

THE MANY DEIFIC MASKS OF LUCIFER

Understanding Mask of the Adversary through History, Mythology and Religion

By Michael W. Ford

It is a clear indication of society in a mainstream sense to despise the concept of the Adversary¹. It is ironic that however the so-called “devil” is despised by humanity; this stirring spirit of self-liberation and dark desires is the very foundation in which humanity has evolved from primal form. We see also the evolved articulation of Lucifer in Apollo and Artemis/Diana which has origins in the “Christianization” of the Roman Empire and the transformation of the old gods into lesser “demons” by early and medieval Christian authors.

There are many examples throughout history and the evolution of myth into religion that the early Christians used to create their image of the devil. For the sake of clarity I will use both “devil”, “Satan”, “Ahriman”, “Samael”, “Lucifer” and all other deific masks in unity in the depth of this treatise. We will start with foundations and the basics of human needs and desires.

A “Deific Mask” is a specific representation of power”, “energy and “phenomena” which is viewed as a symbol of a “God”. Deific Masks may be considered atavisms or representations of a part of the subconscious mind; even going as far as to suggest they are “literal” to those who choose to invest belief in such. My works are ambiguous in their definition of “Atheistic” or “Theistic” as this is a subjective association which must be validated by the individual.

The Art of Luciferian Magick is not mere supplication to a mysterious “other” force outside of the self; rather the Adversary exists in the core of our being: both in the subconscious mind and the higher aspects of our evolution. The beauty of the Adversary is that it is both darkness absolute and the golden light of the dawn. There is complete balance within the Luciferian path: to create the Adversary there is the union of the masculine and feminine, this is often described as “Samael and Lilith”. The Kabbalah Unveiled gives further foundation for the Adversarial union in the realm of OVLM Ha- Qliphoth or the “World of Shells” is the kingdom of darkness, wherein Samael (SMAL), the Angel of Poison and AshTh ZVNIM or Asheth Zenunim, the Woman of Whoredom or Lilith unite to create CHIVA or Chioa, the Beast. This is the

¹ For defined interpretations, see “Adversarial Light: Magick of the Nephilim”, Chapter 3.

Infernal Union which is supported by the Dragon-Serpent of Chaos, known as Leviathan.²

The uniting factor of Samael and Lilith³ is the serpent of darkness, the one called Leviathan. The crooked serpent brings about the infernal union which begets Cain or the one called Baphomet. The Baphomet in Luciferianism represents an awakened individual; signifies balance and the inner power to conquer and achieve your desires. That is why Abufihamat is “Father of Understanding”, for Baphomet is the Chioa or Beast who is able to arrest his own destiny.

Like the religions of old both the Goddess and God are equally venerated. The difference in religion and Luciferianism is that we do not accept something leading us; we are one (or seek to be) with our Daimon⁴, our Cacodaimon is our primordial self; like Dionysos; there is little need for restraint as there is just a concept of survival and satisfying our primordial lust. The Agathodaimon⁵ is our higher self; the faculties of our thinking and evolved mind. Both are balanced in the Luciferian, one is not greater than the other in the bigger picture; sometimes one will control the other however balance for the Luciferian is an essential journey. The process and discipline in Magick itself supports this inner balance.

The early Gods of Mesopotamia are excellent examples of balance and the simple unity with nature and the interaction of the human with it. The primordial mother, TIAMAT, ancient dragon-serpent whom all the Gods feared, ruled the oceans and darkness of the void. Absu, the original husband of Tiamat, beget the Gods in union with her. The two had the power of balance in the chaos they existed in the center of. The Gods who were born of this union, or rather their “grandchildren” usurped the throne of the Gods by the general of their army Marduk, who soon conquered his dark-rival Qingu with the 11 demons of chaos and Tiamat’s army. Marduk defeated Qingu and Tiamat by the same methods and weapons they employed. From this Marduk and the Gods created

² Liber HVHI and Scales of the Black Serpent by Michael W. Ford

³ Kabbalah Unveiled, Samuel Mathers.

⁴ The association of “Daimon” is “Spirit” and refers to the guide of the psyche, the genius or Super Ego of the individual.

⁵ Greek Agathodaimon; “beneficial daimon”, Kakodaimon, “maleficent daimon”. Daimon is associated with Roman “genius” and gave birth to the Judeo-Christian concept of “Angel”. “Angelos” is “Messenger” between the Gods and Man. Luciferians view the “Holy Guardian Angel”, “Azal’ucel” or “Magna Mater Daemonum” as the higher self, the Super-Ego in relation to the Gods. See “Adversarial Light” page 217, first edition (Succubus Productions).

humanity, who by definition are connected to the primal darkness of Tiamat and the blood of Qingu⁶.

