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# QVAREIA - THE APPRENTICE

Module 6 - Different Types of Beings

*Lesson 3: Demons*

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QVAREIA

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# WELCOME

*Welcome to this lesson of the Quareia curriculum.*

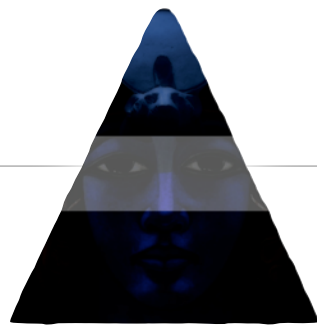
*The Quareia takes a magical apprentice from the beginning of magic to the level of adeptship and beyond. The course has no superfluous text; there is no dressing, no padding – everything is in its place and everything within the course has a good reason to be there.*

*For more information and all course modules please visit  
[www.quareia.com](http://www.quareia.com)*

*So remember - in order for this course to work, it is wise to work with the lessons in sequence. If you don't, it won't work.*

*Yours,*

*Josephine McCarthy*



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# QVAREIA - THE APPRENTICE

## Module 6 - Different Types of Beings

### *Lesson 3: Demons*

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*In spite of the translations, there is no word in Hebrew equivalent to the English word "demon," nor any word that communicates the same meaning that the term communicates in English as an malevolent being in the service of the devil out to destroy humans. That idea today has been shaped by the imagination of medieval writers and popularized in the modern church in terms of evil beings against which Christians need to wage "spiritual warfare." The ancient Israelites lived in a world in which that view of "demons" was not part of their culture or way of thinking.*

<http://www.crivoice.org/demonsot.html>

This lesson is a tough one, in that its main function is to dispel well-rooted but incorrect myths, and instead take the student to a more balanced place of understanding. This is critical to a magician, as without a proper understanding of what a demon is and isn't, there is no proper understanding of how the inner and outer worlds operate from a magical perspective.

In this lesson, which is a read, digest, and research lesson, we can lay dogma to rest and start the process of understanding these powerful beings who exert a direct influence on humanity. This lesson will also lay good foun-

dations of understanding for the rest of this module, so that by the end of the module, you should have a good basic knowledge of the various beings we come into contact with through magic.

The majority of Western magicians come from families and communities that are deeply rooted in the family of Abrahamic religions. This most commonly results in magicians who feel that they have divorced themselves from their religious roots, but who continue their religion's ignorance and misunderstanding on this subject into their magical paths without even realising it. A simple browse through magical books, magical forums and discussions will quickly highlight this baggage that magicians from any culture touched by Abrahamic religions carry around with them. It is time to drop this baggage, and understand what is actually in front of you.

Before we go on to look at the beings who are termed as 'demons' from a magical perspective, let's look at the source of the misunderstanding and how, when fuelled by dogma, it creates a strong barrier against magicians seeking a magical truth.

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### *Biblical demons*

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The New Testament is the first place in which we find the concepts of possession and a world where God, angels, and 'good stuff' are at one end of the scales, and Satan, demons, and 'bad stuff' are at the other end. Before that time, in various cultures—including Judaism, as can be seen in the Old Testament—things were a bit more complicated and less polarised: we have mentions of spirits, deities, and Divinity. The spirits could be good or bad depending on their actions, and the same went for deities (which are not Divinity).

The key difference is that before the New Testament and the subsequent medieval scaremongering, all ancient texts referred to bad spirits as being a part of Divine creation, with a role to play in the manifest and inner worlds. Here is a clip from the Catholic Encyclopaedia that describes the change in use of the term demon over time, and which saves me from typing out my own version.

