

Modern Demonolatry



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- S. Connolly

- INTRODUCTION

Within the following pages you will find rites of Demonolatry long held clandestine in Traditional Satanism's misunderstood history. This is not a book for the light-hearted. Nor is it a book for the casual dabbler. It is meant to be used as a demonology reference, and/or as a practical grimoire for the modern practitioner of Demonolatry.

First off, I think it is important that the student should know the correct terminology to begin learning about Demonolatry. All too often I hear people referring to Demonolatry as Demonology. Even seasoned occult scholars make this mistake. While both schools focus on the demon entity, one is the study whilst the other remains the worship and practice. Two very different schools of thought, indeed.

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

Demonic: Being as or resembling a demon.

Demoniac: A person possessed by demons.

Demonocracy: The demonic hierarchies/governments.

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

Demonography: The history and description of demons.

Demonolator/Demonolatress: One who practices Demonolatry.

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

Demonologist_: One who studies and catalogues demons. Also known as a Demonographer.

Demonology: The study and cataloguing of demons.

Demonomancy: Divination by means of demons according to some texts. Literally to raise demons.

What is Demonolatry?

It is quite literally - "the worship of demons." It is, to the modern demonolator, the practice of calling on elemental or pure energy forces known as Demons to aid in projecting one's will onto an object or person through use of ritual magick.

Isn't Satan just a part of Christian Mythology?

Well, yes and no. The name - Satan - means adversary. This is something akin to Lucifer, who - prior to Christian perversion - was a god whose name meant The Light Bringer. He was a pre-Christian pagan sun god. Most of Christianity's demons are dark (and sometimes not so dark) gods of pre-Christian religions. Demonolators worship/work with these gods because they embody the darker side of nature, which we sometimes do not understand. They are the elements by which we were created. We worship them as our creators. The gods of the past are indicative of what humanity has and will become.

Do Demonolators See and Speak With Demons?

Some say yes and others say no. Depends on who you're talking to and what they believe. Note that demons are different than devils. Devils signify malevolence. Demons are neither evil nor good as Christian Mythology will have us believe. They are shades of gray. For everything good can cause something negative and vice versa.

Why are Demonolators not Satanists?

Well, they are and can be by definition. However, most Satanists refuse to acknowledge them as such. Modern Satanists do not believe in the demon entity - even in the form of an energy with physical properties. Some Luciferians will tell you that they are modern Demonolators by definition. Others will claim no such attachment. Demonolators are, essentially, traditional Satanists to some degree. The difference is that Satan is not necessarily the patron/primary deity. Most Demonolators end up worshipping/working with their elemental demon.

How Come Satan isn't the Patron deity?

Demonolatry requires that each practitioner select a counterpart Demon. This counterpart becomes the patron deity. There are two ways to define a demon. A demon is an entity with its own mind and agenda. A demon is literally - a focus point of a single pure energy. People give them names and attributes so that we can identify with them, visualize them, and work with them. Demons are not worshipped by most *modern* Demonolators- they are "worked with." The reason for this is because demons are seen as energies by these people, and one cannot worship an energy. So when a modern

demonolator says to you: " I've never worshipped my electrical box....." you'll understand why.

On the other hand, traditional Demonolators do worship the demons that embody attributes of the practitioner. This is not limited to Satan.

Is Demonolatry a form of Magick, a Religion, or a Philosophy?

Unlike modern LaVeyan Satanism, which is merely a philosophy with added ritual magick, Demonolatry is both a magickal practice and a religion. There is a lot of room for expanding and personalizing Demonolatry to the practitioners lifestyle. As magick and religion are independent of one another, magick can be added to the practice Demonolatry (as has been done throughout the ages).

Do Demonolators Do Ritual Sacrifices?

No. Demonolators do not condone physical sacrifice (as in killing), ritual or other, of any animal or person. Of course emotional and indirect sacrifice of adult people is fully supported with just cause. Usually a working of magick where the end goal is death will suffice. And, as always, there really has to be a good reason for wanting to curse, let alone kill, someone in the first place.

So What is it the Demon gets from the practitioner?

When you worship, respect, or hold anyone or thing in high regard, you give it a transference of healthy, positive energy. This is what the demon gets from the practitioner. Relax - there's no selling your soul, or fire and brimstone for eternity. These things are

merely perpetuated myths handed down from a religion long past its prime. Commonly, popular literature like Marlowe's Dr. Faustus and Dante's renowned Divine Comedy - Inferno are what people envision when they think of demon worship.

The Demonic Entity & the Concept of Deity

The three most common ways in which the demon is seen -

- 1. As in Christian mythology. Tempters who lead men against God in sin.
- 2. As a single, pure energy source anthropomorphized by names and attributes.
- 3. As gods in their own right as Demon means divine power or to replete with wisdom.

Of course many personal views reflect that a demon is some aspect of what we know as (or to be) deity. Most people believe a deity is merely who or what we worship. There are also several concepts of deity.

- 1. The divine force we worship as we are at its mercy.
- 2. The divine force whose wisdom we trust in.
- 3. As a divine force we respect and choose to work with harmoniously. Which means we respect the deity by paying homage to it (worship).

Demonolatry is "Demon Worship" with numbers 2 & 3 as definitions of the Entity and the Deity. This comprises the basic concept of Demonolatry.

Now that you have an idea what you're in for - I present to you a true book of Demonolatry. A book that has been long overdue. ~ Hail Leviathan

The Demonic Hierarchies¹

Demons have been catalogued since 100-400 A.D. This was around the time when the Testament of Solomon appeared, having described the magic ring for commanding the DJINN. Perhaps one of the most famous demonologists is Johan Weyer who developed the most complex hierarchy known, consisting of over seven thousand demons serving under seventy-two princes of hell. Unfortunately I only have Weyer's major demons listed here.

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

From Collin De Plancy's Dictionaire Infernale (1863)

Asmodeus - The Destroyer
Astaroth - Obtains friendship of great lords.
Behemoth - Demon of indulgence
Ronwe - Demon of lingual knowledge
Urobach - Of the lower order of demons
Andras - Grand Marquis of Hell, causes discord and quarrels
Beelzebub - Lord of the flies

Sir William Fletcher Barrett's The Magus (1801)

Mammon - Prince of tempters
Asmodeus - Prince of vengeance
Satan - Prince of deluders

¹ These hierarchies first printed at Tezrian's Vault Demonolatry

Belzebuth - Chief of false gods
Pytho - Prince of the spirits of deceit
Beliel - Prince of iniquity
Merihim - Prince of the spirits of pestilence
Abbadon - Prince of war
Astaroth - Prince of accusers and inquisitors

From the Grimoire of Pope Honorius: (1600's)

PRINCIPLE INFERNAL SPIRITS:

Lucifer - Emperor
Beelzebub - Prince
Astarot - Grand Duke

SUPERIOR SPIRITS:

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

SUBORDINATE SPIRITS

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

Johan Weyer's Hierarchy of Hell:

- Beelzebuth - Supreme Chieftain
- Satan - Occupies second place as prince of darkness.
- Eurynomous - Prince of death
- Moloch - Prince of the land of tears
- Pluto - Prince of fire

- Baal - Commander of the armies of hell
 - Lucifer - Dispenses justice
 - Asmodeus - Gambling
 - Baalberith - Minister of pacts and treaties
 - Proserpine - Prince of demonic spirits
 - Astaroth - Prince and treasurer of hell
 - Nergal - Chief of secret police
 - Bael - King, lord of the East, and commands 66 legions
 - Forcas - President
 - Beur - President and commands 50 legions
 - Marchocias- Marquis and commands 30 legions
 - Behemoth - unknown
- Chamos, Melchom, Dagon, Adramalek

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

FIRST HIERARCHY

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

SECOND HIERARCHY

Carreau - mercilessness
Carnivean - obscenity
Oeillet - riches and wealth
Rosier - love

Verrier - disobedience

THIRD HIERARCHY

Belial - arrogance

Olivier - cruelty and greed

Juvart - demonic possession

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

Lucifer - pride

Mammon - avarice

Asmodeus - lechery

Satan - anger

Beelzebub - gluttony

Leviathan - envy

Belphegore - sloth

Faust's Hierarchy of the Kingdoms:

Beelzebub - North

Lucifer - East

Belial - South

Astaroth - West

Phlegathon - Center (Not an actual demon, but a river. Phlegathon means center in Greek.)

Misc. Medieval Hierarchies of Unknown Origin

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

THE SEVEN PRINCES OF HELL

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

ARCH DEMONS OF HELL

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

ARCH SHE-DEMONS

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

²Richard Dukanté's Hierarchy (1963)

- Satan - King
- Unsere - Fertility and Sorcery

² Printed here with the permission of Selinda T. Dukanté.

- Satanchia - Grand General (War)
- Agaliarept - Assistant Grand General (War)
- Lucifage - High Command (Control)
- Flereous - Fire Elemental
- Lucifer - Air Elemental
- Leviathan - Water Elemental
- Belial - Earth Elemental
- Beelzebuth - Lord of insects
- Belphegore - Master of Armorment and Weaponry
- Mesphito - Keeper of the book of death
- Amducious - The destroyer
- Asmodeus - Demon of Lust
- Sonnilion - Demoness of hate
- Abbadon - Advisor
- Ammon - demon of domination
- Mammon - Demon of Avarice
- Rosier - Demon of love
- Ashtaroth - Priestess of friendship
- Eurynomous - Demon of Death
- Verrine - Demon of Health
- Ronwe - Demon of Knowledge
- Babeal - Keeper of Graves

The Demonic Aspects - the true Hierarchy of Richard Dukanté.

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

Family 1

- Satan - King
- Unsere - Fertility and Sorcery
- Satanchia - Grand General (War)
- Agaliarept - Assistant Grand General (War)

- Lucifage - High Command (Control)
- Flereous - Fire Elemental
- Lucifer - Air Elemental
- Beelzebuth - Lord of insects
- Belphegore - Master of Armorment and Weaponry- gain
- Mesphito - Keeper of the book of death
- Delepitoré- Demoness of magick.
- Belial - Earth Elemental

Family 2

- Luithian - Advisor
- Leviathan - Water Elemental
- Sonnelion - Demoness of hate

Family 3

- Abbadon - Advisor
- Ammon - demon of domination
- Mammon - Demon of Avarice

Family 4

- Rosier - Demon of love
- Astarte - Demoness of love
- Ashtaroth - Priestess of friendship
- Astarot - Matters concerning the heart
- Amducious - The destroyer
- Asmodeus - Demon of Lust

Family 5

- Eurynomous - Demon of Death
- Balberith - Prince of dying
- Babeal - Keeper of Graves

Family 6

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

Family 7

- Svengali - Demon of Vengeance
- Tezrian - Priestess of battle

Family 8

- Asafoetida - Demoness of feminine attributes
- Rashoon - Priestess of seduction
- Taroon - Priestess of Desire

Family 9

Consists of lesser hierarchy

The Nine Demonic Divinities³

Satan - He through which all energy flows

Lucifer - air

Flereous - fire

Leviathan - water

Belial - earth

Amducious - negative polarity

Verrine - positive polarity

Unsere - life

Eurynomous - death

³ The nine demonic divinities first appeared in 1312 in the Black Book of Thoman Buchan according to the Delaney Family Grimoire.

The Demon Directory⁴

This is by no means a complete listing of every demon in existence. To compile something as complete would be a lifetime task since there are millions of demons spanning our world's diverse cultures. Nor is this directory meant to give complete information on each demon listed. This is merely a quick reference supplied so that Demonolators and demonologists alike might better understand the function of each demon in its perspective role within history, religion, and mythology.

A

Abaddon - (Hebrew) Destroyer, Advisor. Said to be chief of demons. Sometimes regarded as the destroying angel.

Abdiel- (Arabic) from "Abd" meaning slave. Lord of slaves/slavery.

Abduxuel - (Enochian) One of the demonic rulers of the lunar mansions.

Abigor - (Unk) allegedly a warrior demon who commands sixty legions. Weyer names him as god of Grand Duke of Hell. Appears in a pleasant form. Also Abigar - Can foretell future and give military advice.

Aclahayr- (Unk) Of the fourth hour of the Nuctemeron, the genius spirit.

⁴ This directory first published by S. Connolly electronically at Tezrian's Vault Demonolatry www.demonolatry.com

Adad, Addu- (Babylonian, Hittite) god of the storm.

Adramalech - (Samaritan) devil. Commander of Hell. Wierius' chancellor of infernal regions. In Assyria where he was worshipped, children were supposedly burned at his altars.

Adriel - Mansions of the moon among the Enochian demons.

Aeshma, Aesma- (Persian) One of seven archangels of the Persians. Adopted later into Hebrew mythology as Asmodeus. Has been recorded in history for at least three thousand years. Said to be a small hairy demon able to make men perform cruel acts.