The Greeks hold a special connection with the early foundations of the Adversary. Alexander III "The Great" of Macedonia conquered much of the known world in his short life. Alexander is viewed today and even shortly after his death by especially the Greeks and Romans as a savior (Soter) and great God, for he was the first to transcend culture and destroy the racial separation of the people he conquered. Those who submitted in respect to Alexander mostly were spared and viewed as equal to his own people, while those who resisted were mercilessly slaughtered.

The Zoroastrian Persians called Alexander "The Accursed" and called him a son of Ahriman. In "The Qissa-i Sanjan" Alexander the Great (Sikander) is called a tyrant for destroying the Zoroastrian religious works; he is associated with "Akandgar-i-Kilisiyakh" and the Avestan "Skendo-Kara" or Persian "Sikandgar" is translated 'causer of destruction'. In the Greater Bundahishn Alexander is described as having "extinguished an immense number of sacred fires, seized the Zand of the Revelation of Mazda-worship, and sent it to Arum, burned the Avesta, and divided Iranshahr among ninety petty rulers". Alexander considered himself a Son of Zeus-Ammon, whose symbol is the horns of a ram. Alexander carried the epithet "Zualkarnain" or "Dhul-qarnain" which means "Two-horned one" and represents power and might. A title used in various shadow traditions primarily the Luciferian cultus, the term identifies power within. The horns represent authority, power and wisdom and only once Christianity had spread throughout the Roman Empire did that very symbol become symbolic of negativity.

While Ahriman previously was considered to take the form of a serpent, beast or a combination of numerous predatory animals and reptiles, Alexander and the coins of the Seleucid Empire in ancient Persia no doubt by some considered his form that of a manifestation of Ahriman. His portrait on numerous coins depicts Alexander as the son of Zeus-Ammon, with ram horns representing power and wisdom. As we can see here he was both a destroyer and creator in his life; his successor empires indeed went forward accordingly.

Ahriman is often viewed as the conquering spirit in his actions through various ancient Persian Adversaries. As we can read with the Denkart, a very important Zoroastrian text that "Ahriman so contemplated that Bevarasp (Azhi Dahak) , Frasiyav (Afrasaib) and Alexander should be immortal, but Ohrmazd, for great advantage, so altered them as that which is declared." – The Denkart

SERAPIS – A GOD OF ABOVE AND BELOW

"In the city on the borders of Egypt which boasts Alexander of Macedon as its founder, Sarapis and Isis are worshiped with a reverence that is almost fanatical. Evidence that the sun, under the name of Sarapis, is the object of all this reverence is either the basket set on the head of the god or the figure of a three-headed creature placed by his statue. The middle head of this figure, which is also the largest, represents a lion's; on the right a dog raises its head with a gentle and fawning air; and on the left the neck ends in the head of a ravaging wolf. All three beasts are joined together by the coils of a serpent whose head returns to the god's right hand which keeps the monster in check."
-Macrobius, *Saturnalia*

Serapis, considered to be a unified God of several others found a name in the last days of Alexander the Great. Serapis is a powerful and balanced god whose symbolism held much in the significance towards the balance of darkness and light.

Serapis was a god which was said to have a temple at Babylon at the time of Alexander. Considering that at this time, Babylon still had a strong foundation in their pantheon of ancient gods. It is clear now that Serapis was not some strange god to the Babylonians, but merely an epithet for Ea/Enki, the Lord of the Deep. Serapsi is a title of Ea as "King of the Deep".

Ptolemy had the statue of Serapis brought to Alexandria after he had a dream from which the "Unknown God" instructed him to do so. The Agnostos Theos (Unknown God) was worshipped Athens in addition to the Twelve Main Gods. Luciferians may view the Agnostos Theos as the "True Will" or "Angel" which drives us individually towards our own self-excellence.

The original statue of Serapis was obtained from Scythotherius, king of Sinope which was a city of Pontus (of Mithridates VI Dionysos) who in turn allowed Ptolemy to present a new type of foundation of a God which represented Hellenic elements and existing Egyptian aspects into one cult figure. There was of course the Apis Bull, a symbol of Osiris already in existence in Egypt. Ptolemy simply united these already existing elements to harmonize with his newly established rule. As the Oracle of Ammon confirmed Alexander the Great as the Pharaoh of Egypt, the Son of Zeus-Ammon then Ptolemy could proclaim such additions into the religions of Egypt being an appointed successor of Alexander.

Serapis is a God of Wisdom, the secrets of the Earth, Heavens and the Underworld. He represented a careful and divine harmony between them. His statue often shows Serapis upon a throne or standing, a figure bearded resembling both Zeus and Hades, robed in Greek style with a Modius upon his head. The Modius or measuring basket of grain is a symbol of the Greek land of the dead or underworld. In his hand a scepter of his power and rule, at his feet the guardian of Hades Cerberus, a three headed dog who

in ancient Greek mythology is the offspring of Typhon and Enchinda and has a mane of serpents. At his feet a Serpent which holds association with wisdom and the healing from such knowledge, the Egyptian divine symbol.