*Demon: In Scripture and in Catholic theology—this word has come to mean much the same as devil and denotes one of the evil spirits or fallen angels. And in fact in some places in the New Testament where the Vulgate, in agreement with the Greek, has daemionium, our vernacular versions read devil. The precise distinction between the two terms in ecclesiastical usage may be seen in the phrase used in the decree of the Fourth Lateran Council: “Diabolus enim et alii daemones” (The devil and the other demons), i.e. all are demons, and the chief of the demons is called the devil. This distinction is observed in the Vulgate New Testament, where diabolus represents the Greek diabolos and in almost every instance refers to Satan himself, while his subordinate angels are described, in accordance with the Greek, as daemones or daemonia. This must not be taken, however, to indicate a difference of nature; for Satan is clearly included among the daemones in James 2:19 and in Luke 11:15-18.*

*But though the word demon is now practically restricted to this sinister sense, it was otherwise with the earlier usage of the Greek writers. The word, which is apparently derived from daio “to divide” or “apportion”, originally meant a divine being; it was occasionally applied to the higher gods and goddesses, but was more generally used to denote spiritual beings of a lower order coming between gods and men. For the most part these were beneficent beings, and their office was somewhat analogous to that of the angels in Christian theology. Thus the adjective eydaimon “happy”, properly meant one who was guided and guarded by a good demon. Some of these Greek demons, however, were evil and malignant. Hence we have the counterpart to eudamonia “happiness”, in kakodaimonia which denoted misfortune, or in its more original meaning, being under the possession of an evil demon. In the Greek of the New Testament and in the language of the early Fathers, the word was already restricted to the sinister sense, which was natural enough, now that even the higher gods of the Greeks had come to be regarded as devils.*

*We have a curious instance of the confusion caused by the ambiguity and variations in the meaning of the word, in the case of*

*the celebrated “Daemon” of Socrates. This has been understood in a bad sense by some Christian writers who have made it a matter of reproach that the great Greek philosopher was accompanied and prompted by a demon. But, as Cardinal Manning clearly shows in his paper on the subject, the word here has a very different meaning. He points to the fact that both Plato and Xenophon use the form daimonion, which Cicero rightly renders as divinum aliquid, “something divine”. And after a close examination of the account of the matter given by Socrates himself in the reports transmitted by his disciples, he concludes that the promptings of the “Daemon” were the dictates of conscience, which is the voice of God.*

<http://www.newadvent.org/cathen/04710a.htm>

The idea of demons as being servants of a chief demon called ‘Satan’, a gang that is constantly at war with God and humanity, is rooted in the fertile soil of late antiquity Iranian Zoroastrianism and the birth of Christianity. It is worth taking the time to look in detail at some Judaic texts, particularly early ones, and then to look at the youngest books of the Old Testament. Reading them alongside very early to medieval Christian writings, and also following the progression of Zoroastrianism, you start to see a theme developing. A theme that is not only interesting, but critical in the understanding of where the degenerate dogma we have today comes from.

That understanding has to be viewed in light of human nature, and also in light of how humans build, expand, and then elaborate upon a subject when there is a void in understanding. Here is a quick breakdown of that progression, as the understanding of this process is critical to the development of a magician.

First comes the experience, then comes understanding, and then that understanding solidifies and is worked with. This is the phase, for example, that we see in Old Kingdom Egypt and also in Sumeria, etc.: think 3000bc and before. Many different civilisations around the world had been building upon their own cultural understanding of the powers around them, and had learned to interact and work with them.

Between 3500bc and 1500bc in various cultures, we see a shift in the religious/magical/cultural practices where the emphasis of power is moved from the deities to the kingships. (This is all very general and sweeping, but it gives you somewhere to start in your research). By 600bc we are looking at huge shifts in the balance of power between neighbouring cultures, and we begin to see a shift in the human understanding of the nature of the world. The ancient understanding of the world was as a place of order that needs to be maintained through personal and ritual action to avoid it sliding into chaos, for example the Egyptian laws of Ma'at. This understanding gave way to a simplified and more degenerate (but still workable) view that there is a constant battle between order and chaos. This is a subtle shift, but a critical one. The emphasis has moved from *maintaining the creative natural order* through the actions of the individual and the community, to *defending against evil* by one's actions. Almost the same, but not!