Ahazu-demon - the seizure demon of the night.

Agaliarept - (Hebrew) commander of armies. Aussi General of hell - Grimoire of Pope Honorius..

Agares or Aguares- (Unk) devil. Wierius' hierarchy states Agares is the demon of courage.

Agathodemon - (Egyptian) a good demon worshipped by the Egyptians.

Agramon - (Unk) Demon of fear

Agrat-bat-mahlaht - One of Satan's wives and demoness of whores.

Ahpuch - (Mayan) devil.

Ahriman - (Mazdean) devil. Ahremanes was the name given to fallen angels by the Persians.

Alastor - (Unk) Wierius' cruel demon called "the executioner."

Aldinach - (Egyptian) A demon who causes natural disasters (i.e. floods, hurricanes, tornadoes, earthquakes).

Allocen- One of the 72 spirits of Solomon.

Alocer, Allocer- (Unk) Grand duke of hell. One of Solomon's 72 spirits.

Alu-Demon - (Semitic) Night demon.

Amaimon- One of the 72 spirits of Solomon.

Amaymon - Evil Spirit, king of South.

Amducious - (Hebrew) The destroyer. Also Amducias - Grand Duke of Hades. According to Wierius a demon of music.

Amon, Ammon - (Egyptian) Sun God. Much like Lucifer except controls reproduction and life. See also Amaimon, Amoymon, Amaymon, and Aamon.

Amy - One of the 72 spirits of Solomon. Said to be supreme president of hell. He will trade knowledge for the human soul.

Anamelech, Anomylech - (Assyrian) bearer of bad news. An obscure demon. His name means "good king". Some sources claim Anamelech is the moon goddess while Andramalech is the sun god.

Andras - (Unk) god of quarrels. Grand marquis of hell.

Andrealphus - One of the 72 Spirits of Solomon.

Andromalius- One of the 72 Spirits of Solomon.

Anini - One of the 72 Spirits of Solomon.

Anneberg - (German) demon of mines.

Ansitif - (unk) Possessed Sister Barbara of St. Michael in 1643 during the possessions of the nuns at Louviers.

Apollyn - (Greek) Another name for Satan.

Ardat-Lile - (Semitic) a female spirit/demon who weds human beings and wreaks havoc in the dwellings of men.

Arioch - (unk) Demon of vengeance. He delivers vengeance only when called on.

Arphaxat - (Unk) The demon who possessed Loise de Pinterville during the possession of the nuns at Loudun.

Ashtaroath, Astaroth (Phonician)- goddess of lust, seduction. Same as Ishtar. Turned male in Christian mythology - Lord Treasurer of Hell. Prince of accusers and inquisitors. Demon of vanity and sloth. One of the 72 spirits of Solomon.

Asmodeus, Asmoday - (Hebrew) god of lust. A demon most commonly involved in possession cases, particularly noted in the possession of the Louviers

nuns. Evolved from the Persian Aeshma. See Aeshma.

Astarte- Queen of spirits of the dead.

Aym - (Unk) Grand duke of hell. Also Haborym.

Ayperos- (Unk) Prince of hell. Subordinate in Grimoire of Pope Honorius.

Azazel - (Hebrew) god/demon of war. See also Azael.

B

Baal, Bael (Hebrew) devil. Means "the lord." The Canaanites worshipped Baal and held rituals at which children were burned for sacrifice. According to Wierius, this demon is the first monarch of hell and appears as a three headed beast. Bael is cited in the Grand Grimoire as commanding general of infernal armies.

Baalberith, Balberith - (Canaanite) Lord of covenant later made god of death. According to Wierius - a demon master of the infernal alliance. In some hierarchies he is the secretary of the archives of hell. Demon of blasphemy and murder.

Baalzephon - (Canaanite) Captain of guard and sentinels of Hell according to Wierius.

Babael - (Unk) Keeper of graves.

Balaam - (Hebrew) avarice and greed.

Balan - (Unk) A demon in Wierius' hierarchy said to be high in the monarchy. The demon of finesse and ruses. Also a prince of hell.

Balban - (Unk) a demon of delusion.

Baltazo- (Unk)The Demon who possessed Nicole Aubry of Laon in 1566.

Baphomet - God of the Templars. Worshiped as Satan. The Knight's Templar are thought, by some, to be one of the earliest sects of Demonolatry.

Barbas- (Unk) a demon of mechanics according to some hierarchies.

Barbetos- (Unk) Duke of Hades.

Bar-Lgura - (Semitic) A gargoyle type demon who is said to sit atop houses and pounce on the inhabitants.

Barqu -(Unk) The demon who keeps the secrets of the philosophers stone.

Barzabel - Associated with Machidael and Barchiel.

Bast -(Egyptian) goddess of pleasure. Represented by a cat.

Bathym, Bathim, Bathin- (Unk) See also Marthim. Demon of herbs and precious stones according to Wierius. One of the 72 spirits of Solomon.

Bayemon - (Unk) According to the Grimoire of Pope Honorius a reigning monarch demon presiding over western infernal region.

Bechard, Bechaud- (Unk) A demon mentioned in Key Of Solomon as demon of tempests. Demon of the natural forces.

Beelzebub, **Beelzebuth**, **Belzebath**- (Hebrew) Lord of Flies. Among the demons blamed for the demonic possessions of the nuns at Loudun. Chief of false gods.

Behemoth - (Hebrew) Another name for Satan.

Beherit - (Syriac) Another name for Satan.

Belial or Beliar- (Hebrew) The earth elemental. Speculation has suggested the name Belial comes from the Hebrew phrase beli ya 'al meaning "without worth." Prince of trickery. One of the 72 princes of Solomon.

Belphegor, **Belphegore**,

Baalphegor- (Moabites) Demon of discovery, invention, and riches.

Berith - One of the 72 Spirits of Solomon.

Biffant - (Unk) The demon who allegedly possessed Denise de la Caille.

Bifrons - (Unk) Wierius' demon of astronomy, geometry, and other such sciences. A demon who lights strange lights above tombs of the dead.

Bile' - (Celtic) god of Hell.

Bileth - One of the 72 Spirits of Solomon.

Blisargon - (Unk) Grand enticer of thieves until he brings his followers to destruction.

Botis - One of the 72 spirits of Solomon.

Buer- (Unk) a demon of the second order who commands fifty legions. One of the 72 Spirits of Solomon.

Bune - (Unk) One of Wierius' demons of death.

C

Caacrinolaas - (Unk) Wierius' demon of knowledge of liberal arts. Appears as a Griffon. Also Grand President of Hell. Also Caasimolar or Glasya.

Cambions - (Unk) Offspring of Incubi and Succubi.

Carreau - Mercilessness.

Cassiel, Caspiel- (Unk) Ruler of Saturn.

Caym, Caim - (Unk) Grand President of Hell. One of the 72 Spirits of Solomon.

Chamos - no description.

Charon - Boatman of hell. Ferries souls across styx and/or archeron. From Dante's Inferno.

Chax - (Unk) Grand duke of hell. Also Scox.

Chemosh - (Moabite) devil.

Chomie - (Enochian) no description.

Cimeries - (African) devil.

Clauneck - Demon over treasures and riches.

Clisthert- (Unk) a demon who can change day to night and night to day.

Colopatiron - Of the 9th hour of the Nuctemeron, genius. Sets prisons open.

Cresil - (Unk) Demon of impurity and slovenliness. Also Gressil.

Cunali - One of the demons of the 8th hour of the Nuctemeron.

Cusion - no description.

D

Dagon - (Philistine) another serpent god and god of ocean.

Dabriel - no description

Dameal, Deamiel- no description

Dantalian - One of the 72 Spirits of Solomon.

Decarabia - One of the 72 Spirits of Solomon.

Delepitorae, Delepitoré- (Unk) demoness of sorcery enlightenment.

Demogorgon, Gorgo - (Greek) devil.

Demoriel - no description

Diriel - no description

Dracula - (Romanian) devil.

E

Eblis - (Mohammedan) god of fire. Also Haris.

Emma-O - (Japanese) ruler of Hell.

Euronymous, Eurynomous - (Greek) god of death. Prince of hell who feeds upon corpses.

F

Flereous, Feurety - (Unk) god of fire. Fire Elemental used in place of Satan. Lieutenant of hell.

Furfur - (Unk) Holds rank as count of hell.

G

Geryon - (literary- Dante) Centaur/Dragon who guards hell.

Guecubu - (Chili) Evil spirits.

H

Haborym - (Hebrew) Another name for Satan.

Hecate - (Greek) goddess of underworld and sorcery. Queen of witches.

Hela - (Teutonic) goddess of death, daughter of Loki.

I

Ifrits - (Arabic) Evil, hideous spectres. Became Genies in Persian and Indian mythology. Also associated with Jinns and Dirs of Persia.

Incubus - male demon of seduction said to invade a woman's dreams. Note various spellings: Inncubus, Inccubus. Plural = Incubi

Ishtar - (Babylonian) goddess of fertility.

J

Jezebeth - (Unk) the demon of falsehoods.

K

Kali - (Hindu) daughter of Shiva, the destroyer. A succubus/succumbus.

Kasdeya - The book of enoch refers to this demon as the "fifth satan"

Kobal - (Unk) Hell's entertainment liaison.

Kostchtchie - (Russian) a goblin of death.

L

Leonard - (see also Urian; German) Demon of sorcery . Appears as a giant black goat.

Leviathan - (Hebrew) the serpent, the raging sea. Snake worship. Water Elemental. Grand admiral of hell. Seen as androgynous.

Lilith - (Hebrew) in Hebrew myth - Adam's first wife. Later wife to Satan. According to many demonologists, Lilith presides over Succubi. Lilith is said to attempt to destroy newborn infants. For this reason the practice of writing a formula to drive Lilith away on all four corners of the birth chamber was adopted by the Jews. Lilith is the princess of hell.

Loki - (Teutonic) devil.

Lucifer - (Roman) The Light Bringer. Air Elemental. Often misconstrued as being Satan. They are two separate demons.

Lucifuge, Lucifuge Rofocale - (Roman) devil.

M

Malphas - (Unk) Grand president of the infernal regions. Appears as a crow.

Mammon - (Aramaic) god of wealth & profit.

Mandragoras - (Unk) Familiar demons. They are attributed to the mandrake root and considered gifts from Satan to the sorcerer who conjures them.

Mania - (Etruscan) goddess of Hell.

Mantus - (Etruscan) god of hell.

Mara - (Buddhist) a demon who attempts to damn the soul.

Mastema - (Unk) leader of human/demon offspring

Melchom - (Unk) the treasurer of the palace of hell.

Mephistopholes, Mesphito - (Greek) the light shunner. Counterpart of Lucifer.

Merihim - (unk) the prince of pestilence.

Metztli - (Aztec) goddess of night

Mictain -(Aztec) god of death

Moloch - (Phoenician) devil

Mormo - (Greek) God of Spirits. Hecate's Consort.

Mullin - (Unk) Leonard's right hand man.

Murmur- (Unk) Demon of music. A count of hell.

N

Naamah - (Hebrew) seduction

Naburus, Naberios - (Unk) protector of the gates of hell. Associated with Cerberos. A marquis of hell.

Nebiros - (Unk) Mar De Camp of hell.

Nergal - (Babylonian) god of underworld. A second order demon.

Nihasa - (American Indian) devil.

Nija - (Polish) god of underworld

Nina -(Babylonian) Serpent Goddess.

Nybras - (Unk) an inferior demon who publicizes the pleasures of hell.

Nysrogh- (Unk) another second order demon - who is chief of staff in the palace of hell.

O

Orias - (Unk) Demon of divination. Marquis of hell.

Oroan - (Guyana) Demon of the eclipse.

Orthon - (Unk) a demon of unknown origin who is said to have ties with possessions in France and with the Satanic-Masonic cult of Palladinism in 19th century Italy.

O'Yama - (Japanese) Another name for Satan.

P

Pan - (Greek) god of lust.

Paymon - (Unk) master of infernal ceremonies.

Philotanus - (Unk) a second order demon in service to Belial.

Pluto - (Roman) god of underworld.

Proserpine - (Greek) queen of underworld.

Pwcca - (Welsh) Pooka in Celtic Mythos derived from this name for Satan.

Pyro - (Unk) A demon prince of falsehood.

Pytho - (Unk) a demon of lies. A serpent demon.

Q

R

Rahu - (Hindu) devil.

Rakshasa - (India) demon whose appearance in the least, horrifying.

Raum- (Unk) a count of hell.

Rimmon - (Syrian) devil.

Ronwe - (Unk) the demon of knowledge. In some accounts - a lesser demon.

S

Sabazios - (Phrygian) the snake. Serpent worship.

Samael - (Unk) it is thought this angel of death was the demon who tempted Eve. Also the prince of air. This is merely another name for satan.