Serapis is associated with three primary Gods, Pluto or Hades/Hades, the God of the Underworld, Asclepius, the god of healing as well as Dionysos. Serapis additionally is associated with Zeus and Hades as well, a type of union or early “Baphomet” type of “As above, so below” and the balance of opposites. There seems to be an interesting Indian origin or connection with Serapis as well, with similarities to Yama who as well has the Carbara three headed dog, the serpent and who is the lord of the underworld. In Greek Necromancy, shades of the dead will come forth from the underworld to drink blood. An epithet of Yama was "Asrik-pa" which means “the Blood-drinker”.

"Seizing the victim sheep I pierced their throats; Flowed the black blood, and filled the hollow trench; then from the abyss, eager their thirst to slake, Came swarming up the spirits of the dead." – Homer, Odyssey

This type of sacrifice could be avoided by using something “symbolic” of blood by offering roses at a grave. Pomegranate is associated with Hades as well, a favorite drink which was offered to Persephone. While offerings in the ancient rites of the older gods did involve blood at times, they also were done in pleasure. One must remember that Christianity with the Crusades and Inquisition fed the tribal Judeo-Christian Yahweh with the blood of screaming “heretics”.

The Hellenic influence of Grecian culture allowed for the evolution of not only ancient societies, yet also the use of heavier armor and weapons which brought about the Watchers myths of the surrounding areas of Jerusalem. Understanding the association of balance with the Gods in nearly all pre Judeo-Christian concepts, Hades as the underworld ruler was an equal to his brother Zeus.

The name “Pluto” as the name of Hades means “of wealth” (plutos), his reign encompassed the wealth under the earth. Another epithet of Hades is Zeus Khthonios which is “Zeus of the Underworld”. As Ptolemy composed a newer interpretation of Serapis Zeus and Hades in the present interpretation was united with other deific elements to beget this new God.

THE WATCHERS AND GREEK INFLUENCE

The Watchers or fallen angels who caused essentially “self-evolution” with humanity are considered “evil” by the Judeo-Christian beliefs, only because the knowledge they imparted caused humanity to destroy and create at a greater pace, allowing a sense of balance and little regard for a spiritual-fairy called “Yahweh” among the tribes of Jerusalem. The ancient sites such as Mount Hermon where the Watchers were said to have descended and made their oath to illuminate humanity and take wives was an

important area to the Canaanites and Phoenicians. These people were disliked for their religions centered on Baal and because they would not allow the belief of the Judeo monotheistic concept of “Yahweh”.

The writings of the legends of the Watchers are dated from between 200 BC through the time of 168BC, at the time of the Seleucid influence and merging of cultures in the area; Syrian-Greek, Zeus-Ammon in Egypt, Serapis and the great Iron workers of the Greeks with their shining weapons. The fallen angels, led by Azazel and a brotherhood of additional Watchers, knew great sorceries and magick which allowed them to shape the world in their own image. This can be viewed as a parallel tale comparable to the Seleucid Greeks and other cultures of the area. Essentially, the world was expanding yet growing closer and knowledge was spread about. Trade routes were more extensive than ever and there was still much chaos and violence in the world. This was also a time of conflict between Jewish temple politics and the continuity of Seleucid rule in the region.

There were “Watchers” before the Judean myths. The Dactyls with Celmis (the smelter), Damnameneus (the hammer), Acmon (the anvil), Heracles (with reference by Strab.), Delas and Scythes the Phrygian who taught the smelting of iron all were prime examples of “knowledge bringers” to the Greek-Phrygian world. Plutarch made mention of the Dactyls as they instructed man on the use of Ephesian incantation and sorcerous practice, the word of power brought much to humanity. One may draw associations of the aforementioned Dactyls and their knowledge with that of Azazel and Gadreel (with the teaching of making coats of mail or armor and using weapons).

The Daktylooi were earth-born “giants” fleshed from Gods and mortal women, their power between the two. It was the Kouretes Daktylooi who kept Zeus safe from Kronos when he was rampaging against his children and attempting to secure his own rule. The Dactyls were described further in the fourth-century BC by Ephorus of Cyme as “sorcerers, who practiced charms, initiatory rites and mysteries” as well as the use of fire with iron and precious metals.

The Luciferian association with the Hellenic, Phoenician and Judean “Watchers” myth is useful in understanding the role of nature and the human mind. We are “wired” to become more, although we as human beings only understand “more” as a mere perception or feeling. This “forbidden” knowledge is that of our dark wisdom, controlling and balancing those emotions to ascend in greater realms of power. This “power” is clearly internal first and foremost; once this may be attained the Luciferian can cause his or her life to go forward within reason of a way of their design.

It has been suggested⁷ that the Greek influence of culture in the Middle East following Alexander the Great holds deep significance with the textual interpretations of Hellenistic knowledge into that area of the world. Considering that Greek lore had become integrated with some aspects of the Seleucid control of their areas indicates that concepts of the Watchers could have been manifest more intensely with some Hebraic students.

