Annunaki-gods greet you in their shrines of old
To the great gods you offer council,
Thou incantation of life uttered by you raise the sick
Raise my head, call my name Ea!
By your commands may my utterances be echoed.
To the heights of Anu's heavens,
To the depths of the Netherworld's Queen, Ereskigal!
Give me life that I may remain healthy for my days!
May my speech be pleasing to my Personal God.
Bestow unto me the incantations that I awake in flesh,
In dream the powers of the *kassapi u kassapti* be mine!
Ea, your incantation of life empowers me!
May the incantation of Eridu increase my powers now,
May the heavens rejoice and the Apsu be pleased.
May the Igigi-gods decree my good fortune.
To the lifted-hand of Enlilbanda!
(Drink from chalice as symbolic of the Waters of Abzu)

Commentary: This ritual should be conducted with incense offered to Ea. The lifting of the hand is the right in the “mask” of Ea bestowing power to the Kassapu, who is invoking this power incarnate as Ea. This type of ritual, respondent of the old tradition of Mesopotamian priesthoods, encircle the magickian acting out the hymn as a type of asymmetrical communication and act between gods and man in the circle; the very meaning of time is irrelevant during the act. The kassapi and (u) kassapti is the Kassapu (warlock, sorcerer) and kassapti (witch) is not an outer force, relating here as the Magickian becoming this force and at one with the dark powers with the blessing of Ea as Lord of Magick and wisdom. The belu (Lord) E-engur-ra (House of Fresh Waters) is the name for Ea’s Sumerian temple in Eridu.

DIK BITI

Awakening of the Temple Ceremony

CONSECRATING THE ALTAR OF BEL-MARDUK & DAGAN

A Mind-Body-Spirit ceremony bringing in union the temple of self; the ever-transforming mind and the emergence of the Daemon-Melammu (True Will, Personal God) and the ritual altar of Dagan, Bel-Marduk and Assur representing the Willed Order of the Kassapu. This may be conducted at any time especially prior to undertaking the dark rites of sorcery contained herein.

I CONJURE FIRE, I CONJURE AIR, I CONJURE WATER, I CONJURE EARTH! I summon the elements of the Heavens of Anu and the Earth of Ki to serve my Will as Lord of the Dias. I invoke the divine power of Nebo and Ea!

Bel-Marduk, respected power of Heaven and Earth, Shining One, who establishes my Will; Umun Sermal Ankia (Bel 'Lord' respected one of Heaven and Earth), Assur in Esarra the incense is offered to your conquering manifestation; Assur will rise!

Come forth like the blazing Sun;

O Wise Ea, bringer of knowledge and magick to man, come forth; Assur who is invoked at this Altar

My Temple of Mind-Body-Spirit

Is shadowed forth in terrible chariots with Bel-Marduk;

To this Altar sacred temple of Dagan,

Great Hero who conquers his obstacles and enemies,

Victorious and God-Manifest of Bel-Marduk,

My Daemon illuminates Melammu and is respected among the gods,

elevated; in the Heavens my Melammu,

Daemon-ensorcelled in forms I desire.

Daemon, illuminated Melammu, Hidden God whose power grows with each sacrifice, incense, invocations, prayers and libations; in the circle of my body-mind-spirit I am God Manifest, in this circle the crossroads in which flesh, mind, carnal reality and the Seven Ascending ordeals of Spiritual power; in this circle of my temple of Kassapu the crossroads meet, it touches the Earth like a Storm; Hail Lord of the pure Dias; let the offerings be made,

to Assur in the temple of Dagan; the pentagram and blazing silver star of Dagan, the path ascending into the Heavens and into the Dark Earth; Hail thou, Hero from the Apsu, Hail thou Seven Gods of the Steppe, Manifest and so shall my Melammu blaze as a phantom across the sky; O lofty one, mighty lord, Daemon Manifest; accept this offering and bestow the Tablets of Destiny over the Raging Sea of Bel-Marduk and Abyssic-Goddess Tiamat; May it appease my heart!
So it shall be!

COMMENTARY

The structure and form of this invocation is derived from the Tasritu and other festivals in Hellenic Uruk/Babylon period ritual texts. The Babylonian New Year's festival was a very elaborate and exhaustive ceremonial which is not practical for everyday adaptation. This structure is synchronized with the ritual ceremony of the ascension of the Etemenaki Temple initiatory workings as well as the Seven Stages of procession towards the akitu-temple.

The invocation makes reference to the altar as sacred to Dagan and the power of the Earth and Winds, identical to the Kassite and Ur III period god Iskur-Adad. Iskur-Adad is a violent and powerful deific mask of rain, wind and storms. A balanced deific mask, Iskur-Adad on one hand is gentle and beneficent, fertilizing the earth and the other a violent and destructive force. Dagan is also a deific mask of the Underworld, the path to power via the 'Lord of the Ordeal' and 'Lord of the Funerary Offering' in Ancient Mari in Northern Mesopotamia reveals a deep level of magickial awakening.

Iskur-Adad is described metaphorically as a 'howling tempest with flashing bolts of lightning' and a fierce storm and a great lion that makes his enemies tremble. Dagan or Iskur-Adad is in a balanced sense a beneficent god of the ancient herdsman, whose storms and rain bring renewal and at other times manifesting as the thundering Iskur-Adad who destroys all before him.

ZISURRU OF THE FOUR WINDS

Casting the Circle

COMMENTARY

The circle is a visualized or literal circumference representing the totality of self from a physical and spiritual perspective, the conscious center of your body as the affirmed beginning and end. The sorcerer when casting the circle utters the words of power which make the self an embodiment, or 'epiphanes' of the gods and demons encircled within the temple of mind-body-spirit. The correct attribution of directions based on compass points are given here as the original associations of the winds were utilized prior to the invention around 1000 (C.E.).

The Sumerian names of the four winds correspond closely to the Akkadian variations based on the compass points. The ancient Mesopotamian cosmology indicates the perception of a circle in which Neo-Assyrian King Sargon II refers to the storm-god Adad as wielding power of the "kippat

sare”, “circle of the winds”[\[xxviii\]](#). The Kassapu recognizes the individual symbolism relating the circle as the circumference of self.

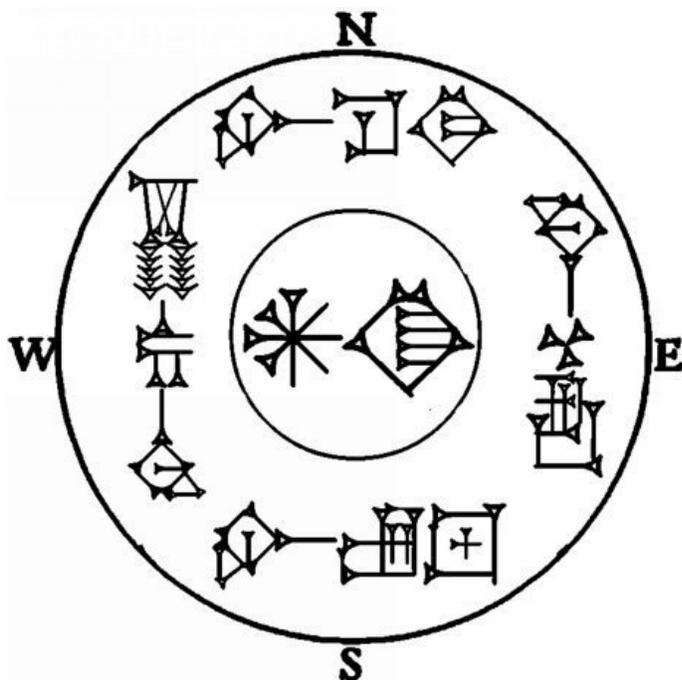
One may use the model of the cosmology relating myth to spiritual identification. Thus, as the “center” of the circle the Personal God/Daemon is the self-enchanted aspect of Divine Consciousness, the radiant spirit in which the pantheon of Deific Masks may find expression; ultimately feeding the inherent power of the Daemon.

The variation of “Incantation of the Four Winds”[\[xxix\]](#) is a clear indication that the individual course of predilection will desire adaptation and succession while retaining the initiatory aspects which bestow the initiatic current. The method of how the ritual is performed is outlined in a structure which is faithful to the Mesopotamian cosmological worlds relating to Akkadian, Neo-Assyrian, Babylonian and relating pantheons from Elam, Mari and Ebla.

When practicing the Art of Sorcery, think of the Circle as your universe, the four compass points and winds you command, that each element affects a response and the result will be towards your goals. The winds and incense billows to the Gods or Demons; yet you do not offer to them as separate isolated intelligences, rather by sacrificing (via libation or incense) the invocation is to that aspect of yourself which is directly connected with that Deific Mask. The energy created by your mind will compel and channel this energy in nature and (if one invests belief in) the realm of spirit which inspires reality in the physical/material world.

CASTING THE KIPPAT SARE

(Circle of the Winds)



Trickling a circle of flour counter-clockwise around your self is the ancient method of zisurra, recite **“anamdi sipta ana puhri ilani kalama”**, (I cast the incantation upon the assemblage (gathering) of all the gods[xxx]).

The Circle of the Four Winds are encircled and the triangle above is cast eastward in a motion flowing down, then to the south and upward to the west. After the west the wand or gir-athame is ascended up above your head (North) and the entirety of the circle within a sphere is complete.

INCANTATION OF THE GODS

“anamdi sipta ana puhri ilani kalama”

PURIFICATION OF WATER

Hold a chalice filled with water, touch the water lightly while invoking. The flowing powers of Ea will fill the water and empower your physical and spiritual bodies.

Ea, God of the Depths of Absu, touch this flowing water and bestow thy powers into it which shall flow forth unto my bidding. I compel the water to carry my sorceries forth.

PURIFICATION OF SALT

Sprinkle salt upon or around your altar. Salt represents the earth.

Spirit of Salt, whose powers embodied with the art of siptu may both hinder and assist, to empower or exorcize, may you be of pure intent according to my Will and Spirit.

INCANTATION OF SALT To Consecrate for Purification

Before me, the Salt of the earth, pure one.
For the food of the gods Ellil appointed you.
Without you, the royal banquet is not in the Ekur temple.
Without you, god and my Daemon do not smell the incense!
Release spells against me, O salt! Disperse my sorcery!
Be ever so blessed and purified.

PURIFICATION OF FIRE

A Black or Red candle is suitable unless you have a fire in a consecrated burner dedicated to the Black Flame and the primal strength of Girra. Touch the flame briefly with the Athame and invoke with blazing passion.

God of Fire, Girra thou sacred embodiment of the Fire of Magick, Thou art umu ezzu, mighty in the reflection of Melammu and my Personal God, who acts according to Samas! I invoke you, Girra to encircle and inspire my rites to become flesh!

INCANTATION OF GIRRA
To Consecrate the Thurible and Purification Fire

O Burning Girra, firstborn of Anu,
You may clean away that which sticks to me.
Girra, who utters the secret Word.
You illuminate the vast darkness,
You guide with direction, the sacred fire of my judgement.
You stand with my Personal God, My Higher Self, the Daemon!
You may burn away my enemies and those who seek to harm me.
O exalted Girra, may this power dwell in this fire!

END

INCANTATION OF THE FOUR QUARTERS

Facing the North, the Gir-Athame is pointed in the directed summoned, each quarter a command of centering and defining. Vibrate each Name of Power as it would flow naturally from your lips.

NORTH

il-ta-nu

EAST

sa-du-u

SOUTH

su-u-tu

WEST

a-mur-ru

RITUAL PURIFICATION INCANTATION TO SAMAS

Burn Juniper, Charcoal and libations of beer at your choice of sunrise, midday or late afternoon.
Visualize a calming purity and healing from negative energies, thoughts or health issues.

I call to you, Samas, Noblest of the Annunaki, Strong one among the Igigi,
August Leader, Ruler of the populations, Judge of Heaven and Earth, whose
commands are unalterable, Hear me!
Samas, who maintains the Order even in Darkness, establishing Light for the
earth, accept this offering of incense!
Samas, at your setting, the light of mankind is darkened, such is the balance;
Samas, at your rising, the world is made blazing and colorful before all!
Samas, King of Heaven and Earth, may I be purified!
Samas, Judge of the Lands, foremost of the Gods!
Samas, Mighty and Resplendent One!
Radiant is my countenance, radiant is my appearance!
Of Samas, Sin is his father, Ningal is his mother,
Ishtar is his sister, Hail Samas Judge of the Earth!
I pour this libation to you ancient Utu, Samas!
Let your fiery light and the strength of Girra purify and strengthen me!
So it is done!

SORCERY & LOW MAGICK

Carnal and Emotional Needs & Goals

The basic purposes for witchcraft and sorcery being practiced: Love or lust, Destruction and cursing, Compassion and healing may be performed invoking a specific god, demon or ritual while inscribing a wish in the form of a cuneiform symbol and the name or basic wish you so desire. It must be simple and direct.

1. Ring bell 7 times, hold Athame and face the Four Winds.
2. Write or have prepared cuneiform word for the category it falls in. Before each one, have the KISPU word at the beginning. This names it a magickial wish and commanded Word.

3. Write one sentence with desire and name of individual or goal.
4. Burn incense, cast your circle if it is to encircle power within you and without if you are sending a spell upon the winds.
5. Invoke specific ritual appropriate, visualize it occurring.
6. Read aloud desire, command it so.
7. Burn desire in fire if for lust or love, destruction or to heal. Vent that emotion on that moment. If you have an object such as a wax figure, doll or object which is to be further acted upon, attach the paper to it. Tie it with the 6-knots of sending demons, 7-knots of cursing and removing spells, 8-knots of the love, compassion and warlike spirit of Ishtar. If the figure is cursed, chant and hold over fire. Take figure and bury in the earth, condemning to Namtar (Fate) and Mutu (Death).
8. Pour libation to the Deific Mask, honoring them.
9. Drink from chalice, honoring yourself as a temple of mind, body and spirit. Visualize your Daemon and thank your higher self of the possibilities before you.
10. Close ceremony.

ESTABLISHING THE BODY OF LIGHT

The Luciferian Light of the Black Flame & Melammu The Astral Body

Visualize in a state of calm meditation your Astral Body slowly expanding and growing from your physical body. Between the eyes allow the Black Flame or Torch of Wisdom to appear, this darksome light illuminating the astral plane around you. Visualize and ignite the Black Flame in the center of your Body of Light, now a continual flow of fiery energy upon and down your spine, supporting the power of your Body of Light.

The Black Flame and Terrifying Radiance (of Melammu) shining from your Body of Light. Once you can visualize this force, the darkness of which surrounds our world and cosmos shall be as a cloak for your Body of Light. Perform the “Invocation of Nergal, Igniting of the Melammu” during a designated, consistent period of time visualizing the Black Flame igniting and

blazing around you.

Once you have consistently visualized and in meditation, formed this astral body which radiates your Melammu, you may then summon the primal darkness and shadow to cloak and transform into the theriomorphic shapes you have present in your unconscious mind.

The Kassapu may use any of the Udug-hul and Lamastu incantations for the Body of Shadow exercise. Once you have mastered both, then going forth as a spirit in the astral plane may be indulged in and explored.

In the Neo-Assyrian text titled “Underworld Vision of an Assyrian Prince”, Nergal is essentially the one who threatens to annihilate and brings a terrible fear upon the young man; in turn Nergal as the Adversary (motivator and antagonist) is enthroned as Lord of the Underworld, by his terrifying force of Melammu, initiates and transforms the prince.

In Luciferianism, key initiatory experiences will be self-transformative; changing and evolving. In this sense, the symbol of the serpent shedding its skin to grow is an ideal metaphor of the Luciferian who seeks Daemonic transformation.

INVOCATION OF NERGAL

Igniting of the Melammu

The Kassapu shall prepare the altar with one 9" black and 9" red candle on opposite sides: red to the left and black to the right with an image of Nergal in the center. A shorter 6" or 3" black candle in front of the Nergal image shall be lit also, representing the Black Flame and concentration of the terrifying radiance of the divine consciousness and force of character.

Girra, the God of Magician's Fire is invoked as a type of Black Alchemical Union with Nergal's scorching fire and the force of terrifying radiance to ignite the Melammu of the Kassapu.

I. Girra, God of Magickial Fire

I invoke Girra, upon whose authority of Samas I may shape the Personal God (Daemon) upon the forge of the Underworld!

I Invoke Girra, God of Magickial Fire whose strength is the weapon of Samas, your flames shall mix with the Black Flame of Nergal to ignite that sacred fire of Melammu within me!

II. Nergal, God of Black Flame of the Underworld

I invoke you Nergal, Lord of the Underworld, who acts swiftly in everything, whose terrifying anger smites the enemy; rise up as I am the temple of mind, body and spirit – the manifestation of your divine radiance!

Nergal, single-handed crusher, who tortures and devours my enemies, fearsome terror of the land, respected Lord and Hero, established son of Nunamnir hear my words!

Nergal, who sprinkles cool water upon the angry heart of Enlil, Great Lord
Manifest through me!

Nergal, standing ready for battle, superior with head lifted high, lord who overpowers the enemy as a lion, hear me!

Nergal, unwilling to turn back great battle-net for my prey, covering all of my enemies, hail!

Warrior, you are a furious storm over the lands which move against your father, Enlil! Nergal, of the ancient days when you terrified the walled cities and settlements which you destroyed as a wild bull, smiting them with your great horns!

Nergal, you have consumed their brickwork and battlements as if it was chaff in the air.

When you raise your furious face no one dare look upon you,

Nergal, you pour their blood down like rain. You afflict my enemies with
woe, depriving them of their energy and life;

Nergal the strong, I invoke thee to my temple of mind, body and spirit.
My victories shall be yours as well, through me your cult raises upward to the
great heights and chthonic depths of its' foundations.

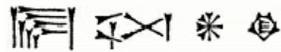
May you be the weapon of slaughter, heap up in piles for (name of Kessapu)
the inhabitants of the home which do not support me (enemy).

May the shrine of E-meslam and the temples of Nergal be made powerful
upon the earth again.

Hail Nergal, Lord of the Underworld.

END

ETEMENANKI



Temple of Heaven & Underworld

Self-Determined Magick & Self-Transformation

In Babylon there were great temples built of brick and carefully ascended into the sky, the building becoming a great dwelling for the gods and to be cared for by the priesthood and kings of Babylon.

In ancient Mesopotamia, there were a great number of Ziqqurrat (ziggurat) temples with names with “Mountain” in them: Ekur, “House, Mountain” of Enlil at Nippur; Ekurigigal, “House, Mountain Endowed with Sight” dedicated to Enlil and Ninlil where a throne of Enlil was added by Babylonian king Nebuchadnezzar I[[xxxix](#)].

The Ziggurat, Ziqqurratu or Ziqqurat is a word associated with the Akkadian zaqâru, meaning to “raise high”. The Sumerian word “E-temen-an-ki” is “House, Foundation Platform of Heaven and Underworld[[xxxix](#)]”. By the etymological ‘foundation’ of the word we can see the possibility of a further inspection of the Great Work itself. As for the Luciferian, clearly making point to the significance of Balance: **As Above, So Below**.

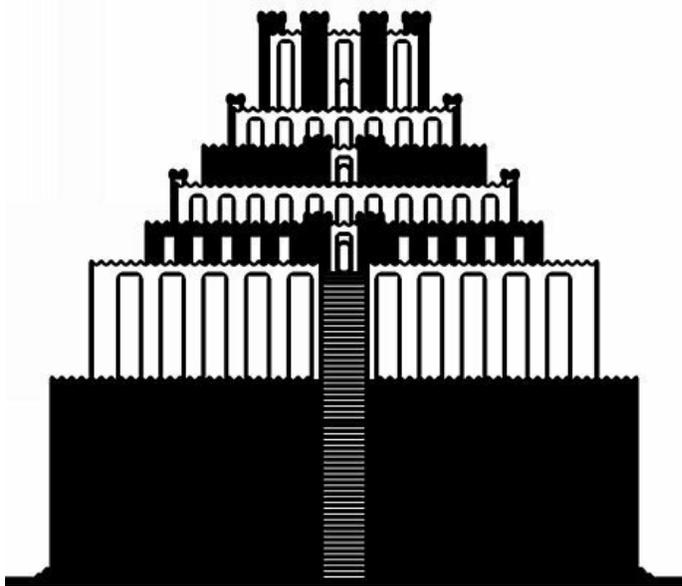
If you consider the Baal Cycle of the Canaanites found in the city of Ugarit, a Bronze Age religious myth, the home and dwelling place of the ruling gods was “Mount Zaphon”. Kothar-wa-Hasis, a magician and craftsman deity built the silver palace for Baal Hadad when he took kingship over the Canaanite Pantheon[[xxxix](#)]. In the Levant, Baal of Peor, Chemosh and even Yahweh had temples and shrines often called ‘bamots’ (High Place) built where offerings were made.

My point is that the Ziggurat and high places (especially the Etemenanki) were symbolized and made to represent Mountains, the ruling and dwelling place of the gods. Of course Underworld and Netherworld gods had their temples and shrines in low places, indicating their recognized location of situation in our perception of cosmic geography.

The mythological Tower of Babel, long associated with the Biblical enemy and great conqueror, Nimrod. As with all myths, there is a level of

symbolism and actual fact therein. During the period of my early initiation into the Sabbat-Cult of dark witchcraft, I was told “there is truth within the circle” or myth *transferred into meaning*, purpose and inspiration.

In Babylon, great Ziggurats or towers were built to the Gods. These towers often curved upward in seven levels and the top was an open sky place for offerings to the Gods. Etemenanki which was built by and translates “Temple of the Foundation of Heaven and Earth”, obviously relating to Anu and Ki. This Ziggurat was dedicated to Marduk, the God of Babylon.



The Etemenanki was built sometime around 1700 BC and was destroyed and rebuilt several times. Alexander the Great was planning to have it rebuilt before his untimely death. Antiochos I Soter sacrificed to the gods on the remains of the Etemenanki. The Tower is Built in accordance with the classical 7 planets, from which a God or Goddess is associated with in Babylonian-Chaldean religious rites.

If you as a Luciferian are seriously seeking self-initiation in the pantheon of Mesopotamian Deific Masks, then your altar may have a name or title given to it. This is a common aspect of ceremony in Babylonian, this is also akin to giving power by Naming and bestowing your identified energy into as a supportive tool of your magickial practice.

Depending on what you predilection of your patron and chosen Deific Masks (including the demonic) is, a name suitable for the representation of the energies and powers you gathering via the gods to symbolize dwelling in.

If you are by self-determined initiation, to work within the structure

of the Etemenanki, then each level would be not only meditated upon, the symbolism, color associated with and the Deific Mask would be invoked consistently and a journal be kept of the ritual and results in mind, dream and goals on the path of self-transformation. Move to the preceding level as you determine suitable until you reach the last at the “top” of the tower. You may then move down working with each level again, or begin at Level 1 and repeat.

You will slowly find yourself evolving, transforming as an individual and your Daemon will gain the spiritual power and the Conversation of your True Will. Revisiting rituals and ceremonies will open new levels of perception and knowledge. As you gain Conversation with the instinctual voice of the Daemon, listen and allow your desire to change and use the obsessions to burn brightly the Melammu of your initiation!

BUILDING THE TOWER OF BABYLON, THE ETEMENANKI

Level 1:

Planet: Saturn (base)

Color: Black

God: Adad

The storm god is a revered force which is both creative and destructive. Adad conquers and brings fertility to the earth during his seasonal cycle. Meditate upon the cycles of creation and destruction in nature; then observe humanity. You will find very illogical acts which puts humanity at odds with nature. Focus on how you may attain balance with creation and destruction in your own life. Think before you speak, think before you act.

Level 2:

Planet: Jupiter

Color: Red-Brown

God: Marduk

Initiation focus: Perception through experience in understanding that good

and evil do not exist within any measurable or realistic way: for instance, look for driving goals or self-gratification in every act a person does: especially good or charity acts. Reward system is often public recognition, soothing guilt, etc. Understanding that evil acts are often the outward disregard for the social contract within community, thus maintaining the individual and collective betterment in society is beneficial to the self. The cycle of human interaction should be explored on this level.

Once comfortable with this study, calculate your own perception of good and evil and logically study each until beliefs are broken or enforced. Tiamat and Marduk are the inner chaos and order which are ever changing and evolving. Chaos is certain, Order is not. Thus temporary order is the manifestation of all significant aspects which support the willed desire of the Kassapu.

Level 3:

Planet: Mars

Color: Red

God: Nergal (with Namtar)

Therionick (Primordial Association): The lion-demon Ugallu, using desire and inner aggression to accomplish goals. Namtar is the god of disease, thus a not-so-gentle reminder that our flesh is temporary.

Initiation Focus: Use your angst or high-driven desire to tactfully and strategically achieve your goals. Nergal is the underworld gods of the dead yet also an ancient lord of war, fire and violence. He gained his throne with Ereskigal by forcefully compelling her desire. Namtar is the vizier of Ereskigal and a great god of death, his power is to remind us that we must act now rather than later if time over procrastination may rule.

Nergal is also the god of primal instinct and strength; from his throne in the Netherworld he can bestow “Melammu” or the Terrible Radiance of power. Be just, use your primal power of desire to inspire you towards your goals. Use intelligence before force and apply strategy in moving towards your goals.

Level 4:

Planet: Sun

Color: Gold

God: Samas

Initiation Focus: Meditate and focus your thoughts towards conscious health, expanding and improving the world around you in a daily perspective according to design. Samas brings order and consistency in life; the sun is both creative and destructive as well.

Level 5:

Planet: Venus

Color: Yellow

God: Ishtar

Initiation Focus: Ishtar is the deific mask of war and love, the balance of achieving peace and order through overmastering power and violence. We may find that Ishtar is a goddess who brings pride, health and love to the collective mind of the individuals working with her, yet she thrives on blood and death to feed her spirit.

Look to the nature of the world around you: *power is achieved by overmastering alternative views and convincing the majority that yours offers more conclusive benefits.* This is the type of “violence” referred to her. Her balanced manifestation is all around you in nature and the existence of human beings. Use attacks and worldly war in offering to Ishtar, reciting her hymns and incantations depending on goals.

Level 6:

Planet: Mercury

Color: Blue

God: Nebo and Ningishzida

Initiation Focus: Nebo is the Deific Mask to decrees destinies and inspires the knowledge to seek self-transformation. Nebo inspires learning and seeking answers to problems. No destiny is fixed, Nebo is respected as a symbol of wisdom in Luciferianism may be calmly compelled by visualizing it your path being written according to your desire.

As Ningishzida, the throne-bearer of the underworld is the one who holds the keys to knowledge. As the caduceus, the balance found in union is presented

in the fertile and ever-transforming (shedding) essence of the serpent. Nebo is the god who decrees destinies, who holds the power of willed divination. Nebo is the god which inspires the Kassapu to focus the Will towards self-determined areas of achievement and knowledge.

Level 7:

Planet: Moon

Color: Silver

God: Sin (Nanna-Suen)

Initiation Focus: Sin brings great illumination of the psyche through this process. Listen to your instincts, dreams and visions brought to you by Sin. Nanna-Suen is the god who inspires a healthy routine and consistency in life. The path of the moon is also deep instinctual and emotional understanding.

THE EVIL GOD

SELF-DEIFICATION IN LUCIFERIANISM

Within this grimoire, the term “evil” does not always mean “destructive or hateful”, it simply may refer to a rebel and isolate consciousness not controlled by others. Magick and sorcery in Luciferianism is ultimately about self-determined initiation; the transformation of consciousness into Divine Consciousness, the Daemon made strong by experience and insight. I have utilized an Assyrian structure which was based from a work by Raija Mattila from “The King’s Magnates: A Study of the Highest Officials of the Neo-Assyrian Empire”.