Samnu - (Asian) devil.

Satan, Shaitan (Satan/Hebrew Shaitan/Arabic) The Adversary. Lord of fire. Fire Elemental.

Satanchia (Hebrew/Greek) devil. Same as Satan.

Sargatanas - brigadier of hell.

Sedit (American Indian) devil.

Sekhmet (Egyptian) goddess of vengeance.

Semiazas - (Unk) said to be the chief of all fallen angels.

Set - (Egyptian) devil.

Shabriri - (Jewish Myth) a demon who strikes people blind.

Shiva - (Hindu) the destroyer.

Sonnilion, **Sonnillon** - (Armenian) goddess of hate.

Succorbenoth - (Unk) demon of jealousy and said to protect gates and bridgeways.

Succumbus, **Succubus**- female demon of seduction. Said to seduce males while sleeping. Note various spellings. Plural - Succubi.

Supay - (Inca) god of underworld.

T

T'an-mo - (Chinese) devil of desire.

Tchort - (Russian) The Black God. Another name for Satan.

Tezcatlipoca - (Aztec) god of Hell.

Tezrian - (Armenian) goddess of war

Thamuz - (Sumerian) devil. An ambassador of hell. Said to have started the inquisition and to have invented artillery.

Thoth - (Egyptian) god of magick.

Troian - (Russian) night demon.

Tunrida - (Scandanavian) devil.

Typhon - (Greek) Another name for Satan.

U

Ukobach or **Urobach** - (Unk) a fire demon.

Unsere - (Unk) goddess of sorcery and fertility.

Uphir - (Unk) the head demon physician in the palace of hell.

V

Valafar- (unk) another grand duke of hell.

Veltis - (Babylonian) Evil spirit who assaulted St. Margaret.

Verdelet - (Unk) Master of ceremonies of infernal court. Demon of the second order.

Verin also **Verrine** and **Verraine**- (Unk) the demon of impatience.

Vetis - (Unk) the temptor of the holy.

W

X

Xaphan - (Unk) another fire demon. Keeper of the furnaces of hell.

Y

Yaotzin - (Aztec) god of Hell.

Yen-lo-Wang (Chinese) ruler of Hell.

Z

Zabulon - (Unk) Demon who possessed one of the nuns at Loudun.

Zaebos - (Sumerian) Grand Count of hell said to have gentile disposition.

Zagam - (Unk) Grand king and president of infernal regions. Said to change things into its opposite. Demon of counterfeit.

Zapan - (Unk) One of the kings of hell according to Wierius.

Zeernebooch- (German) monarch of the empire of the dead.

Zepar - (Unk) Grand duke of hell - god of war. Also Vepar and Separ

HISTORY

Yezidiz - Demon Worship in Russia and Syria Dating to the 13th Century

If you were to read the Black Book (dating to the 13th century) of the Yezidiz, the seasoned occult scholar would immediately be able to clearly define the roles of demons, although differently named, in the Yezidiz tradition. The Yezidiz is a small sect comprised of approximately 200,000 followers. Like many Demonolatry Sect traditions, the Yezidiz pass their faith to each subsequent generation creating a strong generational priesthood as a result. The Sect was studied extensively in the late 19th and early 20th century by theologists from across the globe who found interesting similarities to Christianity within the religious structure of the Sect. Some speculate the sect is much older than Christianity and conformed some of its original traditions to the mold of the Christian ways in order that they might survive the Christian onset. Aside from Christian tradition there are also traces of Moslem and Persian influence. There are nine positive influence “arch-angels” or “demonic entities” worshipped by the Yezidiz. They are:

Shams El Din
Fakr El Ein
Nasr El Din
Sij El Din
Sheikh Ism
Sheikh Bakra
Kadir Rahman

While there is little documentation of true Demonolatry sects in history, the Yezidiz, although

obscure, remain the best documented and researched Demonolatry sect of all time outside the Demonolatry community.

The Knights Templar

Between the years of 1119 and 1188 a small group of knights founded the Knights Templar also known as The Order in dedication to protect pilgrims traveling to the holy land. Originally a Christian Order, the Templars held their religious rites in much secrecy. Because of this secrecy much speculation occurred regarding their nature as a religious order. Rumors that had been brewing for generations suggested the Templars worshiped Baphomet and partook in satanic rites during these secret meetings. Others believe the rumors were a product of King Philip IV of France who desperately sought to remove the power of the Templars not only for his own sake (as he owed them a substantial sum of money), but for his alleged dislike of one of the Order's Grand Masters. Still other sources suggest that while the Order was originally Christian it was overtook by the de Lemann Sect in 1249 and was a true Demonolatry Sect.⁵ In the latter instance it is stated the reason the Templars fell was due to a loosening of the secrecy factor among members and less rigid entry requirements, which allowed almost any man to join the order providing he was willing.

While the individual members of the Order were quite poor, the Order gained excessive wealth, which they used in commerce. By the 14th Century the Order was a financial and religious power whose only contender was the Pope himself. In 1307 King

⁵ From the Delaney Family Grimoire circa 1519.

Philip IV convinced Pope Clement to have all the Templars arrested. The Templars were stripped of all their properties and titles and were tried for sorcery and heresy and burnt at the stake. The Order was dissolved on an official level by Philip in 1312.

Only the latter we can be sure of, for the persecution of the Templars is well documented. However, whether or not the Templars were a bonified Demonolatry Sect remains speculation and theory. Their rites were not documented in public file. Much of the testimony of the occurrences at these secret meetings was given under extreme torture and interrogation and is therefore deemed invalid due to circumstance.

Demonic Possession

Here we shall take a look at demon possession hysteria. The primary (and perhaps best known) incidents that should be mentioned here are the Louviers Possessions, the Aix Possessions, and the Loudon Possessions.

LOUVIERS: The possessions at Louviers took place at the Louviers Convent in 1647. Much like the Aix and Loudun Possession cases, Father Mathurin Picard (nunnery director) and Father Thomas Boule (vicar at Louviers) were convicted on the evidence of the possessed nuns. Sister Madeleine Bavent, who was eighteen years old at the time, was the initial possession victim whose testimony threw the church into a panic. Supposedly, Picard and Boule had taken the nuns to secret sabbats where they cavorted with demons. Namely the demon Dagon by Bavent's testimony. Similar testimony of the other nuns followed. Upon further investigation it was discovered

that the nuns were suffering from the classic symptoms of possession.

Demonic Possession - The Classic Symptoms

- Contortions
- Unnatural body movements.
- Speaking in tongues (glossolalia)
- Insults
- Blasphemies
- Appearance of wounds that vanish as quickly as they appear.

As at Loudun - the exorcism rites at Louviers were made public. Accounts of the incident suggest the exorcism was anything but a holy ritual. The inquisitors allegedly created mass hysteria questioning and harassing everyone. Father Boulle was tortured during the exorcism.

Parliament at Rouen's Sentence: Sister Bavent was imprisoned for life, Father Boulle was burnt alive, and the corpse of Father Picard (who was fortunate enough to have died earlier) was exhumed and burned.

LOUDUN: This has been deemed the most famous case of possession hysteria in history. In 1634, it was said Father Urbain Grandier inflicted possession onto the Ursuline nuns of Loudun. This is the case that questioned the actual existence of demonic possession, whether or not the nuns had indeed been suffering, and whether or not Father Grandier had died for reasons other than the possessions (namely political reasons). Accusations against Father Grandier began with Mother Superior Jeanne des

Agnes who reported having illicit and demonic dreams featuring Grandier. No amount of penance kept Jeanne's dreams at bay, and soon - the other nuns had followed suit - succumbing to the hysteria of the Mother Superior's dreams and having their own. At this point, it is reported that Father Mignon, an enemy of Grandier, and his assistant took the alleged possessions as an opportunity to turn against Grandier. They began exorcising the nuns. Two of the demons namely responsible for these possessions were Asmodeus and Zabulon although there were others.

Grandier ordered the nuns isolated and wrote to the Archbishop of Bordeaux, who in turn, immediately sent a doctor to examine the nuns. The doctor found the women physically sound and free from possession. Regardless, Grandier let stay his order that the nuns be confined to their cells. This quieted the hysteria for a few months, but then it started again.

This time, Grandier's enemies were working to have him arrested and convicted of witchcraft. Former lovers of Grandier came forth with stories of sacrilege, adultery, and incest. Meanwhile, Jeanne continued feeding the hysteria - adding names to the roster of demons possessing the nuns. She even went as far as to go through a psychosomatic pregnancy.

The demons on the Loudun possession roster:

Asmodeus, Zabulon, Isacaaron, Astaroth, Gresil, Amand, Leviatom, Behemot, Beherie, Easas, Celsus, Acaos, Cedon, Alex, Naphthalim, Cham, Ureil, and Achas.

Finally, Grandier was charged, tortured, convicted, and sentenced to be burned alive. The nuns were supposedly exorcised by Father Surin, a renowned exorcist who later succumbed to the very demons he banished, having gone insane. Invariably, the possessions at the Loudun convent continued (supposedly as a tourist attraction since the exorcisms drew so much attention) even after Grandier's death. The possessions finally stopped in 1637 when the fraud was uncovered.

AIX-EN-PROVENCE: The incident at Aix (burning Father Gaufridi alive) acted as the precedent setting case for the Loudun Possessions' conviction and sentence of Father Grandier twenty years later. This is also the first case where the testimony of a possessed person was taken into account during the conviction of Father Gaufridi. Prior to the seventeenth century, a possessed person's testimony was not used since demons were known to be liars.

As in the Loudun possessions, sexual themes played a large role in the possession testimony. Father Gaufridi was convicted by his own confessions (under torture) as well as the testimonies of the possessed nuns, Sister Madeleine Demandolx de la Palud and Sister Louise Capel. Both Father Gaufridi and Sister Madeleine recited their denouncement of god and the saints before the church.

The Verdict and Aftermath: Father Gaufridi was burnt alive. Both nuns were banished from the convent. In 1613, two years later, the possession hysteria spread to nearby Lille. In Lille it was reported that three nuns were possessed. They accused Sister Marie de Sains of bewitching them.

Brief Analysis of Demonic Possession Cases:

The above possession cases are interesting in their similarities. Is it possible that nunneries were suspect to demon possession due to the sexual frustration of the chaste women of God? This is a real probability knowing the psychology of human instinct.

Could the Priests have been sexual deviants? Maybe, however it seems unlikely. If that were the case, wouldn't the nuns in each case merely have turned the offending priest into the church hierarchy for breaking his vows and for sexually exploiting the women? Many people are inclined to believe so. Some people conclude that women were not as oppressed as we are led to believe by modern history texts.

Is there such a thing as demon possession? Who knows. There is so much about the world we do not understand. What is possible is only within the realm of human perception. Whatever that perception is relies exclusively on each individual. However, most Demonolators are doubtful that demons would bother possessing humans unless there is some driving need that exceeds recommendation for physical manifestation.

Richard Dukanté

Perhaps one of the foremost Demonolators/Demonologists renowned today is the late Richard Dukanté. Dukanté was born in 1931 in Chicago, Illinois to Andrew and Teresa Dukanté. He was raised a traditional demonolator and attended private schools. Having been raised among the social scene of the occult community he had the pleasure of meeting numerous occult personalities

from his early teen years onward. Among them, Aleister Crowley in 1945 just two years before Crowley's demise.

In 1952, when he was merely 21, Dukanté's mother died in an automobile accident and not a year later, with a bad heart, his father followed. His sister, Elizabeth (b1933), had since renounced her family for their religious practices and had married into a Christian family. It was at this time Dukanté began his immersion into Demonolatry. After obtaining a masters degree in Theology with extensive studies in Latin and History from Princeton, he supported himself as a private tutor and lived off the trust fund and inheritance his parents left him.

In 1960, Dukanté married Laura Emmerly and in 1965 he fathered his first and only child, Selinda Tezrian Dukanté. Dukanté's zealousness for Demonolatry and his obscure practices led his wife to divorce him in 1968 at which time he was granted custody of his daughter. In 1967 Dukanté, along with several members of the Demonolatry priesthood [Delaney, Purswell, Linton, and Willit], started the early Guild of Demonolatry. In 1968 the Shadow Guild of Demonolatry (SGD) was officially established with a membership exceeding 50 people. It was 1963 when the Dukanté Hierarchy was first established complete with female demons other than commonalties such as Lilith. Dukanté claimed he had found a way, through ritual, that allowed him to travel to demonic planes of existence where he recorded the physical description of the demons as he was introduced to them. He claimed Satan, himself, had escorted these brief, but numerous tours.

For this he received much ridicule from the occult community. Two of his closest confidants, also Demonolators, who stood by him during this trying

time were Lance Delaney and Grant Purswell. By 1980, Dukanté had been labeled a lunatic by numerous occultists and Demonolators alike. He died in 1985 at the age of 54, from a heart attack. During his life, Dukanté put together over 25 unpublished books detailing his workings and experiments with demons. These books have come to be known, within the Demonolatry community, as the Dukanté Grimoires.