THE POWER OF NAMES

The Fallen Angels and associations

If one considers the actual roles and associations to the named Watchers in Enoch you won't find fallen angels teaching how to be overly destructive; rather they are associated with knowledge and self-empowerment. With a high level of knowledge comes a responsibility, do not over extend your wisdom and keep a humble approach in your core of being. Why would one keep a "humble" approach, are not Luciferians meant to be egotistical? Allowing your inner pride to blind your interactions in the world will no doubt cause a specific weakness which can lead to your own downfall. The sense of discipline will keep your inner power continually evolving and growing.

The fallen angels who are the teachers of humanity, the ones who bring the "Black Flame" of the psyche (or conscious mind) are named in the Book of Enoch. While there are several translations, all of which are suitable for study present a useful understanding of their essence via etymology.

As mantras and "words of power" are utilized in ritual workings to beget change, so too are "names" of the fallen angels in the desired invocation. "Adversarial Light" presents the worked sigils of the Watchers based on previous grimoire associations and their names manipulated into sigils utilizing their Aramaic spellings. Understanding the so-called "Evil Angels" is merely recognizing that they exist outside of Judeo-Christian concepts entirely, they represent our potential and not any polarity or moral restriction. In short, you may use their powers to create or destroy.

While some of the Watchers in their various translations give slightly different meaning of their names the Luciferian may focus on the attribute of the name they call.

Arazyal is one specific arch-demon who came to earth to beget children with a human bride. Arazyal is also Sahariel or Sariel, the lunar fallen angel who inspires by dreams and the emotional depths.

⁷ David Suter, Fallen Angel and Annette Yoshiko Reed, Fallen Angels and the History of Judaism and Christianity.

Yeqon/Jeqon is the Archdemon/Fallen Angel who led astray the angels and through the daughters of Cain, made their flesh in the world. An interesting association is that one manuscript shows Yeqon as “Qoyen” which is “Cain”. The first murder and Satanist ascended into a demon⁸. In luciferianism, the Black Adept seeks self-transformation in the model of Cain, the symbol of the spiritual rebel who seeks faustian knowledge and power. Cain is the symbol of Baphomet or the “father of understanding” representing a material and spiritual balance.

Armaros is a fallen archangel who gave the wisdom of root cuttings and conjurers their sorceries. The name of Armaros is from Armars as Arearos, from the Hebrew ‘arar’ which is “to curse”. This application would be simply an association to sorcery itself, not depicting a cursing or blessing intention as Hebraic law is against any type of sorcery.

Kasdeya is from the Hebrew word for “Chaldean”, practitioners of the Babylonian system of Magick. The Chaldean Babylonians were early Astrology experts; their culture uprooted the Jews and placed them in captivity for a period of time.

Azazel instructed man on metal-working, forging weapons and the wickedness of self-awareness. In the Apocalypse of Abraham Azazel is described as taking several forms, first he appears as the “Impure Bird” which would be a raven, then as a serpent with human composite parts:

“And behind the tree was standing, as it were, a serpent in form, but having hands and feet like a man, and wings on its shoulders: six on the right side and six on the left. And he was holding in his hands the grapes of the tree and feeding the two whom I saw entwined with each other” – The Apocalypse of Abraham

The raven is found in roughly eight species in Palestine and dwells in desolate ruins, glens and deep areas where humans don’t regularly frequent. Ravens (including crows) are considered unclean birds by both the Hebrews and Arabs, who consider the birds to be associated with the spirit world including that of devils. Arabs consider Ravens to be birds of ill-omen and to foretell death. For Luciferians, Ravens do not foretell death. They represent the opposite; a spiritual event or subconscious awakening. The shadow is welcomed and revered by Luciferians as well as the concept of light. Luciferians are nourished and empowered by darkness; illuminating an inner light of wisdom and experience.

Sorcerer’s have since ancient Egypt been associated with ravens as well. Eagles and hawks also have magical significance, being symbols for specific conquering gods and powers including Zeus, Assur, Horus, Ninurta, Ammon-Ra and many more. In the Histories of Rabban Hormizd the Persian there is a legend of a sorcerer named Zakkai

⁸ George Barton, the Origin of the Names of Angels and Demons in the Extra-Canonical Apocalyptic Literature to 100 A.D., Journal of Biblical Literature.

who sent devils to plague Rabban who saw the evil spirits assuming the forms of Black ravens, who sought to break in his bed chamber and destroy him. These same devils as they are referred to as “shooting out their venom upon us” which draws association to the spitting Cobra which dwells in Egypt, Ethiopia and Kenya.

In the Babylonian writings of Berossos, a priest of Bel-Marduk of Babylon in the Seleucid era the original Children of Tiamat were composite creatures of chaos, many of which had the faces of ravens: “Warriors with the body of a bird of the desert, men with the faces of ravens, did the great gods create”.