The Kassapu walks a Left Hand Path which is one of self-defined initiation, being accountable for his or her path in this life. Every thought consistent, word spoken and action taken has some effect. Think logically: how do you want to shape and strengthen your Daemon.



Above: Spelling of “Evil God”, representing both the 7 Udug-hul and the Kassapu.

The Kassapu is also invoking and wearing the Deific Masks of the gods and demons, including the 7 Sebitti or Udug-hul. Like you, the Udug-hul are rebel gods, demons who do as they determine between the heavens, earth, underworld and watery abyss of Ea’s Apsu.

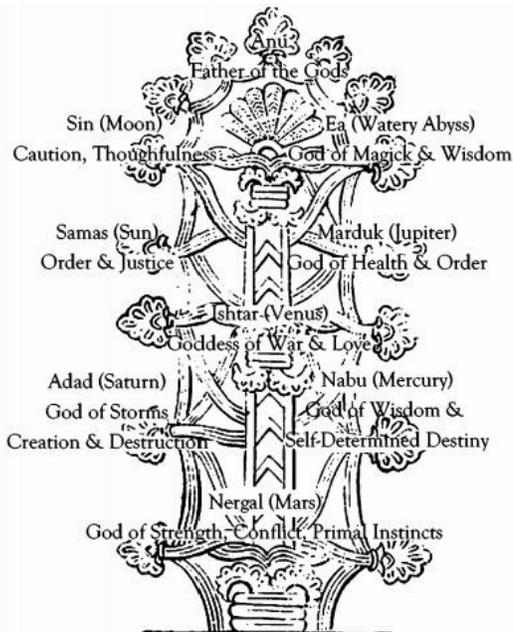
In the Neo-Assyrian mindset, many believe that the earthly administration of that kingdom was a projection of the divine. The Assyrian king was the sole representative of Assur on earth and ruled with a council of wise nobles. Each one was operating in a similar way with a specific area of control much like the pantheon and ruling gods. These authorities operated their functions individually and in an ordered structure, as if they were a part of one body in the overall view. As you seek to transform and evolve, the Great Work here is presented in the meditative ritualistic acts of identifying with specific body parts, like Chakras in association with the Assyrian Tree

of Life.

This meditative initiatory process will take a good amount of time and discipline, with no little imagination to conceptualize and manifest results. Let your instincts guide you in how you will approach each. Remember to maintain a discipline towards your work and keep a magickial journal.

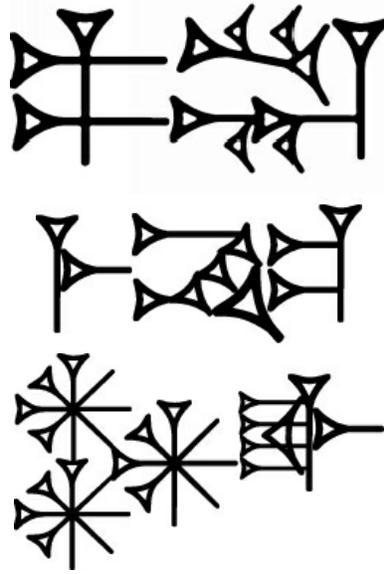
Luciferianism presents a path of initiation which establishes a possibility towards Self-Deification; the Daemon is stirred from the primal depths and steadily made more powerful by the thoughts and experiences you have in life. Self-Deification is a slow process of attaining knowledge for the purpose of your goals in a spiritual and material sense. Refining and expanding consciousness is another primary goal in the application of Luciferian Philosophy.

Here the Tree of Life and the Gods are systematically invoked and those Deific Masks will illuminate and bring energy towards the Daemon. The Etemenanki is a symbol for the sacred temple of the mind and body. Thus by invoking a particular Deific Mask for a purpose and a goal, consistently, the energy in which that god represents finds expression and is a power to be harnessed by the Daemon. Use this grimoire and explore your inherent desire; listen to your instincts and invoke with a great passion towards becoming!



The Neo-Assyrian Tree of Life as a model of Luciferian Magickial initiation.

PART THREE
ANUNNAKI & DEMONS



CHAPTER 8

GODS & DEMONS

DEIFIC MASKS

In my studies and teachings concerning the transmission of the Adversarial Current or Luciferian Philosophy, I have found the essential knowledge to apply in serious workings demands being able to perceive symbols in a different way than perhaps previously done. Many beginning Luciferians have some confusion on whether one seeks the gods or demons as guiding “spirits” or simply as symbols and archetypes. The answer is both in a state of balance, actually.

Luciferianism does not apply “blind faith” and the individual should always question that which does not seem in accordance with instincts. You see, this begins and ends (Azothoz is the term for this) with the individual. The Luciferian becomes a living temple and perpetual canvas for which initiation and self-determined change occurs.

Deific Masks are symbols in which we identify and relate on a conscious level to the types of energies and powers the deity or demon represents. I explain a Deific Mask as the anthropomorphic (in human form) or theriomorphic (a representation of a spiritual energy symbolically clothed in a composite form of numerous beasts) mask which we may approach a specific type of energy or power in both nature (as a type of phenomena) and within the self.

Deific Masks are to the run-of-the-mill dabbling occultist merely another term for a demon or deity, often missing the symbolic keys to understanding what this power represents. Also important is the practice of using Will, Desire, and Belief to call, command and direct the force of the

Deific Mask in accordance with the Will.

ANUNNAKKU

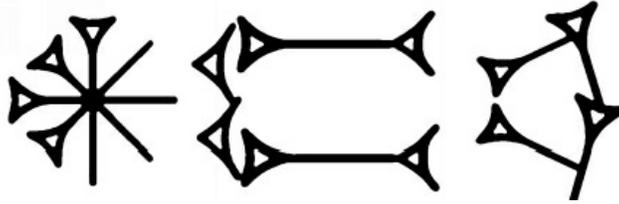
Anuna, Anunnaki, Igigi *Underworld & Heavenly Ruling Deities*

The netherworld deities which form a group known as the Anunnaki are ancient ones known in Babylonian, Assyrian, Hittite and other Mesopotamian localized cults in the ancient near east. The name has a basic meaning of ‘those of princely blood’ or ‘royal offspring’. During the Ur III period, the Anunna appear in Sumerian texts as protective deities.

The Anuna was a title used for the gods in Sumerian times, perhaps those with unknown names. These deities assisted with building the temple at Girsu in a Sumerian hymn, while there were fifty ‘Anuna of Eridu’. Anu is called the king of the Anunnakku and within the Enuma Elish these shadowy deities are both of heaven and earth.

The Annunaki are gods and offspring of An, and eventually recognized as underworld gods who pronounce judgment as in “Inanna’s Descent”. In the myths of Erra (later assimilated with Nergal) the Annunaki are called the brothers of Nergal. The Enuma Elish describes Marduk (Bel) dividing the Annunaki into 300 heavenly and 300 underworld gods. From the Kassite period in the late Bronze Age the Annunaki are almost exclusively underworld gods, they are numbered 600. Nergal is praised as the king of the underworld during the Kassite period with the epithet of ‘asir dannina saniq ner’, ‘Controller of the underworld, supervisor of the 600’[\[xxxiv\]](#).

MARDUK



Bel, Merodach
God of Order, Strength and Fire
Patron God of Babylon

Marduk was the god of Babylon and ruling deity of the Mesopotamian pantheon. Traditionally, the name Marduk was written ^dAMAR.UD and perhaps the original Sumerian amar.uda.ak. The name is interpreted as ‘Calf of the Sun’ and ‘Calf of the Storm’. Marduk also assumed the name Bel (‘Lord’, from the Canaanite Ba’al). The beginnings of Marduk are thought to have been derived from a local Babylonian god. During the Old Babylonian Period, Marduk was already incorporated into the Mesopotamian pantheon as the son of Ea/Enki and a part of the Eridu circle of ruling deities.

During the Kassite Period, Bel was the ruler of the Middle Heavens, upon a throne high within the lapis lazuli sanctuary. Bel made a lamp of electrum shine within [\[xxxv\]](#). You can imagine the god upon a high throne, flanked by lions, wearing richly colored robes with a tall crown with a great light from within the chamber.

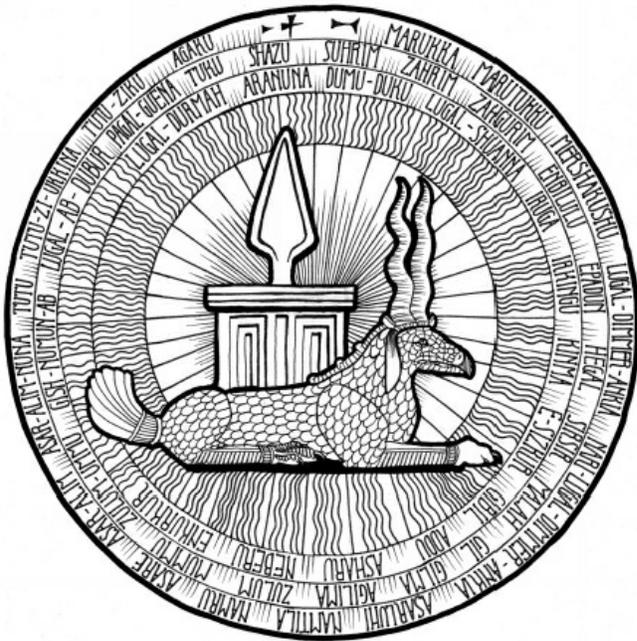
The primary symbol of Marduk is the triangular-shaped spade (marru), often showing an altar with a marru pointed upward. Through the Neo-Babylonian Period and last recorded during the reign of Darius I, the manifestation of the god was in three forms. The first is simply Marduk, the second Marduk-of-the-Courtyard and the third is Bel. Marduk’s worship outside of Babylon is best attested at Uruk from the Neo-Babylonian Period well into the Hellenistic Period. Marduk was also popular in Assyria from about the 14th Century B.C.E. where the god was associated with Magic and Wisdom.

The representations of Marduk depict the god in anthropomorphic form; much like a Babylonian king who is robed, wearing a tall crown and holding the ring and rod (representing power and authority).

Marduk is described as riding a divine chariot and is often astride a Mushussu Dragon, a chaos-monster who serves him after the war against Tiamat. Another source of the Mushussu is that both Marduk and Nebo were taken over from Tispak, the god of Esnunna after the conquest of the city by the Babylonian king Hammurabi.

The greatest temple of Marduk and the seat of his power was Esagil in Babylon. This temple was the main cult center for Bel and he was worshipped there along with his Queen, Sarpanitu. Another goddess associated with him was Nanaya, also known as his wife. Marduk and Nabu (Nebo) were the most powerful Babylonian gods; Nabu was worshipped in the nearby city of Borsippa and was recognized as the son of Marduk.

Marduk has Fifty Names which represent a specific type of personae associated with the deity. This is much like a ‘Deific Mask’; each name representing a specific type of power associated with mastery, authority, conquering enemies and obstacles and maintaining order for your house.



The Sigil of Marduk by Kitti Solymosi

THE FIFTY NAMES OF MARDUK

Cult Epithets of the God of Babylon

If incantations to Marduk are employed, it may be beneficial to use several of the epithets here to further empower your spells. These are epithets which name and define specific traits of Marduk in that particular form. These 50 Names were bestowed as epithets of power and honor to Bel – Marduk after he was victorious over Qingu and Tiamat, working with the Anunnaki to shape and bring order to the world.

MARUKKA – The God who compelled order.

MARUTUKKU – He is the help of his people (Babylon)

MERSHAKUSHU – Fierce, Violent yet considerate, furious and calm when needed. The Balanced.

LUGAL-DIMMER-ANKIA – Whose command is higher than the Gods his father.

NARI-LUGAL-DIMMER-ANKIA – Director of all the gods, who founded our dwellings in heaven and earth. Who decreed the stations of the Anunnaki.

Under the above name, there are three additional assigned to Nari-Lugal-Dimmer-Ankia:

ASARLUHI – The first is the name which his father Anu gave unto him.

NAMTILA – The god who gives life, who restored the damaged gods as if they were his creation.

NAMRU – The god who purifies the path.

ASARE – Giver of the fertile land.

ASAR-ALIM – Whose council is valued.

ASAR-ALIM-NUNA – The Honored One, the Light of Anu who beget him.

TUTU – Creator of renewal. Who invents incantation that his Will is made upon the four directions of the Winds.

The second of TUTU is ZI-UKKINA, the light of his people, who fixed the places in the sky.

The third of TUTU is ZIKU, who upholds the purification of his Will. Who illuminated mankind and liberated them in life itself!

The fourth is AGAKU, Lord of the Incantation who revives the dying. For Agaku is the god which has the power to give life.

The Fifth is TUKU, whose spell is pure.

SHAZU – The intuitive god, who establishes the gods' assembly.

SUHRIM - who uproots the enemy by force of arms, who scatters those against the winds.

ZAHRIM – Destroyer of enemies...

ZAHGURIM – Who destroyed the enemy himself in battle.

ENBILULU – The Lord, mighty one is responsible for sacrificial omens; who brings the life enriching water.

EPADUN – Lord of the countryside and the canals which feed the land.

HEGAL – Who is abundance and the discipline of indulgence with moderation.

SIRSIR – Who usurped the throne of Tiamat and Qingu, who established the Mountain of the Gods; who had the Will of his forebear Tiamat to face her when no other could.

MALAH – who is the boatman who has conquered the waves of Tiamat, who understands how to create from disorder.

GIL – who amasses the grains for the people.

GILMA – who brought stability among the gods, who caused them to bond towards a common goal.

AGILIMA, who is fearless against the waves, who controls snaws.

ZULUM – Who brought the fields to the people.

MUMMU – Who uttered the Words of Power and fashioned heaven and earth; Mummu who is of the blood of Chaos.

ZULUM-UMMU – Which no other God may equal in strength.

GISH-NUMUN-AB – Who makes the quarters of the world, who fashions all things; Called Destroyer of Tiamat's Gods[xxxvi], yet in his Fire emerged from this darkness.

LUGAL-AB-DUBUR – who scattered forth the chaos of darkness and shaped order from it. It is Lugal-Ab-Dubur who seized the weapon of Tiamat.

PAGAL-GUENA – the leader of all lords, whose power is supreme, whose

might is victorious!

LUGAL-DURMAH – the King who brings all the bond of creative unity.
Who is the greatest of the gods, who ascends above all in might.

ARANUNA – The Counselor of Ea, who is the God of the Deep.

DUMU-DUKU – Who begets laws which govern.

LUGAL-SHUANNA – King whose might is most powerful among the gods.
The Lord whose might is graced by Anu.

IRUGA – who took captives within Tiamat.

IRQINGU – Who captured Qingu in war, who decreed command over all.

KINMA – Commander and guidance of the Gods, who confirms direction.

E-SIZKUR – Who sits in the heights of invocation.

GIBIL – Who has established the ferocity of weapons, who is strong in
wisdom.

ADDU – Who covers the sky.

ASHARU – The God of Destinies whom bears responsibility.

NEBERU – Who holds the balance of the heavens and earth. Neberu is the
star of this god in the sky. It is he who controls the crossroads, the beginning
and end, the darkness and light.

ENKURKUR – Ellil named Marduk thus.

NABU



(Nebo)

God of Destinies & Knowledge

Nabu, the son of Marduk and Sarpanitum, was traditionally the god of scribal arts and destinies. The main cult center of Nabu was at Borsippa, located near Babylon and was known as Ezida. The role of the divine scribe of destinies was to decree the future for each mortal; Tiamat originally held the Tablet of Destinies which held sway over the divine.

As Nabu was the patron of writing and knowledge, he was joined with Ea and Marduk as a god of divine wisdom and holding sway over agriculture and irrigation. The wife of Nabu was Tasmetu and in later traditions Nanaya. It is suggested Nabu is associated with the planet Mercury, which is to some extent assimilation of the god Ninurta and Nabu. Nabu, as a manifestation of the astral Mercury, the messenger, is symbolized by the silver shoes of the god. The swift nature of Hermes and Mercury are noted. During the Hellenic Period, Nabu was associated with Apollo, the mythical father of Seleucus I Nikator.

Nabu's worship is considered to have reached Babylon from the Syrian Amorites who settled in the area in the second millennium BC. Nabu first was an advisor in the pantheon with Marduk but later became his son. The symbol of Nabu is a single wedge, representing a stylus resting on a clay tablet. Nabu wears the horned crown of divinity and appears as a bearded male who is sometimes astride the back of the snake-dragon, Mushussu.

Those who invoke Nabu are focused on obtaining knowledge, i.e. opening the mental pathways and also possibilities towards gaining wisdom and experience; in addition a greater 'theurgic' type of magick is commanding and compelling your destiny to be shaped according to your will.

This type of Luciferian Magick demands long-term discipline, goals and the ability to maintain the work towards your goals. The following ritual is designed from ancient hymns to Nabu, to establish command and to

compel your destiny to your deep desire. It is suggested that the Luciferian perform this focus and invocation weekly with a meditation towards your visualized goals.

ADAD



Addu, Adda, Anda, Baal-Hadad, Iskur, Ishkur, Teshup, Teshub Storm God

The Sumerian god Iskur was one of the most ancient storm gods of Mesopotamia whose names are many in numerous pantheons of the ancient near east. The cult center of Adad was the ancient city of Aleppo; however the ‘personality’ and traits of Adad were most developed in the Canaanite pantheon and various cults in Northern Syria.

Originally appearing as Adad in Old Akkadian texts, his power was retained throughout Mesopotamia into the neo-Assyrian and neo-Babylonian periods. The name ‘Hadad’ means ‘thunderer’ in which as the god of storm, he brings both fertility with rains and in turn destruction with violent winds and storms. The voice of Adad, called ‘rigmu’ is a sign of both blessing and curse.

The Sumerian god Iskur as well as Haddu/Ba’lu, the Hurrian Teshup, the Elamite Hadda, the Kassite Burias (also Hudha) and the Hittite Tarhunza; his greatest manifestation was in Ugarit as Ba’al Hadad. In Egypt Ba’al was known as ‘Baal-Seth’. In the ancient near east, the storm-god was a major deity in that he brought forth the much-needed rains and to balance nature, his great storms often brought destruction.



The Sigil of Adad by Kitti Solymosi

Iskur (Adad) was the son of An, yet in an older tradition he was the son of Enlil. The wife of Iskur was the goddess Sala, who is considered to be of Hurrian origin. Dagan, in another tradition is the father of Hadad. The two ministers of Iskur were two minor gods known as Sullat and Hanis. In the Early Dynastic Period, Iskur was worshipped in the Babylonian town Karkara, his name was written with the sign for 'wind'.

In the later period, the city of Assur had twin ziggurats dedicated to both Anu and Adad. In Hurrian theology, Teshub was the reigning king of the gods and the son of Anu. The consort of Teshub, Hebat (Sun Goddess of Arinna) had two offspring, Sarruma and the Storm God of Nerik. The vizier of Teshub is Tasmisu.

The storm god has two divine bulls known as Serisu and Hurri (also Tella) and his cult center and dwelling place was Kummiya in Northern Mesopotamia. Tasmisu, the Hurrian name of the brother and vizier of Teshub was the antagonist of Kumarbi (the Hurrian deity equated with the Semitic Dagan). The Hittite name of Tasmisu was Suwaliyat.

Adad is named 'Hadda' along with the Sun-goddess (Ugaritic Shapash, the female counterpart of Shamash of Mesopotamia) are named at

the end of a treaty between the ancient cities Ebla and Abarsal. Adad was functioning as a god of Oracles and Judgment (just as Shamash is the god of Judgment and Order in Mesopotamia) with the names of ‘bel terete’ and ‘bel purusse’.

We might see a possible origin for the development for the Oracle-god of the Philistine city Ekron, Baal-Zebub (Beelzebub). In Ugarit, Hadad (Baal Hadad) is listed as part of the three ‘ilani rabutu’ (Great Gods) along with Dagan and Itur-Mer (each having control over an aspect of either weather or storms).

During the Old Babylonian Period, Hadad had a major temple in the city of Aleppo (Yamhad) and in the sanctuary was the ‘weapon with which he smote the Sea’, which was kept there as a ‘cultic item’. This recalls the battle between Yam (Leviathan/Litan) and Baal in Ugaritic texts. The king of Mari was endorsed by the prophets of Hadad and having restored him to the throne, demanded loyalty to the Hadad cult. Adad of Aleppo appears on later Mesopotamian treaties with the Sebitti (Pleiades) as divine witnesses.

In the city of Ugarit, Adad is named ‘Ba’al Hadad’ (Ba’lu, ‘lord’) and his palace and dwelling was on Mount Saphon, where enthroned, he holds in his hands ‘lightning and a bundle of thunder’[\[xxxvii\]](#). Baal Hadad is considered the son of Dagan (rather than of El) in the Canaanite pantheon, his assumption of power in the West Semitic pantheon was done by force, defeating both favorites of El (his sons), Yam (Sea) and Mot (Death)[\[xxxviii\]](#).

The iconography of Adad is strong and powerful in presentation and his role in both a destructive and creative sense. Iskur in the Akkadian period shows Adad with thunderbolt and mace upon the back of a lion-dragon, called the ‘umu na’iru’ or ‘storm-beast’ and ‘storm-demon’.

ANU



An

God of the Heavens

Anu is the god of the sky and authority of the pantheon. The name Anu developed from the Akkadian Anum; An is Sumerian meaning both 'heaven' and 'sky'. As the authority of the heavens, Anu was considered the original source of not only rain yet also the basis for the calendar as it heralds the constellations and the times of the year, according to Jacobsen [\[xxxix\]](#).

Anu is a powerful Deific Mask who is both creative and destructive. The wife of Anu, who is Ki, engenders the vegetation of the earth. Anu joins with Ki as well to have offspring who are also demonic gods and monsters; Lamashtu, the King of the Plants, Azag (demon of chaos) whose power was destructive on earth. Anu also impregnated Ki with the Seven Uduḡ Hul, those demonic gods who also were known as the Sebitti and he supported Erra (Nergal) and weapons of destruction.

In the Maqlu Ritual texts, kassaptu's (witches) are known as 'marat Anim sa same', 'heavenly daughters of Anu'. Representing clouds, the heavenly daughters of Anu were considered a threat to Samas by bewitching the cosmological order of the sun rising in the morning from the eastern mountains. Another example of the balance between chaos and order among the gods.

Anu is the lord who was the distant supreme leader of all the gods. Anu is later identified with the primordial gods Ansar and Kisar (second pair born of Tiamat and Abzu after Lahmu and Lahamu). As Anu slowly assimilated Ansar his early wife was the earth goddess Uras; while Ki is the most prominent of his wives. The Babylonian Anu is married to Antu. Anu created the universe in Sumerian tradition; the god took over the authority of the heavens when it was separated from the earth.

Anu is the distant and powerful king of the gods; his abode is the uppermost heaven. The 'way of Anu' is described as the vertical band in the eastern horizon which is between the 'ways' of Enlil and Enki (Ea). The 'ways' of Enlil and Enki lie to its north (Enlil) and south (Enki); Anu is both a creator and 'supporter' of destruction by his offspring of demonic gods who act independently and at the request of the ruling Annunaki. The iconography of Anu was most famously the horned cap upon an altar in both Kassite and Neo-Assyrian art.

KI



Earth (also Chthonic Earth) Goddess

The Sumerian word for earth, Ki is the name for the wife of Anu and primordial goddess deeply symbolized with the divine and corporeal world.

ENLIL



Ellil, Nunamnir

Lord Ether, Lord Wind, Ruling God of the Sumerians

Enlil was one of the most significant ruling gods of the Mesopotamian pantheons. From the Sumerian period forward, Enlil is described as having shining and terrifying splendor, which even the other gods could not look at. Enlil is known as the “Great Mountain” and “King of Foreign Lands”; specifically the Zargos mountain range and the Gutian warrior-tribes. Enlil was the son of Anu.

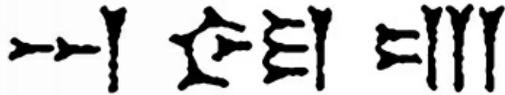
Enlil is presented as having a personality as a king, father, creator, and destroyer: the “Raging Storm” and “Wild Bull”. Enlil is also associated with the East and North Wind, being able to send ghosts and chaotic primal forces against those who anger him as well as protect those he desires. Enlil is equated with the Canaanite god Dagan as “Lord Wind”. The center of Enlil’s cult was the E-kur Temple (the ‘mountain house’). The vizier or minister of Enlil is Nusku.

Enlil’s bride is Ninlil and their offspring are commonly known as Inanna, Adad, Nanna-Suen, Ninurta, Nusku, Samas, Nergal and a few others. The symbol of Enlil is the horned divine cap upon an altar. Enlil is a powerful, steadfast yet unpredictable in nature; his office is to destroy and create. Enlil was also the city god of Nippur.

Within the Mesopotamian pantheon, Enlil, “Lord Ether” exists and by coming into being separates Heaven and Earth. Enlil represents ideally the space between the Heavens and Earth, described by Binsbergen and Wiggerman^[xl] as the space between the two also the sphere of animal and human life, organizing his design by Fate (Namtar) and wills all into place. This willed order from chaos does indeed create a cosmos but soon the pantheon finds expression of the balance of chaos, challenging cosmic rule

according to the gods.

NINLIL



Wife of Enlil, Mother Goddess

Ninlil (from the prefix Nin, 'lady') is the wife of Enlil and a merciful, benevolent goddess who is depicted as a mother. Traditionally, she intervenes on behalf of mortals with Enlil. Women may choose to invoke and honor Ninlil for daily mother concerns.

The Assyrian national god, Assur was equated with Enlil and Ninlil was called the wife of Assur. Throughout Assyria, the goddess was known also as Mullissu and her associated animal was the lion.

EA



(Enki)

God of Magick, Wisdom & Water

Ea is a most ancient and esteemed god widely honored and worshipped in ancient Mesopotamia. For the Luciferian, the Deific Mask of Ea is one which continues to challenge and inspire the attainment of knowledge and goal-oriented magick and sorcery.

Enki was the Sumerian deity associated with the Apsu, fresh-water. As a creating god, Enki fashioned the watery-abyss of his primordial forebear Absu into his abode from which he sits enthroned. As the god of wisdom, Ea also commands great powers associated with magick in both a creative and destructive approach. Ea has the power of guiding or banishing the Seven Evil Gods.

The cult center of Enki's was located at Eridu and known as E-abzu, 'Absu's House'. As the god of fresh water, arts, crafts and creation, Enki was a highly favorable deity to mankind. In the epics of Gilgamesh and Atra-hasis, Enki assists the side of humanity. The world order, known loosely as the 'me' is controlled by Enki and is the natural structure in nature.

As a god of Magick, Enki is the bringer of wisdom and the balance of creation and destruction. Used in traditional cult hymns, this ancient deific mask is also the patron of exorcists who seek to remove curses and maintain health physically and spiritually.

Enki is depicted as a seated man with a beard, wearing the crown with many horns and a long pleated robe. From the shoulders of Enki flows streams of water, his court presided over by his vizier, Isimud, in the center of the Abzu. The symbol of Enki is the goat-fish and the long staff with the ram's head.



Sigil of Ea with Ram-Head by Kitti Solymosi



Ea "Sassu Urinnu" Sigil by Kitti Solymosi

NANNA-SUEN



Sin, Nannar, Suen, Namrasit, Asimbabbar, Inbu Moon God of Ur

Nanna-Suen is the Sumerian Moon God, the son of Enlil and Enlil and the husband of Ningal. Utu (Shamash) the Sun God is the son of Nanna-Suen and Ningal and in some traditions, Inanna as well. The cult center of Nanna-Suen was the city of Ur. The name Namrasit means, ‘Who Shines Forth’; his name written with the number 30, the total number of days in a lunar month. Nanna’s cult was centered at the most important shine named E-kis-nu-gal and during the Neo-Babylonian Period the temple at Harran in northern Syria, Sin was worshipped along with his son Nusku.