The Coven/Sect

Demonolatry has been underground for centuries. In Europe, sects met in forest groves and caves in secret, teaching the ways of Demonolatry verbally. Allegedly few, if any, Demonolators were persecuted during the inquisition. By then, the secrecy factor with its rigid ways had been well built into the foundation of the religion. Some grimoires tell of Demonolators feigning being Christian for the sake of not arousing suspicions.

For this reason, written history of Demonolatry remains hidden in family grimoires long held clandestine over the centuries. Several written accounts elude to the fact that some people may have been aware of the existence of Demonolatry without having any real, concrete proof to go on. Perhaps the most famous incident was the torturous means by which the secret rituals of the Knight's Templar were unveiled during the height of the middle ages. While embellished to include Christian perversion, the described rites of the Templars, who allegedly worshipped Baphomet, are very close to actual Demonolatry rites of that time period. Sheep

and hens were common sacrifices as were oxen and cattle. However, in almost all incidents of sacrifice a feast followed wherein the sacrifice was consumed by the Coven/Sect as the blood was the only part that could be used during ritual to any advantage. The blood of the sacrifice was made into magical inks and oleums and used as an offering to the demonic entities.

Few Coven/Sects, if any, still use sacrifice as a common ritual practice. It should be noted here that humans are not and have never been sacrificed by Demonolatry sects. The easiest to obtain and perhaps the most common choice for sacrifice are chickens (regardless of color although some people insist the color of the chicken and the sex are determining factors as to whether or not they are fit to sacrifice) as sheep tend to be less common and used only occasionally. Why chickens and sheep? It's merely history that dictates the sacrifice used during a specific ritual. During the middle ages when many of the family grimoires were written, sheep and chickens flourished. They were plentiful and convenient. Nowadays, these animals have merely become a tradition. And, staying within the traditions of the religion, the sacrifices are consumed at a feast directly following the ritual. The Coven/Sects that do practice ritual sacrifice are not apt to do them more than once a year (usually during the Rite to Eurynomous) if at all. Most modern ritual grimoires have exempted the sacrifice sections of ritual by snipping them as if they never existed at all.

The reasoning behind this is clear. Ritual sacrifice, even of a mere chicken, doesn't look good. With all the bad press surrounding left-hand-path

religions already - modern Demonolators have chosen to keep some history buried deep in the pages of tattered grimoires locked in safes and collecting dust on bookshelves. What we fail to remember is that many other religions, including early Christian Sects, partook in sacrificial rites during the course of their history.

A popular question that often arises concerns the matter of a coven member leaving the coven or sect: It has been rumored far and wide that members who betrayed the coven were murdered, but not by physical means. Rather the coven would employ a curse to avenge justice on the offending person. However, this is not true. Members can leave the Coven/Sect at any time without fear of harm. Older grimoires such as the Willit and Delaney grimoires contain rites where a member is officially removed from the sect. The rites are somewhat similar to a marriage unbinding rite (formal divorce).

The Composition of a Coven/Sect and Titles

The Demonolatry Sect is composed of three groups of people. Those who are students, those who are adepts, and those of the priesthood. It is the job of the Student to study to become an adept. Once the student has taken the class she becomes an Initiate. Once initiated she becomes an Apprentice. The next "rank" so to speak is the Adept. This is a person who knows enough to guide those still learning. Unless a person is born into a Demonolatry family, she may not ascend to the High Priesthood, however, she may become an Assistant Priest. Please note that birth into a Demonolatry family does not automatically give

High Priesthood privialges. These people are required to ascend the levels just like everyone else. They just have an advantage in that most people born into Demonolatry families are Adept in their early teen years and Assisting Priests in their late teens and early twenties.

Since their families begin teaching them Demonolatry from day one - it just becomes something natural to them. If two Adepts marry and have a child, that child is eligible to someday preside as a High Priestess. It's just the way it is and always has been. However -- there are exception to any rule. Exceptions, though, are a rarity.

The purpose of each title is as follows:

Student - Someone still in the process of taking classes and learning basics.

Initiate - Can help students. Is officially initiated and dedicated to a patron demon. Has passed all required classes. Knows basic rituals and practices them.

Apprentice - Can help Initiates and Students along. Has been taken under the wing of an Adept or member of the Priesthood to discover her talents and to use these talents during ritual for further spiritual dedication and fulfillment. Begins to formulate her own rituals and to become more familiar with complex rituals. Is baptized if not already.

Adept - A practicing demonolator who is knowledgeable to help Students-Apprentices. Can take on Apprentices. Is eligible to study to become an Assisting Priest.

Assisting Priest - Assists members of the priesthood during ritual. Has the authority to lead others in basic rituals. Has the authority to do initiations on a small scale.

High Priest - Guides all members of the Coven/Sect in spiritual matters, presides at all rituals although may stand aside and allow the Assisting to take over during basic rituals including initiations. The high priest(ess') are the only ones allowed to preside during mass initiations, baptismal rites, weddings, and funerals. The High Priest counsels members and offers help and guidance when needed.

RITUAL BASICS

The Basic Ritual Tools of the Demonolator

THE RITUAL TOOLS: These are things you probably ought to acquire for your practice. These items are quite basic. The purpose each item serves is listed after the item.

Sword- For invocation//evocation/invitation. To invoke, the point of the blade faces skyward and you trace a D and a Z interwoven⁶. Look in sporting goods catalogs for inexpensive, suitable swords.

Dagger - For dispersal of water if needed and for drawing blood. Again, look in sporting goods catalogs. They often sale sharp, inexpensive daggers suitable for ritual.

Chalice - For water or drink. It's probably safe to have two or three. Try thrift stores or pawn shops.

Bowl - For burning requests and incense during ritual. Must be able to withstand heat. You will need two bowls. Once again, thrift stores and antique shops tend to have the best selection.

Candle Holders - Buy various sizes. Also make sure they suit your personality. Thrift stores and antique shops will also be able to help you out here.

Assorted Candles - Various colors and sizes. Larger candles will serve as altar candles while tapers will serve as focus or purpose candles. Also consider

⁶ See page 40, Figure A for diagram.

elemental point candles. The best place to buy is a hobby/craft store. Candles are often less expensive there.

Assorted Oleums and Incenses - For use during ritual. Start with basic sets and work into well defined Oleums and Incenses as needed.

The Cord of Nine - This is an item notoriously used in medieval grimoires (black books) for cursing. It is also known as the witches ladder. This is a piece of leather or rope in which nine knots are tied. Each knot represents one of the nine demonic divinities. The first five are the five elements being Lucifer, Flereous, Leviathan, Belial, and Satan. The next two are the positive and negative polarities being Amducious for destruction and Verrine for healing. The last two are life, Unserre, and death, Eurynomous. The cord is used during devotional prayer and religious rites.

Each of your tools should be consecrated and cleaned elementally. While cleaning them you should stay clear of chemical abrasives. Use a dagger and hot water to remove melted wax. Use earth to scour, fire to sterilize, water for rinsing, and let everything air dry. All ritual tools should be cleaned at least once a year whether they are in need of it or not. There are formal consecration rituals in which the patron/matron demon is called on to bless each item. However, these types of rituals can be done during larger rites, and therefore I have not included a formal ritual here.

Courtesies of the Sorcerer

The Courtesies of the Sorcerer are what is known in the Demonolatry community as Sect Law. Sect law⁷ complexity varies from Coven/Sect to Coven/Sect, but these basics remain universal.

- The Sorcerer who hath a supposed greater knowledge of magick and contradicts knowledge of another sorcerer of greater or lesser rank will never excel in his studies.
- The powerful sorcerer doth not boast of power or greater knowledge. He shall excel.
- The rank of one sorcerer compared to that of another should not be viewed as competition.
- A sorcerer of lesser rank is not inferior and should not view another of greater rank as a threat, but as an equal and one to be learned from.
- A sorcerer of greater rank is not superior and should not view another of lower rank as weak or inferior, but as an equal and one to be learned from.
- What one sorcerer sees as the best or only way of sorcery, another may not. We are all individuals.

⁷ Along these basics of Sect Law the highest law is to respect and work harmoniously with the entities you invite into your rituals. Some Demonolators hold Crowley's "Do what thou wilt shall be the whole of the law." as Sect Law as well. Check with your presiding priesthood for further definition of Sect Law.

- As is everything, each individual has an area within sorcery where he is most adept and will excel rapidly.
- Each sorcerer is given at least one gift by the lord, Satan. This gift may be one that another sorcerer might possess, but will lack in to where excelling is almost impossible. This is because a gift is a natural extension of something the sorcerer is born with.

*Bide Well These Courtesies Lest Thine Gifts Be
Taken From You.*

The Powers that Be

According to Richard Dukanté⁸ there were 13 powers that suggested the level a practitioner of Demonolatry was working at. He defined them as such:

1. The ability to forget what is known and useless. Consistent and spontaneous workings.
2. Recognition, balance, and working with each element/Demon harmoniously.
3. The gathering and projection of the will.
4. The difference between common sense and knowledge.
5. Realization of ones own limits and omitting the effects of power upon the practitioner. [i.e. ego trips and the like]

⁸ Book 3, page 67.

6. The defined laws of sorcery are the courtesies. All others are undefined.
7. Maintaining alpha through a working of ritual magick at will.
- 8 The recognition of one's own power phases corresponding to hours, days, and planets.
9. Specific precision and will.
10. Interpretation of formulas and ritual workings.
11. Transcendence to a higher magick.
12. Invitation to physical manifestations at will.
13. Ascending to the demonic plane.

A Word About Languages -

Latin, Hebrew, and French are the most commonly used languages in older grimoires. Why? First, not all grimoire authors were English speaking people. Also, (this is especially true for Latin text) back when education was privilage, whatever information hid itself among the pages of old grimoires was secret only to those without education making magickal practice in all forms an educated man's luxury.

Nowadays, if a student wishes to study the older texts in order that she may understand ritual magick further, she must learn something of the above languages. It is recommended that you have a Latin dictionary, a Hebrew dictionary, and a French dictionary. The reasoning behind this is that you will, over time, familiarize yourself with the different languages and be able to recognize them. While not everyone is destined to be able to speak these languages fluently, basic familiarity and dictionaries can help with translation.

Ritual Music -

Ritual music is a wonderful way to invoke atmosphere, which in turn can help the mental focus of the demonolator who meditates in prayer as well as the demonolator who practices ritual magick. For Coven/Sects the preference tends to lean toward traditional hymns and chants. Solitary Demonolators, however, have reported finding solace in every type of music from Celtic Classical to Death Metal. Others still find ritual music to detract from the practitioner/worshipper's concentration and choose silence instead. Ritual music is really a personal preference.

To find your personal preference try rites with and without different types of music. You may find that certain rituals are empowered with music while others seem sapped of their energy with it.

The alternative is to chant the demonic enns. Using a monotone, rhythmic tone to chant the enn, the enn is usually chanted until the participants of the ritual feel enough energy has been built or until the High Priest(ess) indicates the energy level has reached its optimum.

Perhaps one of the more popular chanted hymns is "Melus De Quo Magna". It is versatile in that it can be used in any ritual for any purpose. It is merely a statement that all things come from the demonic elements. It is, however, not as appropriate for highly religious rites such as Baphometric Fire Baptisms, Weddings, or Funerals since the practice of ritual magick is not performed during these rites.

Different Coven/Sects have different preferences with regard to hymns and chanting.

Basic Altar Set-Up

There are two altar candles. One on either side of the altar. They serve the purpose of light since candles will be your sole light source. For outdoor rituals tiki-torches are wonderful. On the center of the altar is what is called the focus candle. It symbolizes the power and focus point of the rite. Traditionally this candle is thick and pillar-like and usually purple or black. Surrounding the center candle are the purpose candles used to focus for secondary rite purposes. In front of that is the incense bowl and burning bowl for requests. For sect rites some people choose to place the burning bowl in front of the altar at its own table. All daggers and swords are placed on the right of the altar while all chalices, incenses, parchment, writing instruments (a cheap Schaefer fountain pen works wonderfully as well as gives an air of atmosphere), and all other needed items hail to your left. This is a very simple set up and can be modified to be as elaborate or simple as you prefer.

STANDARD DEMONOLATRY RITES

Ritual consists of three universal parts true to all schools of occult thought. The Beginning/Opening, The Middle, and The End/Closing.