Izezeel is considered by the Charles translation of “Ethiopic Version of the Book of Enoch” to be a corruption of Ezeqeel who has the knowledge of the clouds or spiritual plane. Izezeel is translated by R.H. Charles as Arazjal (Azazel).

Urakibameel or Arakibaramiel is mentioned in early versions of the Book of Enoch, this fallen angel is a blend of two other angels who are Arakib (meaning ‘rider’) and Ramiel. Rameel in “Adversarial Light” is a teacher of logic while Arakib manifested as Arakab and then Araqiel.

Each Watcher and so-called “Evil Spirit” or “Devil” represents an area of knowledge for our self-directed evolution. How we use the knowledge to transform it into wisdom is however up to us. Judeo-Christian ideology has little respect for the mind and will of man, resigning it to inherently negative and needing the direction of a great shepherd or Hebrew-God who only views his own native, tribal people as the chosen ones. Luciferians find wisdom in experience and seeking the logical association of balance and willed restraint when necessary, indulging ourselves in desires with consideration for others affected by it and with a sense of balance. Offering your “Will” and “Soul” to a God outside of yourself is defaming and essentially weakening your very concept of self. Christianity and such religions which insist upon this are true death cults!

LUCIFER: GODS OF MANY NAMES

In our modern age, what does Lucifer represent? Lucifer holds a primary epithet as “bringer of light”; as the name suggests. Bringing light is essentially wisdom, awareness and the path to inner power as a result. Luciferians understand that hard work towards introspection, discipline and self-control as well as indulgence leads to power in this world. Luciferians are realists in applying magick to compel their wishes to become reality.

Lucifer is indeed a composite god, holding the attributes of many previous cultural interpretations of achievement, victory and power. The name “Lucifer” as explained in detail in “Adversarial Light” originally is a composite of the powerful Gods prior to the Roman Empire’s acceptance of Judeo-Christianity.

Helios, the God of the Sun, who rode forth in a blazing chariot, helmed in the golden fire of light, robed in purple (a traditional color of kings, gods and royalty in the ancient world) was often associated with Apollon and Hephaistos. Many God-Kings and emperors identified themselves with Helios or Helios-Apollon as leading powers to the destiny of their countries. Nero adorned himself as Helios-Apollon and considered himself the God manifest.

Bringing light and wisdom to the ancient Syrian world was a son of Antiochus III originally named Mithradates who became Antiochus IV Epiphanes Nikephoros. Raised in Rome as a royal hostage, Antiochus IV lived in Athens and became for a brief time a top Magistrate in the civic community. Upon the assassination of his brother, Antiochus IV was given the support of the Pergamum King and traveled to Antioch to make claim to the throne. Antiochus IV soon became "Epiphanes" (the illuminated) and "God Manifest". Apollon/Apollo was the patron god of his family, his mother according to legend slept with Apollon and bore Seleucus, a leading general and childhood friend of Alexander the Great. Apollon is the god of music and the dispenser of light, a divining god who sat upon the serpent-symbol from which he took from Python. Apollon is depicted as the beauty of youth, holding a kithara and seeking verse continually. Apollon is by third century BC associated more with Helios, the crowned shining god of the sun who rides a great burning chariot across the sky with a golden helmet. As the god of prophecy, Apollon has the tripod which holds a cauldron. Within the cauldron are the teeth of the dragon Apollon usurped to obtain its' power of divination. The hide of the dragon or serpent was wrapped around the feet of the Tripod. Apollon was wise with understanding that the vapors or divinatory powers were derived from the Python, thus he would hold it in continual respect.

Apollon is the essence of all wisdom, his father Zeus gave him the gift of balance and the harmony of wisdom. At the entrance to the Temple of Delphi, the very seat of Apollon is the saying, "KNOW THYSELF", the cornerstone of the philosophy of Luciferianism. The sacred animals of Apollo include wolves, serpents, ravens, hawks, crows and the griffin (the eagle-lion mythical combination).

Apollon is known as the destroyer as well in the form of the ravening wolf, sometimes depicted with the Delphi oracle. Apollon is both the protector of herds and yet is also a destroyer. His epithet of "Far-Striker" is from his silver bow and arrow used to strike down enemies and to send plague. His powers to divert plague are also noted.

Antiochus understood the purpose of leading the Seleucid Empire into a Hellenic resurgence; he brought many reforms and built places of study in the Syrian world. The Seleucid Empire at this time was on a decline; Rome was growing continually and Antiochus wanted to maintain and expand the Greek ideal throughout his empire.

Antiochus IV established the cult of Zeus Nikephoros (Zeus, the Bringer of Victory) and the traditional Apollon cult was a clear indication of the knowledge and ascension of his people. It seems logical that by being “God Manifest” people could be well enough proud of themselves, for placing support and energy into his cult that he would lead them to victory; which he did against the Egyptian Ptolemy regime before Rome forced him to withdraw. While I won’t expand into the details of the Maccabean revolt which labeled Antiochus as a type of “Antichrist” or “Little Horn”, his acceptance of local cults was well known through his coinage. Much of the imagery of the “non-demonic” “Lucifer” can be compared extensively to Antiochus IV and his depictions of his cult.