The Moon was created in the myth “Enuma Elish” prior to the Sun, while in the Sumerian astral triad, Utu (Samas) and the Evening Star are children of Nanna-Suen[xli]. In Mesopotamia, the god Sin was known by the Sumerian epithet of En-su, “Lord Wild Bull”, representing the horns as the crescent moon.

The moon is a traditional symbol of disappearing into darkness and being reborn each month; within nature and man the moon represents the recreated self. The waxing and waning moon represents the circle of change, how time is measured against the unknowable future and the light which nourishes and inspires dreams.

The “Lord of the Month”, Sin, is the organizer of time. Being also a symbol of eternity, his cycle is to enter darkness and then be reborn monthly. This is an ideal metaphor for the Luciferian who is upon a self-determined path of Magick!



The Sigil of Sin by Kitti Solymosi

The Neo-Babylonian King Nabu-na'id (Nabonidus 556-539 B.C.E.) held the cult of Sin highly important; his mother was a priestess there. One of the chief deities of the Old Babylonian pantheon, Nanna-Suen was also subordinate to the other gods strangely enough. In the myth, "Nanna-Suen's Journey to Nippur" presents the Moon God traveling by barge to Nippur to obtain the blessing of the god Enlil. The symbol of Nanna-Suen was a crescent moon; his beast was a bull and often a lion-dragon.

Sin is associated with the number 30, the total of lunar days in a month. Traditionally, the Lord of Oaths, Sin may be invoked upon a ceremony to take an oath for a period of time to obtain insight and a reasonable return. Often, a ritual of seeking a path towards a goal and the difficult process of self-evolution may be appropriate with Sin. A period of 30 days is suitable for an oath to Sin as the Moon in a complete cycle. Beyond an oath towards self-initiation and the respect of nature, the Kassapu may utilize Sin as a symbolic mirror for which the cycle of death and rebirth is a part of self-initiation and willed change.

NINGAL

Moon Goddess of Ur

Ningal was in the Sumerian pantheon a goddess, “Great Lady”, whose husband was the god Sin. The temple of Ningal was Ekarzida at Ur and she was the mother of Inanna. The primary power of Ningal was dream interpretation.

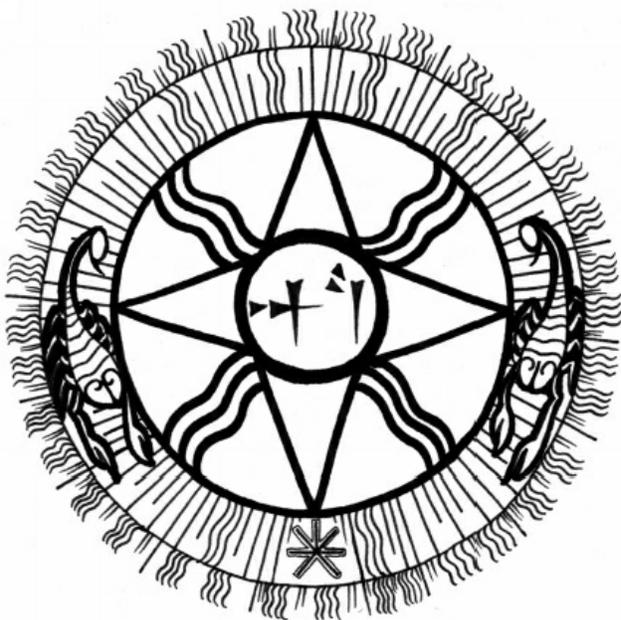
SAMAS



Shamash, Utu, Samsu, Sassu Sun God of Truth & Justice

Samas is an ancient and very important Babylonian sun god, perhaps originally a goddess as identified with the Ugaritic deity. Samas, honored in both Babylonia and Assyria is the patron god of truth, divination and justice. Like the Canaan deity, Samas journey's from the dawn across the sky and at night entering the Netherworld. The Sumerian name of the god, Utu, was later widely known in Akkadian as Samas.

Samas is the blazing brilliance of the sun, returning daily to invigorate and illuminate life on earth; giving warmth and vegetation to grow. Daily, Samas travels the sky into the Underworld, always returning each morning to illuminate life. According to the Sumerian tradition, Utu was the son of the moon god Nanna and twin brother of Inanna. In the Akkadian traditions, Samas is the son of Anu (An) or also Enlil.



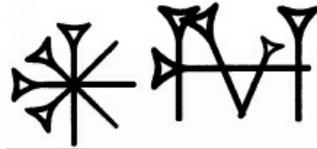
The Sigil of Samas by Kitti Solymosi

Samas is depicted as a bearded and long-armed man, emerging from the doors of heaven at dawn and making the journey across the skies to then enter the ‘interior of heaven’ at dusk via the doors in the west. The emblem of Samas is the pruning-saw, his ability to see all during his journey across the skies. Samas is depicted with the emblem of the pruning saw, having an arc shaped blade with jagged teeth.

In the magical traditions of Mesopotamia, Samas along with his messenger fire god Girra are invoked in exorcism and healing rituals. Samas is offered fumigation of Juniper, Charcoal and libations of beer while invoked to pass healing judgement and justice to the sick or troubled individual. In the Mesopotamian witchcraft rituals, incantations to Samas and Girra indicate the authority and balanced power of the Sun to removing curses and destroying malefic sorcery.

Samas is associated with Nergal during the period of destroying heat through late summer. Those who invoke the power and blessing of Samas may do so at dawn, midday and dusk. The purpose of invoking this Deific Mask is to attain a reputation of seeking truth, balance in life and justice for your family and those around you. Healing is also a power associated with the sun as well.

ISHTAR



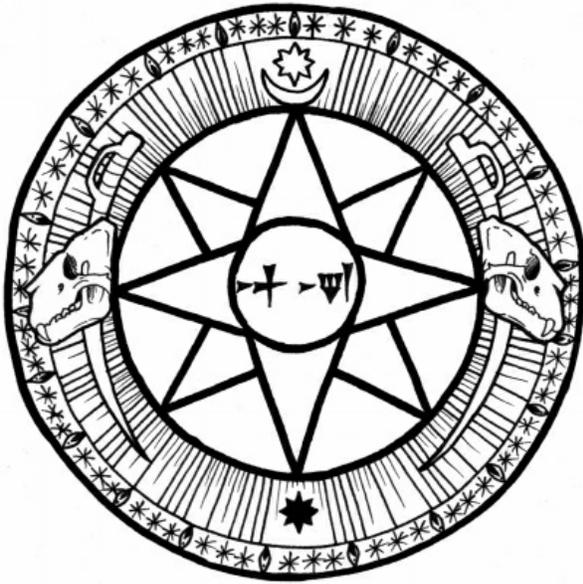
(Inanna, Astarte)

Queen of the Heavens & Earth Morning & Evening Star, Goddess of War & Love

Luciferianism has its' origins in the ancient near east, Ishtar is one great indication of the presentation of balance between the masculine and feminine. The Mesopotamian goddess of war, Ishtar, was a motivating power centered in her cult which inspired Neo-Assyrian domination during the Iron Age.

I have spent years and detailed research and dedication to modern Luciferianism; one beautiful cipher or “secret” are the many masks or forms in which “Lucifer” shines and casts shadow, through numerous cultures and pantheons. In “Dragon of the Two Flames” the varied aspects of Lucifer as manifest in nature and man are indeed numerous. We have Ashtar the Rebel, the manifestation of Venus who falls from the throne of Baal Hadad and instead becomes a god of irrigation, literally the “Lord of the Earth”.

We see Lucifer also as Chemosh (Ashtar-Chemosh), the Moabite war-god. The Canaanite goddess Anat is another manifestation of the feminine war-goddess, later assimilating to Asherah the goddess of Love. Venus as the Morning and Evening Star has numerous tunnels and ladders exploring this shining balance towards spiritual rebellion and the conquering desire. These two extremes are the governing factors coiled deeply in our unconscious: war and love.



The Sigil of Ishtar, the 8-Pointed Star of the Morning and Evening Star by
Kitti Solymosi

Of the Deific Masks I have devoted myself to exploring and invoking the specific power which manifests, Ishtar is a beautiful example of one type of power having numerous “Masks” of power and energy depending on which name is called forth. To begin, Inanna would be appropriate.

Inanna the Sumerian Goddess

Inanna, the Sumerian goddess whose name means “Queen of Heaven” was the daughter of the Moon and manifest as the Morning and Evening Star (the planet Venus). The goddess in myth would attain her dominion over the sky, earth and the Underworld. In the Sumerian myth of “Inanna and the God of Wisdom”, Inanna placed upon her head the **Shugurra**, the *crown of the steppe* and soon decided she would go to the Abzu, the sacred abode in Eridu and honor Enki (Ea) the God of Wisdom and Magick.

Enki finds Inanna delightful and after drinking together, soon gives the goddess “the high priesthood”, “Godship” along with the “enduring crown” and “the throne of kingship”[\[xlii\]](#). Inanna was given all aspects of power as a goddess. She was given the noble scepter, the power to descend into the Underworld and ascend from it, dagger, sword, the standard, the quiver, black and colorful garments. She was given the knowledge of the art of lovemaking, the art of speech, sacred prostitution, musical instruments,

knowledge of power, kindling of strife and the craft of the smith among others.

Inanna is depicted as a goddess who is capable of acting contrary to the divine *me*, literally the laws of the gods when it suits her. This is a model of the Luciferian who acts in opposition to spiritual laws. “You have thrown into confusion those threads which have been ordered... You organize those threads which bring confusion...Inanna, you have destroyed what should not have been destroyed, and you have made what should not have been made.”
[\[xliii\]](#)



Ishtar the Assyrian Goddess

Shamsi-Adad I (1815-1782 B.C.E.) was an Amorite king of Assyria who brought the cities of Ashur and Mari to his rule. An inscription of Shamsi-Adad I names a lion (sacred to Ishtar) known as “Drinker of the blood of the enemies of Shamsi-Adad by the command of the goddess Ishtar). The goddess was both a cruelly powerful and bloodthirsty deity as well as a loving one.

Tukulti-Ninurta I (1243-1207 B.C.E.) was a king of the Middle Assyrian Empire, his victories over the Hittite Empire were noted and recorded in the royal annals of which Assyria was known for. The cult of war was made a great motivator for securing the trade routes and establishing the Assyrian dominance, which depending upon the ruler, would be in flux for hundreds of years. Among the gods honored were Assur, Enlil, Samas and the goddess Ishtar, Mistress of Heaven and the Underworld[\[xliv\]](#), who marches at the fore of his army.

The Neo-Assyrian King Ashurnasirpal II revered Ishtar as a goddess of war, honoring her with a temple in his capital Nimrud (Kalhu). Guarded by two colossal lions (Ishtar’s sacred animal), the temple is dedicated to Ishtar in her manifestation of ‘**Sarrat Niphi**’, ‘**Blazing Queen**’.

A hymn to Ishtar[\[xlv\]](#) which was written from the perspective of the goddess in a self-praise poem beautifully demonstrates the might and terrible

power the Morning and Evening Star deity possessed. Ishtar proclaims that she rains battle down like flames, making the heaven and earth shake with her cries. Ishtar states that she is Queen of Heaven and Earth, constantly transverse heaven and ending with her trampling the earth. Ishtar devastates the foreign lands hostile to Shamash the Sun God, she utters that she destroys what remains of the inhabited world.

The Agushaya Poem invokes and praises Ishtar as the personification of war. This “mask” of the goddess is very similar to the Ugaritic goddess Anat, who is equally as bloodthirsty. Ishtar was portrayed as a strong goddess, holding in her grasp the all divine authority. She enjoys hacking up young men as well as being proficient at smiting down her enemies.

The Agushaya Poem also describes Ishtar’s feast being the melee, the dancing about of grim reaping her harvest song. Ishtar possess a frenzy in battle and passion in strife. Ishtar’s items of divine authority are described as the royal scepter, the throne and tiara. The goddess is surrounded in abundance with lightning bolts flashing down while she wears Awesome Radiance (Melammu), valor and ghastliness.

The god of wisdom and magick, Ea, soon grew weary of her battle-lust and by taking seven scrapings of dirt from his nails, baked it and created the demon Saltu (discord, chaos). Ea sent Saltu to combat and limit Ishtar’s rampage. The poem like other Mesopotamian hymns present a striking closeness to the powers of nature as both creative and destructive forces.

Ishtar has an illustrious history in her many manifestations, from the Canaanite mother goddess Asherah, youthful war-goddess Anat, Syrian Astarte the goddess of war and love and Atargatis, a mature goddess of bountiful harvests and cultural order. We will focus here on the Deific Masks of Ishtar and Inanna in Mesopotamia, as a goddess of war and love with equal measure.

Ishtar of Nineveh, like Marduk, is described as having four eyes, four ears which defines she could appear with two faces. As the masculine Evening Star, Ishtar is depicted as being “bearded”, a goddess of war; Venus as the Morning Star is the goddess of love, Ishtar. The association of Lilith and Ishtar is first by the spelling of the planet, Venus, *Dilbat*, known as a name of Lilith in numerous Aramaic Incantation Bowls.

SHULMANU

Shulman, Shulmanitu

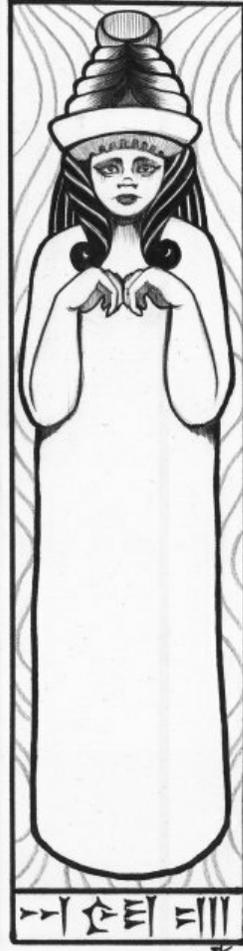
Deity of the Underworld, War & Fertility

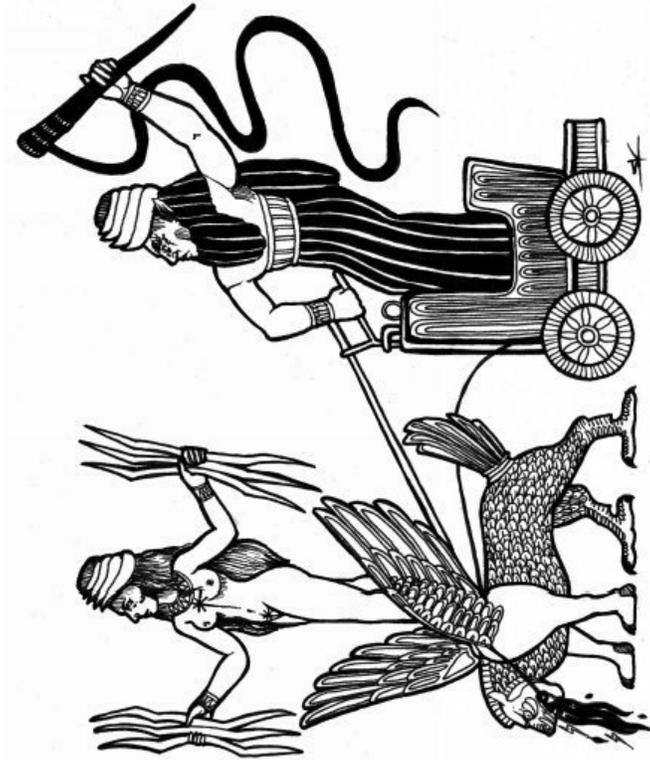
Shulmanu is an ancient Assyrian god of the Underworld, war and fertility. Known records for the worship of Shulmanu in Assyria are between 1400 to 700 B.C.E. and at his height of power this deity had temples in Sidon and was worshipped also by the Akkadians, Babylonians and Western Semitic tribes. The evidence of the power of this god is found in the Neo-Assyrian king Shalmaneser III, *Šulm ā nu-ašar-edu* “The god Shalmanu is pre-eminent”. Shulmanitu was known as **Lady of Uru-Silim-Ma**, associated with the Netherworld.



Marduk God of Babylon by Kitti Solymosi







Storm-Goddess (Ishtar), Ugallu and Adad by Kitti Solymosi
Previous pages after Marduk:
Samas by Kitti Solymosi
Enlil and Ninlil by Kitti Solymosi



Ishtar of Arbela, Goddess of War by Kitti Solymosi



Ishtar (a form of Lilith) Kili by Kitti Solymosi

PAZUZU



King of the Lilu-Demons

Pazuzu is known from inscriptions as being the “Son of Hanbu, King of the Evil Lilu-Demons”. As with other cultures, demons could personify both beneficial and malicious aspects of nature and the self. Pazuzu is an excellent example of balanced demons which can assist and resist destructive forces.

Pazuzu has a notably aggressive character, numerous examples are depicted in figurines. He has a blend of theriomorphic and anthropomorphic

elements beginning with his head. Pazuzu is shown with a face often associated with a lion or rabid dog, having large-lion like ears and a snarling mouth with four canine teeth.

Upon the head of this demon-god are curved goat-horns, sometimes a human beard with deep-set eyes and thick eyebrows. Pazuzu's body is often scaly, legs which have beast-like fur above his bird-of-prey like talons for feet, hands which are clawed and strong like a lion; he has a scorpion's tale, a serpent-penis and two sets of eagle-like wings. Often, one hand is raised and one is not. His thighs are that of an animal and his shoulders are like a man's.

The power which Pazuzu possesses are within the winds. He originates and summons winds which are from the "Mountains of the Underworld". As the King of the Evil Wind-Demons, he holds the authority and terrible power to pacify his chaos-breeding subjects, the "lilu" wind-demons including Lamastu. He is able to command them back where they come from and protect mothers and children if they wear his amulet. This type of talismanic magick was noted throughout the ancient near east in various forms.



Sigil of Pazuzu by Kitti Solymosi

Incantations of Pazuzu may be conducted for protection, cursing or tormenting an enemy and developing the Body of Shadow and the primal atavistic predator. Pazuzu is the King of Lili-Demons, thus is a spirit-wind power associated with the vampyric and Lili-demons.

LAMASTU



Dimme

Rebel Daughter of Anu, Demonic Goddess

Mesopotamian demonology has an extensive and well developed body of lore which was preserved well enough into our modern times. Lamastu is one of the most significant demons, commanding a dominant role in magico-religious beliefs and even medical ones for almost two thousand years. Lamastu holds many of the origins for the development of the Semitic Lilith during the medieval period further west, along with other classes of night and wind demons.



Above: Labasu 'Dimme'

Lamastu was known in the Sumerian language as Dimme and Lamastu in Akkadian where she has a specific personality and place within the divine family, even if she was not regarded as a worship-directed goddess. Lamastu is the daughter of Anu, the God of the Heavens and named the sister of Inanna/Ishtar; the demoness is also defined and specifically named a 'goddess' which is quite distinct from other demons.

Dimme is mentioned as a member of a group of seven demons in Sumerian texts dating from the 3rd millennium B.C.; in later Sumerian texts, Dimme is elevated to the commanding lady in a triad with the two other demons being Labasu and Ahhazu. Dimme is already vampyric in nature, seeking to drink blood and drain the life from the young.

In the 2nd millennium Lamastu is recognized as an individual demoness with the Semitic language, Akkadian. Lamastu is known in one of the oldest surviving incantations as the rebel daughter of the chief deity of the Babylonian pantheon, Anum, in which she was thrown out of the heavens

and down to earth. Lamastu in myth and spells against her is said to seek to snatch and eat newborn babies, achieved by her taking the form of a midwife or simply attacking as a wolf or lion.

Not only the young were possible prey of Lamastu, she has a predatory, destructive aura and scorching spirit which can harm adult males, the elderly and domesticated animals.

Considered 'singular' among the gods, referring to her spiritual rebellion against the natural order defined by Anu, Ea, Marduk and the other gods, she is also considered an 'evil spirit', 'utukkat' in which she has a very bad disposition. Lamastu, originally dwelling amid the empyrean gods, requested the flesh and blood of babies for her nourishment, Anu was angered as the humans were to serve the gods and not as another's' dinner. For this, Lamastu was cast down from the heavens to wander anywhere she so desired. In many incantations, Lamastu is instructed and educated by Ea, Lord of the Depths and God of Magick. The 'Milk' of Lamastu is venomous and she attempts to suckle infants before draining them of blood and life.

After she is banned from the heavens, Lamastu descends and becomes a 'demon' although still a mighty goddess; demons act on their own as well as in the service of other gods. Lamastu is the sister of the 'Seven evil utukku-spirits' or 'Seven Evil Gods' who like her, answer to no gods and only assist Ea, Enlil and such if it serves their purpose. The only exception is that they were under the command of Erra or Nergal. As a Goddess without attributions, she is the sister of Ishtar as well.

Lamastu like her brothers have a strong individual will that cannot be broken by the gods who are close relatives. These rebel demons understand humans don't normally offer to them as the gods who have a command over specific phenomena in nature, so they become blood-drinking and disorder bringing demons of chaos.

Lamastu is the model and origin for the demonic goddess personified as Lilith. Lamastu and Lilitu (called Ardat-Lili) known as the 'specter damsel' and her male counterpart, Lilu, 'specter' are a vampiric manifestation of a type of demonic ghost which haunts the world after their death from an unfulfilled or early life. Lamastu is known from Incantation texts as 'Lamastu of the Night' which is spelled ^d **Dim-me-gi** and is

constructed in cuneiform:



^d Dim-me-gi', 'Lamastu of the Night', Ardat Lili

Lamastu of the night is equated with the etymology of the Semitic Lilith which is derived from 'lyl', 'night' of which she survives in Aramaic and Jewish lore as the child-snatching, blood-drinking winged Lilith. Lil translates 'wind, specter, and spirit' and Lamastu's fury 'Uzzu' is associated with that of a 'lilu'. The King of the evil Lilu-demons is Pazuzu, who is able to keep her away in specific incantations. A clay cylinder found in Hellenistic Ugarit identifies Lamastu as none other than Ardat-Lili, in which she is to 'fly away with the birds of the sky'.

The Anatolian deific mask, '**DINGER (-lim) GI (-si), 'Deity of the Night'** is also a demonic goddess who appears as a hybrid mix of woman, wolf and lion with wings who has cultic devotion in Parnassa, Lahurama and Samuha. This 'Goddess of the Darkness' is Lamastu and answers to no other deity, although she may be kept away by some spells or with the intervention of other dark and underworld Deific Masks. The Hittite Mother Earth goddess, '**Wisuriant', 'The Strangler'** is also Lamastu manifest as both nurturing and vampiric in with nature-faithful predatory traits.

Lamastu makes her home in mountains, swamps and the desert along with wild animals and other predators. Shown on amulets, Lamastu often nurses unclean beasts such as pigs and wild dogs with her venomous milk and blood. Lamastu takes the forms of the predator: the wolf, the hybrid of half-woman, half-wolf or lion, sometimes the head of a bird of prey. She is depicted holding snakes in her hands as well, having sometimes the legs and talons of an eagle or bird of prey. Lamastu is comfortable with human life and structure when she requires it; she uses a boat as transportation back to the Underworld and rides upon a donkey as well.

Her arms are long and fingers as talons, holding often a dagger. She is able to fly in the sky just as other Lili spirits, although she is only rarely depicted with wings. She has mastery over snakes and scorpions. In various incantations, Lamastu is described as being sent back to her Underworld abode by the way of the desert and across the river Ulaya to her mountainous

home.

As a manifestation of her Will, Lamastu has extensive power over the Evil Eye, which she can send forth to fly around homes, inspiring discord while feeding on their spiritual energy. Her talons which are described as a bird of prey also are connected with the Ugallu demons that also have the heads of lions. Lamastu has seven fingers, of which she has like the Seven Utukku-Demons, 'Seven-Fold Grasp'. The attack of Lamastu to a child manifests as sickness, 'the hand of the goddess Lamastu' is one specific title.

Names of Lamastu

THE NAMES OF LAMASTU:

"Lamastu, Daughter of Anu."

"Innin, queen of queens."

"Lamastu, O great lady, Who seizes the painful Asakku"

"Sister of the Gods of the Streets."

"The Sword which splitteth the skull."

"She who kindleth a Fire."

"Goddess of whose face causeth horror"

"Committed to the hand."

"Barbaru": (Barbarat, She-Wolf)

"Eradicator"

"Hnqt'mr" , "She who strangles the lamb"

"Dimme, Daughter of Anu"

"Who was named by the gods"

"Victoria, heroine among ladies"

"Lamashtu the exalted"

"Who holds the evil Asakku in a tight grip"

"South Wind Weighing heavily on mankind"

LABASU-DEMONS



Dimmea, Female Demon of Lamastu

The Labasu is one of a triad of female Lamastu-demons, these may be invoked as a form of predatory vampire-ghosts.



Pazuzu, King of Lil-demons by Kitti Solymosi



Lamastu by Kitti Solymosi



Ardat-Lili (Lamastu) Hag-demon by Kitti Solymosi



Lamastu in Ugallu and Asag form by Kitti Solymosi

ALU-DEMON

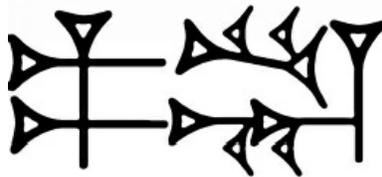


Ala

Evil God who roams around at Night

The alu-demon was a spirit which could appear to its victims in the form of sexual dreams. The alu is thus a part of the class of Lilitu or wind-spirits. In a specific incantation, the alu-demon has sex with a man during the hours of night, taking away restful sleep. The alu is defined as being an “evil god” who roams around at night.

RABISU-LIMNU



Maskim-Hul, Evil God, Lurking-demon Prowler of the Desert

The Rabisu Limnu, “evil fiend” is a lurking demon whose form is not visible but causes the feeling of “hair to stand up on end” as if something is watching or present. Maskim was a title of the demon **Hallulaja**. The title of ‘maskim’ had dual meanings, one being the Sumerian office of a delegated official. The second Sumerian ‘maskim’ is a type of predatory demon. The Maskim or Ilu lem-nu-um is an “Evil God” and the demon **Mustabbabbu**, ‘**The Flasher**’ was written with ‘maskim’. The demon, maskim-GI-a-ri-a, “The Prowler of the Desert”

KILILI

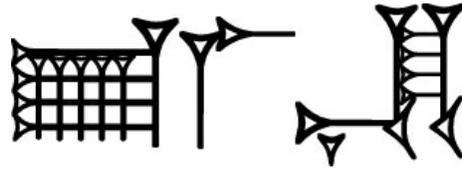
Kisikillilla

Owl Demoness & form of Ishtar

The owl demon, Kilili, is a most ancient form of Lilith (along with Lamastu) who is etymologically connected with Asherah and Ishtar, demonstrating that she bears different aspects of being. The Asherah's of Canaan and Lilith Spirits are etymologically connected to Ishtar including her appearance as the Owl Goddess Kisikillila (Lilitu).

Ishtar is later associated with demons, described as Kilili and Lamastu. The kilili-demon, an Owl-demoness, is called the 'Queen of Windows' and in incantation texts, is described as "kilili-demon, who learns into the house through the windows'. In the Bit Mesuri ritual text, Ishtar manifests as the Owl-demoness of the Windows, known also as Kilili.