THE BEGINNING - The invocation/invitation of the entity you are calling to draw power from or the entities meant to protect you. In Demonolatry, an elemental circle is invoked with the demons Belial for North/Earth, Lucifer for East/Air, Flereous for South/Fire, and Leviathan for West/Water. Satan can also be invited as the fifth element, or the wellspring from which all energy flows. Note that some occult schools of thought call the fifth element spirit. The proper invocations for each of the elements is as follows:

- To Invoke Earth: "Lirach Tasa Vefa Wehlic, Belial."
- To Invoke Air: "Renich Tasa Uberaca Biasa Icar, Lucifer."
- To Invoke Fire: "Ganic Tasa fubin, Flereous."
- To Invoke Water: "Jedan Tasa hoet naca, Leviathan."
- For Satan - Tasa reme laris Satan - Ave Satanis

Remember that evocation suggests calling a demon to physical manifestation against his will while invocation is a prayer asking the demon to be present or to bless the rite.

NOTE: A word about the Demonic Enns or Invocations. No one knows what language the Enns

come from. They were deemed demonic Enns in late 16th Century by Demonolator Alexander Willit⁹.

THE MIDDLE - The middle is literally the “Definition” of the ritual’s purpose. This is the part where you invoke/invite the demon for this purpose. It is the body of the ritual. It is where the actual “working” of magick and worship takes place. Anything can happen amidst the not-so-rigid confines of the ritual body.

THE END - Here you dismiss/say good-bye to the demons you’ve invoked/invited usually with a polite “We thank thee [demon’s name]. Go in peace.” Candles are extinguished. Clean-Up and so on.

Proper Use of Sword During Invocation/Invitation:
(looks like a D with a Z passing through it and connecting with the lower part of the D)

How the Practitioner Chooses The Counterpart Demon

Choosing your counterpart demon can be an interesting experience. It requires honesty of the self and some know how of the occult for it to be successful. Yes, you can end up choosing a counterpart unsuccessfully. However, you mustn’t worry. Unsuccessful choices usually result in partial imbalances that are easily corrected.

The simplest of ways of choosing your demon is to know your element. You can base your element on a natal chart, a sun sign, or how you generally

⁹ From the Willit Family Grimoire circa 1648.

feel. Throughout the book I will use the Dukanté Hierarchy as a model to illustrate methods.

Perhaps you are a Sagittarius (fire) with Taurus (earth) rising, but you generally feel watery due to your deep emotions and innate creativity. You can choose Flereous, Belial, or Leviathan for your counterpart. To sum it up nicely - you could not go wrong with Flereous, Leviathan might work adequately, but Belial probably isn't the best choice. Now if you often felt earthy then Flereous and Belial would both become viable choices. See Figure 1.

Note that Elemental counterparts go hand-in-hand with elemental Magick. This may be the route to go especially if you have a background in elemental Magick. By now you are probably seeing how personalized this can become.

Sun Sign	Element	Ruling Planet	Elemental Demon
Aquarius	Air	Uranus	Lucifer
Aries	Fire	Mars	Flereous
Cancer	Water	Moon	Leviathan
Capricorn	Earth	Saturn	Belial
Gemini	Air	Mercury	Lucifer
Leo	Fire	Sun	Flereous
Libra	Air	Venus	Lucifer
Pisces	Water	Neptune	Leviathan
Sagittarius	Fire	Jupiter	Flereous
Scorpio	Water	Mars	Leviathan
Taurus	Earth	Venus	Belial
Virgo	Earth	Mercury	Belial

Figure 1

The Self Dedication Rituals: Dedication rituals should be done on a day of importance to you if at all possible. Birthdays, children's birthdays, or dates holding some significance to you are ideal. If you cannot wait for this date you can use a new or full moon in its place or use planetary charts to plan your ritual. See planning section below. You will need to gather the following items:

Bell or Gong, 2 Chalice, Pure Solar Sea Salt, water from a running river, a bowl for incense, an iron cast bowl/urn for burning, an athame or dagger, a sword for invocation, parchment, ink, an appropriate incense for your element.

You will need to know: The demon you plan to dedicate yourself to as a counterpart, your element, and the place your ritual will commence. The incense bases for each element are as follows: Water - Calamus Base, Earth - Patchouli Base, Air - Wormwood Base, Fire - Sandalwood Base.

Preparation for the Ritual: Plan ahead of time. You should allow yourself at least 3 days preparation. If you smoke, drink, or use recreational drugs you must fast for 48 hours before performing this ritual. Sexual intercourse should also be avoided during this time since it drains physical energy. Make sure your items have all been acquired, that you have chosen your counterpart demon, and that you have chosen a ritual place where you will not be disturbed.

The Ritual: This ritual may be done skyclad or robed. Use an invitation/conjuration to your liking to gather the elements at their compass points of your ritual circle.

- To Invoke Earth: Lirach Tasa Vefa Wehlic, Belial.
- To Invoke Air: Renich Tasa Uberaca Biasa Icar, Lucifer.
- To Invoke Fire: Ganic Tasa fubin, Flereous.

- To Invoke Water: Jedan Tasa hoet naca, Leviathan.

Once you have called the elements and your circle has been constructed- write on a piece of paper:

I, [your name], do hereby dedicate myself unto [demon's name]. By Satan - the infernal monarch and ruler of the elements - I do swear allegiance to [demon name] forever hereafter. I will serve and work with you as you so ask. Accept me now as a dedicated servant to the element of your design. I affix my seal below.

Sign dedication.

Meditate in your devotion for no less than one half hour. Once you feel the presence of your chosen demon (and you will feel it) - burn the dedication. Close the ritual.

The Aftermath: This ritual requires no further maintenance save you remain dedicated as you have promised. Once you have dedicated yourself to a demon, you cannot dedicate yourself to another. This is why it is so important to be sure about your choice. Failure to remain dedicated is between you and your chosen entity. Some people have reported nothing adverse has happened while others say they have had nothing but ill befall them.

The Initiation -

The initiation into Demonolatry can happen one of two ways. Through self dedication and self initiation, or through self dedication and coven/sect initiation.

Some sects require you to be baptized before being initiated. Others will allow baptism at a later date.

The basic initiation rite is as follows: The ritual begins by the basic construction of an elemental circle. The initiate enters at the North part of the ritual chamber as North signifies new beginnings in Demonolatry. At each elemental point the initiate is presented by the priest or priestess to the elemental demon as such: [Demon Name], we present you [Initiate's Name] - a true follower of your path. Grant him/her the wisdom to know your divine power. The Initiate Responds at each Element thus: Hail [Demon's Name]. Coven/Sect follows with resounding "Hail" The initiate must then kneel before the altar and cut her hand, allowing her blood to spill into the chalice in which the blood of the rest of the coven has been placed. Once mixed with water blessed by the demon Leviathan, the initiate is presented to the Coven/Sects patron Demon. This can vary from Sect to Sect. Once this is done, the initiate is asked to drink from the chalice. The chalice is then passed from member to member. Some coven/sects give the initiate a name which the demons will know him/her by and/or a pendant to wear signifying their acceptance into the group.

For self initiation, the rite proceeds likewise except the initiate must present him/herself : [Demon Name], I present myself to you as a true follower of your path. Grant me the wisdom to know your divine power. Hail [Demon Name]. The initiate must then present herself at the altar and must cut her hand letting blood fall into the chalice. The initiate mixes the blood with water, presents it to Leviathan: "Leviathan - bless this water that I may cleanse

myself and start my life anew as a demonolator." Once this is done the initiate presents herself to the patron demon or Satan. She then drinks from the chalice.

A pre-purified pendant of significance can be made for the purpose of this ritual so that when the initiate finishes the self initiation she can give herself the pendant. The pendant is merely a reminder and a symbol of faith, love and devotion.

Self dedications can be done before or after a sect or self initiation.

The difference between a baptism, an initiation, and a dedication:

Baptism = Starting your life over as a demonolator. Or beginning your life as a Demonolator, whichever is appropriate.

Dedication = Allegiance to a specific demon entity.

Initiation = A rite welcoming a new person into a Coven/Sect.

Demonolatry Holidays:

Month/Day	Holiday
March 21	Equinox Rite to Lucifer
April 30	Walpurgisnacht/May Eve - Initiations and first Rite to Leviathan
June 22	Solstice Rite to Flereous
September 21	Equinox Rite to Leviathan
October 31	All Hallows Eve/Halloween Rite to Eurynomous & Baalberith
December 22	Solstice Rite to Belial

While Solstices and Equinox's celebrate the changing of seasons and the demonic elements, May Eve is the second rite to Leviathan. Sometimes, the May ritual is not held until the first or second of May. This is a ritual where new initiates are presented to their new Sects. The October 31 rite is a rite to Eurynomous, Balberith, and Babael. The death demons of the ¹⁰fifth family. There is also a second rite to Lucifer done in mid-November. However, for unknown reasons, the second rite to Lucifer was abandoned by many Demonolatry sects in the 19th century.

¹⁰ The Fifth Family Referring to the Dukanté Grimoire Hierarchy.

Basic Rite To Belial

The Altar must face the North most point of the ritual chamber. A candle is set at each elemental point. The elemental demons are invoked by use of the enns with the dagger. Lucifer first and working clockwise leaving Belial for last. An incense of patchouli and mullein invokes atmosphere.

Light the candles from Lucifer to Belial. Then - Carrying a bowl of sand in one hand and a dagger in the other (doesn't matter which) approach each point and kneel reciting the enn for Belial and dip the dagger into the sand and sprinkle it at each point. (If you have carpet in your ritual chamber, place a bowl at each point and let the sand fall into each bowl) Finally, invite the fifth element from the center of the ritual space.

Kneel at the altar in prayer: "We pray thee Belial, bestow upon us the strength of your design. Give us the gift of stability. To start the new year free of past stalemates. Allow our thoughts and actions to be our protection. Be present that we shall not faltar in our decisions. We are as the stable earth. We humbly pay homage to thee in our offer of earth that you may know our respect for your vast strength. We offer requests of new beginnings, strength, and mundane matters that we may employ your creation to do so. Hail Belial. Lord and Master of Earth."

Then comes the typical ritual body in which requests of new beginnings, strength, and mundane matters are burned within the altar or primary ritual space fire. (i.e. a bowl, incense burner, or bonfire.) Use the remaining sand to smother the fire once the

requests have been burnt. The ashes must be crushed to a fine powder and later buried. Some sects choose to sing hymns and go into longer durations of prayer before the ritual closing.

The ritual is closed as thus: "Hail Belial. Lord and Master of Earth. We thank thee for being present at our ritual. We bid you, go in peace."

Close the ritual as normal. If practicing solitary - change all "we" to "I" Also - the prayer can be done with a single candle if you lack the space, time, or supplies to do a drawn out ritual.

Basic Rite To Lucifer

The Altar must face the East most point of the ritual chamber. A candle is set at each elemental point. The elemental demons are invoked by use of the enns with the dagger. Flereous first and working clockwise leaving Lucifer for last. An incense of Sorcery invokes atmosphere.

Light the candles from Flereous to Lucifer. Then - Carrying an incense wand or burner in one hand and a dagger in the other (doesn't matter which) approach each point and kneel reciting the enn for Lucifer and wave the dagger through the smoke. Finally, invite the fifth element (Satan, spirit) from the center of the ritual space.

Kneel at the altar in prayer: "We pray thee Lucifer, bestow upon us the strength of your design. Let the eagle bring us a new understanding. Your light shall be our protection and guide us through this life. We are as the wind. We humbly pay homage to thee in our offer of incense that you may know our respect for your vast strength. We offer requests of knowledge and reflection that we may employ your creation to do so. Hail Lucifer. Lord and Master of Air."

Then comes the typical ritual body in which requests of concentration, knowledge, intellect, and purification are burned at the altar. (i.e. a bowl, incense burner, or bonfire.) The ashes must be crushed to a fine powder and later dispersed in the wind. Some sects choose to sing hymns and go into longer durations of prayer before the ritual closing.

The ritual is closed as thus: "Hail Lucifer. Lord and Master of Air. We thank thee for being present at our ritual. We bid you, go in peace."

Close the ritual as normal. If practicing solitary - change all "we" to "I" Also - the prayer can be done with a single candle if you lack the space, time, or supplies to do a drawn out ritual.

Basic Rite To Flereous

The Altar must face the South most point of the ritual chamber. A candle is set at each elemental point. The elemental demons are invoked by use of the enns with the dagger. Leviathan first and working clockwise leaving Flereous for last. An incense of sandalwood and sage invokes atmosphere.

Carrying a candle in one hand (doesn't matter which) approach each point and kneel reciting the enn for Flereous and lighting the candle. Finally, invite the fifth element from the center of the ritual space.

Kneel at the altar in prayer: "We pray thee Flereous, bestow upon us the strength of your design. Allow our actions to be swift and unfailing. Be present that our enemies will not conquer us. We are as flames burning brightly in your radiance. We humbly pay homage to thee in our offer of incense and fire that you may know our respect for your vast strength. We offer requests of vengeance and love that we may employ your creation to do so. Hail Flereous. Lord and Master of Fire."