Understanding the connection of Luciferian symbolism in its alignment with Hellenic elements one must look to the representation of the Gods. Luciferians reject the herd-like mentality of the Judeo-Christian God, finding the aims of humanity in the gods of old. The Seleucid Patron-god of Antiochus IV was Zeus Olympios, who is depicted on imperial coins as Zeus Nikephoros, a muscular, bearded Zeus representing continuity, strength and wisdom in rule (Luciferians seek to manifest their own destiny and life in this manner) who is enthroned holding his arm outward toward the future. In his hand is Nike or the Goddess of Victory, who in extending her arms out to crown Zeus. The staff of Zeus Nikephoros is firmly planted in the ground to symbolize stability and the Lord of the Earth and Sky. Zeus Nikephoros is a suitable Luciferian symbol as he represents the manifestation of will, desire and belief. Traditional Satanists may at first have problems with association, however a more in-depth study will reveal the Adversary was manifest in all gods (both dark and light) in antiquity.

Understanding the balance of the Luciferian Spirit is important. Some of the Dead Sea Scrolls and the Enoch writings were written at the time of Antiochus IV Epiphanes and the revolt of Judas Maccabaeus. The Hellenic culture was further rooted in the Levant through the aims of Antiochus IV to maintain a unified empire. Hellenic philosophy, superior weapons and art no doubt clashed with the secular Hebrews, who for their own religious individuality wanted to maintain separation. The Watchers no doubt played a role in the interpretation of Hellenic culture and “Angels of Mastemoth” or the Adversarial Spirit. The Temple of Jerusalem was attempted to be Hellenized by several Hebraic priests before Antiochus IV placed the statue of Zeus Olympios within it.

Lucifer is from the Roman Goddess LVNA LVCIF, who is Diana (Artemis) the Goddess of the Moon and the Hunt. A Roman coin of Gallienus shows Luna Lucifera standing, a crescent moon above her head, holding the torches of illumination (a manifestation of Hecate). Diana Lucifera is a Greek-Roman form of Hecate, a Goddess of the Eleusian Mysteries. Hecate is the patron goddess of Witchcraft, Necromancy and the instinctual power of the moon in all phases. Angelos was a surname of Artemis in Syracuse which is none other than Hecate. In “Magick of the Ancient Gods – Chthonic Paganism and the Left Hand Path” the gods of the morning and evening star, Hesperos (Vesperus,

Evening Star) and Eosphoros (Luciferus, Morning Star and Light Bringer) are associated with Venus.

In the Roman Empire, after Emperor Domitian Sol was a God worshipped as Helios, a great bringer of light, victory and strength. An epithet of Sol was Oriens, which is the Rising Sun in the East. Oriens is Uriens, the Demon Sub-Prince of Abramelin, the Burning Sun or the Jupiter ascending above the East. This God is later associated with SMAL or Samael, who appears as Mars associated with Rome. Zeus/Jupiter bears the epithet "Urios" when presiding over the wind. "Urieus", the Latin spelling of Oriens or the "eastern" is significant in presenting the over-mastering and knowledge-bearing aspects of the Luciferian Mind.

Looking to the source of Lucifer in the Judeo-Christian mythology which allowed the formulation of the tragic hero of Milton, the Adversary is although a bit hidden in numerous forgotten and repressed texts.

Early Christianity in Asia Minor the Levantine provided a vacuum of the traits which would encompass "Satan" as the enemy of the Christians – the Pagan Gods of all other religions were either whitewashed to be represented in Christian light or banished as 'demons'. Jacob of Sarug describes the nature of Satan as establishing Pagan Gods in the ancient world:

"He (Satan) put Apollo as idol in Antioch and others with him, In Edessa he set Nebo and Bel together with many others." – On the Fall of Idols by Jacob of Sarug

As previously mentioned The Adversary is a balanced force within nature and man which drives him or her to self-excellence yet if not strong of mind to destruction. This proves a useful path towards those seeking to comprehend the nature of this world; which is centered in this cycle of death and rebirth. Early Christians attempted to turn all other gods "evil" and label them as enemies of humanity. What is tragic about this is that the masses who struggled in lower classes in the Roman empire believed this as the Christian god did something the Roman Emperor's could not: Christ offered salvation to the poor, the weak and forgotten. The old gods empowered the daring, the wise and strong and often abandoned the weak. Luciferians understand that the gods are the "light bringers" which guide us in knowing ourselves, to ascend to the heights of our potential.

We have Apollo/Apollon the god of music, prose and cultural articulation. Apollo/Apollon was a God of Divination, having obtained his power of the Omphalos from Python. Apollon appeared as a ravaging wolf in the temple of Delphi, one specific idol of Apollon in this form is the sacred wolf. The wolf is the devourer of herds, originally Apollon was a guardian of the flocks of farmers. We can understand that Apollon has a balanced

shadowside as well. As Apollon the Far-Striker he could send death from extensive distance. His ability to send plague is equally documented as well.