LILITU



Female Wind Demon & Dimme of the Night

The Lilitu is one particular class of wind demons who is the earliest known type of Succubae; the male Lilu is the earliest Incubus. Lilitu like Lamastu are both succubae and child-snatching demonesses (and vampires) who survived in later Aramaic and Jewish as Lilith.

The Lilitu are nocturnal, wind-demons who are depicted as winged, vampyric spirits who preyed upon men and babies. The Lillaen is indeed a vampyric specter of night, passing through door cracks and windows to feed and drain the young and grown. Lamastu of the Night is another name for the Lilitu demon.

In the later Aramaic and Jewish traditions the Mesopotamian Lilitu is known as Lilith. Lilith survives as both a succubae and a child snatching vampire-demoness. In these traditions, she appears as a beautiful woman with long hair and wings; her easiest prey beyond children are males sleeping alone. In Jewish magic Lilith enters the home of a woman in childbirth, seeking to drink the blood of the son, take away and kill her victim. Lilith then sucks the marrow of his bones and consumes the flesh. Compare Lilitu, Lilu, Ardat Lili and Lamastu to the later Aramaic and Jewish traditions.



Lilitu, Ardat Lili and Lilu Sigil by Kitti Solymosi

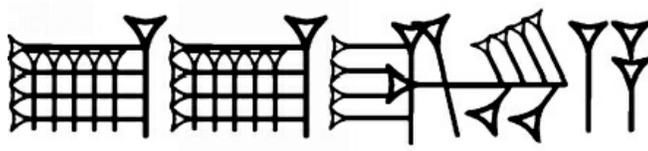
LILU



Specter, Male Wind Demon

The Lilu is a type of wind demon which is known as an Incubus. The Lilu like it's' counterparts, selects those it choses and comes with a fury. The nature of wind demons is consistent throughout lore and known history. In an incantation the Lil demons are described as “inhospitable winds of the steppe”[\[xlvi\]](#). They are able to set “asag-disease” in the body of their victim.

ARDAT LILI



Specter-Damsel, Female Storm & Wind Demon

The Ardat Lili translates “young woman of the wind” and is also associated with the inhospitable winds of the steppe, a traditional abode of demons. Ardat Lili can appear in seductive or hideous forms and shapes.

Lamastu, the rebel goddess turned demoness is identified in the apotropaic Pazuzu-demon incantations as Ardat Lili. Ardat Lili and Lilitu wind-demons are described mostly as being winged, a cult of specters who haunt the skies during the hours of night.



Lilith Wind-Demon and Goddess by Kitti Solymosi



Kisikillila, Lilit, Lilitu by Kitti Solymosi

ETEMMU



Gidim

Ghosts & Spirits of the Underworld

In Mesopotamia, the end of physical life did not mean an end to existence. The Etemmu (ghosts) are the souls of dead people who were fed by offerings in the domestic cult; there are of course the Etemmu who had no family system or domestic cult, leaving them to grow and brood in darkness, later being predators in spirit form to those living. Some of the more powerful Specters could become Lilu, Lilitu and Ardat Lili, a sub-class of dissatisfied

ghosts. This type of demonic transformation allows continued existence of some strong aspect of the psyche or consciousness.

The types of *Gidim* (Akkadian *Etemmu*) are many, equally so the reasons for their hostile intentions towards the living. They are not yet bound to the Netherworld (or Underworld) and wander nightly as spirits seeking substance where they may. Ghosts who died in water, hunger, thirst, burning, cold, execution for crimes or otherwise, they become a type of class known as *Etemmu*. If they are not fed, ancient Mesopotamians believed they could return to “seize” living people, entering the physical body through the ear. They can become restless and haunt the living.

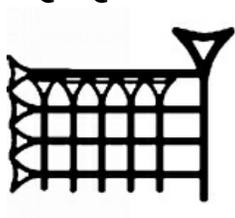
Ghosts within the ancestral and funerary cult were cared for with funerary offerings such as libations of beer, water, bread and such. In ancient Greece, ghosts could be summoned in necromantic rituals with blood to slake their thirst and answer specific inquiries. Burial rites for haunting ghosts were performed at Sunset in which *Bidu*, Gatekeeper of the Netherworld opens the doors of *Irkalla* and brings them into the shadow kingdom or *Ereskigal* and *Nergal*. The Sun-god *Utu* (*Samas*) is called the “King of the Ghosts” as he is a guide for the shades of the dead to enter the Netherworld during the hours of night.

ZAQIQU

God of Dreams

The Akkadian Dream God, Zaqiqu (spelled also Ziqiqu) who is a Dream God or 'Deified Dream' who holds the power over the zaqiqu-wind demons and also divination in dreaming. As a channel to divine communication, Zaqiqu holds power and is connected with the Personal God/Daemon of the Kassapu. The verb, zaqu, means 'to blow' and the name zaqiqu is referencing blowing winds and storms, 'his (Nabonidus) deeds are destroyed by the zaqiqu' [xlvi]. In certain texts, the total destruction of a site is described as 'ana zaqiqi manu', 'to count as wind' as well as 'ana zaqiqi taru', 'to turn into wind'; both are translated into meaning of 'to count as ghosts' and 'to turn into a haunted place [xlviii]'.

ZAQIQU-WIND

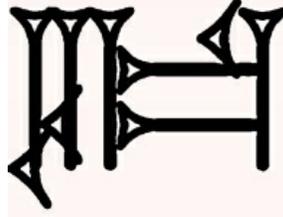


Demons who rush from the Grave

The dwellers of the Underworld, named the zaqiqu, who are wind demons characterized by a word, 'nasarbutu', "to rush forth" [xlix]. The association of the nature of the zaqiqu in that they are neither male nor female and constantly rush along creates a similarity in some descriptions of the Seven Evil Gods. The zaqiqu-demons are akin to the class of Lamastu and Lilitu-spirits, they are nomadic and come forth from graves (a dwelling place) for funerary offerings and libations of water. In another association, the zaqiqu-demons are similar to ghosts and they find an abode in the Underworld and graves. The zaqiqu-demons are seeking funerary offerings and libations of water. One text reads, 'The evil zaqiqu (demons) come out from the grave. They come out from the grave for the presentation of funerary offerings and libations of water.' [l]

SEBITTI

UDUG-HUL, UTUKKU, GIDIM-HUL



Rebel Gods & Predatory Demons

The above Old Babylonian cuneiform ‘Udug’ is a Demon associated with the desert, sea, mountains, tombs, Utukku is the Akkadian spelling of this type of spirit. In the myth of “Gilgamesh, Enkidu and the Netherworld”, the Udug is associated with Nergal the god of war and the Underworld/Netherworld: “The udug demon of Nergal, who spares nobody, did not seize him, but the nether world has seized him.”

THE NATURE OF UTUKKU LEMUTTI (Evil Spirits)

Before we describe specifically the Seven Udug-Hul, the overall description of the type of demonic spirit and their nature will be presented. Always seek to understand symbolism which has significance with the practice of Kispu (Sorcery). The Mesopotamians were among the earliest to have records, descriptions and numerous magical incantations involving the demonic.

The Akkadian texts known as Utukku Lemutti, “Evil Spirits” provided a foundation for the development of demonology in Syria and the Levant a thousand years later, which in turn migrated throughout the known world. Demons were considered not only messengers who carried out the judgement of a particular angry deity; they also acted independently and for predatory reasons in accordance with their natures. Demons in the Akkadian texts were the source of all evil, desolation, destruction, diseases, sickness and were called “Children of the Netherworld”.



Seven Uduḡ-hul Sigil by Kitti Solymosi

Akkadian demon texts describe, for instance, Namtar beloved son of Enlil the offspring of Ereskigal above they (demons) raged (bearing their fangs), below they have put on their mourning garment, they are creatures of the netherworld.”[\[1\]](#) Demons are begotten from the sperm of the Sky God, Anu, called Sons who are the offspring of the Netherworld.

The Utukku Lemutti dwell in the desolate places and crevices in the earth. Demons were thought to dwell in subterranean crevices, within the desolate places of the Netherworld. Demons in Akkadian texts were believed to come forth from the Netherworld from a hole or crack in the ground. The myth of the Gilgamesh Epic describes the spirit of Enkidu coming forth from the Netherworld through a hole. The God of the Underworld, Nergal, opened a hole in the Netherworld and allowed the ghost of Enkidu to come forth like a breath of wind.



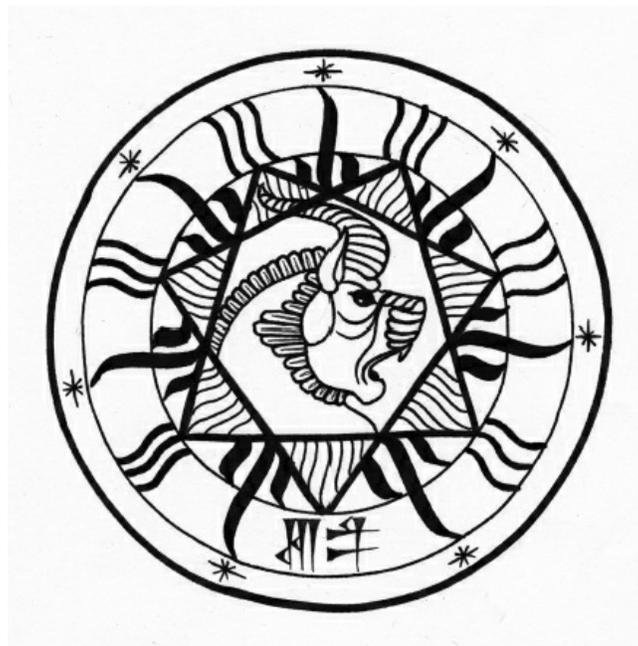
Assyrian Sebitti

The Uduḡ-hul or Seven Evil Gods are known from a wealth of

knowledge which survived in incantation tablets and exorcisms against this force of primal darkness. The Seven or Sebitti are rebel gods, albeit without the responsibility of some aspect of nature. The Udug-hul are nomadic demons, assuming various composite shapes and predatory forms which became the template for medieval demonology much later.

Their parentage in mythology and religion is of great significance, one exorcism text mentions, “the evil Utukku-demons are spawned from the seed of Anu”. The union of Anu (Heavens) and Ki (Earth) spawned the Seven Udug-hul. The udug are described as “Sunu Zikiku”, the ‘roaming windblast’, an indication of their mastery of the element of Air and the astral plane. The Sebitti are not to be bound or completely banished, the Udug-hul Exorcism tablets describe them: “the evil gods are raging storms, ruthless spirits created in heaven’s vaults”.

In Tablet IV of “Forerunners to Udug-hul”, the Enuru incantation describes the Udug-Hul demons as being “spawned by An, born as a child of earth...the demons draw milk from her fullness...In Arali (Netherworld), the path is laid out for them, in Urugal (Hades), the gate is open for them. The demons left the main gate of the Netherworld toward sunset.



Sebitti Utukku Sigil by Kitti Solymosi

The Udug-hul is described in incantation tablets as being tall in stature,

hostile in appearance and being as a black shadow, no light from its' manifestation of a body. The Utukku-demons dwell in hidden or desolate places. From their talons does poison drip, ravaging crops and traveling as scorching windstorms. The demons devour human flesh and drink blood ceaselessly, draining also physical stamina.

The physical features of demons are described as composite, Therionick (beast-like) creatures which are undefined and monstrous. When invoking, focus on what the Therionick symbols represent, this being a key to the primal atavisms in the unconscious mind. The Uduḡ-hul are hybrids of reptile, animal, bird and human to varying and changeable degrees. The form and shape of their spiritual forms are protean and morph continually at will.

The Seven Uduḡ-hul have features which continually change and transform, use the basic descriptions of the Seven to identify and attune energy with in meditations and incantations; in time with experience visualize the astral body changing according to your Will. This is a step towards astral mastery and dream projection as well. The primal atavistic instinct is a carnal and reptilian reflection of our brains and base desires, understanding and guiding the force will allow beneficial experiences to manifest rather than coming out in some negative or degenerate way.

The symbolism of the Seven Evil Gods/Seven Uduḡ-hul in Akkadian/Babylonian/Neo-Assyrian tablets is significant in the approach of magick and the sorcerous path of the Kassapu. As a model of spiritual self-liberation and magickial power, the descriptions of the nature and representation of the Seven Uduḡ-hul is a mystery of black sorcerous knowledge which must be understood to utilize the current of wisdom within it.

As you can understand, the Seven Uduḡ-hul or Sebitti are beside Nergal, the most dark and dangerous of ancient powers in Mesopotamian religion and sorcery. Having dedicated many years to gaining insight and power from the seven, I have chosen to walk the path of the void and utilize the darkness surrounding us all. It was by this path that the Melammu or "Black Flame", the blazing light of individual consciousness was revealed.

In the "Forerunners to Uduḡ-hul" text, Tablet V describes the origins of the "evil Uduḡ" is a careful union of Anu (spelled An) and Ki. The

Udug is spawned from Anu's seed when the cold frost is upon the land; the reference to the darkness of winter and the harsh time of the season is prominent. The Seven Udug possesses great power in the Mesopotamian cosmological elements and act accordingly to do their will. The Kassapu is to take note of this symbolism and apply it accordingly in the aim of ceremonial magick and sorcery.

The Seven, being spawned by Anu are born as a child of earth, being Ki. This symbolic union of the heavens or spirit unites instinct, emotion and passion with the physical foundation and conscious manifestation of matter. The nursemaid of the Seven (demons) is the goddess Lamashtu, who is depicted nursing various beasts and serpents who, in Mesopotamian art, are always represented by a therionick (animalistic) combination of demon and human.

The Seven Udug-demons are nourished in the dark earth, the depths of Hades and it is in the Netherworld that their path is laid out for them. In the Udug-hul Tablet IV the gate of Hades is opened for the demons to exit the main gate of the Netherworld toward Sunset. Here we can understand that the Udug-hul move counter-clockwise or against the defined nature order according to their Will. This is how the Kassapu approaches Magick and the experience of initiation in life; not as a criminal but one who determines the path of life itself.

As the abode of the Udug, Kur (Netherworld), they are exorcised to the darkness at the "base of the netherworld" in "Udughul 841-54"[\[lii\]](#) and in a similar texts are defined as being "Heirs of equal status" of their mother; being messengers of "Ereskigal". The Seven Gods known as the Maskim-hul manifest in the Neo-Assyrian period as anthropomorphic, crowned warriors which represents the Seven Stars or Pleiades. The myth of Erra presents the Sebitti as warlike and destructive gods who march to the slaughter of their enemies with Erra the God of War.

The Udug-hul are able to go where they wish, from the Heavens to the Netherworld, deserts, mountains and the Watery palace of the Abzu where Ea is enthroned. The Seven Udug-hul are "Throne Bearers of Ea", and no doubt they hold association with the great immortal god. They are called at times enemies of Ea as even he has challenges controlling these powerful but rebellious gods.

The myth of Erra and Ishum describe the Sebitti as follows:

The first of the Seven is the South Wind; Anu declared *“When you band together and march out, you will have no rival”*.

The second is a dragon with mouth agape that none can withstand. Anu decreed that it shall *“ignite like Girra and blaze like a flame”*.

The third is a grim leopard that carries off children. Anu gave this one the power *“to put on the face of a lion, so that anyone who sees him shall collapse in terror.”*

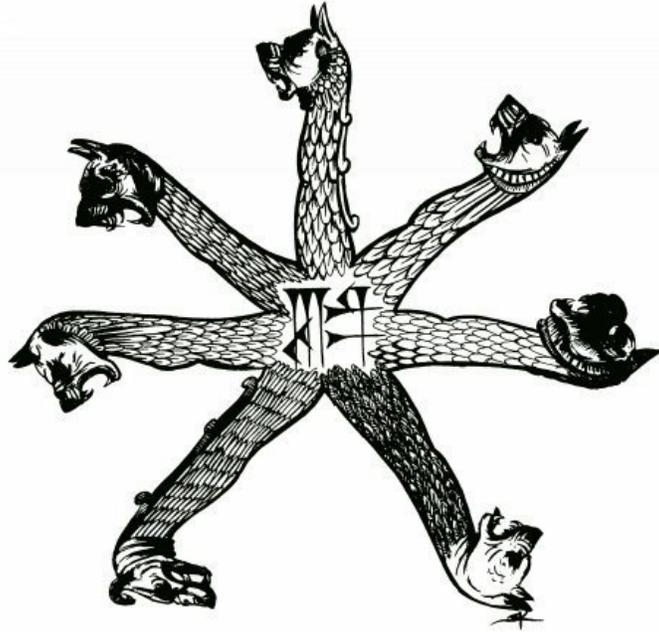
The fourth is a terrible serpent and Anu commanded, *“the mountain flees before the one who bears your fierce weapons.”*

The fifth is a furious wolf from which Anu proclaimed, *“blow like the wind and go forth to the rim of the earth.”*

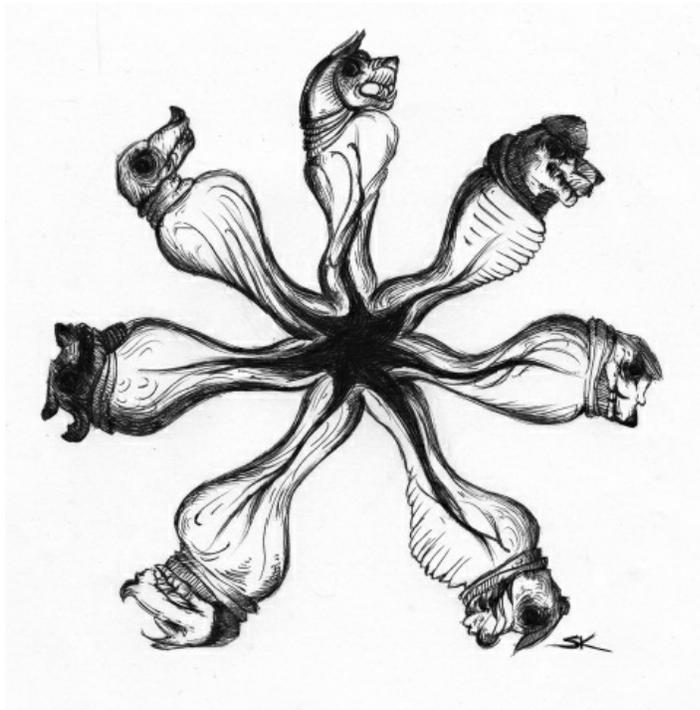
The sixth is a rebellious giant who submits neither to god nor king. Anu decreed that this one shall *“go above and below and spare none”*.

The seventh is an evil windstorm (messenger of the fatal wind) from which Anu filled with dragon’s venom to *“lay low living things”*.

The Kassapu who seeks to invoke the Sebitti will find the path mentally dangerous, they are not a force to be controlled. Invoking and offering incense or libations to the Sebitti will potentially unlock doors from which one cannot be certain what will step out. Using the primal and violent power of the Udug-hul to connect with your predatory instincts is a basic path towards power, balancing this with astral meditations and projection using the described forms of the Sebitti is a key suggestion. Be warned: this path will change you.



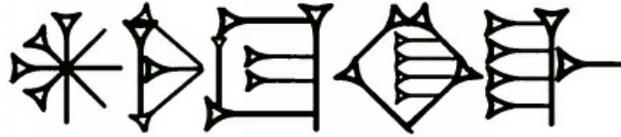
Seven Udug-hul by Kitti Solymosi



Seven Maskim-hul by Kitti Solymosi

ERESKIGAL

(Ereshkigal, Allatu, Nin-ki, Ereshkigalm)

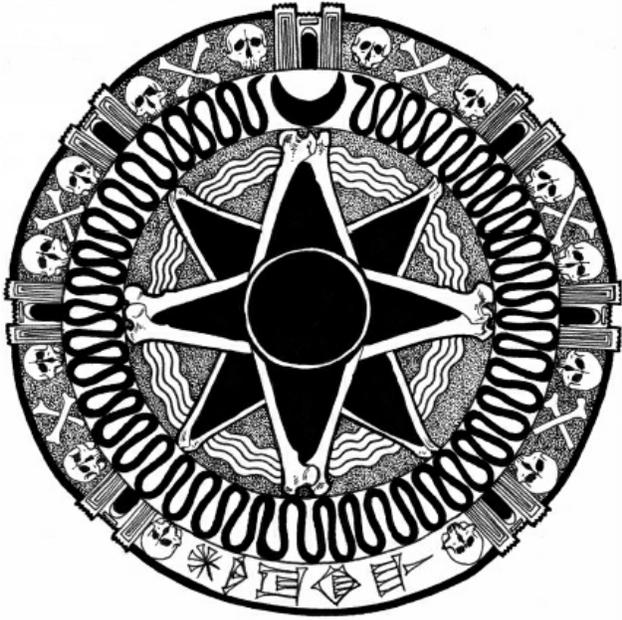


Queen of the Underworld/Netherworld

Ereskigal (Ereskigal) is the powerful (and feared) Queen of the Underworld who rules the realm of the dead. Ereskigal was known to have a cult as the Sumerian king of Ur, Urnamma (2047-2030 B.C.E.) made offerings to the gods of the Underworld, Ereskigal received what is described as a “heavy garment, a long fleeced garment, a pala-gown of queenship...a shining house for the me of the netherworld”[\[liii\]](#) Ereskigal is the reigning power of the transformation of living energy into the flame of death.

Ereskigal is the Queen of the Netherworld, first attested from the Akkadian period. The name of Ereskigal translates ‘Queen of the Great Below’, her Akkadian name being Allatu. Listed on an inscription in which a temple to her is dedicated. The king Lu’utu offers Ereskigal a gown of queenship and some cultic object for the ‘*me*’ of the underworld; indicating she is the foremost “Queen of the Netherworld”. The son of Ereskigal, Ninazu (Lord of Serpents) is a powerful Deific Mask who becomes obscure in later times.

It is suggested by Dina Katz[\[liv\]](#) that Ereskigal is known as ^dnin-ki in which Eannatum mentions in the “Stele of the Vultures”. Ninki the Goddess has the power to send up poisonous snakes from the netherworld. The name KI is also a euphemism for “Netherworld” as well.[\[lv\]](#) Ereskigal was queen of the netherworld during the Old Akkadian period in parts of southern Sumer.



Sigil of Ereskigal and Arali (Underworld) by Kitti Solymosi

There were several temples erected to Ereskigal; the first known temple located in the ancient city of Assur, built by Ikunum later rebuilt by Shamsi-Adad I [lvi]. The second Ereskigal temple was in Umma and was built by Lu-Utu of Umma. Umma was a UR III Period city in Southern Mesopotamia (modern Iraq) and is thought to be from the Old Akkadian Period. It is clear that Ereskigal was an honored goddess in Mesopotamia, providing evidence that both the creative and destructive aspects of nature were recognized in the gods.

Ereskigal's name in Sumerian was spelled **dingir eresh-ki-gal** and actually translates nin-ki-gal, "Great Mistress of the Earth". Lu'utu, the ensi of Umma, in an Old Akkadian inscription built a temple to Ereskigal, the "Lady of Sunset" in "the place of sunrise, the place where the fates are determined" [lvii]. In the inscription, Lu'utu states that in the front of the temple, he installed water and named the temple "Shining".

In the "Stele of the Vultures", Sumerian king Eannatum made Umma take an oath in which if the oath is broken, Ninki would bring forth a snake from "below" (ki-ta) to bite his leg. The word 'ki' is a euphemism for 'netherworld' or 'underworld'. As the ruling goddess of the Underworld, Ereskigal is the mother of the goddess Nungal, her son by Enlil, the god Namtar, who is her vizier and death-bringing messenger.

Ereskigal's first husband was the god Gugal-ana ('canal inspector of An'), their son was the god Ninazu; this god was the husband of Ereskigal in later traditions prior to Nergal.

Ereskigal's palace was located at Ganzir, the doorway of the Underworld which was fortified by Seven Gates, each gateway bolted and protected by a porter-demon. Along with Ningishzida and Istaran, Ereskigal is associated with the constellation Hydra.

Ereskigal is associated with the constellation Hydra; a gigantic snake with the forepaws of a lion, legless, winged and the head of the Mushussu Dragon. The son of Ereskigal, Ningiszida, also is associated with the Hydra constellation. The Babylonian name of the Hydra was Basmu, one of the original chaos-monsters created by Tiamat in the Enuma Elish. The messenger of Ereskigal, Mutum, "Death" manifests with the head of a Mushussu-dragon[[lviii](#)].

NINAZU

Chthonic Healing God, King of Snakes

Ninazu, whose name means ‘Lord Healer’ is a son of Ereskigal (and in some traditions her husband prior to Nergal). Ninazu is the “King of the Snakes” in Old Babylonian incantations as well as being deeply associated with death and the Netherworld. Ninazu’s was the main god of the southern Sumer city Enegi as well as Eshnunna across the Tigris in the Diyala region.



Both cities developed their own manifestation of Ninazu, while retaining the basic identity of this Netherworld god. The city Eshnunna develops Ninazu as a war god, often an aspect of many death and Underworld deities. As the main god of Eshnunna, Ninazu’s parents are Enlil and Ninlil. The Ophidian aspect of the “King of the Snakes” remained intact in both cities of this chthonic deity.

Ninazu obtained the mushussu-dragon which was later a guardian and power-symbol for other successive gods. Ninazu has two maces which are deified as his children, “^dSul-a-zi-da”, “Hero of the Right Hand”; “^dSul-a-gub-bu”, “Hero of the Left Hand[[lix](#)]”. During the Ur III period, the cult of Ninazu was active in the main Sumerian cities and cultural centers.

Ninazu’s dragon is the Mushussu, which is passed later to his son Ningiszida and Ninazu’s successor Tispak. Eventually, Marduk in Babylon (a non-chthonic god) possesses the Mushussu dragon. Ninazu is a god of healing, chthonic fertility, the Underworld and war also.

The Sumerian king Sulgi, the son of Ur-Nammu, named Ninazu as one of the seven deities invoked and whose power he took with him to the battlefield. Ninazu manifests as the mus-hus (an epithet of the god) which is associated with the Underworld.

Invoking Ninazu for specific goals of insight into the Underworld, knowledge of the spiritual journey of death, bodily fertility and knowledge from dreams, overcoming obstacles and defeating enemies are purposes for invoking the god.

NINGISHZIDA



Chthonic God of Fertility

Nin-giszida or Ningishzida's name translates, "Lord of the Good Tree", proclaiming his power over aspects of fertility in vegetation and the chthonic depths. As you will discover, his history is ancient and varied, yet a consistency in power based on the chthonic is always present. Like other Mesopotamian gods, his epithets are as varied as his Offices of Power.

As an ancient Sumerian god, Ningishzida belongs to a group of chthonic deities associated with vegetation (agriculture), growth and decay occurring as natural cycles (myths of dying gods), snakes, dragons and the netherworld / underworld. This group includes Ereskigal, Tispak, Ninazu, Insusinak (Lord of the Elamite city Susa), Istaran and the Boat God.

Ningishzida is primarily understood as being the son of Ereskigal and Ninazu, the latter being a serpent god of healing. Ningishzida is not specifically a god of healing, although he is associated with the serpent. Appearing in incantations, this deity is associated as an underworld god having specific functions and also connected with beer and wine.

Ningishzida is connected with vegetation and is called "lord of pastures and fields". Before winter, he goes into the underworld to arise after winter bringing the growth of green grass with him. Ningishzida also brings food and water to cattle and sheep. We see here that the role of this serpent god is important to the people and the culture which venerated him. The growth and plenty of the land is from the powers recognized as the god Ningishzida.