Out of this grew Zoroastrianism, a revived prophet-based religion with ancient roots. Also around that time (we are now at about 500bc), shifts began to appear in Judaic thinking. Slowly over the next four hundred years, the many different spirits and beings that were previously all considered part and parcel of creation, and critical to maintaining balance in the manifest world, became divided into good and evil. Beings who were good for humanity were considered servants of the one God—we were seriously in the throws of monotheism at this point. Beings who were not good for humanity became evil spirits who were hostile to God.

By the time the Jewish sect that became Christianity arrived, we were in full flight with demons, angels, and god knows what else. The people who held power (kings, priests, people who spoke 'with authority') realised that this severe duality had many uses. Demons could be used to scare people into submission, and angels could be used to offer hope to the peasants, which would keep them happy in their miserable lives.

When medieval-flavoured Christianity had gained strength, these simple power tools were used and expanded upon to full effect, and served the feudal system in its various forms around the known Western world. These 'power tools' were subsequently taken up by the occultists of the sixteenth century, and that is how we arrived at the occult idea of demons today. "Demons!" is a dogma of control and fear that has proved very popular and useful to religious and societal organisations. This dogma has 'infected' just

about all of Western magic, as well as leaving negative fragments in other religions and magical systems that have been affected by Western culture—in countries that were part of the British Empire, for example.

We see examples of this ‘infection’ of dogma in modern magic not only in the grimoires, but also in the magic of other cultures when it is used by Western magicians. Everything is reduced to ‘good’ or ‘demonic,’ which severely limits the magician and plays into the immature power fantasies that many young magicians get trapped in. Toss all of those hierarchies out of the window so that we can get to real study, understanding...and then magic.

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### *Demons, destroying angels and parasites—what is what?*

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So what is a ‘demon’? The term we use in magic refers to a being that is *destructive* by its actions or by its nature: we will stick with the name ‘demon’ for now just for clarity. However, within that definition there are different types of beings that can present in very similar ways. A destroying deity would fall under the heading of ‘demon,’ just as a destroying or destructive angelic being could be classified as one by nature of its actions.

It is also interesting to observe that in today’s world, demons are seen as things that corrupt, control, or possess the individual. This is a massive swing from the early idea that ‘demons’ controlled nations, nature, etc. So also keep that shift in mind as we go along with the lesson: you basically have to shed everything you consider to be a ‘demon’ in the modern understanding of the word, and instead take a step back and rethink.

Powerful parasites, which we will cover in the next lesson, are also destructive beings. These are usually the ones that pester individual humans. What differentiates a parasite from any other type of destructive being is that a parasite behaves the way that it does in order to feed itself, whereas other destroying beings (deities, angels, spirits) are destructive because that is what they do: their actions and functions are potentially destructive to us, but are not destructive *per se*.

In the next lesson we will look in depth at these parasitical beings and their actions when possessing an individual, which is their *modus operandi*. ‘Demons’—i.e. destroying beings—do not possess people; parasites do.



So we begin to understand that there are in fact a few different types of beings that fall under the modern heading of ‘demon,’ and each of these types of beings work in different ways to different ends.

Rather than get wrangled up in the different names and identities, many of which are contradictory or confusing, we will look at the outer manifestations of specific destructive, dangerous, or destroying beings in terms of their actions, their ‘signatures,’ and their levels of power. This level of being is something that is truly necessary for a magician to understand, for lots of different reasons, as you will come to appreciate through your studies and work.