To banish something, one must be of it, like modern vaccines. Apollon becomes "Apollyon" the King of the Bottomless Pit, who is Lord of Pestilence in the Bible. Apollon in his original form could avert pestilence and plague, yet he could bring it when wishing with his silver bow. Apollo is also the center of an ancient battle-chant called 'Paian'.

Apollo is thus the god of visions, of divination itself. This ability would no doubt have the individual to have seeming high intelligence of the ability to recognize associations which may open the psychic facility to divination. Apollon is a God of beauty and stealth. Look to the Apollo Beveldere bust, most famous for his unassuming pose. If studied in depth one may notice Apollon is shoot his bow (plague or death) to a chosen target.

The Palmyra Gods hold also an obscure clue to the Adversarial gnosis as well. The God of the Morning Star, Azizos rides upon a horse. An altar Museum of Sueida shows Azizos with a bust of an eagle, whose wings are spread which represents the Sun. Azizos is the Arabic male manifestation of the morning star, the twin of Azizos is Arsu, who rides upon a camel. The Assyrians knew this god as Ruldaiu and is for the Greeks Ares. Arsu is the evening star, both of whom accompany the Sun through his journey through the sky.

THE RITES OF LUCIFER AND THEURGY

There are numerous rites of Lucifer, all of numerous cultural presentations and backgrounds. Luciferian rituals are performed to achieve wisdom, strength and the knowledge of our possibility. "Ritual" can be any act performed to achieve a state of gnosis, or knowing which directs the subconscious mind towards the goal. Often, Luciferians create strong foundations through Magick which sets in motion a slow process over a long period of time concerning self-development. Magick works partially in this way; inner-change or "Alchemy" is a slow process, the Luciferian not noticing unless a record is kept. This is of course Magick in reality; inner change requires dedication, determination and the unflinching will to see it through. A majority of people cannot grasp the concept of will to power, for most things are a fleeting impulse and devoid of dedication once that initial "spark" is ignited. Luciferians must embrace the determination of consistent application of value to achieve the goals we have self-determined. This is what creates the Epiphanes, the "God Manifest" in each of us.

The Luciferian Path as within the grimoire I have presented offer many avenues of application concerning the deific masks and rituals. The embrace of ancient gods in "Magick of the Ancient Gods" allows a Luciferian interpretation of the Gods of old; rites composed of ancient workings themselves. "Luciferian Witchcraft" embraces Adversarial gnosis through evolving folk-sorcery and the like. "Liber HVHI" offers

Qlippothic Adversarial workings; “Gates of Dozak” explores the depths of Heretical-Avestan Yatukih sorcery from the ancient Persian, Pahlavi, Median and Northern India interpretations with express interest from the Rig Veda. “Adversarial Light” offers workings of the Watchers and the source of the modern Adversary. There are so many more to come, from ancient Babylonian, Chaldean and Egyptian. All of which offer initiation through the specific cultural deific mask in which you may seek.

Theurgy is the art of “divine work” in invoking the Gods. Luciferians do not acknowledge the existence of black or white magick in moral assertions. There is simply, Magick when it is understood. Black Magick is the identical process as white in Luciferianism; simply put it is to gain knowledge, ascend in wisdom and inner strength and through asserting your will, mastering the world you live in within a balanced perspective. The Luciferian doctrine is centered in first controlling the breathing, using each breath to project and ascend the spiritual mind or psyche, into the source of Blackened Fire, or the immortal self.

This process is never-ending, it is continual and effectual. At different points in your life you will grow detached from this Black Fire, or source of spiritual awareness. It is at points such as these that you will further test yourself to return to the focus needed. Initiation in the Luciferian current is more challenging than any other spiritual or material path, as you challenge yourself and determine alone your future. The significance upon self-empowerment and transformation is so great that you have no need of any other God outside of yourself. Your gods are mirrors of different aspects of self-excellence, thus they transform and bring down perceptions of wisdom at different levels when your mind is able to perceive them.

Porphyry instructed Iamblichus in “Theurgia or On the Mysteries of Egypt” that there was an ancient classification of spiritual beings into four different orders. First are the Gods, Daemons, Half-Gods (heros or nephilim) and souls. Luciferians understand that essentially every individual born is a “soul” in that while we have “The Black Flame” or light of intelligence, through initiation we ascend in knowledge and power. Ascending is conducted by our own chosen paths by workings which may be physical exertion, study, ritual magick or purely mental workings to then ascend from soul to half-god.