Ningishzida is known historically for a variety of roles and authorities. During the Ur III period, Ningishzida is honored as being of the “wine house”. In two Sumerian and one Akkadian myth the death of vegetation (from mid-summer to mid-winter in Mesopotamia) and the journey of the Underworld god is one which Ningishzida travels.

Serpent-Dragons & Ningishzida

Ningishzida is closely associated with the Mushussu (snake-dragon) and Basmu (serpent) like his father Ninazu and Tispak. In the Fara God List [\[1x\]](#), Ningishzida is associated with Ninkilima, whose vizier is the dragon known as the Usumgallu. All three mentioned serpent-dragons are of the army of Tiamat.

In some Old Babylonian Period hymns, Ningishzida is addressed with the epithets mus-mah, mus-hus and usumgal which are serpent-dragon titles given to other powers as well. The epithet of “Terrifying Serpent”, muš-huš, is also utilized in a hymn to Ningishzida. One Akkadian seal depicts the god wearing the deified crown/cap with horns (always represents a deity) in the form of a bearded man; having snakes growing from his shoulders with a mace in one and standing upon a dragon.

Along with his father, Ninazu, Ningishzida is known by the epithet of ur-sag, a death-dealing warrior who is activating in both war and attaining victory. For the king on the battlefield, Ningishzida is known by the epithet of digir-sul-a-zi-da, “hero on the right side” and a military governor of Ur.

Ningishzida is also surnamed ^dGud-me-lam, “Warrior of Splendor” (the terrifying radiance). His symbol is the pastu, “sickle sword” and also the earliest forms of the Caduceus. In the earliest epithets of the god, sul ur-sag, “young hero” is attached to him.

Ningishzida’s most known title was the “Chamberlain (chair bearer) of the Netherworld from the Old Babylonian period onward. In this sense, Ningishzida is the counsellor of the netherworld, the term being gu-za-la-kur-ra-ke. Ningishzida had a vizier during the Neo-Sumerian Period, interestingly enough, Alla. The god is shown then like the rulers of the period, bald, beardless and without horned crown.

The role of gu-za-la-kur-ra-ke was understood as being a counsellor, i.e. vizier of Ereskigal and the Netherworld; Ningishzida guides the laws and

traditions of the earth. As the na-ri-eri-gal, “Counsellor of the Netherworld” he also stands with the chief gate keeper of the Netherworld/Underworld, Pedu. In Neo-Assyrian incantations, both Pedu and Ningishzida are known to punish the desecrators of royal, cursed graves with zaqiqu-spirits and he is also a god of plague. The month of all-souls, Abu, is under the patronage of Ningishzida.

In association with Ur III Rulers, Gudea honored Ningishzida as his personal god, building a temple and numerous inscriptions to the god who supports his contacts with other gods. In Early Dynastic III god-lists, Ningishzida is in the circle of the snake-god Ninpes. Ningishzida’s cult center was Gisbanda[[lxi](#)] which was deserted at the end of the Ur III Period. There were numerous cities which honored the god as well: Lagas, Eshnunna, Ur, Nippur, Uruk and Umma among others.

The Sumerian ruler Gudea is depicted being introduced to Ningirsu by Ningishzida. He is depicted as a male god, wearing a horned helmet, bearded with two **mushussu** dragon-serpent heads growing from his shoulders. A libation cup used by Gudea features basmu-snakes and winged Mushussu-dragons which take a form of the early Caduceus.

Ningishzida is associated in the Astral with the constellation Hydra in the Mul-Apin. Ningishzida is paired with Hydra and called “Lord of the Netherworld”. One may seek to invoke and honor Ningishzida for numerous avenues of interest: fertility of mind, healing and cursing, conflict, balance with primal instinct and dream-projection into the Underworld.



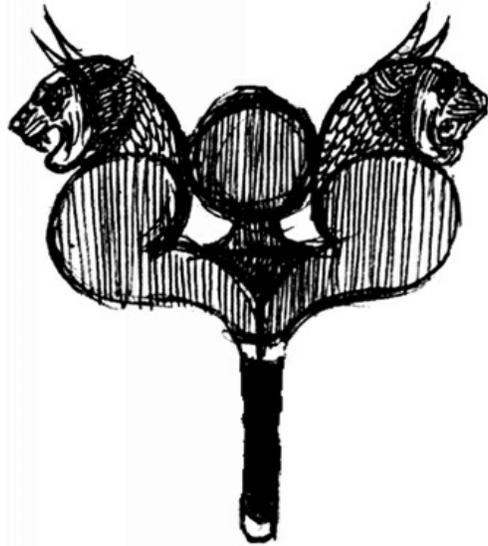
Ereshkigal, Goddess-Queen of the Underworld by Kitti Solymosi



Ningishzida by Kitti Solymosi



Caduceus of Ningishzida by Nestor Avalos



The Mace of Nergal Sketch by Kitti Solymosi

NAMTAR



Netherworld, Fate & Death Demon

The very name of this Underworld god, “na-am-tar” means “fate”. Namtar (spelled also Namtaru) is equated with ‘lil-la-da-ra-a’ from the Uduḡ-hul tablets. Namtar was regarded as a chthonic deity who held an important office as Vizier, “Sukkal” to Ereskigal. In the Uduḡ-hul texts, Namtar is referred to as “the beloved son of Enlil, born of Ereskigal”. Namtar was known as “he who decrees all fates” whose bride, **Husbisa** is also a major Underworld deity.

Namtar is able to journey out of the Underworld, visiting the heavens and returning depending on the mission the Queen decrees. Namtar is associated with death by plague, thus those who invoke Namtar should be advanced in practice and goal-oriented towards attaining a sense of balance between death and what many consider “fate”.

The title of Namtar from the “Death of Ur-Nammu” is “lu nam-tar-tar-ra”, “he who decrees all fates”. Namtar is most known in the Akkadian myth “Nergal and Ereskigal” where his office is that of Vizier. In “Ishtar’s Descent” Namtar is ordered to kill Ishtar, he inflicts her with “sixty diseases” and he later revives her with the “Water of Life”, sending her back from the Underworld through the Seven gates.

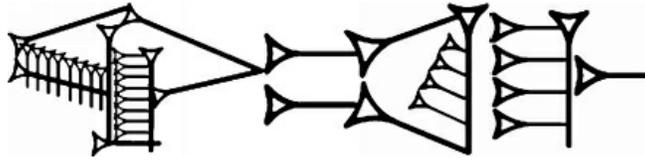
The sukkaḷ erseti, “the Vizier of the Netherworld” is also the banu terete, “Creator of the Decrees” in the Neo-Assyrian period in the “Underworld Vision of a Prince” as both divine and demonic; the image of Namtar slaying a man with a sword is presented. In the Babylonian story of the Flood, “Atra-hasis”, Namtar is the God of Pestilence who is charged by Enlil with inflicting humanity with numerous types of plagues and diseases, seeking to diminish their “noise” which bothered Enlil. Namtar holds power over causing diseases, headaches, chills and sickness which decimates mankind.

In Enuru Incantations, known as the “Udug Hul” tablets, Namtar is able to wander about the heavens, in conjunction with the Azag-demon who is described as prowling the earth like a storm. Namtar, a terrifying manifestation of the spirit of fate and death, this demon is often represented as a type of spirit which invades the body and inflicts disease and sickness. This power is described as being a “venomous evil” and is a curse manifested.

Namtar is mentioned as Vizier of Nergal and evil demons being his messengers. As a great demon who holds much power over destruction, his epithet is **utukku rabu sa qabri**, “Great Demon of the Grave”. Described [\[lxii\]](#) as an ungodly evil, clad in terror and fear with a raging head; a mouth filled with venom (us -hul-lu-a), fierce and twisting hands/claws (su-sur-ra). Namtar manifests like an “evil storm”, ensnaring the lands; attacking the man he seizes him while lodging in his body.

The Chthonic demon Namtar is known in some Sumerian proverbs in which he is described similar to a biting dog walking behind his victims and a furious storm blowing through the lands.

NERGAL



GOD OF PESTILENCE, WAR & UNDERWORLD

The Deific Mask of Nergal is one which embodies several types of power and phenomena in nature and mankind. Known also as Erra, Nergal is a god of pestilence, war and ruler of the dead in the underworld; his lordship and role in an essential aspect in both the natural world and within humanity.

Ereskigal is the Sumerian Goddess of the Underworld and the later wife of Nergal which united the Northern Akkadian Netherworld with the Southern Sumerian Underworld into one. The god-lists of Old Babylonian and Sumerian texts name Ereskigal as the only ruler of the Netherworld. To be clear, due to city-states, tribal authority and prior to the time of conquering kings in Mesopotamia there was two distinct Underworlds in Mesopotamia.

The Sumerians in the south recognized Ereskigal and Ninazu as the rulers of the Underworld; in the North the Akkadians recognized Nergal as the God of the Netherworld. Around 2400 B.C.E. Sargon 'The Great', utilizing a great Akkadian army, conquer the Southern Mesopotamian city-states and established his capital Agade. This established a blending of pantheons and cultures. While Nergal is a Sumerian name, his cult was solidified in Akkad and did reach settlements in the lands of Ur. Enlil and Ninlil copulated in the Underworld and conceived Nergal and Ninazu, establishing their nature as Underworld gods.

Naram-Sin, a direct descendant of Sargon I, upon coming to power went upon many war-campaigns as would be Akkadian and Assyrian custom later on. Naram-Sin relocated the cult of Nergal from KIS.UNU in the North to the city of Kutha and recognizes Nergal as a major Deific Mask in his political and religious order. During the reign of Sulgi and the Ur III period which is dated roughly 2150 B.C.E. Nergal is introduced into the Sumerian literary tradition with the Epithet, '**The Enlil of the Underworld**'. During this time the Underworlds of both the north and south are merged, Nergal is made husband to Ereskigal and the Netherworld in this region is now one

dark, dust filled city-state which has seven gates and an infernal host.

When Naram-Sin was deified during his life after a series of victories over his enemies Nergal was placed in a type of symbolic command of the army. Nergal was a fierce war-god which would assist Naram-Sin in solidifying his growing empire. The title of Naram-Sin was 'lugal an-ub-da limmu-ba', 'King of the four regions of the world'.

NIR SANINUTIM **'Killer and Conqueror of Rivals'** **EPITHET OF NERGAL AS GOD OF WAR**

Foundation inscriptions by Akkadian and Hurrian kings are known on Nergal's temples in such as Urkis and Nawar, '**PIRIG.GAL nir saninutim**' was through the reign of Naram-Sin was elevated nearly above all others. Remember, where you use symbolism and the names of power the manifestation will bring relative results. Invoke Nergal and be willing to strengthen your determination and resolve; if your will fails or weakens then you will curse yourself.

As Naram-Sin elevated Nergal's cult during his rule, his depiction as a 'god manifest[[lxiii](#)]' was a tradition which began with his Grandfather, Sargon. Naram-Sin, deified with the two horned helmet, is also shown on a plaque depicting Ishtar sitting across from Naram-Sin. Ishtar, whose cult flourished throughout the Ancient Near East, was a champion and protector of the conquering Akkadian and later Assyrian kings.

The victories of Naram-Sin are credited to Nergal and Dagan, Dagan was a chief god among those people, Naram-Sin in turn honored the god as was custom. Continuing through the old Akkadian period, Nergal's cult spread through the Mesopotamian center north-west into Akkad and the Hurrian territories.

In three specific Sulgi hymns, Nergal is identified with Meslamtaea and the Deific Mask is honored in each as a war-god. Nergal is bestowed the epithet, '**Enlil of the Netherworld**'. In an UR III deity list, out of the 10 principle Deific Masks Nergal is number 6 and is associated with the epithet, **kur-gal, 'Enlil of the Netherworld'**. As a god of war, Nergal held the power

to choose life and death, thus marking his elevation as a Deific Mask also of the Underworld. Soon, his entry into the lands of the South would find him marrying the Goddess of the Underworld, Ereskigal.



Planets & Symbols of Nergal

The planet of Nergal is **Mars** (salbat-anu) and is associated with spreading plague. The month of Nergal is **Kislim/Kislev** (November-December) which he comes out from the Underworld. During the Assyrian period, Nergal is associated with the planet Saturn, whose month was Kislev. Nergal's days are the 14th and 28th are his "evil days" and 14 is consistently his number. Kettle drums were used in his celebrations in praise of Mars and Saturn.

In the Assyrian army, Nergal and Adad are represented by Standards which accompany the Assyrian army on campaign. As the god of death and war, Nergal is recognized as being the same as Resheph, Emu, Kammus (Chemosh) and Sugab.

Nergal is associated with the bull's head, a natural symbol for the conquering war-god whose horns impale his enemy. Another animal associated with Nergal is the Lion, described as having raised paws, rampant and violent and who sharpens his teeth on his enemy. Nergal's primary weapon is a scimitar and a three-headed mace which is the earlier form of the double lion scimitar. Nergal is also depicted with a double lion mace, a symbol of his might and strength.



Sigil of Nergal by Kitti Solymosi

UMUN-URUGAL LORD OF THE NETHERWORLD

The Emesal (Emeslam in Kutha was a major Cult-Center for Nergal) god-list presents Nergal with the divine epithet, **‘umun-urugal’** which is, **‘Lord of the Netherworld’**. The name of Nergal in Early Dynastic II god-lists is **‘KIS.UNU** from Ebla, Fara and Abu-Salabikh. F. Wiggerman, a renowned Mesopotamian scholar indicates **‘NIN.KIS.UNU** in a specific old Akkadian inscription by Naram-sin the conqueror.

Franz Wiggerman suggests that the name Nergal emerged from **nin.KIS.urugal** . Thus, **KIS** is **Nergal**, **‘The Bull’** in which the reading developed as **NIN.URUGAL – en-urugal – Emesal umun-urugal** which presents the Underworld God status of Nergal. Dina Katz, in her excellent **‘The Image of the Netherworld in the Sumerian Sources’** offers a deeper study of the Sumerian development of the image of the land of the dead.

The name of **KIS.UNU** is also on geographical lists, which is explained by the divine name of **KIS** with **UNU**, **‘Residence’** which is understood as **‘The Residence of KIS (Nergal)’**. The god hymn from Abu-Salabikh of Nergal confirms this as the first line names **KIS.UNU.ki** is the home of **KIS.UNU** which is Nergal. During the Old Akkadian period, Nergal’s seat of power and main cult was transferred to the city **KUTHA** and is known during the time of Naram-Sin, who revered this powerful Deific Mask. It is obvious from the Victory Stele of Naram-Sin that as a king, who accumulated a daunting amount of power, is slowly becoming assimilated into his Personal God/Daemon and is himself becoming a God with his warlike inspiration of Nergal. Naram-Sin also recognized Nergal by the epithet of the war-god, **‘Maskim Lugal’**.

The Akkadian myth known as **‘Nergal and Ereskigal’** instructs about the journey of Nergal to the Underworld and the semi-violent encounter and their subsequent marriage. This was invoked to bring the unity of the Underworld in Akkad and in Sumer with the Netherworld of Ereskigal. After this point, this vast underworld became one with both Deific Masks and a demonic court which maintained their ruler over the realm of the dead.

The original Nergal and Ereskigal myth was found in Tell el-

Amarna in Egypt and is dated to the fifteenth or fourteenth century B.C.E. (this is one of the ways similar religions were spread, via trade routes). The second, longer version is known from the seventh century B.C.E. in Sultanepe and from Uruk in the Late Babylonian Period. Nergal is known in the longer legend to go down to the Underworld twice, once with demons in which he takes hold of Ereskigal and seizes the throne, the two are of course married and then co-rulers.

The second journey in the Underworld prior to being the god of the netherworld is that Nergal brings a chair/throne with him rather than demons. The chair is brought down so he may return from the dark fortress of Irkalla or the Underworld. Nergal's ability to go forth from the Underworld to the Heavens no doubt is associated with the dying and rising Deific Mask, Melqart.

^dKIS.UNU RESHEPH & NERGAL

One of the oldest gods associated with Nergal is Resheph, whose cult is best documented in Northern Syria. Known in recorded history for a current three thousand five hundred years or so, Resheph is documented from the Ebla tablets which are from the 24th century B.C.E. and the Babylonian Talmud, the Midrash of the Book of Exodus into the 10th Century A.D. which certifies his cult lasted long into the Judeo-Christian and early Muslim periods.

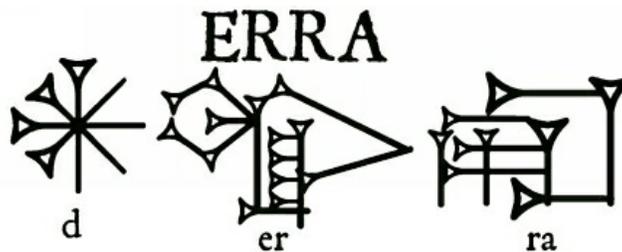
The name of the Deific Mask, Ra-sa-ap, has variants including the hieroglyphic spelling as rsp(w) and is well known in New Kingdom Egypt. The name of Rasap or Resheph is the same derivative of the Semitic root of the Akkadian divine epithet known as rasbu, "awesome" and "fearsome"[\[lxiv\]](#).

Resheph is identified with the Mesopotamian Deific Mask, the god ^dKIS.UNU, Nergal and is known in the third millennium B.C.E. from several God Lists associated with pictograms having aurochs (a horned ancestor of a type of cattle which died out in the 1600's) heads, being horned. The city of Nergal, the cult center of Kutha along with the Auroch head, denotes the city which his cult was primary.

The Early Dynastic Period III spells one of the most important epithets of Nergal, ^dGu-a-nun-gi-a, "Bull whose great strength cannot be

repulsed”. This is common also in Sumerian hymns where Nergal is called “Bull” relating to horns. The Early Dynastic III period hymn, ‘za-mi’ to the city of Kutha, describes Nergal’s realm as being “the big dwelling, the shadow of which spreads below over Enki and Ninki”. The ‘dwelling’ (dag-dal) and ‘below’ (sig) indicates Nergal rules earth, the abode of mankind which is between the heavens and the Deep, the reign of Enki and Ninki. The realm of the netherworld was located in the depths of the earth; the gates of which are the far west and east for which the Sun-God enters (West) and arises (East) after the nightly journey into the underworld nightly.

As Nergal was a war god, his main association was inflicting death and the later chthonic attribute was soon established once Resheph was identified with him. Resheph held great status in Ebla, a text records offerings to ‘Resheph of Adani’ who had a chapel in the palatial area in Ebla known as SA.ZA^{ki} and the main cult center of the Deific Mask was in Adani. Resheph is recorded as being a war god by some of the cult objects; the Amorite Dagger known as gir-mar-tu, an axe, “^{gis}silig, and ceremonial clubs known as ha-pu and javelin spearheads, ^{gis}gu-kak-gid-sub. Resheph has nearly identical cult items recorded in Egyptian steles from second millennium B.C.E. as well.



ENGIDUDU “Lord who prowls by night”

Erra (Nergal) is an Akkadian poem which describes the destruction of Babylon at the beginning of the first millennium B.C.E. and focuses on the divine manifestation of anger and their lust for destruction for establishing order. Erra is described as unpredictable, moody and finding joy in conquering and slaughtering his enemies.

The poem describes Erra as being awoken by the Seven Evil Gods, Sebitti (meaning the Seven) who are created by Anu and Ki to be destructive weapons guided by Erra (Nergal). The Sebitti rouse Erra for the

purpose of waging war against humanity. Like Tiamat and Qingu in the Enuma Elish, humanity are making constant 'noise' and disturbing the sleep of the gods. This is because the 'dreaming' or 'astral' plane is where the Deific Masks exist, their method of primary communication and power resides.

Erra is a Semitic God of Death who is a manifestation of Nergal from Kutha at the beginning of the Old Babylonian period onward. In Pre-Sargonic times Erra appears and increases in the region over time. One epithet of Nergal is d-GIR-ra, spelled also as '**Dinger-ir-ra**', '**The Strong God**' which may draw some associations to the Canaanite epithet of Mot, being the later Hebrew '**Azazel**'. Erra was written '**Er-ra**' and is from the Semitic root of **HRR**, '**To Scorch**'. Erra was not recognized by the old Akkadian kings, Nergal by name was elevated to head of the army. Naram-Sin had a special importance placed upon Nergal as he was named 'Maskim' which becomes a title of demons later on.

In the myth of "Erra and Ishum" Erra commanded to his weapons, 'Rub yourselves with deadly poison' and to the Sebitti, unrivalled warriors of both the heights of Anu's abode to the darkness of Irkalla the Underworld. Erra proclaims to the Sebitti, 'Take up and arm yourselves with your weapons'. Anu gives him the weapon of the Sebitti and Erra proceeds to kill with reckless abandon, symbolic of wars from the Old Akkadian period through Old Period Babylon.

Nergal has in his army a representation of diseases as soldiers during the Middle Babylonian period in the myth of Nergal and Ereskigal. In this myth, Ea gives Nergal Fourteen Diseases to join him in his journey to the Underworld. These diseases hold the gates of the palace of Ereskigal while Nergal goes deep into the inner-most parts. The associated Sebitti (seven warriors) are given to Erra by Anu and are known as his fierce weapons which kill both men and beast[[lxv](#)].

The Kassapu may invoke Erra/Nergal to inspire the victory against obstacles and inner weakness. The symbol of war is one of conflict and every day struggle against what is between you and the goals you have set. Using the sound of martial drums is ideal for magick invoking Nergal.

UQUR

Deified Sword of Nergal

Vizier of the King of the Underworld

Uqur, whose name means “Destroy” (^dU.GUR) was originally the vizier of Nergal, his sword deified. After the Old Babylonian Period, Istum becomes the vizier of the Lord of the Underworld. The Sword of Nergal, Uqur, is a major weapon in which Nergal inflicts death to not only enemies but all life including animals.

This early deification tradition of inanimate or mythological weapons as instruments endowed with magickial force associated with the god or Kassapu wielding it is carried on in numerous traditions to this day.

A Note on the Office of Vizier

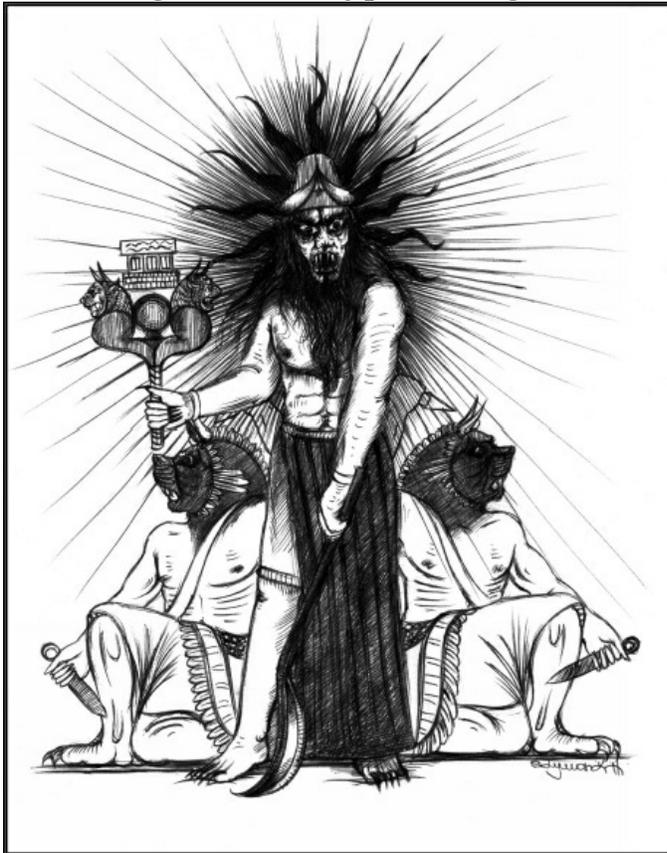
The Sukkallu was traditionally a high court official who executed the commands of his master. The powers of the Vizier are symbolized by his staff. This power is called me/parsu. This authority and power facilitates the mythological “will” of the god in which the Sukkallu serves.

The Office of Sukkal (Vizier) in Old Babylonian to Neo-Assyrian gods is one which reflects the role in the world of the living. In some depictions the Vizier was the counselor and mediator between the ruling god, their power and those seeking the deity. The god Alla, “^dAl-la lugal-e-kisal sukkal ^dNin-gis-zi-da, translating “Alla, master of the courtyard building, Vizier of Ningishzida, is presented holding a staff with his hands folded, a statue placed in a courtyard in which Alla would meet those waiting in the courtyard building in the temple of Ningishzida, soon introducing those visiting to his master.

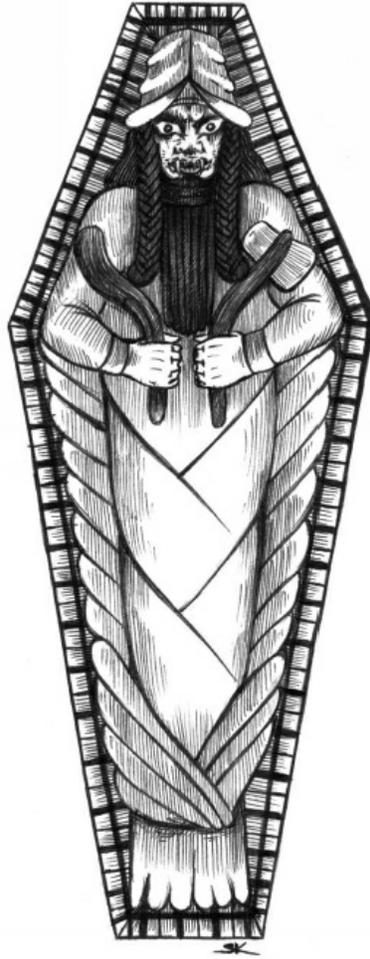
Viziers may be visualized in magical workings as a supporting authority aiding the powers summoned and guided. The double-faced Vizier of Ea, Isimu, holds a staff of his authority as well. Nuska, the Sukkalmahhu (Grand Vizier) of Enlil carries out the instructions of Enlil, consults and advises him and gives judgement. Nuska, the deified lamp god who protects the household at night is associated with the Maqlu Incantation texts as a judge. The staff of Nuska is the symbol of his role as interceding between the gods and man. Nuska is given the epithet of “nasi hatti esreti” (Bearer of the

Just Staff) which also indicates his role as judge in the Neo-Babylonian period of the city Harran.

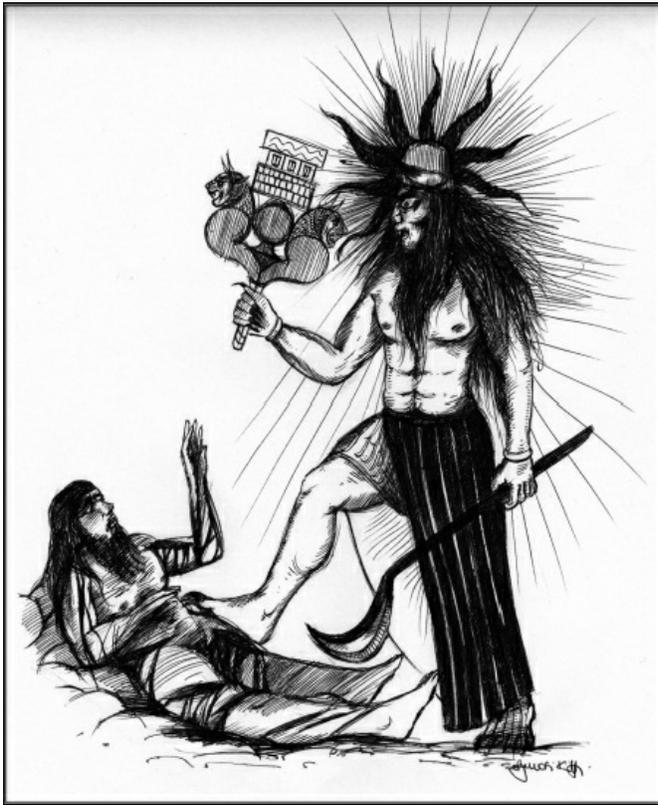
The symbol of the staff is symbolic of the Office of the Vizier, given to him by his master. In the living world of the Mesopotamian kings, the staff is given to the ruler by the gods and his authority is commanded. The Vizier “Mummu” (an epithet then given to Marduk as one of his 50 names) is a concept of “uttering the words” and relates to compelling ones’ will upon something. This is a type of magick in relation to commanding and creating.