Then comes the typical ritual body in which requests of vengeance and love are burned within the altar or primary ritual space fire. (i.e. a bowl, incense burner, or bonfire.) Some sects choose to sing hymns and go into longer durations of prayer before the ritual closing.

The ritual is closed as thus: "Hail Flereous. Lord and Master of Fire. We thank thee for being present at our ritual. We bid you, go in peace."

Close the ritual as normal. If practicing solitary - change all "we" to "I" Also - the prayer can be done with a single candle if you lack the space, time, or supplies to do a drawn out ritual.

Basic Rite To Leviathan

The Altar must face the West most point of the ritual chamber. A candle is set at each elemental point. The elemental demons are invoked by use of the enns with the dagger. Belial first and working clockwise leaving Leviathan for last. An incense of Calamus and Frankincense invokes atmosphere.

Light the candles from Belial to Leviathan. Then - Carrying a Chalice of water (with sea salt) in one hand and a dagger in the other (doesn't matter which) approach each point and kneel reciting the enn for Leviathan and dip the dagger into the water and sprinkle it above each candle. Finally, invite the fifth element from the center of the ritual space.

Kneel at the altar in prayer: "We pray thee Leviathan, bestow upon us the strength of your design. Let the serpent wise deal death to the lies of our enemies. Allow our empathy to be our protection. Allow our anger to be swift with justice. Be present that our enemies will not conquer us. We are as the swift flowing tide ebbing to and fro. We humbly pay homage to thee in our offer of sea salt and water that you may know our respect for your vast strength. We offer requests of healing and emotional balance that we may employ your creation to do so. Hail Leviathan. Lord and Master of Water."

Then comes the typical ritual body in which requests of healing and emotional balance are burned within the altar or primary ritual space fire. (i.e. a bowl, incense burner, or bonfire.) Use the remaining water to put out the fire once the requests have been burnt. The ashes must be crushed to a fine powder

and later dispersed in running water (i.e. ocean, stream). Some sects choose to sing hymns and go into longer durations of prayer before the ritual closing.

The ritual is closed as thus: "Hail Leviathan. Lord and Master of Water. We thank thee for being present at our ritual. We bid you, go in peace."

Close the ritual as normal. If practicing solitary - change all "we" to "I" Also - the prayer can be done with a single candle if you lack the space, time, or supplies to do a drawn out ritual.

Rite to Baalberith & Eurynomous

This rite shall be done on the evening of October the 31st between the hours of 8pm and 2am November 1st. The person conducting the rite shall not eat or smoke or engage in sexual intercourse 12 hours minimum prior to the commencement of the rite.

Preparation - you need:

- red or black light for the ritual chamber (atmospheric)
- chalices
- bowls or incense burners
- charcoal
- black candles for the altar and all four elemental points
- sword for evocation
- Oleum of Baalberith or Eurynomous or both
- Oleum of Lucifuge Rofocale
- controlling oil
- 2x2 pieces of parchment
- melted black wax
- cup ground sage
- cup ground mullein
- ground mandrake root
- urine
- blood

To Make Black Paper Squares for Rite Requests and Prayers

Take 2x2 pieces of paper and soak in controlling oil for 10 minutes. Put paper on a cookie

sheet, heat oven to low bake, bake for five minutes, let cool. place one at a time in melted black wax using a tweezer until fully covered. On one side of each place the sigil of Eurynomous or Baalberith. Store in a dark, dry box.

Oleum of Lucifuge Rofocale

1 cup olive juice - black
1 tsp olive oil (optional)
1/2 cup alcohol
a pinch of ground mandrake
a pinch of ground mullein

Controlling Oil -

Calamus root steeped in light vegetable oil.

Incense

sage
mandrake
mullein
1 tsp of Lucifuge Rofocale Oleum

This rite is particularly useful for cursing and banishing negativity. This is the prelude to the Rite of Belial which is the "New Beginning."

Use all black candles for elemental points. You may use a personal "power" candle of any color you choose on your altar if you choose. Place a chalice of sea salt mixed with water at each point (or water directly from the ocean). You may choose to have two chalices on the altar. One for the libation to Leviathan and one for the ceremonial drink/offering to the death

demons. You should also place bowls of dirt on top of which charcoal should be placed for the ritual incense - at each of the elemental points and one on the altar for burning requests. Your altar should face either your elemental point or the North-West point of your circle.

*****IMPORTANT NOTE** - as you mix the salt and water with the dagger you must say the following for each chalice you mix - "Talot pasa oida Belial et Leviathan"

Invite the elemental demons as you normally would by employing their enns. Invite Satan from the center using the following enn: "Ave Satanis! Tasa reme laris Satan."

From the Northmost point you will invite both Baalberith and Eurynomous.

To invite Balberith employ the enn - "Avage secore on ca Baalberith."

To invite Eurynomous employ the enn - "Ayar secore on ca Eurynomous."

Then recite the prayer (or use one of your own if you prefer) -

"Into this circle I welcome death. Of Baalberith and Eurynomous come forth and be present. For this ritual is in your honor. This night you reign supreme. I pray you to assist me in my workings and to bless this rite."

Now is the time for either silent prayer or to make requests. On the black paper squares you write your request, one letter over another, focusing your energy on the square. Hold the square over the flame before burning and recite the appropriate verse depending on intention. For group Rites - each person writes and burns her own requests.

CURSING - "Blanae core sanada. Recta sabra naca Flereous."

DISPELLING NEGATIVITY - "Poco tasa helna rabac tasa. Recta sabra naca Flereous."

Burn all requests. The rite is then closed in the usual manner. The ashes of the requests and remaining wax is buried (within 24 hours) in the ground. As you are burying the remains of the ritual you must say: "Padar ast fo ehaoth pedar ganabel Berith."

Some people prefer to bury the requests in a graveyard. This is very symbolic not only from the cursing or death aspect, but also from the new beginnings aspect.

POSITIVE WORKINGS

Banishment/Purification

It is doubtful most Demonolators will ever need this ritual. Sometimes, however, we bring something nasty upon our ritual space that just won't go away on its own. If you find yourself doing this often - seek out a priest or priestess to find out what it is you are doing wrong during your ritual workings.

Make sure you have a large incense bowl if this is a large area. Burn Garlic (whole cloves) and Frankincense.

Call on the elemental demons using the demonic enns. - Use the sword to conjure by drawing a D with a Z through it as you recite the enns.

North - Lirach tasa vefa wehlc Belial

East - Renich tasa uberace biasa icar Lucifer

South - Ganic tasa fubin Flereous

West - Jedan tasa hoet naca Leviathan

Mix water and pure solar sea salt in a chalice. Use a dagger to disperse the water across the area while saying:

"Malevolent spirits leave this place. In the names of Belial, Lucifer, Flereous, and Leviathan - I command thee ... retreat from whence you came."

Pour the remainder of the water/salt into the center of the area.

Continue with a protection rite of your choice or any other positive ritual working. To dismiss the demons hold the sword before you, kneel on the right knee and say at each elemental point-

North - We thank thee Belial. Go in peace.

East - We thank thee Lucifer. Go in peace.

South - We thank thee Flereous. Go in peace.

West - We thank thee Leviathan. Go in peace.

This should close whatever malevolent force is at work in this place.

Elemental Balancing Ritual

As always, be reminded that Demonic Sorcery relies on two things: A. Demons B. The Elements

It is important to remember that healing rituals are no different. Water is the element of healing. Leviathan is the lord of water. His colors are blue, gray, and sometimes white.

Why we get sick - all sickness is caused by mental strains/stresses and environmental influences. We get sick when these things become negative. This is called an Elemental Imbalance. It is, essentially what it says. Your body becomes imbalanced and thus unhealthy.

To negate and correct the effects of the imbalance -- you must do, on a regular basis, what is commonly known as an Elemental Balancing Ritual.

This ritual relies heavily on creative visualization.

Set up your altar as you normally would, invoke your elemental demonic circle, and sit comfortably in front of it. Some people prefer to do this ritual skyclad (naked) as opposed to robed.

First you must remove all of your elements from you. Do this by imagining you are holding a box. Into this box you put all of your elements, one at a time, and then throw the box from you. You may have to fill the box with each element more than once. Imagine Earth as soil and leaves. Imagine air as smoke. Fire and Water etc...

Once you have removed all your elements - and you will be able to tell because you will be exhausted-- you can begin replenishing that which you have freed yourself of. Imagine refilling the box with "fresh" elements. Only fill the box once with each element. Pull the box into you. When this is done correctly you will feel invigorated and energetic. Then you close the ritual as you normally would.

Interesting Note: This ritual can also be modified for different belief systems or to a personal belief system. I have been told it works just as well regardless of which gods you invoke if any.

Ritual to ease the Common Cold/Flu/Depression

Demons Invoked: Verrier and Verrine, demons of health and healing.

Elements Concentrated On: Fire and Water, the cleansing elements.

Tools Needed: Blue, Red, or Gray candles to embody the ritual participants illness, black candles for the altar to absorb the negative sickness energy, sword for casting the circle, parchment, ink and writing instrument, small satchel that you can wear around your neck after the ritual (color of your choice), and Calamus based incense. Some occult stores will sell a good healing incense so you do not have to make your own. Many people like making their own because they know what's in it. You will also need a vial of fresh water from a running river or rain water. And a large bowl in which you can burn something.

What to do: Cast the circle. Invoke Verrier and Verrine by calling on them and inviting them to be present during the ritual. Light the incense. Inscribe your name into the candle using a dagger or other sharp object. Anoint the candle with the water. Cut the palm of your hand to draw a few drops of blood. (A note about blood rituals - if you can re-open an old wound - do it or, if you're a woman, use menstrual blood.) Anoint the candle also with your blood. Light it.

More creative visualization - We only use 10% of our brains. The mind has to power to heal. Even faster still is the mind's ability to heal at a faster rate with the aid of demonic entities. Sit in front of the altar and

take deep breaths. Deep breathing allows the body to expel negative energies from it. Find the source of the illness. Perhaps your flu started in the stomach. This is where you should go. Close your eyes and imagine the cleansing element absorbing into and permeating that part of your body and slowly moving throughout until you are radiating the color of the element you chose to cleanse you.

The Request - Take a deep breath. At the altar - write your request for health onto the piece of parchment. Place the sigils of Verrier and Verrine upon it along with your own signature. Burn the request by lighting it first with the left altar candle, then the right, then the center candle. Allow it to burn within the bowl. When the fire has fully devoured the parchment, mix in incense and the remaining wax from the candle once it has burnt down. Place all of this in the sachet and anoint with water. Wear around the neck until health is restored.

The Rite of Ronwe

To aid in study and matters of an intellectual nature

Items Needed:

- Yellow Candle
- Wine in a Chalice

Invoke the elemental circle. Light a yellow candle and call on Ronwe with the Enn. - "Kaymen Vefa Ronwe."

Then say (and you can translate it into any language you feel comfortable with) - "I call on thee, Ronwe. Be present. Help me to gain concentration and wisdom. Help me to learn that which I have yet to learn. I invite you as my teacher. Ave Ronwe."

Relax and sip your wine. Remain conscious of your surroundings and your goals and be sure to set your expected goal firmly in your mind. Once the candle is burnt about 1/4 the way down - pull out your books and study or concentrate on the matter at hand. Sometimes it also helps if the practitioner plays mood music in the background. Instrumental is good.

Burning a vanilla or sandalwood incense will also help further relax you.

NEGATIVE RITES AND WORKINGS

Curses and Other Such Workings¹¹

From Dukanté's Book of fire.

A note about curses: Do not confuse curses with spells. A curse alone is usually not done as a rite in and of itself in Demonolatry. Also, I have not drawn rites around them within this book for the simple fact that rewriting the base rite would make for trite and tedious reading. Each of these actions are to be done during rites dedicated to demons of war and vengeance, or during the Rite to Eurynomous and Baalberith. Done alone or by themselves, outside a structured rite, these actions may not accomplish the desired end.

FOR REVENGE: To control thy flame within you seek, light by spark and cease to speak. Thine hand of right to cast the spell, all set for ill and well. Mighty sword by the ring be sought, the elements thyself hath brought. Behold the rites of Belphegore and spill thy blood as this be sworn: "Avenged be, revenge be mine, my foe hath sought the path of blind."

To Seal thine words of this dismay - the sword to cast this Baphomet. Above thy flame of vengeance burn, identified with blazing stern. With this done and all hath said, add the dirt of one long dead.

¹¹ First Printed as "From the Book of Fire: A Gallery of Curses and Other Workings," Transcribed and edited by S. Connolly.