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### *Ones that act on individuals*

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Truly destructive beings rarely focus their attention on individual creatures, humans included. In ordinary human life, a person may be pestered by parasites, land spirits, Djinn, etc, but very rarely by truly destructive forces. So for clarity, most information about the directly negative effects of beings on humans will be handled in subsequent lessons in this module. Here is a chapter from the Old Testament (Book of Samuel) that tells us about an ‘evil spirit’ sent by God (notice, not from any devil) to harass Saul:

<http://www.mechon-mamre.org/p/pt/pto8a16.htm>

Even though the evil spirit in this text is destructive, it is still within the natural order of life, and is acknowledged as such within the text (as it is sent by God).

Once you step out of the ordinary human life and step into powerful magic, it becomes more possible for a magician to be directly affected by a powerful destructive being. The deeper and more profound the actions of the magician, the more likely it is that they will be confronted by a destructive, powerful force. This is not because the magician is ‘bad’: such understanding is degenerate; rather it is more about visibility, challenge, and being in places that most humans never tread.

Look at it like a mountain climber. As a beginner, the climber is challenged by practice walls, small outcrops, etc. where they can test their new-found developing skills. If they fall, it is likely that they will be heavily roped,

will fall onto mats, or will not fall very far. As the climber progresses and takes on harder and harder peaks, so the potential for disaster goes up. When they tackle a peak like K2, then they are potentially faced with all sorts of dangers from the forces of nature: not just the peak itself, but the harsh, quickly changing weather and the low oxygen levels. So it is with magic.

The destructive beings an adept can potentially cross paths with are not often aiming particularly at the magician. It is more a matter of a magician getting in the way of such a being, and the magician can be highly visible. If the adept is working on long-term projects in magic that involve nations, cultures etc., it is possible that they will either work alongside these destructive beings, or they will come face to face with them in some way.

Very rarely, and I mean *really* rarely, one of these very destructive beings can be ‘sent after’ a magician to destroy them, not only physically, but also spiritually, i.e. locking the human out of the cycle of birth/death and also preventing them from passing deep into death—keeping the magician in ‘stasis’ so that they cannot act at all.

Many people who dabble in the occult think that this happens a lot, that a ‘demon’ is sent after a human to destroy them (nope, it’s a parasite), and that if the dabblers learn lots of complex rituals, they will be able to destroy all their enemies (how toddler-like). Such events are mainly restricted to the realm of movies and delicate egos flavoured by wishful thinking. Truly powerful destructive magic powered by truly destructive powerful beings is a rare thing indeed, simply because very few Western magicians have the knowledge and power to do such a thing.

But in rare cases it does happen: usually when the attacking magician is tied into a specific religious train of thought and feels divinely justified doing such an action. Usually by the time a magician gets to a level of skill where they *can* enact such a thing, they tend to be a bit more intelligent and realise how pointless it is. However, there is always one asshole somewhere...

But when such an event occurs, the magician on the receiving end is like the experienced K2 climber. Having a destroying power aimed straight at you is not automatically destructive. If the person on the receiving end is balanced in what they are doing, and are knowledgeable, then the destruc-

tion is dodged, sometimes engaged with and transformed, and the receiver works with the many different beings around them to restore balance.

In my decades of magic, I have seen such a thing unleashed once—and it didn't work. The senders felt justified and were certainly skilled enough, but they were also unwise and unseeing: the power of Divinity works in many different ways, and it is not for us to 'judge.'

The majority of times, when magicians fling 'demons' at each other, it is in fact parasites or land spirits working for an energetic fee. This we will look at in the next lesson, along with the issue of mental illness and possession. This current lesson is more about the vast powers of destruction: such powers are way beyond the depressed middle-aged magician in his mother's basement uttering jumbled Hebrew from an elfskin grimoire.

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## *The Destroying Ones of Nature*

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The destructive forces that flow through natural events work in tandem with angelic beings and deities, and are sometimes identified as destroying deities. Some of these destroying deities in nature became 'reclassified' over time into being demons. Of course, wherever there is the word 'demon,' the young modern occultist sits up to attention and reclassifies it again as a 'deity,' but still within their modern fantasy form. My favourite example of this is Lilith, who started out as Ninlil. We will briefly look at the successive reclassifications of this being as societies and religions cross-fertilised and changed; then we will look at what that power actually is, what it does, and how it works. That will give you a broader scope of understanding, and a better ability to spot these and other destroying powers embedded within ancient texts, when we come to the part of the lesson that looks at destructive powers.