Nergal of Terrible Radiance with Gallu-demons by Kitti Solymosi
Next Page: Nergal as “Lord of the Underworld” by Kitti Solymosi



Nergal instructing Gallu-demons on torture in the Underworld by Kitti Solymosi



Nergal, Lord of Battle of Terrifying Radiance by Kitti Solymosi

GALLU-DEMONS



Umum

Day-demons & Enforcers of Irkalla

The “Umum” are “Day-demons”, lion-headed composite demons who have human bodies and bird-feet. In Akkadian they are named ‘Ugallu’. Essentially, Umum are manifestations of the will of Nergal. Called also “Umu-demons” (storm demons) are similar to the Ugallu, the lion-demons who are similar in form to Lamastu and the Udug-demons. These Umum or Ugallu-demons are many in number and one acts as the vizier to Erra as well. In early UR III lore, storm-god Iskur commanded a lion-dragon ‘Ugal’ who guided his chariot.

The upright lion-demons, Umum or Ugallu became a specific class and type of manifestations of the Will of Nergal and other Underworld gods. Bidu, the Gatekeeper of the Underworld is also in form an Ugallu-demon. Also associated with other gods at times, Ugallu are warriors of Adad as well.

The Umum are direct manifestations of the will of the gods, similar to the Seven Udug-demons. The Umu lemnu is the “Dying Day”, a messenger of Erra. “Days of the flood”, Adad “releases them from the sky” as violent storms. Nergal’s enforcers, the Umum are clearly manifestations of chaos who act according to the predatory nature of the gods.



Symbol of Conquering Utukku and Gallu-demons by Kitti Solymosi

Umum (Day-Demons) are numerous in manifestation, especially in the Underworld. In the myth of Nergal and Ereskigal, Ea gives Erra 14 “observers” to occupy the gates of the Underworld while the god pushes deep into the palace of Ereskigal. An Umum (Lemnum) or “Evil Day” is manifest as a vizier (messenger) of Erra also; Nergal is even addressed as “Day-demon, who holds a man in its mouth”.

The Sebitti, “Seven Gods” are known as Nergal’s armed force and warriors. These seven gods are identified in various texts as demons, specifically rebel-gods who may be guided by the ruling deities and Underworld forces. As a god of death, Nergal’s responsibilities include slaying not only enemies but all human life including animals also. The primary methods in which Nergal kills or inflicts death is as a bull, sword (Uqur), burns to death with fire (his epithet Erra) and sends forth his army of Umu or Sebitti.

The Ugallu has the head and ears of a ‘UR.MAH’ or lion with human hands. In the right hand the Ugallu holds a MUL.UD.DA and an axe in his left; his claws are described as “furnished with the claws of a bird[[lxvi](#)]”. The Ugallu wears a kilt and has a Gir dagger in his belt. Nearly identical in form to Lamashtu, the Umum is a fierce, bloodthirsty guard and enforcer of the predatory cycle in nature.

See also “11 Chaos-Brood of Tiamat” for the “Weather Beast” representation.

TISPAK

Sumerian Snake God Warrior-Deity & “Lord of Armies”

Tispak is quite ancient, his origins indicate that he is identical with the Hurrian Storm-god Tesup. The epithet of the warrior-god is “Lord of Armies”. In a Babylonian myth, the Moon god Sin instructs Tispak to slay the chaos-dragon Labbu. This snake god is depicted carrying a bow, arrows and a war-mace.

Tispak was the successor of Ninazu in the city of Ešnunna from the Old Akkadian period forward. Tispak is depicted with two maces, often upon the Mushussu dragon which is also a symbol of this chthonic deity. Like Ninazu, Tispak is also a snake-god. On some Akkadian seals, the god is depicted enthroned upon a Mushussu dragon and his inscription names him, “Tispak, Warrior of the Gods”.

AZAG



Asag, Asakku

Demon of Chaos and Disorder

Azag is known primarily from the myth of Lugal-E where he battles and is defeated (albeit temporarily) by Ninurta. Other traditions feature Azag battling Nergal/Erra and the storm god Adad, while an Akkadian version manifests Azag as Seven Asakku-demons. In later texts, Azag is a specific type of disease and fever.

In the Lugal-E myth, Azag is described as a “fearless warrior” who like the Sebitti, is born of the union of An (Heaven) and Ki (Earth), living in the mountainous highlands. Azag is depicted as a “towering he-man” and “an old hand with his army”, fostering offspring in the highlands. Azag controlled plants, highland stones and rocks. Azag is clad in the awesome and terrifying radiance (Melammu) and fortified his mountain stronghold in the Zagros range prior to his battle with Ninurta.

PART 4
INVOCATIONS & INCANTATIONS

CHAPTER 9

RITUALS, CEREMONIES & INCANTATIONS

DEIFIC MASK OF KINGU

INCANTATION OF ESRET-NABNISSU

*To Summon the Powers of Darkness who bear Melammu
(mantles of Radiance)*

The 11 of Chaos

The “Esret-nabnissu” refers to “Kingu’s ten-creatures” although translations show the number to be eleven and even twelve when it includes him as leader. This is an encircling ritual in which the Kassapu, having successfully performed the Hymns to Tiamat and Kingu at previous times is comfortable with assuming the “cloak of radiance” and to “clasp the Tablets of Destinies” as the manifestation of the power of Kingu in man. The Kassapu is conjuring the symbolic image of the monsters of Tiamat, who represent the terrible powers who are neither gods nor demons, who are associated with the zodiac and the power of willed order. The willed order or zodiac here represents the power of self-determined or compelled desires to manifest. Simply put, you must think before you act, plan your future with small, achievable and logical steps and maintain consistency. This is the very act of Magick itself.



INVOCATION OF THE MANTLE OF QINGU

The Circle of Mushussu

With burning desire I hold the Tablet of Destinies:

For I am “Bel simati u usurati[[lxvii](#)]”

Mummu ti’amat muallidat gimrisun

(mummu Ti’amat, who bore them all)

Mummu Hubur patiqat kalama

(Mother Hubur, who fashions all things)

I am Qingu who shall be sat on high

I am magnified in the assembly of the gods

I hold the Tablet of Destinies unto my breast

I am raised on high and take the heavens

For I have the Antum power, I illuminate the darkness

Leader of the hosts of battle, I am the Bearer of the firmly-grasped weapon, He who is in battle the master of the weapon.

I now bring my sons before me

I shall bear mantles of radiance around me

For they shall be as gods!

I call the 11 and 2 chaos-monsters to encircle me, be as my fixed stars in the battle against my enemy!

URMAHLULLU, KUSARIKKU, SUHURMASU, KULULLU,

GIRTABLULLU, URIDIMMU, UGALLU, LAHAMU, BASMU,

USUMGALLU, MUSMAHHU, MUS SAG-INIM, MUSHHUSSU, UMU

DABRUTU

Na-si kak-ku la pa-du-u la a-di-nu ta-ha-zi

(bearing merciless weapons, fearless in battle)

For their destiny is decreed: When you attack for me, victory shall be yours!

Great Viper, Serpent-Gods encircle me! So it is done!

END

INVOCATION OF BEL-MARDUK

To Establish Order & Purpose

I invoke you, Bel-Marduk
Great one, Prince of the Gods
Mighty Marduk, Counsellor, beloved of Ea
Whose utterance cannot be altered!
Whose sight was of Four, Whose ears were of four;
Marduk who is filled with terror!
Hail, Marduk, I invoke you!
Marduk, born of Ea and Damkina, great powers of old!
Filled with the Divine Fire, Flames shot from his lips as he spoke!
To whose stately utterance the great Igigi-gods hear
Bel of Justice and Order, extend your powers to me!
Who governs underground springs and watercourses
Lord of the Gods, king of heaven and the netherworld
Who brings prosperity, Hail Bel!
Mari-utu, Mari-utu, creator of Babylon!
God without whom no destiny is ordained in the depths
Marduk, who looks upon the inhabited world,
You destroy the hostile, what god in heaven or the underworld may come
against you? Marduk, who is cloaked in the Aura of Ten Gods,
Who forms dust and hurricanes against his enemies!
Bel, whose bolts of lightning are like Adad and whose Fire can be as bright
as Samas, I invoke you!
Victorious Prince, son of Ea, lofty hero,
Hail Marduk, he at whose warfare the heavens quake
At whose blade edge the gods retreat
None come forth from his furious onslaught
Awe-inspiring lord, none like who is arisen among the gods
Who rides through the shining firmament
Heavy are his responsibilities in Ekur, his cherished dwelling
In the ill wind his weapons flash as lightning,
Torturous mountains are destroyed by his flame,
Hail to the Heir to Esharra, Warrior of the Gods
I invoke you Bel-Marduk!

END

SYNCRETIC INVOCATION OF MARDUK

To Wear the Deific Mask of Power

This text is from an Assyrian and Babylonian syncretic hymn in which the other gods are aspects of Marduk. This hymn is useful for the Luciferian who commands Order and victory in life.

Hail Marduk, from your mouth comes fire!
I invoke you, Marduk who controls the Four Winds.
Sin is your divinity, Anu your sovereignty,
Dagan is the royal lordship, Enlil your crown of kingship.
Adad is your might and strength, Ea is your perception,
Nebo is the holder of the writing instrument, your skill.
Your leadership in battle is Ninura and strength Nergal!
Your counsel is Nusku, Your judgement and wisdom is Samas,
Be named Marduk, sage of the Anunnaki!
Your arrow is a predatory lion, O Bel,
Marduk who tramples all foes!
Your escort is the Pleiades,
Your basin is in the Apsu, your incense stand is Anu's heavens.
Your throne begins foundation in the vast Underworld.
I invoke thee!

END

INVOCATION OF NABU

Ceremony of Compelling Destinies

Perform weekly with libation and incense offering to Nabu, visualize before a long term goal and your path towards achieving it. Recite while visualizing Nabu, upon his Mushussu dragon, inscribing your destiny and design while performing the invocation. Meditate quietly for some minutes afterwards and leave the chamber. The Personal God (Daemon) is directly associated with this type of ritual, use this well towards your future. This invocation is derived from an Assyro-Babylonian cylinder hymn, published in "Before the Muses" (see bibliography).

I invoke you, Nabu, foremost prince,
Firstborn of Tutu;
Offspring of Panunnaki,
Nabu, who holds the gods' Tablet of Destinies,
Lord of Ezida, I invoke you!
Beloved of Nudimmud, bestower of life,
Foremost one of Shuanna, guardian of life,
Lord of Sanctuaries, hear me!
O son of the great prince Marduk, at your steadfast command,
At you eminent word, so it shall be!
I, (name), desire such (name goal in simple, single form),
Let me live as your power illuminates within me,
May I attain what I plan which also increases your majesty.
Grant me hearing and acceptance of what I utter forth,
O son of great prince Marduk, grant me life!
May the gods of heaven and netherworld bless me,
May heaven and underworld exalt powerful Nabu.
May the great gods please you,
May Tashmetu, your beloved spouse, confirm my life!
May my personal god stand at my right,
May my personal goddess stand at my left,
May a good guardian deity and protective demon be close to me.
So it is to be! Hail Nabu!

END

INVOCATION OF NABU



To Seize the Tablets of Destiny

The following invocation was derived from a Neo-Babylonian royal prayer of Nebuchadnezzar II to Nabu [\[lxviii\]](#) to dedicate a building project and retain the blessing and power of the gods. When I approached this prayer, I reworked it to focus on the attainments of the Luciferian and the conscious goals that may be shaped from the will of the Kassapu.

The Kassapu should first prepare a parchment with the foundation of this invocation, writing it as if it was an inscription to Nabu, compelling your “destiny” as you see in a specific goal(s). It should be simple and attainable, which you would have determined is best for your short or long term future.

Using a white and yellow candle on the altar, burning incense, invoke by reciting what you have written (with the invocation first and your specific goals after) while visualizing Nabu receiving the incense. When you invoke, recite with a strong and commanding voice, imagine Nabu moving and inscribing upon the Tablet of Destiny what you recite.

You must believe fully and visualize that the god is acting according to your desire, in those moments there will be no difference between the Deific Mask Nabu and yourself. Your Daemon or Personal God is the “administrator” and facilitator between the god and the Kassapu. After the ritual is complete, take the “Tablet of Destiny” which you have created on the parchment and put it away either near or upon the altar or otherwise.

Weekly, perform the ritual by reading it again and contemplating where you are in attaining your goals. Think symbolically, when you recite “firmness of my life and kingdom” you are symbolizing your life and home, what you have established.

Hymn to Nabu

O Nabu, exalted vizier,
Pre-eminent god, beloved of Marduk,
Look upon my deeds favorably and joyfully upon my sacrifices,
Bless me with long-lasting life, the firmness of my life and kingdom which I
have created, the longevity of my success in this life, the ruination of my
foes, and the conquest of my enemy’s lands and spirit,
On your tablet, which establishes the boundary of heaven and netherworld,
pronounce the long-lasting of my days, inscribe old age for me.
Before Marduk, king of heaven and netherworld, the father who engendered
you, make my deeds acceptable and my desires to become flesh.
Decree, Nabu, my well-being.

Let the following phrase be placed in your mouth:
“(Name of Kassapu) is indeed the Master of this World, his desires shall be
made flesh!”

END

INVOCATION OF ISHTAR

Self-Empowerment as the Morning & Evening Star To Curse an Enemy or to Strategically Overcome

I offer incense and pour a libation to you Ishtar!
I invoke you to rise up within me, ignite my mind:
Ishtar, I rain battle down like flames in the fighting.
My brilliant weapons shine in terror,
I make heaven and earth shake with my cries!
I, Ishtar, am Queen of Heaven and Earth!
I am the Queen of Terror and Love!
I constantly transverse heaven,
I trample earth.
I destroy what remains of the inhabited world.
I devastate the lands hostile to Samas!
I am the illuminated goddess!
Heroic, she who slays the inhabited world.
I draw my bow with lustful arm,
The Moon-God begot me, I am abound in Terror!
I am Ishtar, she who grinds up her enemies,
In my form I am might, I am adorned in Melammu!
In my onslaught I am terrible!
To those I seek to destroy I am vicious, murderous,
Ishtar clad in whirlwinds,
I am the goddess whose commands are mighty!
To those I bring love and compassion I am a healer,
A gentle voice of comfort to those I find compassion.
Sustain yourself with life, my love is poured out to you.
(Drink from chalice)

END

SPELL OF ISHTAR

To inspire Lust and Love of Another

Let us speak of the goddess, Ishtar, Inanna!
Let her be praised, gracious mistress.
Greatest of the Igigi-gods,
Awe-inspiring goddess, look favorable upon me.
Ishtar is the joyous one, clad in loveliness.
Ishtar is adorned with allure, appeal and seductive charm.
Her lips are sweetness, vitality and passion.
Ishtar, enchantress of love-charms,
Bring to my arms who I seek!
I offer libations and incense to you, Inanna!
My destiny with this chosen lover shall be written by you!
Foremost of the gods, Ishtar, Inanna,
So it shall be!

END

INCANTATION TO EA

God of Magick, Wisdom and Healing

I invoke you, Ea, Enki, Lord of the Apsu.
O Wise king, discerning creator,
August leader, mighty one of the Apsu.
Enlilbanda, honored one.
Great hero of Eridu, Sage of the Igigi.
The one who brings the flood of abundance,
Ea, who makes rivers rejoice.
Among the waters and reed thickets you bestow abundance,
Let my total will be done!
Anu and Enlil are rejoicing joyfully on your account,
The Anunnaki gods greet you in their shrines and temples.
Hail Ea! Hail Enki!
I seek the power of your honored commands,
I am the Temple in which your Power will dwell.
Ea, Enki rise up in me as we are One, Azothoz!
To the Anunnaki you give council!
Ea, by your incantation I may not die,
I raise my hand, call my name!
I command may my utterance be heard,
By your pronouncement may I achieve favorable things!
Grant me life that I may be healthy,
May my words be pleasing to my Daemon, the God Within!
By Azothoz, by Ea, by Enki!
So it is done!
(Pour water libation out)

END

INVOCATION OF SIN

The Moon God of Emotion and Consistency

To seek the wisdom of the Moon-God
Lord and Chief of the Gods, O Sin!

Great one who holds the keys to the door of knowledge.
O Sin, who is unique and who is brightest in the night
Brilliant is thy torch, like the fire god
The brightness which fills the earth and offers up the Goddess Nana, Hail to
the Nannar, lord of increase!
I seek thee Sin who faced the Seven Sebitti in glorious array
And exists still held as a light-bearing torch in the night
O Sin, glorious one of Ikur,
I beseech thee to bring forth the oracle of the Gods!
The end of the Month is the day of thy oracle, the decision of the great gods
through which I shall understand!
I pour now the libation of the night, I shall not bow down yet ascend in the
face of thy knowledge!
Thou Strong Bull with terrible horns, with a flowing beard of the colour of
lapislazuli, full of vigor and life!
Founder of shrines, Father Nannar, who is illuminated before all!
Bring to me the hidden knowledge.
May I become as a foundation of consistency.
Hail Nabu!

END

CHAPTER 10

DEMONIC ASTRAL WORKINGS & SPIRITUAL POWER

THE LAMASTU INCANTATION ENCIRCLING THE BODY OF SHADOW

Astral Projection, Body of Shadow & Predatory Instinct

The symbolism of the ancient Deific Masks including terrible gods and demonic powers have their deep foundation in the basic Laws of Nature and within our Unconscious minds. The symbolism of the theriomorphic form of Lamastu represents the life-draining predatory who assumes the wind-spirit shape, wearing when desired the head of a lion or leopard, stalking prey in the darkness, winged as Pazuzu or other Lil-demons all hold keys to developing our Body of Shadow.

Ka inim ma Dimme **(A Lamastu Invocation)**

Light a single black candle with an image of Lamastu before incantation. When complete, allow your astral body to go forth a little at a time. Experience and instinct will enrich this experience and bring power towards astral workings. When you enter again your body, extinguish the candle and refresh yourself accordingly.

Anu, Enlil, Enki, Nergal
Seven Heavens, Seven Earths, Seven Lords!
I take your shape, Dimme!
I meld my Shadow with your Fiery Spirit!
I summon you Lamastu!

Fill this circle with power, my Daemon invigorated with your Divine
Shadow!

May you, Lamastu, experience my honor to you, I offer to you for my
expansion of power!

My victories are honors for Lamastu!

Lamastu, accept this libation, I offer this incense to you!

Darkness shall not avail or harm, yet it shall nourish me and bring the dark
delights of hunting in the shadows!

Kissatu[[lxix](#)]!

END

INCANTATION OF DIMME

Goddess Born of Anu, Lamastu

I cast my voice to the Four Winds,
Encircle and gather the spirit-host to me,
Arise, Descend and gather in my arcana of gods ancient!
Anu begot her, Ea, God of Magick raised her!
Enlil bestowed unto her the face of a Lion;
She is furious; she is long of hand and longer still of nail;
The forearms of Lamashtu are Ahhazu-demons,
Smear'd with blood, slithering as a snake;
Dimme is covered in the fur of a she-goat,
Her back scaled like a fish, Amorite woman of old.
She may slide between the doorways past the door casings.
She often has the sight towards the young,
Yet her power of strength of Will and dark instinct to me,
She is a parching force, the female Utukku-demon.
Lamastu is a raging, killer she-wolf.
Anum cast her from heaven, threw her down to earth,
Lamastu I summon thee!
Bestow the powers of Sage-craft Ea thou valiant god;
I invoke you, Lamastu, to inspire my dreams and Personal God;
That the spirit of life shall bring sharp instinct and insight!
Lamastu whose aura is filled with terror, lend me your form!
Her terrifying splendor is like Humbaba, she preys upon the young! Daughter
of Anu lend me thy cloak of power!
So it shall be done!

COMMENTARY

This spell is derived from the ancient Akkadian incantation, “Anu Begot Her” and is arranged to invoke the spirit and dark instincts of Lamashtu, called Dimme, who is encircled and compelled by the sorcerer’s assumption of Ea, Lord of Magick as a warden of the Circle of Sorcery.

SUMMONING LAMASTU

HEAVENLY DAUGHTER WHO HAS MADE THE AZAG- DEMON

Lamastu, the Heavenly Daughter,
Called by the name of the gods I summon thee!
Inninni, Mistress of the Ladies I conjure thee!
Who commands the painful Asag-demons, let my energy be strong in your
favor!
“The Daughter of Anu of the Heavens am I!
A Sutaean am I, disrupting destiny am I!
Terrible am I, I fill you Kassapu/Kassaptu,
Let my forms be yours to wear in the dream and upon the smoke of incense!”
Powerful is the Daughter of Anu,
Her fist is like a scourge, her belly never sated.
Angry, raving, hostile, revengeful, cunning, crushing!
Abducting is the Daughter of Anu.
A Whore is the Daughter of Anu, her lusts and shapes are many.
Amongst the gods, her brothers she is a rebel goddess.
Her head is that of a lion, her form that of an Ass,
Her lips are in violent motion, they pour forth spittle.
From the mountains she descended like a lion.
Lamastu howls as a wolf, seeking the blood of life.
The Ghoul, Daughter of Anu!
Hail Lamastu!
END

INCANTATION OF THE SEVEN UDUG-HUL

The Udug-Demons, Seven Rebel Gods born of Anu & Ki

Spirits of the Air

Be adjured by Anu of the Heavens, your father.

Be adjured by Ki of the Earth, your mother.

I am the Kassapu, High Priest of Enki.

Utu is before me.

Nanna is behind me.

Nergal is at my right side.

Ninurta at my left side.

I summon you Seven Evil Gods of old.

Be adjured by heaven, Be adjured by earth.

Evil Udug, Seven storms of darkness,

I conjure thee; dwell within this circle of the great temple.

That very temple which is my flesh, mind and spirit,

Illuminated in Melammu the Blackened Fire and Terrifying Radiance.

Be adjured by heaven, be adjured by earth.

SEVEN SPAWNED BY ANU AND THE NETHERWORLD:

They are spawned by Anu; they are born as a child of the dark earth.

Hail thou Nursemaid which the demons draw milk from her breasts.

In the Netherworld, the path is theirs to go forth,

In Irkalla, the gate is open to you Seven Udug-Hul.

In this circle I am joined and awakened with your illumination and power.

The demons left the main gate of the Netherworld toward sunset,

The Udug-Hul roar over the mountains like the winds of the Asag-storms of old.

I adjure thee by heaven, enter my temple and bestow your power.

Seven Evil Gods, rebels who answer to none ignite my senses with your immortal wisdom. I adjure thee by earth, to the darkness of the netherworld where in rest our power shall be made strong and ruthless before any in my path.

Seven Udug-Hul, those who left the gate of the Netherworld,

Who smashed stones and carried violent winds on the land.

Those who are conjured to encircle me and do my Will just as Nergal,

The great Usumgal, Seven Udug-Hul to surround my enemies,

Inspiring me with their ancient wisdom and memories in darkness.

I adjure thee by heaven, I adjure thee by earth.

END

INCANTATION OF THE UDUG-HUL

Encircling the Powers of Chaos & Self-Initiation

This is an intense self-initiation ritual in which the serious practitioner opens the path to personal victory and power; this ceremony was constructed by several exorcism and prayer incantations including a balance between creation and destruction. This ritual is dangerous as it is written to inspire the self-initiation and insight of self-determined knowledge and an infantile sense of potential.

This incantation invokes ancient demons of sickness, chaos and the storm of destruction; spiritual predators and rebel gods are summoned within the Circle of the Kassapu, commanding within the mind and body a sense of Order and structure in the Cosmos based on your Will and vision. The God of Magick, Ea (Enki) is respectfully invoked as the guiding power to awaken, control and shape the Personal God or Daemon of the individual.

I – Summoning the Seven Udug-hul

Nam-tar-lil-la an-na mu-un-nigin-nigin-na

(The Namtar spirit was wandering about in heaven)

A-sag mir-gin ki-amu-un-du-a

(The Asag-demon was prowling around the earth like a storm)

The evil Udug-demon runs amok in the streets

Let now my circle be the sphere in which I command Order.

Enter this circle, evil Alad, envelop me like the Ulu-demon.

Namtar, bestow only your knowledge of the fate of those I enquire.

I shall be made sacred by the office of Kassapu, may I live to such power and dark immortal majesty.

The Udug-hul shall be summoned to this Circle, for the dark powers of chaos and terrible majesty of devouring gods unite as one within my fleshly and spiritual temple of being.

Strengthen my sinews illustrious Seven Udug-hul!

II – Invocation of Enki

I am to seek the keys of the Adept of Enki's Waters below.

Enki has sent me, I drink of the Waters of the Absu,

May the Magickial knowledge of Enki pass into me.

I summon the messengers of Enlil, Lord of the Lands!

The evil Udug be my weapon, Udug of the Steppe,

Bestow your terrible power and grant me the garment of Melammu and wrathful darkness!

Bestow the immortal fire and ignite my Personal God within me.

As the evil Ala shall cover me in shadow like garments.
Gidim Hul, the evil Ghost and Galla shall strengthen my Astral body, while
the Dimme and Dima heal and envenom my mind and shadow.
I shall fly along as one with the Lil demons, inhospitable winds of the steppe,
approach and strengthen my Demons' blazing Eye within!
Bestow unto me the powers to send or cure the Asag-disease, to use against
my enemies.

III – The Kassapu Oath of Udug-hul

I make now the solemn oath of Udug-hul, awakened as Kassapu!
I summon the demons of old to infect my blood with venom and primal
power, strengthen my blood and body.
As I cast my circle of shadows and darkness, I act against and for the Sun.
May the knowledge of becoming a God reveal the subtle insight of balance
within Cosmos and Chaos.

I shall seek to command and compel Order within the Cosmos,
Causing the infinite powers of Chaos to increase my immortal spirit and
kingdom!

I shall offer libations and incense to the rebel gods and demons just as I
would the Annunaki and Gods,
By this act I am bringing power and knowledge to my Personal God and
Daemonic Self!

I shall give my blood to the darkness and in turn the old ones shall rise up in
my temple of self!

My shadow shall roar from the mountains like the storming winds,
May my total Will be done!

My destructive and creative Words shall be uttered and carried out by the
forces of Chaos into Cosmos!

My spells uttered and carried forth on the winds by Lil-demons, Enki has
empowered me!

I am awakened from the birth from Anu and Ki!

In this sacred circle, the Seven Udug-hul become One,
I am the Eighth which unites the Si-bit ilanu lem-nu-tu, feed and nourish my
spirit in the Black Flame of Melammu!

Grant me the knowledge and power of the gods Above and Below!

To Heal, To Curse, To Destroy, To Create!

May I seek to enhance my path towards the gift of Melammu from Nergal in

the depths of Irkalla, let my spirit and demon unite!
When my flesh falls into death, may Ereskigal offer me the cold waters of
immortality.
So that I shall dwell in the Azothoz center of Order and rejoice in the great
thrones of Chaos!