VENGEANCE AGAINST PEOPLE WHO ARE TWO-FACED : If foes be said or heard to cast hate toward others - be his face a mirror of time, cast the elements full of darkness, upon that which you stand. Banish deep into the ground a vial of junipers in a place where nothing grows. And hem thy robes with lockets of black and brown and gold. Within a stump-having been dead for thirteen moons, place black tapers with tongues of fire inscribed with demonic runes.

Inscribe the seal of fire, Flereous you doth seek, upon a hide of bark, which on a curse be writ. Destroy the bark by fire to bring your opposer to halt and free thyself of torment.

FOR A FRIEND WHO HAS WRONGED YOU: Capture the face of hate within a glass reflection and urinate upon it on putrid ground while chanting: "He who hath a double name be said to put himself to shame and I who bring this prophesy, cursed be mine enemy."

TO BE RID OF SOMEONE YOU DISLIKE: To be rid of those who crowd thy path, behold the earth of years long past. Along with Oleum of water mix within iron cast. A conqueror can build this wall, a sprig of birch with fire and stone. And with these words boil say: "Uva Rasar Hecate"

With focused images in thy mind, seek thine foe may he be blind. Protection thus, his be lost, gain to you at any cost.

TO RUIN A FRIENDSHIP/LOVE AFFAIR : To those unite of own free will, the next be cast thy friendship

ill. Of each element which they stake, a handful of each for which thou shalt take. Hemlock of earth, the ground much adorned. Hensbane for air, vengeance be sworn. Wolvesbane for fire, flame seek the night. Belladonna for water, destroy all sought light. Seek each out as a mighty hawk and place thy bane where they hath walk. By candlelight, the black be lit, upon parchment herein must be writ:

Sanarin Serpenté
Destroyer Serpenté
Senarin Arei
Destroyer Arei
Senarin Erté
Destroyer Erté
Senarin Salmé
Destroyer Salmé

Say: Salmé hath known me - I beseech thee, show thyself unto me.

With this invocation affirmed, the parchment shall then be burned. Ashes over distant ground to be hidden and never found.

TO KEEP A CURSE UNTIL NEEDED: Project thy energy doth you seek, thine element vastly wise. Upon its fury thus you speak the words bring forth demise: Darak Vana Evate, Seron Evna Evate.

And thus a flame be turned to red, a fury glow of blood. By thine hand, needle and thread the sigil must be done. An eagle with fire breath upon a sacred oak. A symbol of destruction, death - placed within putrid smoke. Between the bonds of black and white this seal you must keep. To keep the power bound up tight until it is released.

Curse of the Demon Sonnellion (The Blood Curse)

- Materials Needed: One Black Candle
- Oleum of Tezrian or other like vengeance demon.
- Parchment and ink
- A bowl large enough for burning parchment
- Square of Red Cloth
- Sword or dagger.

Invoke the elemental circle. Then you must call upon Sonnelion from the South. Anoint the candle with the Oleum and inscribe the victims name on the candle and ignite it. Chant the demonic enn. over the candle - "Ayar Serpente Sonnelion. Ater Salme Sonnelion. Ave Satanas."

Place the Sigil of Sonnelion onto the parchment. Beneath it, write the name of the person you swear vengeance upon. Fold the Parchment - pour Oleum over it - ignite it in the flame of the candle. Let it burn within the bowl. Allow the candle to burn down fully. Put the remaining wax into the bowl with the ashes of the sigil request. Cut your palm and allow three drops of your blood - or more - to mingle with the contents of the bowl. Chant over the bowl thrice - "Avage secoré, ón ca Sonnelion."

Wrap the contents into a square of red cloth. Under a full moon, bury the parcel in a secluded place.

The Cord Of Nine

Take a cord of leather to your ritual chamber along with a picture or like item belonging to or in the likeness of the enemy. Use a needle or dagger to prick the leather nine times while saying: Fair is foul, foul is fair, I throw this curse into the air, dark be black as darkness be, around this wretch so it shall be. A prayer cord used specifically for this type of rite is recommended.

¹²Demonolatry Coriander Curse

Mix a cup of coriander with a cup of salt and pass mixture from hand to hand before a fire while saying:

Salt and coriander I conjure thee.
By Lucifer, By Satanis,
By Flereous cursed be.
Not as salt and coriander I call thee,
But the heart of [VICTIM]

Toss the mixture into the fire and say:

As thou burnst, so let the heart of [VICITIM] burn
And bring it here to me!
Conjured by Unsere
By the underworld itself
and the serpents of the sea.
[VICTIM] I summon thee.
By Lucifer, By Satanis,

¹² A variation of this curse appears in Mastering Witchcraft by Paul Huson.

By Leviathan conjured be.
By the underworld itself
Unsere
Enter in [VICTIM]
And bring him here to me.
Powers of the elements
Bring him here to me!
With more messages I send to call thee.
By Unsere, demoness of sorcery.
By Tezrian
Who walks the battlefields by day
and haunts the crossroads at night.
Spinning wars and enmity.
Take [VICTIM] to you
so that we may be freed of his mortal existence.

Binding and Control

Soak in Calamus oil a parchment with the victims name and the sigil of Amducius written upon it. Soak a high john the conqueror root in a resin oil made from its own outer skin. Wrap the parchment around the root and bind with a purple cord or thread whilst saying: You are bound by Amducious.

To Stop Gossip

Mix equal parts of Rue, Garlic, and Hensbane. Mix in a bit of your own urine. Put it in an envelope and mail it to the gossipier.

To Part Lovers In The Name of Satan

Mix equal parts of urine, mandrake, mullein, hemlock, wormwood, and rose thorns. Construct a circle and have within it - 1 black candle. Inscribe the names of the lovers into the candle and let it burn down. Mix any remaining wax with the herbal mixture. Empower the mixture by chanting over it: "Qui Osa Satan Lila Fubine et Kalo." Toss the mixture into the yard or doorway of the places the victims live.

To Let Leviathan Judge if an Enemy Has Wronged You

Amidst any rite you may call on Leviathan as such: "By Leviathan. Great Lord of Water. I ask thee be present as to Judge this person who is named: [person's name]. I place my trust in you, wise serpent, and in your judgment and fairness. I ask that you [request] [victim's name] as (s)he has thrown my life into discord. Let all protective boundaries be taken from him/her. Yet protect me from harm as I respect the nature of your design and worship you thus."

To Break a Curse Placed on You (To Forfeit a Symbol)

To turn a symbol of curse carved into, or put onto objects belonging to you by someone who would wrong you - go over the symbol with a dagger. Then complete it if it is incomplete. Rub Calamus oil over the symbol thus breaking the enemy's control and making it your own.

Sleep of Sickness

Place a sigil of Verrine scribed backwards in blood between the enemy's mattress', beneath his bed, or sewn into his pillow cases. The victim will surly fall ill.

MISCELLANY:

To Ascend to the Demonic Plane - Richard Dukanté

- 1 part rose
- 2 parts chamomile
- 1 part camphor

Mix into oil and anoint temples. Place a parchment on which is drawn 12 demonic sigils of your discretion. Place this beneath your mattress or beneath your sleeping place. Light a white candle. Place an image of yourself outside yourself and project your consciousness into it. Go through black caverns and face your fears one by one. Only then shall you emerge onto the plane. If you do not, your fears have not been faced.

A Working of Demonolatry to get a fellow co-worker into trouble. ~Delepitorae

- tansy
- lichen (moss)
- garlic
- mullein
- rue

Powder these and sprinkle onto the victims locker or things while saying: GANIC IOD PAR LANIRE
HESTA WITHAR SATAN.

A Demonolatry Rite to Make a Pet a Familiar ~Delepitorae

a mold of some sort
pet's hair/scales
your own hair/nail clippings/blood
dragons blood oil
candle of your element

Construct circle. Light altar candles. Your pet must be in the room with you. Light your elemental candle. In the mold place a bit of the pet's hair or scales mixed with your own hair, clippings, or blood. Take your elemental candle and drip the wax from it into the mold. While doing this place the dragon's blood and mix it into the mold also. Once it dries, pop it out of the mold and carve the sigil of your patron demon into it. Allow your pet to touch and see it. Keep this item on your altar or in a safe place.

RELIGIOUS RITES

The Baptism

From literary illusions to metaphoric usage, the Baphometric Fire Baptism has come to symbolize the infinite rebirth of consciousness. In reality, for adult baptismal rites, this is truly the case. There is a definite difference between the adult baptism and the child baptism rites. For children, no blood is extracted and no marks are burnt into the skin. For adult rites, however, the baptismal rite does involve a small amount of pain.

The rite is opened as usual. However, at the center of the ritual chamber or space there is a circle painted with the sigils of each elemental demon and that of Satan marking their corresponding points. At the center of the circle is the sigil of either the Sect demon if the recipient is a child, or if the recipient of the ritual is an adult - the patron/matron demon. In cases where a patron/matron has not been chosen the Sect demon's sigil is used. Around this circle are many candles. White candles are traditional.

Once the circle has been constructed the baptism recipient, if an adult, is asked to give a few drops of blood, and if it is a child the parents are asked to give drops of their blood. The blood is mixed with the consecrated (blessed by Lord Leviathan) water on the altar for later use during the rite. The recipient of the ritual shall wear traditional robes of white, gray, or black.

The Adult Baptism - The person to be baptized stands inside the circle of candles as it is closed. It

should be wide enough to allow the person to safely stand inside it with at least a foot on all sides to prevent robes or cords from catching fire. It is always best to keep extra water on hand and a fire extinguisher as a precaution. The candles are then lit. The following (or a variation thereof) is said by the presiding priest/ess over the person -

“Hail our infernal Lord, Satan. Hail [Sect Demon or Matron/Patron name].”

The enns of the these Demons are then spoken.

“Blessed in the name of our Lord Satan is [name of person being baptized] , your beloved child. By the North our Lord Belial, may she know her path. By the East our Lord Lucifer may she know her spirit. By the West our Lord Leviathan may she know her emotions. By the South our Lord Flereous may she know desire. By Baphomet may her path lead her to wisdom. All of this in the name of our Lord Satan and our Lord [presiding demon] let it be known that this (wo)man is kindred among you and all those present this night. May she walk her path in Lucifer’s light. So be it.”

At this time a pitcher of consecrated water is poured over the circle of candles until all flames are extinguished. The presiding priesthood opens the circle and leads the recipient to the altar. At this time the priest mixes the appropriate oleums with the blood water and anoints the recipient. ¹³Then the

¹³ Some Sects choose to ‘cut’ the sigil in the flesh to produce a lighter scar. The problem with this method is the sigil must be redone every so often so that the mark does not fade. Some Demonolators have rectified

branding iron is removed from the fire and the recipient bares her upper left thigh to receive the mark of either the Sect Demon or the Matron/Patron. Once marked the remaining water mixture is discarded to the soil and the rite is closed.

The Child Baptism - If the child is old enough to stand inside the circle quietly by herself she may. However, if the child is young it is best that one parent enter the circle and hold the child or stand next to the child. The ritual proceeds as normal, however instead of the child's blood, the parents' blood is used and the child is not branded, but is anointed. Most Sects require both parents' permission to baptize a child (defined as any person under the age of 18). Some already baptized children choose to have the ceremony re-done once they are old enough to undergo the full adult baptism ritual.

the situation altogether by having the appropriate sigil tattooed on the left thigh instead.

The Marriage Ceremony

Demonolatry weddings can range from simple to complex. The following is the basic rite outline. It can be embellished to the required decorative or symbolic complexity as the bride and groom require. As a standard this rite is done before the Coven/Sect and those not initiated are required to stand outside the circle and to the back. There is no exception for parents or relatives in most Sects. Other Sects are more lenient. There is no sect law stating homosexual couples cannot be joined with these rites.

The two things needed are the unity candle¹⁴ and the binding cord. Most people choose red or blue for the unity candle. The binding cord is merely a piece of cord approximately 24 inches in length. Its color most often corresponds with the color of the unity candle and is kept by the couple after the ceremony ends.

The circle is constructed as usual. The altar faces the North¹⁵. The groom stands at the Southmost point of the circle and awaits his bride. The assisting ritual attendants bring her to him and they make their way down the center of the circle to the altar before the presiding priest. The demon invited to this rite is

¹⁴ It is often misconstrued that the unity candle is a Christian concept. The practice dates from early pagan rites and is currently used in many different faiths and cultures during marriage ceremonies. The flame represents eternity and the element fire rules emotion and love. Hence its appropriate symbolism during the union of two people.

¹⁵ Most of the time the direction the altar faces depends on the demon presiding over the rite. That aside, the traditional direction for the altar to face is east. In the marriage rite the altar faces North to signify the new life the bride and groom will be beginning together.

Rosier. This enn is spoken and both bride and groom kneel before the altar.

The priest(ess) speaks the following or a variation thereof:

“Our Lord Rosier gathers us here to witness and rejoice in this union of [bride name] and [groom name]. Truly blessed is this day. Before all present and our Lord Satan these people wish to bind in love and matrimony for the rest of their days on this earth.”