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### *Lilith—an example of a destroying power*

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Rather than just look at this from an archaeological and historical point of view, I thought it better also to weave into that the magical under-

standing of this power, which will help you in your research into other destructive ‘demonic’ forces that pop up in magic. (Set, Kali, etc.)

Over the millennia, the power we know today as Lilith started out as a powerful creative/destructive deity...and ended up as a pseudo-blow-up doll for frustrated occultists, and a fractured, unbalanced role model for female occultists. Over the years, everyone projected their own issues, agendas, and fantasies on this identity, and as a result the true nature of this being is largely ignored—much to the detriment of magicians.

Remember Cybele from your earlier research? The Sumerians had their own version (Mami...hahahahaha) and as the culture developed, so the mythology grew. The great mother goddess became subdivided, and Ninlil emerged.

It is pertinent to note at this point that the names of the deities often changed, switched, bound together (Mami/Tiamet/Ninlil/Mullitu/Ishtar), and drifted along with the twists and turns of societal development. So when you come to do further research, keep this in mind. Also keep in mind that some of the early translations and interpretations of the Sumer texts have been rewritten by lazy researchers who assume much by way of their own religious and cultural stances. So you have to dig deep and beyond general articles: you have to go back to university texts. I have provided some links to get you started. You will know when you spot the quality research.... the bells will ring!

Ninlil was the partner of Enlil (the male southern wind), and in the cuneiform texts she is sometimes referred to as the north wind. She also gave birth to the war god of the north wind. Ninlil was also written about as an instigator (north and east), and Enlil was also seen a god of the harvest (south and west). Your bells of directional magic should be starting to ring at this point. But just to confuse you, one of the forms of Ninlil was also described as the mother of the four winds. I warn you, there are major switches and turnarounds in the mythologies from the early Bronze Age, through the mid-Bronze Age, to the late Bronze Age. Different attributes and names were constantly switching, so you have to keep your wits about you.

In some versions of the mythos, Ninlil was tricked into sex by the deity of the river of death (the boatman, who in some variants was Enlil disguised), and so gave birth to underworld gods. So here we have a root goddess, referred to in some texts as the Queen of the Heavens and Earth, and

as the Mother of the Four Winds; one who guards the entrance to the underworld, who is also the mother of the underworld powers. At the bottom of this lesson are some links for further reading around this topic if you are interested.

So we have a female power who exerts influence over the winds (both inner and outer—remember, there is a difference), the underworld, the land, and the stars. As things get out of balance, her influence brings destruction in the form of storms, disease, and death to sweep away imbalance.

Over time Ninlil morphed, and by around 600bc she had become a wind deity who heralded death and destruction: she became sidelined, viewed as something negative, something to be feared. This happened to a lot of the early, powerful female deities in this region: they were either suppressed (for example Asherah) or viewed as evil—the beginnings of *demonisation*.

The feared wind/destruction deity continued her descent in the eyes of man, until she was identified as Lilith or Lilit, a night monster who ate babies and made men masturbate at night (hey, let's blame it on a woman...). This new 'understanding' is reflected in the Biblical text of Isaiah (34:10–14), which is from the time just preceding the Babylonian exile, when Isaiah prophesied about the coming disaster. In Isaiah, Lilith is referred to by way of a list of animals that signify her presence: ravens, jackals, wild dogs, owls, snakes, ostriches (wait...ostriches??).

But it didn't stop there. By the time we get to the 6th century ad, she appears as a female demon in magical inscriptions on demon bowls and amulets. Somewhere between 700 and 1000 ad we have another shift in the story of Lilith, as depicted in the Alphabet of Ben Sirach: she becomes the errant first wife of Adam.