“Adversarial Light – Magick of the Nephilim” presents this process in an entirety to the specific “language” of cultural interpretation. The Nephilim, being the sons of the divine and human, are half-gods or nephilim. In being “Nephilim” one becomes aware of a spiritual existence which may include a knowing of either a “spirit” world or purely mental spirit one. This intellectual aspect is directly associated with the physical or material world in which we exist in. How we proceed in a mental state directly affects the physical world. This outlook alone diffuses the subjective argument of if there is a

spiritual world, gods and such outside of the self. It bridges the confusion of being Atheistic or Theistic.

From the process of Nephilim the Luciferian may eventually ascend further into a Daemon, simply by gaining indepth awareness of the psyche and the instinct. This daemon is the self in excellence, knowing before the conscious “flesh mind” knows. This is our genius / Azal’ucel / daemon / holy guardian angel/ Seraphim in context. The Gods are essentially the excellent or ‘perfections’ of our selves. This is the psyche stripped away of all mental identifications, lusts or quirks outside of the deific mask of the god. Luciferians achieve this by maintaining our identity based on the results of our work. By working with deific masks or gods we find that which we are “like” or similar to in our natural associations; we grow independent of these gods in our ascension and become a deific mask itself. Luciferians don’t seek union with Gods or Daemons, we seek to become like them.

Luciferians don’t believe in “evil” or “good” Archons, demons or Gods in their entirety. As Alexander the Great had been instructed by Egyptian priests, the Gods were all living men/women at one time. Luciferians understand all humans have capacity for both creative and destructive acts, thus there is the capacity for balance. The Gnostic archons and rulers of the dark regions are our kin, who are wise and powerful in their wisdom of darkness and light. “Powers” and “Energies” with reference to Gods or Daemons signify the direct ideal of the power enacted to achieve valid results.

The Luciferian utilizes Theurgic exercises towards a left hand path approach. Breathing exercises are blending in workings such as vampirism, “Ahrimanic Yoga⁹” and especially the “Rite of the Seraphim” which is to gain the “Genius of the Luminous Fire”. In Mithraic rites, the Luciferian spirit is present. The process of drawing in the energy of the sun is a breathing exercise that with drawing in breath is the sun’s rays and ascending upward. In the Mithras Liturgy (Meyer) there are instructions to drawing in breath from the rays of the sun, feeding on the energy while breathing until you ascend upward.

The “Seven Rayed God” as in the Mithraic doctrine is Aion-Helios-Mithra, from which the soul seeks to become purified in the rays and achieve a sense of immortality. Luciferians seek to become a source of light with the sun’s rays itself. Some seek this same process in the darkness, utilizing their own work towards the chthonic or underworld aspects. Others may do this with the Moon, seeking to rise up in the night. The elements fuel initiation depending on the Luciferian and his or her individual nature.

⁹ Described in “Liber HVHI” and The Bible of the Adversary.

SUMMARY

The rise of Christianity in the Roman Empire was due to the disconnection of the Empire, religion and the people. Those wealthy patrons who funded the Temples almost made it an exclusive privilege to those who support it, rather than for the individual essence which fuels it. Humanity saw little connectivity with these Gods anymore, the positions of power which others held misinterpreted the aims of the Gods. Julian Flavius or “The Apostate” recognized this travesty and sought to ban Christianity before his death. The Stoic philosopher Zeno of Citium suggested “we ought not to build temples to the gods, but to possess divinity in the mind alone; or rather to consider the mind as god, for it is immortal”. Zeno recognized the separation of the gods with the people in the great temples to demonstrate the wealth of the rulers. Luciferians however are not Stoics although numerous areas of thought and philosophy are understood by those in the Left Hand Path.

Luciferians find a modern idea of Temples to be meaningful, however all individuals if they possess the “fire” or “intellect” should be able to seek; no matter social-economic status, race or gender. The Luciferian spirit is the rebellious, independent and may be found by the most desperate of individuals. In my own early initiation and development of the Luciferian structure, I was told I had no right and such would mean little. As a Luciferian I recognized that as long as I could utilize Desire, Belief and Will then nothing would stop me. The Adversarial spirit thus found a new foundation for collective and resurgence as excellence in thought and action.

Luciferianism is not a response to Judeo-Christian or Monotheistic religion; rather it is a collective resurgence partially of the Theurgy concept of the Chaldean Julianus and from sources previous. Luciferians do not feel they should be purified; rather to become wiser, strong and more powerful through initiation. There are many deific masks; the task of the initiate is to discover the usefulness of Luciferianism compared to other paths. Once this path is understood, then actually working in the Adversarial current is the task at hand. The process is never easy, yet the result in a lifetime of achievement is most honored in the acts of self-transformation.

We find that the medieval to modern association of “Lucifer” is a combination of numerous “deific masks” or gods from ancient mythology and religion. The elements of the gods – which are Luciferian, feed the idea of the “Adversary” in Christianity.

Luciferianism is presented in a “beginning” phase in “Adversarial Light – Magick of the Nephilim” and then “The Bible of the Adversary”. The two publications will provide a suitable ground for magick and the left hand path or adversarial current of self-deification and transcending the flesh.

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www.luciferianwitchcraft.com