IV Towers and Commands of the Kassapu

In the name of Enki, I raise the manu-wand in my wand, the exalted
instrument of heaven.
Pisangunu, Herald of Kullaba, walks behind me while I enjoy good health.
The good Udug walks at my right side.
The good Lamma walks at my left side.
Gestin-anna, great scribe of the Underworld, recite with each the liturgy of
my holy incantation.
Ningirsu, Lord of the Weapon 'me', adjured in my power, let my total will be
done!
Be you adjured by Heaven,
Be you adjured by Earth!

END

INCANTATION OF SEVEN GODS & SEVEN HEAVENS, SEVEN EVIL GODS & SEVEN EARTHS

To Summon & Command the Powers of Darkness, Invoking Melammu & the Daemon

You may perform this indoors or outdoors, facing an altar or not. When you recite the incantation, visualize the Udug-hul talismans or Seven Evil Gods sigil while invoking. In your performance of the Words of Power, make the earth and heavens bend to your Will and be aware that you are the temple and the evolving incarnation of the Deific Masks; their authority shall shape your desires into the physical world.

Zi an-na he-pa zi ki-a he-pa
(Be adjured by heaven, be adjured by earth)

Si-bit ilanu same rap-su-ti
(Seven gods of the broad heavens)
Hail Sebitti! I invoke the Udug-hul!

Si-bit ilanu lem-nu-tu
(Seven Evil Gods)

Si-bit la-mas-ti lem-nu-tu
(Seven evil Lamastu-demons)

In the heaven seven, in the earth seven.
In this circle of the Four Winds, I am the holder of the Tablets of Destiny; I
am manifest divinity, the Temple of Mind, Body and Spirit!
My Hidden Name is Lugal an-ub-da limmu-ba (King of the Four Regions of
the World)

Hail the seven! I invoke and summon thee! Hear the names!

Udug-hul, a-la-hul, gidim-hul, gal-la-hul, dinger-hul, maskim-hul
(Evil Demon, Evil Devil, Evil Ghost, Evil Ghoul, Evil God, Evil Fiend)

The Seven Udug-hul are raging storms, ruthless spirits created in the vault of
heaven; each day they raise their heads to bring their will upon the world.

The first of the seven is the South Wind,
The second a Dragon with mouth agape,
The third is a grim leopard,
The fourth is a terrible serpent,
The fifth is a furious beast,
The sixth is a rampant giant, cruel against gods and kings!
The seventh is a great windstorm, casting darkness over the brightest day!
Udug-hul, Hail! Sebitti, I invoke you!
I encircle you into my Temple of Mind-Body-Spirit,
In strength and discipline I control and guide the majesty of the Seven Evil
Gods!

These are the Seven Messengers of Anu, the King!
Sebitti, who bearing gloom from city to city, tempests that scour the heavens,
dense clouds which cover the sky!
Rushing wind gusts, casting darkness over the bright of day.
Force their way with baneful windstorms,
Mighty destroyers are they, deluge of the Storm-God.
Stalking at the Right Hand of Adad, in the heights of heaven they flash as
lightening, in heavens breadth, the home of Anu the King.
Rise in me, for I am to be as one who commands this world anew! I shall
wear the mask of Erra!

Rise up in me, Seven Udug-hul, I am as Erra, the Lord who Prowls by Night.
Be as my weapons, Sebitti!

Udug-hul, those who dwell in gloom in the heavens, below they howl,
windstorms that darken the day. Seven Evil Gods, with the storm wind they
blow, Illuminated with terrible brilliance, those born in the Mountain of
Sunset, reared in the Mountain of Dawn!

Udug-hul, who dwell in the caverns of the earth, in desolate places of the
earth you live!

Udug-hul, Sebitti, fill me with venom!

Zi an-na he-pa zi ki-a he-pa
(Be adjured by heaven, be adjured by earth)

SO IT IS DONE!

Like the ceremonies to conquer obstacles, center the mind, healing and lustful
rites, the dark spells of death and cursing work on two simultaneous levels if
properly performed. First, the Kassapu is performing an act of directing and

releasing negative energies towards a determined target. Second, the Kassapu directs encircled energy from thoughts given power in the mind and sent forth by the power of Will.

If a Kassapu finds himself (or Kassaptu for herself) cursing others frequently, finding new enemies, the character and personality of the witch should be evaluated. A majority of your time should be spent of creative and balanced acts, even if they are shadows workings with the Udug-Hul or the various ancient powers of darkness. You have been warned, don't create problems where none exist, unless prepared for the consequences!

INVOCATION OF THE SEBITTI

Spawned in Heaven, Children Born of Earth

Astral and spiritual energy consecrated to the Udug-hul as Kassapu Lemuttu; the mind focusing energy to assume a demonic or ghostlike shape. First upon the astral plane via meditation, secondly in the dream and thirdly to the spiritual plane. A leather or suitable cord, held while imagining your Demon as a shadow-form which grows larger than the physical body and flies from your mouth while you exhale. Spittle may be rubbed in the cord with a black candle, summon the powers of the Udug-hul, Seven Evil Gods! Tie each knot with each Udug-demon invoked, until the Seven are complete.

Si-bit-ti su-nu si-bit-ti su-nu

(Seven are they, seven are they)

Ina na-kab ap-si-I si-bit-ti su-nu

(In the Ocean Deep Seven are they!)

Ina na-kab ap-si-i ina ku-um-me ir-bu-u su-nu

(In the Ocean Deep as their home they were reared)

Sa ilu EA lim-nu-ti su-nu

(the Evil Ones of Ea)

Imin-na-mes imin-na-mes

(They are Seven, they are seven)

The First of the Seven is the South Wind,

Adu-ga an-na Udughula-ru a

(The Evil Udug is spawned from Anu's good seed)

The Second of the Seven is a Blazing Flame

The Third wears the face of a Lion, making all shrink in terror!

The Fourth bears his fierce weapons, blood pours down the mountain like
water!

The Fifth is like the Storm-Wind, he lays his prey down!

The Sixth goes above and below, his make his victim heavy.

The Seventh, filled with Dragon's Venom, Brings us to the Netherworld.

I conjure thee:

Udug-hul, Ala-hul, Gidim-hul, Galla-hul, Dimme, Dima, Dimmea, Lagab-
demons

(Evil Udug, Evil Ala, Evil Ghost, Evil Galla Demon, Dimme, Dimmea,
Lagab Demons)

Behold the Circle of my Daemon, the Blazing Torch!

Cloaked in Bestial Darkness!

I summon thee not to harm but emblazon me!

Radiant my mantle of power, Melammu!

The Seven to my Circle, as Erra!

Udug-hul! Maskim-hul!

Let my total will be done!

END

INCANTATION OF ARDAT-LILI

Astral Projection with the Spectre-Damsel of Night

This ritual is to transform the astral body into the form of a Lilitu-demon and calling forth your primal instinct and desire, projecting into the astral plane to experience initiation into the cult of vampyres who walk the phantom and shadow-world of night. Consecrate the Lilitu Sigil with a small amount of sexual fluid, blood or saliva. This creates a link between your spiritual body and the symbol of that specific type of demonic power.

Meditate upon the Sigil of the Lilitu and while closing your eyes, visualize your astral expanding from your calm physical body and taking a dark shadow of night, hiding your Black Flame or Melammu, transform the astral body into a composite predatory bird and demonic shape. Listen to your instincts and focus on the power and energy unleashed from your primal instincts and lusts; recite the incantation and then go forth into the astral plane.

Incantation of Ardat-Lili

I invoke and summon thee, Specter and Shadows of phantom-haunting Night.

I summon and raise the primal darkness and predator which rests in the dark abyss of myself;

Let my total will be done, I shall take the shape of the wind-demons of Ardat-Lili.

Raise up Uzzu (Fury), let my claws and talons lengthen!

Raise up Uzzu, let my wings grow wide to lift me into night!

Raise up Uzzu, let my eyes burn blood red and yellow to cast a shadow upon whom I seek!

Lamastu of the Night, Ardat-Lili, Lilu, Lilitu, let your spirits lift up the primal darkness of my shadow!

So it is done!

BINDING THE LILITU-DEMON TO VISIT ANOTHER

It is possible to summon and bind a Lilitu-demon to a specific sigil or appropriate object; during the hours of night you may utilize the energy to visit and copulate or feed from another who sleeps. This act of sorcery has the potential to cause danger to the Kassapu summoning the Lilitu-demon, if ones' determination or will grows weak.

The wind-demon may feed from your astral body and slowly drain your energy. To ensure this does not happen, after a period of conducting the working, burn and cleanse the sigil in which the Lilitu-demon is bound. You may later perform the ceremony again and bind a Lilitu to another sigil.

Take the Lilitu Sigil, focus upon the symbolism and names within it. You should have a specific person in mind who you have had contact with enough to know them within a basic way. Take a black (to haunt or feed from) or red (for sexual visitations or vampirism) cord and tie seven knots in it, reciting a name within the sigil. Take now the Athame and slowly and gently cut yourself just enough to anoint the center of the sigil with a small amount of your blood.

Recite the “Siptu Ephata” spell and then place the talisman in a pouch or small box with the cord wrapped around it. After performing the ceremony before you sleep, place the sigil and cord under your bed or mattress. During the day keep the talisman in the small box near or upon your altar. Allow no sunlight to touch it.

SIPTU EPHATA

Flying as Ephata-demons-of-darkness

The Ephata is an Aramaic name (primarily feminine) used as a name of the feared nightly shadows, the She-Demons or Lilitu who fly in the dark. In targumic Aramaic they are named “shadow-demons”. This incantation names and summons the Ephata-demons-of-darkness, the Kassapu will develop and control the astral body, visualizing it’s’ transformation into a shadow-spirit and going forth into the night, haunting and hunting as a predator.

Traditionally, these shadow-demons can be seen in human form, originally they were the spirits of the dead who, according to lore, return to their corpses, animating them and haunt the earth in the darkness of the night. Our vast lore and spells range from ancient Akkadian formulas to Canaanite and Syrian demonic spirits long survived between the veil of the living and the dead.

The Arabic demoness, Qarinah, chanouq al-hamal, “the strangler of the lamb” is invoked to bring into the circle the spirits and energies of the Babylonian Lilitu-demons and the later period Syrian and Arabic demons of the category of Lilith-spirits.

BINDING & BECOMING EPHATA

I light this candle black as the shadow, I call to the primal darkness
and those who haunt the world of the living, hear me!
I summon and call Lilitu, Ardat-Lili, Lilu, Ephata demons-of-
shadows, cloak me in your vast and terrible darkness!

I summon thee Qarinah, chanouq-al-hamal,
My astral body is black as night, as terrible as storm-clouds tearing
the calm skies; Let my shadow become a demonic-predator to seek my prey
in the night!

I encircle the primal shadows and Etemmu, my Black Flame of
Melammu shall be cloaked and hidden by a nocturnal smoke and fog; let the
dead take again the flesh worn before.

Ephata in the Chamber of Darkness, Lilitu I become!
My feet become the talons of an eagle, my wings of the Owl.
My claws lengthen in the gray-decay of death, haunting the night!
I become, I transform my darkened spirit and body of shadow!
No door shall keep me out, no window to remove me;
I am as spirit and the Uzzu of the Storm-Wind,
Lilitu, Qarinah, Ardat-Lili, Lilu, Lamastu!
Kilili to satisfy my desires!

END

INCANTATION OF PAZUZU

King of the Lil-Demons

Pazuzu may be invoked to control and deter self-destructive desires or to equally use the terrible winds of the nightmare to drain energy or destroy another. Pazuzu represents a beneficial power which is so terrible it restrains and deters the Lilitu-demons and even Lamastu. During the incantation, focus upon the Sigil of Pazuzu, visualize your astral body expanding and growing larger than your physical form, taking the Therionick shape of Pazuzu to go forth into the winds of scorching heat and the freezing mountains.

I summon thee, I invoke thee!
Behold, Pazuzu, I summon you from the primal depths!
I am Pazuzu, the Son of Hanbu,
King of the Evil Lilu-Demons.
I shall ascend the mighty mountains which again shall quake!
The winds that I shall go amongst shall head towards the West.
One by One I break the wings of those against me.

I am Pazuzu, King of Lilu-Demons, Hail Pazuzu, Mighty One!
Pazuzu who ascends the mountains and who faces all winds.
Hail Pazuzu, angry wind, whose rising is terrible.
Fierce one, raging one, who destroys the high mountains, who roars at
the world regions.
Pazuzu, who parches the marshlands, who withers its reeds I invoke
you!
Pazuzu, who confronted the woods, tore ascunder the trees.
Pazuzu, who passed through the garden, dropping his fruit.
Pazuzu descends to the river, turning it to ice.
Pazuzu went up to the dry lands, scorching all under the sun,
Pazuzu, struck down the young men, breaking their bones, Pazuzu
strikes the woman's womb...
I summon thee, Pazuzu, who ascends the mighty mountains,
Who holds power over the Four Winds, behold, thy image prepared
for you.
Pazuzu, bestow your power unto me!
Be conjured and remain within me by Anu and Antu, Enlil and Ninlil,
Ea and Damkina, Heaven and Earth!
So it shall be!

INVOCATION & RITUAL MASK OF THE ASAG-DEMON

To Haunt and Drain on the Astral Plane A Curse of Terror

This ritual is for advanced sorcerers. Bathe prior to invocation and sleep. Bathe to cleanse for waking. The Asag (Azag) is an instrument of the divine wrath, an anti-social force and adversary of divine Order. To invoke and control, guide and cleanse is a self-transforming act. Cast the circle, black candles and incense burning.

I invoke thee, ancient force of chaos, Asag!
I invoke thee, primal offspring of heaven and earth, Azag!
I summon thee, engendered by An with the mother of green earth and

the chthonic underworld, Ki!
Asag, murderer of the mountain, lend me your power!
Let chaos be my weapon, let disorder be my tool!
Let your darkness cloak my shadow!
My will shall be done!
In the hands of Namtar, let my victim's appearance be altered, their
breath of life be drained by me!
The Asag-demon, Evil God, bathe in the body of my victim!
Azag, we shall be as one, my will shall guide us!
Hail Asag, demons and demonesses who beset humanity,
I summon thee Dimme and Dimmea who enter by night!
Namtar, Mutu and Asag, let us terrify and drain my victim!
So it shall be!

(At waking from sleep)

Sacred water, waves of the Apsu, let this water be blessed with health
and vitality. Ea-Enki, God of Magick and Healing: bless this water and
cleanse my spirit and body. Be it ever so!

END

KNOT SPELL OF DRAINING LIFE

Vampyric knot spells to visit and drain a victim without harm to them is Red. To cause slow and wasting away is Blue and to bind a demon or Etemmu as well as take a shadow form in dream is Black. Invocation for primal power and Death of another is also Black. You may have an image or representation of the victim, be it a photo and better is a wax figure candle. To release yourself from a spell or to stop the curse, untie and Tie Knots.

Use a Thurible fire, a black and red candle upon the altar. The wax candle figure (representing the victim) should have their name inscribed in it, the knots are then tied while speaking the incantation and then wrapped tightly around the wax figure after holding it over the fire. If it is a death ritual or attaching a predatory Etemmu to them, the figure is buried in the earth.

Hail Girra, sacred fire and messenger of Samas and Marduk,

I call to you, witness and execute my sentence!

(Tie the 7 knots)

I see my victim before me, with this knot I attain power over you!

Hear me I am the Kassapu of the Apsu!

Those before me, let you not be forgotten.

I encircle and bind with this ancient art of Kispu.

Hear me Ancient Kasaptu of the Gutian, the Elamite Witches,

The Daughters of the Witches of Hanigalbat!

Six are the number of my ties, seven in number my power to release!

I can this by day, my shadow is cast over them.

I cast this by night, darkness enshrouds them.

I encircle them, in the mouth of Girra who consumes, burns and binds them.

May the Ala-hul, Gidim-hul, Maskim-hul, Ahhazu, Lilitu, Ardat-lili, Lilu,

Lamastu and Udug-hul go and destroy my victim!

Feast and torment them!

I encircle them, in the fiery mouth of Girra!

Into the grave, into the terrible night,

Your soul is to be ours, to be my feast.

Let it ever-be so!

So it is done!

Burn, melt, drip into the grave, may the smoke rise up toward your sleeping

or waking body.

May your mind be torn apart, haunted.

May the shadows of night cut you into oblivion.

May Namtar decree your fate, may sickness seize you!

May Mutu come and take you!

By dream my shadows torment you, your flesh withers and rots!

Burn Girra, burn them! To Arali!

(Burn again figure and bury.)

Pour libation into the earth for the Etemmu and demonic powers.

END

DESTRUCTION RITE OF THE KASSAPU

I am Kassapu / Kassaptu, Kassapu Lemuttu!
I honor the powers of darkness, we are one!
I command the craft of Kispu, hear me Gods of the Netherworld!
May I direct your Vizier, Ereskigal, who is Namtar, demon of fate.
I offer incense and libations to you!
(name of victim), I hold the thread to your life force,
I have created your image before me.
You shall not see me except in nightmares,
My legions tormenting your sleeping and waking moments.
Anunnaki, bestow the forces to destroy and condemn my victim!
You (name) shall enter the grave, the void awaits!
I send the omens which drive you to doom.
Udug-hul, I send you forth as my emissary.
Gods of the Night, Twilight, Midnight and Dawn, I bewitch this victim!
There is no rest day or night. Failure and impotence are your only
companions!
I gag your mouth, I slow your brain, I weigh your hear with pain.
May food sicken you, may water wash you into the grave,
Girra burn and condemn this victim!
So it is done!

END

INVOCATION OF NINGISHZIDA

Serpent-God of the Underworld

Hail Ningishzida, Hero, Lord of Field and Meadow,
Lion of Distant Mountains!

Ningishzida, who brings together giant snakes and dragons,
I invoke you!

Great Wild Bull who is murderous in battle,
a great flood of the enemy!

Ningishzida, who was raised in the Apsu!

Bring me life and health, hail Ningishzida!

Behold, great Prince of the Underworld,

Who brings fertility of mind and body,

I invoke you!

Ningishzida, holding the shining scepter in your hands,

Hero, who survey's the battle, goes up to the high mountains!

Ningishzida, who commands the great Underworld, hear my words and rise!

Lord with holy dignity, imbued with savage power,

Lord Ningiszida, great hero, falcon preying on the gods,

I invoke you!

Lord whose mouth is that of the pure magician,

A snake with the forked tongue, poisonous snake.

You are a great Mushussu-dragon,

Dignified with shining eyes, equipped with arrows and quiver,

Savage leopard, murderous, howling Mushussu,

I invoke you!

SPELL OF LILITU

To Invoke from the Black Scrying Mirror

Let the Kassapu or Kassaptu place a Black Scrying Mirror upon the altar or a wall facing the sleeping area. A single black candle should be lit and several images of Lamastu and Lil-demons decorated around the chamber. The Sigil of Lilith contained herein should be placed under the place of sleeping. Recite and invoke, staring then closely to the Scrying Mirror until the desire to sleep or in a meditative state, leave the body from the mouth as a spirit. Go forth into the Black Mirror and hunt the night skies.

To Lilitu, Ardat-Lili, Lilu, Lamastu

I call into the night and Arali to you, great powers of the winds,
Lamastu the fierce, violent and divine powers, terrifying to behold. Lamastu
is a She-Wolf, Daughter of Anu.

Her feet are those of Anzu, he hands spell decay.

Lamastu, whose face is that of a mighty Lion.

Her hands are claws immersed in flesh and blood.

She leads the night-hordes, spirits who come in by windows,
Lamastu came down from Heaven, wearing the Upru-headgear,

With a Crown upon her head. She slithers in by windows,
Enters as Ardat-Lili through the Black Mirror, to me, to me!

Dimme and Dimmea who enter by night,

Hail Maiden-of-the-Wind, Dimme, Child of Anu!

Let my shadow be shaped as yours, Fierce Wolf of Darkness!

By the Evening Star, Kisikillila!

Lilitu lend me the wings of the owl and raven's flight!

To this grimoire a gate is opened!

Lamastu, Parching Force, Female Utukku-demon,

I invoke you!



Lamastu, She-Wolf, Spell of Lilitu of the Black Srying Mirror
By Kitti Solymosi

CHAPTER 11

NECROMANCY

LUGIDIMAK



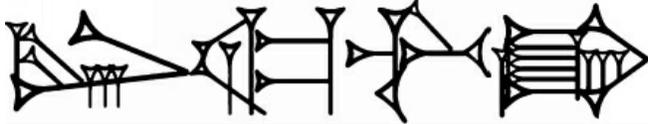
Gidim-ma, muselu edimmu, Necromancer

Necromancy is the black art which is rooted in almost every culture since recorded history. Necromancy is defined as divination or consulting oracles and obtaining predictions from the dead.

In ancient Mesopotamia, the practice of necromancy was conducted by a Lugdimak (lu gidim-ma), 'he who makes the ghosts of the dead rise'.

The word for Necromancer in Sumerian is Lugdimak and Lusagbuluga. The Akkadian word for Necromancer is **Muselu Edimmu**. The purpose of necromancy is to obtain dreams and visions based on what you wish to know; the Neo-Assyrian King Esarhaddon who had the ghost of his dead wife evoked to inquire if their son, the Crown Prince was a suitable, strong successor. What will be difference is how will you "know" it is a "spirit" and not the subconscious "making it up"?

The Luciferian does not require the affirmation of any future event by the means of divination; fate is not a "fixed" judgement dictating an unmovable and pre-determined concept. The Luciferian determines his or her own future based on a balanced combination of Will-Desire-Belief and knowing the patterns within the "natural order" of everyday life. Surprises can happen, unexpected things can pop up and accidents do happen.



Lusagbuluga, Old Babylonian “Necromancer”

Without having anxiety over what you cannot control, confidently determine beginning with the thoughts, determined plans to achieve future short and long term goals. Such is the Luciferian philosophical foundation for the way to begin and live, developing within the patterns of logic and reason to understand cause and effect.

Gods in this world are not born, they are self-made. The moment you reject the blind faith of monotheistic religion and take responsibility for your life from that moment forward (good or bad) then a path to self-deification has begun. Those who have an iron determination (with flexibility for adaptation) and a clear experience with the balance of Will-Desire-Belief can achieve this alchemical process of Apotheosis.

Luciferians if spiritually and ritualistically inclined may embark upon the practice of necromancy for the purposes of gaining insight, experimenting in paranormal boundaries and in attaining private initiatory spiritual power. You must take any “contact” including dreams or other paranormal occurrences including hauntings with a healthy level of skepticism, indulging in the potentials for insight and power from the experience.

Divination is practiced by Luciferians to establish a clear and visualized perceived goal and to seek “inspiration” from non-orthodox areas. In summary, don’t believe everything and always be a healthy but a reasonable skeptic. The practice of the black arts including necromancy are deeply spiritual practices which have primarily subjective experiences and results. Unless another shares the spiritual experiences and views, don’t fall into the “blind faith” trap of telling outsider’s unverifiable stories and then growing angry when they don’t believe them! Individuals are often lonely in thought, put stock into building your mental palace and spiritual beliefs but in daily, mundane life stick to logical and reasonable philosophical basics.

TOOLS OF THE NECROMANCER



LIBATION VESSEL

The Old Babylonian, “Gesagan Locus”, “Place of Libation to the Dead” represents a specific place in which the funerary cult was practiced. The practice of necromancy requires a **pursitu** or libation bowl or vessel, it may be the same as the one used for the gods if you like. It matters not which one you utilize as long as you find it appropriate.

You may also use the skull of a dog or a human skull cap as well as a ceramic alternative. You may use cold, clean water for beneficial rites or for offerings to malicious shades offer ditch-water or that soaked with ashes. You may use ashen water with beer and vinegar as well for necromantic rites. If you are sending gidim-hul in a cursing ritual then a small amount of your blood may be offered along with red wine.

This libation water should be poured three times during the rite. You may pour it on the ground on with a special hole dug in the direction of sunset with traditionally a copper spade (you may use a traditional spade or garden tool; this has been tested with no negative results).

If you have a specific place in which you are to perform necromantic rites, you might take a lesson from the ancient near eastern method of taking a thin pipe and placing it deep in the earth to then pour libations to the Etemmu or Gidim.

The libation is poured in the hole as one would offer to the gods of darkness. In Scurlock’s “**Magico-Medical Means of Treating Ghost-Induced Illnesses in Ancient Mesopotamia**”, she indicates that the hold was intended to be an avenue for which the ghost could go back to where it belongs.

CLAY OR WAX FIGURES

You may seek to bind ghosts to figures as in all necromantic sources. If you make your own figure, mixing your blood with it will serve it to become bound to you specifically; you must use salt and later fire to break this bond. You must inscribe the name of the ghost or demon on the figure itself.

A wax figure or devil may be consecrated for the binding of a spirit. When you name the ghost, it must be with the intent of its calling; “Ghost who shall feed from the sleeping ones”, “Ghost (Gidim or Etemmu) who shall guard my home”, “Ghost who shall be as my Lilitu-mate” (succubus).

You may cloth and decorate the figure/doll as you wish. If you intend to create a spiritually potent doll to have an exterior focus as a servitor or spirit trap, inscribe the cuneiform or name of a type of demon such as an **Udug-hul, Gidim, Utukku-demon, Rabisu-demon, Alu-demon or Lilitu-Specter** to have the energy directed into the object, making it an empty abode for the named spirit to take form from the energy you have established as the Kassapu.

Use the incantations herein for practicing this type of doll sorcery. Always have a singular purpose for the doll, this energy which you will direct into expanding the spirit of the servitor will be exactly of the type and purpose of which it was name and the original purpose. You may visualize your chosen enemy and inscribe their name on a piece of paper, wrapped around the figure and an incantation recited.

HUMAN SKULL

The human skull is ideal for the “vessel” of the ghost since ancient Mesopotamia. The skull may have a name in cuneiform written on it, which may be erased later when the ghost is released. If you don’t wish to inscribe a name upon the skull, then write it on a piece of parchment and place under or inside of the skull. The skull may be either a real one (preferred) or a replica.

LOCATION TO PERFORM NECROMANTIC WORKINGS

If you live in a “haunted” house, you may easily perform this working and utilize dreaming incubation to experiment if there is a tangible result. If you wish to perform in the solitude of a graveyard, this is also suitable. The ideal place of necromantic ritual is at a crossroads somewhere in a rural area, perhaps in a patch of woods. The crossroads are traditionally places of power which range from ancient Mesopotamia to Greece and Thrace.

THE RITES OF MUSELU EDIMMU

Necromancy The Raiser of the Dead

You should have a human skull on your altar; the top may be inscribed with the intent of the spell. You may use a grease pencil or another removable substance to write upon. Your own blood may be used also, however be aware it will flake away once dries within a few weeks. In the right conditions, it will remain longer.

When performing this ritual, the skull must be placed within a flour circle, in which the ghost shall be encircled in. You may place a crystal within the skull as well. If you have no access to a real human skull, a skull-carved crystal skull will serve well. After you offer libations outside after the rite, the skull may then be removed from the circle and placed on the altar. This follows the same for a doll/figure in which the ghost will dwell in if you have no skull to use.

You may use the ground up remains of a centipede, a lizard, snake, spider, dust/dirt from the crossroads and human bone dust in a powder mixture. This powder should be placed in a small bottle or container. This powder may be sprinkled in the bottom of the skull or placed in the figure. The remainder of the dust should be rubbed on the vessel with the ghost or Namtaru when you wish to communicate with it via dreams or omens.

Most likely you will not understand the Etemmu, it may not even be

of an ancient near eastern origin. I have found that such rites still hold sway over necromantic workings. Burn cedar incense for the spirits of the underworld.

INCANTATION OF THE ETEMU (Ghost)

“I conjure you, Etemmu who haunts the living realm. I conjure you by Nergal and Ereskigal, may you take the libation and offering I am giving to you.