The Alphabet of Ben Sirach was a satirical text that poked fun at the serious thinkers and rule-makers of the time. It is not a 'sacred' or Rabbinical text; rather it is a text that should be seen in the context of the humour, satire, and vapidness of its time. Something that was a bit of a joke, with other things hidden within it, has now become a 'sacred text' to be taken literally when it comes to Lilith. And yet, if you read the whole of these writings, which were not written by one person but were a collation, you can see their jokes and their flavour.

Here is the clip of text about Lilith (and at the bottom of the lesson are links connected to this text in a less occult presentation). Yet again, by referencing this text, Crowley was having a joke on his followers, just as he did with Rabelais' writings.

*“The angels who are in charge of medicine: Snvi, Snsvi, and Smnglof. After God created Adam, who was alone, He said, ‘It is not good for man to be alone’ (Gen. 2:18). He then created a woman for Adam, from the earth, as He had created Adam himself, and called her Lilith. Adam and Lilith began to fight. She said, ‘I will not lie below,’ and he said, ‘I will not lie beneath you, but only on top. For you are fit only to be in the bottom position, while I am to be in the superior one.’ Lilith responded, ‘We are equal to each other inasmuch as we were both created from the earth.’ But they would not listen to one another. When Lilith saw this, she pronounced the Ineffable Name and flew away into the air. Adam stood in prayer before his Creator: ‘Sovereign of the universe!’ he said, ‘the woman you gave me has run away.’ At once, the Holy One, blessed be He, sent these three angels to bring her back.”*

Poor whiny Adam, she wants to be on top...my heart bleeds.

So within a span of around two thousand years, our understanding of Lilith went from her being a powerful force of nature, a great goddess who spanned the heaven and the underworld, to a disobedient wife with a whinging husband. But it did not stop even there.

In modern occultism, Lilith has been bandied about in all directions as a goddess of lust, sexuality, childbirth, dark moons—you name it, people have pinned her attributes to make her fit their occult views in accordance with the society fashions of the time. From the end of the Victorian era in Britain to the rise of the wild sixties, Lilith was pointed to as the goddess that flouted the norms of society...or became a nice cuddly mummy goddess who loved women and babies.

Thelema and witchcraft streams in particular have run with the whole sex propaganda. For example, here is a quote about Lilith from Doreen Vali-

ente, a major witchcraft figure: “[Lilith] is the personification of erotic dreams, the suppressed desire for delights.” It would be hilarious if it were not so sad.

And what is truly sad is that the people interested in the occult and these ancient powers only looked as far back as the later Hebrew texts, and most certainly did not look in any depth from an inner magical perspective. Through the actions of these people and their ideas, a massive parasite has built up over hundreds of years that today operates through this window of the occult ‘Lilith,’ a projection of the female sexual revolution of the 1960s grafted on top of a much earlier projection of a fear of female power, child-birth, disease, and death. It’s always the woman’s fault, didn’t you know..? To this day, that parasite continues to feed on the clueless projections thrown out by budding occultists.

Besides the archaeological and historical Ninlil deity, what lurks beneath that image that magicians can learn about, recognise, and work with? Let’s have a look. And you can use the same research method and understanding as we did with Lilith to look at the other powerful and destructive forces that we will discuss in the rest of this lesson. That way, I do not have to outline every step of history for each power that we look at; you can do that for yourself.

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### *Talking to the Wind—The magical power of Lilith*

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The root of these deities/demons/whatever lies in the power of the elements, and human relationships with those elements. When we look magically at these powers, we see more or less three layers: the *angelic structure* that allows the element to express in the manifest world, the *sheer power and action* of the element itself, and then the *deity* that is the human interface and filter for communion between humans and the raw power.