Bride and groom stand and join hands and the priest(ess) wraps the cord around their wrists binding them to one another while saying:

“Jedan Olmec Ayrán, Rosier. Liran fortes Satanas.”

The Coven/Sect resounds with : “Hail Rosier. Bind them and keep them in Love. We pray you.”

The bride and groom (still bound as they will remain the rest of the rite) each offer several drops of blood, which is added to the ceremonial wine blessed by Lord Leviathan. Then they are each given a small white candle. They each light their candle from the center altar candle and together - ignite the unity candle. The flames of the lighting candles are extinguished in the water chalice. If any vows or speeches or sermons are to be made it is done at this time.

Once this is done the groom takes the wine chalice and presents it to his bride who takes the cup. “In the name of Rosier I drink to our everlasting union.” She drinks and hands the chalice back to her

groom who says the same, drinks, and returns the chalice to the altar.

The presiding priest(ess) then takes a small lock of both the bride and groom's hair and places it in a vial along with a small amount of the wine. The consecrated water is poured over the couple's bound hands and they are bade to turn toward the east.

The priest(ess) says: "In the eyes of our Lord Rosier and of our Lord Satan and in witness of all present, you are now wed until which time our Lords see it fit for you to part. Go to the East and Lucifer shall light your way. It is done."

The vial, now capped and its contents sealed is given to a trusted family member or friend for safe keeping. For there is a rite to undo a marriage and the vial will be needed if the couple wishes to part or if one partner dies and the other wishes to re-marry. If the vial is lost no other binding of love will be successful.

The couple keeps the cord and the remaining unity candle as mementos of the occasion. A reception follows.

The Funeral

Addressed here is the age old question “What happens when we die?” While most Demonolators admit they are not positive what happens after death (if anything) many believe our souls transcend or move on. In a nutshell, reincarnation is a widespread belief among the Demonolatry community. However, it is not viewed quite like the esoteric “I was Cleopatra in a past life”, but rather as ascending a ladder. It does not matter who we were, but who we will become. Each life has the potential to lead us closer to being reborn on the demonic plane. So does this mean we become demons? No. We go back to the elements from whence we came and are reborn from those same elements. Eventually a part of us will end up there. Of course this is only one view-point. Others believe our consciousness merely dies when we do. All the same, the fact remains that we return to the elements and therefore to the demons. The Demonolatry Funeral rite reflects this philosophy.

Because of this cremation is usually chosen over burial. Also, because it is illegal in most U.S. States to scatter the remains of a dead person over pristine soils or in water many Demonolators have chosen to buy into their Coven/Sect crypt or to purchase a private family mausoleum for their urn. Not so strangely it does seem odd for a Demonolatry funeral rite to take place in a crematorium/funeral home chapel (even though this has been known to occasionally happen) so most rites are done at a family home after the cremation.

The circle is constructed as always. Selected items of the deceased are taken to the altar along

with the urn. Eurynomous, Baalberith, and Babael are invited to preside during the rite. In a large bowl the deceased's items are placed. Each of the family members and friends write their farewells prior to the rite and bring them with them to burn during the ceremony. Most of the rite is done in silence to allow the mourners to reflect and mourn.

Each note/farewell is taken and burnt to ash and poured over the items, which will be buried or entombed with the ashes of the deceased. As each piece of paper is burnt the priest(ess) says: "By Flereous your spirit is lifted. Sanctified in the sacred flames you shall rise."

The incense is lit and waved over the altar. "By Lucifer your spirit settles softly to return to Belial."

Sand is poured into the bowl until everything is covered. "By Belial you become one with him. His ground, now desolate and seemingly barren, shall rebirth you."

Over that a chalice of consecrated water is poured. "By Leviathan your spirit is rebirthed in the elements."

The sigil of the Patron/Matron Demon is traced with the ritual dagger over the bowl. "May [patron/matron name] guide you and keep you."

"In the name of our Lord Satan it is done. We bid you farewell our brother/sister [name]."

Eulogies are done at this time if needed. The Priest(ess), assistants, and family members all take

the urn and the bowl to the cemetery or burial place and entomb or bury the urn with the contents of the bowl and seal it. The outside of the tomb is anointed with the appropriate oleums and sigils.

APPENDIX -

DEMONIC ENNS:

It is unknown what language the demonic enns are in. One thing is certain - across the family grimoires, and scattered around the world the enns remain the same. So for lack of knowing any known language and labeling these evocations/invocations as such, they were deemed the Demonic Enns by Alexander Willit in the late 16th century. The only enns listed here are enns commonly asked for, or enns used in the rituals provided in this book. More enns are listed in the book Lessons in Demonolatry.

Satan- Tasa reme Iaris Satan - Ave Satanis

Baalberith - Avage Secoré on ca Baalberith

Belial - Lirach Tasa Vefa Wehlc Belial

Belphegore - Lyan Ramec Catya Ganen Belphegore

Flereous - Ganic Tasa Fubin Flereous

Leviathan- Jaden Tasa Hoet Naca Leviathan

Lucifer- Renich Tasa Uberaca Biasa Icar Lucifer

Ronwe - Kaymen Vefa Ronwe

Rosier - “Serena Alora Rosier Aken.”

Sonnillion - Ayer Serpente Sonnillion.

Verrier - Elit Rayesta Verrier

Verrine- Elan Typan Verrine

Devotional Prayers and Meditations

To Lucifer

It is our Lord Lucifer who hath brought us from the darkness into the light. He brightens our path so that we may find enlightenment. We honor him. His winds carry with them the promise of lessons learned for this lifetime. Hail Lucifer. Lord of Air.

To Flereous

The fire rebirths us, and as the phoenix we, too, shall rise. Our Lord Flereous commands it so. From him we are blessed with our passions and loves. Our desires and energies. For all these things are Flereous. He brings to us action and desire giving our life's purpose vigor and strength. Hail our Lord Flereous. Lord of Fire..

To Leviathan

We are cleansed in the waves of the ocean, our Lord Leviathan. For you give us the powers of intuition and emotion that guide our spiritual path. In your wisdom, as the serpent implies, you bring us faith and devotion and love. Your grace is everlasting and true and we are truly blessed. Hail our Lord Leviathan. Lord of Water.

To Belial

Lord Belial brings us stability and knowledge. He is the strength of education and the pillar of senses. Through him we are encouraged to explore the world through sensation and pleasure. We are asked to discover. For this we have been truly blessed. Hail our Lord Belial. Lord of Earth.

Death

Funeral Oration

In darkness there comes a ray of light in the promise of rebirth foretold by our dark Lords. Hail Eurynomous and Baalberith. May Babael keep this burial place sacred and unsoiled. I pray you Lord Eurynomous for my loved ones safe passage to Unsere who brings life from desolence.

Devotional/Prayer

My darkest of Lords, hear me. For when I am dead you must know that I was faithful to you in life that I may greet you in respect, and that you may know me by name in death. Hail unto you and pray keep me safe until my time to leave this plane has come.

Death of a Child

Lord Baalberith, please watch over this little child. (S)he has come to you in death. As protector of souls comfort and guide her to her resting place. May Babael guard her that no harm shall befall her. A life so young forsaken. We weep and find comfort in knowing she is now, and ever shall be among kindred. As her energy was in life so it returns to its source. Blessed are the children for their innocence. Blessed is this child. Lord Eurynomous protect and keep her, so be it.

Death of a Pet

Even though this mere creature of Belial was not a man nor woman, (s)he was my friend and companion in life. Now, our Lord Eurynomous has taken her soul in peaceful rest. Thus we lay her to the ground, to the earth from whence she came. In sorrow we release her and in joy do we celebrate the dawn of her passing. Blessed are the beasts for their love in unconditional. Blessed are the beasts for their judgment lyes in truth. Protect and keep her, so be it.

Devotions to the Nine Demonic Divinities

SATAN

Lord Satan, hear me. Blessed in your name I pray
please keep me safe
Henceforth I vow my everlasting devotion and love.
So be it.

BELIAL

Lord Belial, hear me. Blessed in your name, I pray
please keep me safe.
Henceforth I vow my everlasting devotion and love.
So be it.

LUCIFER

Lord Lucifer, hear me. Blessed in your name, I pray
please keep me safe.
Henceforth I vow my everlasting devotion and love.
So be it.

FLEREOUS

Lord Flereous, hear me. Blessed in your name, I pray
please keep me safe.
Henceforth I vow my everlasting devotion and love.
So be it.

LEVIATHAN

Lord Leviathan, hear me. Blessed in your name, I
pray please keep me safe.
Henceforth I vow my everlasting devotion and love.
So be it.

UNSERE

Unsere, hear me. Blessed in your name, I pray please keep me safe.

Henceforth I vow my everlasting devotion and love.

So be it.

EURYNOMOUS

Lord Eurynomous, hear me. Blessed in your name, I pray please keep me safe.

Henceforth I vow my everlasting devotion and love.

So be it.

VERRINE

Lord Verrine, hear me. Blessed in your name, I pray please keep me safe.

Henceforth I vow my everlasting devotion and love.

So be it.

AMDUSCIOUS

Lord Amduscus, hear me. Blessed in your name, I pray please keep me safe.

Henceforth I vow my everlasting devotion and love.

So be it.

DEMONIC OLEUMS

Recipes

Directions for making bases and other oils. Virgin Olive oil is most often used because it has very little scent. Mix together equal parts (unless specified) until you have one to three cups depending on the amount of oil you need. Add enough oil to make a mush, heat in a bowl in a pan of hot water. When it begins to boil, add more oil. Boil for ten minutes - strain through cheese cloth - Place in jars, add tincture of benzoin or 100 proof alcohol for preservation. (See Demonolatry Blends: A Formulary by J. Thorp for more incense and oleum recipes.)

Base Oil for Oleums and Salves

Selinda's Favorite BASE

Pure Virgin Olive Oil

Parsley

Celery Root

Cinquefoil

Mandrake

Poppy

Vervain

Patchouli

Tincture of Benzoin - four drops per 2 drams

BASE #1

Pure Virgin Olive Oil

Sandalwood
Orris Root
Thyme
Poppy Seed
Myrrh
Frankincense
Tincture of Benzoin - four drops per 2 drams

BASE #2

Pure Virgin Olive Oil
Hemlock (poisonous!)
Wormwood
Cornsilks
Optional: Colestrom Formulae
Tincture of Benzoin - four drops per 2 drams

BASE #3

Pure Virgin Olive Oil
Wild Celery
Poplar Leaves
Sweet Birch
Tincture of Benzoin - four drops per 2 drams

BASE #4 (recommended)

Pure Virgin Olive Oil
Wormwood
Cinquefoil
Wild Celery
Poplar Leaves (optional)
Soot (if salve - optional)
Tincture of Benzoin - four drops per 2 drams

INITIATION BASE

Pure Virgin Olive Oil
Catnip

Sandalwood

Frankincense

Myrrh

Tincture of Benzoin - four drops per 2 drams

Tincture of Benzoin

1 part Benzoin finely ground

3 parts alcohol

Oleum of Rosier

Base

Cinnamon

Cloves

Ginger

Lavender

Roses

Dragon's Blood

Cardamom

Oleum of Leviathan

Base

Calamus

Ground solar sea salt

1 tsp Rain/River Water

Oleum of Verrine

Base

Bayberry

Mullberry

Dragons Blood

Camphor

Oleum of Lucifer

Base

Poppy

Lemon

Alum - just a pinch

Black Mustard

Oleum of Belial

Base

Vetivert

Patchouli

Sandalwood

Cedar

Oleum of Flereous

Base

Rue

Arnica

Dragon's Blood

Oleum of Belphegore

Base

Patchouli

Lemon Balm

Sandalwood

Gum Arabic

Tezrian Plague

One cup olive juice

1 teaspoon Olive oil (optional)

3 types of perfumed plants of your choice (I use roses, lavender, and gladiola's)

1/2 cup alcohol

Black Paper Squares for large rituals. These parchment squares are used to write requests on and are then burned. Fun for the whole Sect!

- 2x2 Parchment squares
- Controlling Oil

- Melted Black Wax

Make **controlling oil** by steeping Calamus and Hemlock in olive oil as the recipe calls for it. Store in cool, dark place for three weeks.

Place parchment squares (as many as will be needed) in controlling oil. Heat oven to low bake. Place squares on cookie sheets. Bake for 5 minutes and cool. Dip one at a time into the hot wax using a tweezer. Cool until wax hardens. Store in a box to be placed on the altar.

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- Abyss Daemonolatry Hymns
- Black Serpent Magazine (Free Download + Print available)
- Ater Votum: Daemonolatry Prayer – Free + Print

Find our books on Amazon or at:

<http://www.lulu.com/demonolatry>

The first three books (above) should be available through your local bookstore.