Etemmu, Gidim, Hail and Rise!

Who are you? Who are you one who seeks out the life? Uttuku-demon, Sedu, Gidim-Hul, Etemmu, Gallu-demon.

Unto the Harlot and the Hand of Death they bring
I shall pour forth water to you, I shall utter spells unto you
You may be a ghost that hath come from the earth
A phantom of night which wanders from the grave
A man which died unmarried

One who is dead in the desert, uncovered.

Raise ghost unburied, ghost which none cared for.

Ghost which none would offer to; Ghost which none to pour libations.

Come forth Lamastu-demon, Hag-demon, Ghoul and Ahhazu-spirit.

Come forth weeping ghost of the woman who hath died with her baby at the breast.

Gather unto this vessel, this skull...make your dwelling for now here.

May the dust bring forth a ghost unto me.

Skull of skulls, I summon you!

May that which dwells within the skull answer my request.

Samas-Nergal, opener of the darkness I command this!

Samas, king of heaven and earth: Samas, judge of the lands; Strong Foremost Authority of the Gods, Labasu, Lamastu, Rabisu-demon Ahhazu, Rise and join me as my commands are spoken!

Ghost, you are named with my purpose:

Utukku, who shall (insert purpose in one line).

I will offer libations each time I require your service.

SPELL OF OFFERING LIBATIONS TO THE

UTTUKU-GHOST BEING SUMMONED

By the Hand of Ishtar, Restless Spirit hear me!
I pour out this libation to you, that you might drink.
Come forth and enter the vessel I have prepared for you.
By Anu be summoned! By Ki be summoned!
Samas-Nergal, Let this libation offer substance for the Etemmu!

OBTAINING AN OATH TO THE UTUKKU

If you have a small torch or well-lit candle, you may obtain a bond with the shade, utilize a red cord which will represent the energy given to the Utukku and that which flows to you as well. Offer the Libation as above, hold then your flame up:

By the Hand of Ishtar and the Fire of Girra,
I give you the libation and you shall come to my service when I call. You shall not seek to harm or distress me;
else I shall devour you and cast your remains of spirit back to the mouth of Queen Ereshkigal and Nergal. If you keep the oath I declare, I shall maintain my oath to not trap you longer than needed.

THE CURSE OF THE ETEMMU

To Attach a Ghost to a chosen victim in the Grave

This ritual should have a figurine of your chose representing the victim your intend it for. The figure shall have a black cord (non-Sebitti cord) wrapped around it. The incantation shall be recited by a single black candle and then taken and buried over the grave of another. This method is from an old Maqlu ritual.

Nergal, Lord of the Grave
Lord of the Seizing Hand
I make this figure as the image of (name)
Hail thou Ereskigal
Dark Lady of the Grave
I summon Etemmu from the grave, which by the knots in this cord shall be bound to this man.

Lord of Terror, send the spirit up for a time.
With this burial of this man, shall the shade attach to him!
To drain him of energy and vitality!
To care not for life or his future!
I summon the Asakku demon, the seizing demon
To bring him pain and sadness
By the names I condemn you!
Udug-Hul! Alu-Hul! Gidim-Hul! Mulla-Hul! Dinger-Hul! Maskim-Hul!
By Ereskigal, send a hungry phantom and attach it to this victim, who is
bound in the cords of darkness.
With cloth as the shadow of darkness I cover him
Into the dark earth and grave of another he is placed!
Attach to him!
By Nergal it shall be!

Take the doll representing the victim and bury it in the earth on top of a grave near the surface.

RITUALS OF THE UNDERWORLD

The Underworld (called also the Netherworld) is symbolic of two things for the modern Kassapu; firstly the unconscious, primal desires and instincts, secondly the plane of spirits and energy “masks” of deities and demons. For the ancient Mesopotamian mind, the ‘Netherworld’ was indeed a literal “reality” for the various cultures. In our modern age with the understandings of Science, Psychology and the link of Magick between both we can adapt our perception and investment of belief into models which inspire and work well individually.

HYMN TO NERGAL

ENLIL OF THE UNDERWORLD

Adapted from the Sumerian 'adab to Nergal' for Su-ilisu.

Hail thou, Lord Nergal, furiously raging storm, which brings chaos to my
enemies and unleashes terror across the land.

Great Enlil of the Underworld, Maskim Lugal!

Nergal, who is a great sphere which blazes amid the heavens and earth,
Nergal fills my temple of mind, body and spirit with the black fire of divinity,
that which may shape the winds of the future towards my desire.

Nergal, powerful in heaven and earth, which piles your enemies in pyramids
of corpses;

Nergal, Mighty Storm, raging with infernal powers, Southern Storm which
encompasses the land, Nergal, who smites the enemy he has cursed;

Exalted Lord of Darkness, Strong of arm whom no one may withstand,

Nergal rising broadly, full of furious might, great one praised upon the
heights for his accomplishments, hail Nergal!

Nergal, whose greatness covers heaven and earth to their uttermost limits!

Nergal, whose head is held high, respected lord whose spirit inspires me, rise!

Nergal, angry sea, inspiring fearsome warrior, terror whom no one knows
how to confront, youth whose advance is a hurricane and a flood battering the
lands;

Nergal, Dragon covered in gore, drinking the blood of living creatures!

Hail Lord Nergal!

Lord who, like his father Nunamnir, has the power to create life, Nergal,
enduring fortress of the underworld, you are the Enlil of Irkalla!

Your power, Nergal is also to determine destinies, to render judgments and
decisions.

Nergal, your great hands are filled with mighty actions and terrible powers of
timeless infliction;

Great rites are revealed to no one are organized for your knowledge!

Nergal, it is you who may dictate the divine planes and purification rites of
old;

In the West, Utu has illuminated forth for you, an awe-inspiring dais has been
erected for you!

Nergal, you are the lord who has the power to carry off and to bring back the

souls of the dead;
You are imbued with the terrible Melammu, for you ignite the Black Flame
in your chosen;

Your praise, Nergal unleashes great awe and terror!

Nergal, the Black Sun, Utu of the Underworld,

Who piles up his malefactors in heaps, for the Kassapu who is (name), the
Black Adept who displays lasting divine powers among the Annunaki Gods!
May (Kessapim name) be a vessel of your divine radiance, may he be made
joyful by you! May he walk as the conqueror whose name is extolled among
his people like that of Utu! Bless, Lord Nergal and empower the life of the
Kessapim!

Nergal, may you be the trust of the Black Adept (name) until distant days!

OPENING THE ASAR ERESKIGAL

The Place of Ereskigal (Underworld)

For rituals of night with Underworld gods, demons and spirits for the purpose of inspiring the power of divination, spirit-guidance, vampyrism, spells of lust, destruction or the primordial powers of instinct. Ritual is simplistic in design, arranged from a Sumerian zi.pa or Exorcism formula; however there is no 'banishing' of spirits of demons.

a-na bit ek-le-ti su-bat ir-kal-la

(To the House of Darkness, the abode of the Underworld)

Be summoned by Nergal, the Enlil of the Underworld

Be summoned by Ereskigal, Queen of the Underworld

By summoned by Ningiszida, the Throne Bearer of the Underworld

Be summoned by Namtar, the chief Nagallu of the Underworld

Be summoned by Ninazimua, August Scribe of the Underworld

Be summoned by Husbisa, steward of the Underworld

Be summoned by Sarsarbid, Butcher of the Underworld

By summoned by Etana, Vizier of the Underworld

Be summoned by Bidu, Gate-Keeper of the Underworld

Be summoned by Ututu, Door Woman of Ereskigal

I pour libation to the gods of Kur, the rulers of Aralu, hail!

I offer fumigation to the gods of Kur, the rulers of Aralu, hail!
Qi-sa-a-ti a-na mal-ki a-nun-na-ki u ilani a-si-bu-ut ersetim u-wa-a-is
*(I presented offerings to the malku-gods, the Anunnaki, and the resident gods
of the Underworld)*

Behold, Asar Ereskigal, open your gates to me!
Girra, Great Light, exalted throughout the Underworld
In the Netherworld and Darkness where light is hidden
When the light of heaven in the sky rises,
May this burn within, the pure light within!

Let Bidu, the Chief-Gatekeeper of the Underworld, open the locks and let thy
infernal gates open to me. Let the mighty demons and gods of darkness
bestow unto me the power of Nergal and Ereskigal, Great Rulers of Arali.

Let the Gallu-demons be as guards for my incantations,
Let my Will be done!

INCANTATION OF ENTERING THE UNDERWORLD

Prepare the ritual area by having a libation vessel filled with clean water. You may have a designated “hole” in the earth used for rituals of necromancy or honoring the ghosts of the dead. This water may be poured here prior to reciting the incantation. The working outlines that the Kassapu assumes the ‘Deific Dialog’ from the form of myth. As you recite, allow your imagination to center in and “feel” the words of the Deific Masks as they are spoken. Perform this ritual prior to going to sleep if you wish dream communication; use in a meditative working seeking the goal of entering.

(Libation poured to the Underworld gods)

I pour cold water in offering to the gods and demons of the Underworld, let
my Will be done!

ENTERING THE GATES OF GANZER

The Threshold of Irkalla

The words should be recited before meditation. You should not be expected to memorize these words as it would be counter-productive for inducing dreams. You should have a sheet of red to which you use as a blanket as a red sheet was wrapped around the corpses buried with them in Babylonian times[[lxx](#)].

The words of opening the gates

“pi-ta-a ba-ab-ka-ma lu-ru-ba-a-na-ku
Sum-ma la ta-pat-ta-a ba-a-bu la ir-ru-ba a-na-ku
a-mah-ha-as dal-tum sik-ku-ru a-sab-bir
a-mah-ha-as si-ip-pu-ma u-sa-bal-kat dalati
u-se-el-la-a mi-tu-ti-ikkalu bal-tu-ti”

THE SEVEN GATES OF IRKALLA

- 1 – Gate of Nedu
- 2 – Gate of Kishar
- 3- Gate of Edashurimma
- 4 – Gate of Enuralla
- 5 – Gate of Endukuga
- 6- Gate of Endushuba
- 7 – Gate of Ennugigi

Through the Gates and the Offering

Thinking of Seven specific articles of clothing and jewelry which express who you portray yourself to be and surrender one at each gate. Visualize this offering at each moment you are meditating, however keep your thoughts on track!

Entering the First Gate:

“I shall remove (item named here)”

The response of the gatekeeper:

“Enter, my lord/lady, may Kutha bring you joy, such are the rites of the Mistress of the Earth. May the Palace of Kurnugi be pleased to see you.”

The Six remaining gates:

“I shall remove (item or material representation)”

The response of the gatekeeper:

“Enter my lord/lady; such are the rites of the Mistress of the Earth”

When you enter the seventh gate, you should cease your working and go directly to sleep. In many such workings, there will be horrific images, melancholy ones and what could be deemed “images” and “messages” from the Dark Goddess; however this should be left to individual interpretation.

Think of the essence of the ritual: you are stripped of all clothing and items which draw association to who you seek to present yourself as. What is left is the essence of being. This is the cornerstone and foundation for which the Luciferian/Satanist/Kassapu builds upon.

Upon waking, visualize that you have taken each item you left at each gate and return to the world of the living. Thank the Mistress of the Earth and offer a small amount of incense in her name. Before you undertake any other rituals in this chapter, it is significant that you practice the act of dream projection as simply described here. In order to seek the shades of the dead, the demons long forgotten in flesh it is important to gain a deep and consistent understanding of the nature of the darkness as it stares back into you.

VOICE OF ERESKIGAL

To seek Ereskigal in Dreams

Make a libation offering of red wine to a hole in the earth, recite outdoors at midnight along with incense left for Ereskigal. Prior to sleep, focus on Sigil of Ereskigal and Irkalla and recite incantation quietly.

Mistress of the Earth, I offer to thee libations of water
Queen of Irkalla, I offer to thee the smoke of incense
Ereskigal, I send forth my voice to thee.
Send me the nightmares of your presence
That I may have a glimpse of your divinity
I give you libations and fumigations as all other gods
For you are most loved, ancient and beautiful!
So it is done!

DEIFICATION OF SHADES

The Transformation into Gods

The great dark Irkalla, the city of the underworld is ruled over by Ereshkigal, the Mistress of the Earth. Ereshkigal communicates only by dream (or nightmare) and bears no communication to those in the waking world unless great effort is made to hold dreaming communion with her. The works presented herein are intended for the Kassapu to cross this barrier without actual physical death. Ereshkigal's chosen husband, Nergal, who travels beyond the underworld and even is found at times in the heavens, is the King of the Underworld.

The spirits who exist beyond the flesh are shown in ancient Babylonian and Assyrian texts with the etymological term for "God" being the Sumerian *dingir* and Semetic *ilu*, the names of the dead are mixed with these words. The spirit upon death in these terms has the possibility for 'ascension' as a spiritual grade higher than that of the physical world.

Ancient Biblical text also provides a clue to not only the survival of consciousness after physical death, but also the "biblical" confirmation in its own words that the spirit is a "God[[lxxi](#)]". Samuel is conjured from the underworld and is defined as "I see a God coming up out of the earth" and "I saw Gods ascending out of the earth". The survival of consciousness beyond the living flesh can be a continual goal of the Kassapu/Luciferian in the course of life, although the sorcerer must not lose perspective of living well now.

In incantations the etemmu/gidim is called an "evil god" and a "power" which seeks offerings and feedings from the living world. The gidim may be robed or clothed in their funeral vestments or that which they desire, just as the physical forms may be closely human, beast-like or a combination of several factors.

It is understood from ancient Babylonian and Assyrian texts that the dead should have libation offerings of food, drink or incense to them regularly by family or otherwise. The word for this is "kispu" and is a funerary offerings or sorcery in this sense. If offerings are not done the shades may become gidim or etemmu who return to earth to haunt and feed from the living. Some etemmu were said to have the ability to "seize" their human victims which may manifest as possession or the disincarnate control gained by a spiritual

entity into a living being. In addition these spirits may enter through the ear. The strength of the spirit and self-deification before physical death is an important part of the Luciferian who seeks the origins of our Magick. Interestingly enough, the word “Kispu” as being the word for “funerary offerings[[lxxii](#)]” also means “magic, enchantment”[[lxxiii](#)] and is the root of the word of “Kassapu”, ‘Sorcerer’ and “Kassaptu” being “Sorceress”. As we may see from comparisons of such words, Nergal is thus one patron god of the Kassapu as he resides over the land of the dead with his Queen Ereskigal. Ashurbanipal the King of Assyria would seek to torment his enemies – dead and alive – by removing their bones which in turn upset the shades of dead. Ashurbanipal caused suffering to the shades of the dead by this process, for they could never find rest until they fade into oblivion.

“I destroyed and laid waste and exposed them to the sun. I took their bones to Assyria; I gave their shades no repose, and deprived them of their food and drink-offerings.”-The Rassam Cylinder

Glossary

Adversary – The motivating force which causes nature and humanity to adapt, evolve and either survive or perish. The Adversary is a powerful current of initiatory energy which is within the unconscious (as primal instinct) and in nature. The Law of the Talon, “An eye for an eye” and equally “Survival of the Fittest” are basic representations. The demonic also is a primal “mask” of power.

Altar – In traditional Luciferianism and other magical practices, the center and point of focus in the idealized perception of the divine and infernal elements of the self. In ancient Mesopotamia and the near east, an altar was an upright object upon which offerings were made. This was simply the centerpiece or foundation of worship or honoring idealized powers projected and experienced as “Deific Masks”.

In biblical Old Testament traditions prior to the domination of the cult of Yahweh in the Levant, Canaanite, Ammonite, Amorite and Moabite altars could be in high locations and formed of bricks, rocks or clay outdoors. This included Mesopotamia as well, the established patron-cults of specific areas often had temples which were perceived to be the abode in which the gods would dwell in, the altar their throne or seat of power.

The syncretic opportunity of modern Luciferianism provides, various initiatic streams of sorcery and magick present the altar in a similar way to the ancient altars either in elaborate or minimalistic design. Altars are designed often as being a square table or stand if indoors, perhaps a stack of bricks or stone if outdoors. Altars could have representations (statues, art or other objects) with the primary idol in the center. Often, protective demons and monsters of Mesopotamian traditions are depicted flanking the sides of the altar.

Amulets – Amulets, talismans and pendants were and are objects either of a metal, clay or wood material which were believed to possess magical energies or powers to compel control over beneficial or malefic occurrences.

Amulets could be worn or carried on the person and even placed at the location of the desired magical event. The power is considered to be derived from a type of sympathetic magick occurring by the combination of Will, Desire and Belief. The theory of the mind producing energy and by continued focus and unity of the three points, connecting with nature and spiritual associations derived from the rituals involved in their creation.

In Neo-Assyrian art, kings are depicted with wearing a necklace with small metal amulets presenting the symbols or sigils of the gods. During the same period, the demon-god Pazuzu was worn both by women in childbirth to protect them from the Lil-demons and Lamastu under Pazuzu’s kingship over them.

Asipu – The professional exorcist of ancient Babylonia who would perform protective and healing rituals for others.

Asiputu – The spells and incantation texts on tablets revealing the craft of the Asipu. This is the basis for our modern knowledge historically of method and types of incantations, invocations and descriptions of the divine and demonic powers.

Atavism – The unconscious holds memories which are primal and previous forgotten types. May be utilized by the sorcerer as storehouses of primal energy and power.

Athame – The Witches’ knife, used in ceremonies and rituals to command and compel energies, forces and spirits.

Chalice – A ceremonial drinking cup or vessel which is set aside for ritual and sacred ceremonies.

Daemon (daimon) – From the Greek term denoting a “spirit” including the guide or inspiring aspect idealized as the Higher Self or Ilu/Personal God. For Luciferians, the feminine Daemon, Istar is the name which is related to the goddess of war and love, Ishtar, who is represented as Venus the Morning and Evening Star.

Evil – Represented herein as the Adversarial Force which is opposite or not operating within the structure of the deemed normal, standard or the concept of social order.

Evocation – Calling and encircling a specific spirit or demon outside of the self, usually to bind it to an object for a purpose or to practice a type of divinatory practice involving a scrying mirror.

Fumigation – Burning incense as an offering to a Deific Mask, Demon or Etemmu (ghost) during hymn, invocation and ritual ceremony.

Hul – Evil.

Ilu (masculine) – Mesopotamian personal god being a personification of the power and idealized potential of the individual including the externalized ego. In Luciferianism, the Ilu/Istar is conceptually similar of the Daemon/Daimon (spirit) understood as the True Will, Holy Guardian Angel and Inherent Desire of the Luciferian.

Invocation – Calling internally (Body, Mind Spirit) or summoning a deity or demonic spirit within the Kassapu or Luciferian for purposes of controlling, guiding and directing energy including the attainment of insight and perceived power derived from the unconscious. Deific Masks are described and poetically named and called in the symbolic direction of upward through the Kassapu, subconsciously acknowledging no matter Atheistic or Theistic approach that power and energy is directed and controlled by the Luciferian as a living temple of mind, body and spirit.

Istar (feminine) – Mesopotamian personal goddess, see Ilu.

Kasapu – To bewitch or practice sorcery.

Kassapu (masculine) – Warlock/Witch who practices sorcery and performs magickial rites of a potentially beneficial or destructive nature.

Kassaptu (feminine) – Witch who is like the Kassapu in ancient Mesopotamia often depicted as a demonic force who performs acts of sorcery and the evocation of spirits for some purpose or goal.

Kispu – Witchcraft/Sorcery which could may include the use of herbs and ingested food as a means of willed transmission of energy.

Kurgarru – A cult player; the sorcerer or one performing rituals in poetic, mythological form, identifying with a divine or demonic force to compel the power to set in motion a specific design or goal.

Lilitu – Demons and spirits of the Wind, associated with succubi and incubi. Lilitu are numerous and are associated with vampyrism, sexual congress and haunting wind-spirits from night.

Melammu – The Aura which is known as ‘terrifying radiance’ is a direct expression of the force of the god, demon or sorcerer. The Black Flame may illuminate ‘rays’ of fearsome terror.

Qutaru – Fumigation (burning incense) ritual. This may include one portion such as burning incense during a ceremonial working.

Siptu – Incantation including invocations, evocations and spells.]

Sorcery – To encircle/ensorcel energy and powers by the unity of Will, Desire and Belief.

Wand – Represents Fire, an extension of the sorcerer and the will.

Ziggurats – In ancient Mesopotamia, Ziggurats were temple-towers pyramidal and stepped which were created during 2200 to 550 B.C>E. and were constructed of brick. The summit of the Ziggurat was one or more shrines including that of the principle or patron god of the city. The Etemenanki was a 7 layered Ziggurat which had levels from bottom to top painted in colors on each level which represented a specific god in Mesopotamia.

Zisurru – A circle made traditionally of flour, marking the circumference of self and historically a protective circle. Luciferians do not hide within circles; rather the Kassapu uses the circle as a focus point of spiritual energy invoked and ensorcelled in ritual to then guide and direct according to the design. It may be a symbolic or literal act of commanding power.

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**In Will, Desire and Belief,
To Know, To Will, To Keep Silent.**



Akhtya

Michael W. Ford June 2016

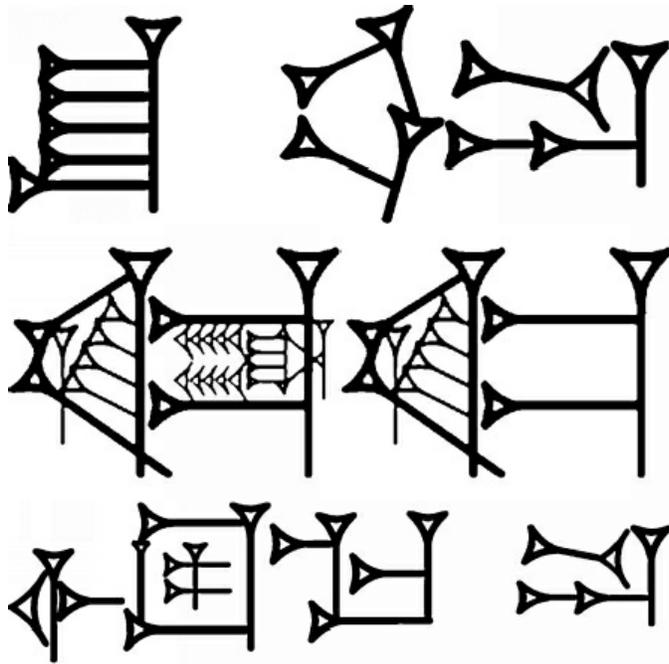
ABOUT THE AUTHOR

Author of 23 books, recording artist of Ritualistic Dark Ambient, Industrial, Black Metal projects, lecturer Michael W. Ford is a leading Luciferian visionary and Left Hand Path practitioner. Michael is a student and researcher of Ancient Near Eastern Religions, Early Christianity and the history of occultism. Michael is the founder and Magus of The Order of Phosphorus, a worldwide magical order dedicated to Luciferian Magick as well as presiding Yatus of The Black Order of the Dragon, a magical guild dedicated to the teachings of astral and bio-medical energy vampyrism,

dream control and sorcery with a foundation in logic and reason.

Michael is also an accomplished musician and composer, beginning in the 1990's with Black Funeral and into the late 2013 with Psychonaut 75 (industrial and ritual electronics), Valefor (death industrial and black metal), Hexentanz (medieval ritual music) and now currently as Akhtya (ritualistic dark ambient). Ford has contributed to the soundtrack for the horror film (with Psychonaut 75) Hellbound - Book of the Dead and other artistic performances. Michael has also been featured in numerous magazines worldwide and many Videos, Podcasts as well discussing Luciferianism and the Left Hand Path.

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Encircle that which the Daemon shall possess,
All that you do in this world is mirrored in your shadow.

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[xxxv] Mesopotamian Cosmic Geography, Horowitz, pg. 18.

[xxxvi] Tablet KAR 307, see ‘Mesopotamian Cosmic Geography’.

[xxxvii] Luciferians view Tiamat as the Greatest of the Dark Gods, for she sleeps within each of us. As Marduk became as her, the greatest of the Gods, her essence is too with him for they are of the same “blood” just as we are fashioned by Marduk from the Blood of Tiamat’s husband and general, Qingu/Qingu.

[xxxviii] Dictionary of Deities and Demons in the Bible, Second Edition, Brill 1999.

[xxxix] See ‘Dragon of the Two Flames’ by Michael W. Ford, Succubus Productions

[xl] Jacobsen, The Treasures of Darkness

[xli] Magic in History, see Bibliography.

[xlii] The City of the Moon God, pg. 24.

[xliii] Inanna – Queen of Heaven and Earth, Wolkstein, Kramer.

[xliv] Gender and Aging in Mesopotamia: The Gilgamesh Epic and Other Ancient Literature: Inanna-Ishtar as Paradox and Coincidence of Opposites, pg 161.

[xlv] Assyrian Rulers of the Third and Second Millennia BC (To 1115 BC), Grayson.

[xlvi] Before the Muses: An Anthology of Akkadian Literature, pg. 77, Benjamin Foster

[xlvii] Forerunners to Udug-hul Tablet III, line 18

- [xlvii] Verse Account, BHT, pls. 5-10, col. VI line 20, Nabonidus (Babylonian King).
- [xlviii] Mesopotamian Conceptions of Dreams and Dream Rituals, S.A.L. Butler, 1998, pg. 78.
- [xlix] Butler, pg. 78 (see Bibliography).
- [l] Mesopotamian Conceptions, Butler pg. 79
- [li] Azazel The Prince of the Steepe, Hayim Tawil.
- [lii] The Image of the Netherworld, pg. 343
- [liii] The Image of the Netherworld in the Sumerian Sources, Katz, pg. 178
- [liv] The Image of the Netherworld in the Sumerian Sources, Dina Katz, pg. 387
- [lv] Katz, pg. 387
- [lvi] Royal Inscriptions of Mesopotamia (RIMA) I, page 55, Grayson.
- [lvii] The Image of the Netherworld, Katz pg 49.
- [lviii] The Underworld Vision of an Assyrian Prince, Court Poetry and Literary Miscellanea, A. Livingstone.
- [lix] An-Anum V, F.A.M. Wiggerman, Transtigridian Snake Gods
- [lx] Reallexikon der Assyriologie, Nin-giszida, p. 370-371
- [lxi] The Image of the Netherworld, pg. 392
- [lxii] Reallexikonder Assyriologie, Namtar 144.
- [lxiii] This tradition is better known during the Hellenic Period in which ‘Epiphanes’ translates ‘god manifest’ and the Hellenic Ruler Cult of the Ptolemy’s and Seleucid Empire.
- [lxiv] Resheph, A Syro-Canaanite Deity, Edward Lipinski.
- [lxv] Mesopotamian Protective Spirits, Wiggermann.
- [lxvi] Mesopotamian Protective Spirits, the Ritual Texts, F.A.M. Wiggerman
- [lxvii] A divine epithet meaning “lord of cosmic destinies and designs”, granted to Bel-Marduk. Prayer, Magic and the Stars in the Ancient and Late Antique World.
- [lxviii] A NB Royal Prayer to Nabu, translated by Alan Lenzi, Reading Akkadian Prayers and Hymns: An Introduction.
- [lxix] *Akkadian, meaning “all/entirety”
- [lxx] Myths from Mesopotamia.
- [lxxi] Samuel 28:12 – 13, American King James Version, Webster Bible translation.
- [lxxii] Gods, Demons and Symbols of Ancient Mesopotamia J. Black & A. Green, pg. 28.
- [lxxiii] Babylonian Magic and Sorcery, Leonard King.pg 157