Some magicians work only with the deity and keep very much within the orbit of human action. However that is very limiting, and the relationship quickly becomes a religious and not a magical one. Other magicians work with both the raw power and the deity. Look upon the deity as the interpreter and also the conscious voice of the element.

The early human settlers in the areas we now call Iraq and Syria quickly learned that a relationship with the elemental powers of the region meant a better chance at survival. The nature of this relationship would likely have been akin to what we see in present day ‘stone age’ tribes around the world. If a storm, flood, earthquake, etc. was coming, then the consciousness of that power, by way of its regular interactions with the people, would herald what was to come: Ninlil would whisper, and the people would run for cover.

At the beginning of the Holocene period the elements were very dynamic, with huge shifts in water levels, temperatures, weather fronts, etc.... even the shifting of landmasses from the melting ice further to the north. Today we think of this sort of thing as happening only in isolated places (further north from Iraq) but in truth, such dynamic action of the elements would have affected everything around these areas, both from an inner and an outer perspective.

People quickly learned to read, listen, and communicate with the elements around them in order to survive. As those skills progressed, people began to communicate formally with the powers around them, to come together as a group voice and communicate with the inner powers of the wind, the land, the creatures, the death and underworld powers, and the stars above them. We see in this the early forming of temple communication with these raw powers.

A good example of this is probably what we are looking at with Göbekli Tepe, near Şanlıurfa, Turkey, an 11,000 year old temple construct. There was no city, no settlement around it; rather it was a sacred place where people gathered and then left. The discovery of this vast temple complex pointed the archaeologists towards something that magicians have known for a long time: that these early temples were not born from agriculture or city states; rather they were born from the communion between humans and the powers of nature around them.

As that level of communication developed, and deities were formed in order to enable people to communicate indirectly—on more human terms—with the elements, so the ‘magic’ that we know today was born.

So how would this have translated in terms of Ninlil/Lilith and the human interaction?



People would have worked with Ninlil for ‘danger warnings’: “there is a great storm coming that will bring death,” “the wind will cease to blow” (in summer that in itself could bring death), “the southern wind will bring dust and heat that will kill.” Also, disease is carried along on the wind, so the wind can also bring death...you start to get the idea. People would work with the deity Ninlil who would give an advanced warning to those who cared for and respected her, so that they could act accordingly and in time. She would have brought prophecy (very much a feature of underworld goddesses), and also the great gifts of rain, gentle wind, and protection from early death or disease. A lot of this interaction could work as a magical dynamic only because the people were mainly nomadic: it is easy to get out of the path of an oncoming storm if you just have to move the tent and goats.

Once city states started to form, getting out of the way of terrible storms and tides of disease-carrying winds, as well as winds that brought anger or triggered hotspots of violence, became almost impossible for all but the lowliest of those societies. So magic developed to try and bully or appease the dangerous deity in question, or to bring in other deities who would do battle with them: here we see the beginning of the need for control. It was a slow descent for Ninlil, but we can see it happen through the Mesopotamian history.

Eventually that power became feared and hated. It was described as being evil and later as being demonic, and so people no longer interacted with her as the interface for the terrible, powerful and beautiful forces of the elements around them. Is Ninlil still there? Yes, she is. The elements never go away, and their deity interfaces seem to stay around for a very long time. But nobody works with them any more.

Every landmass has their own version of a deity like Ninlil. In some places the power has a predominantly male polarity to it (Set, for example), while in others it is a female polarity. Most land tends to have both polarities present, but one will be stronger than the other, or they will express differently.

The polarity and directional power (east wind, north wind, etc.) is not about the external land itself; rather it is an inner directional attribute. So as a magician who has worked with inner directional powers, you will learn to spot the loss of magical knowledge in a culture just by how the directional attribute is attached to a deity. You will see instances where a deity is ini-

tially given a magical directional attribute, but this switches, over time, to reflect the actual land/weather directional attribute that flows around the people living in the area.

In the earliest texts, for example, Ninlil is referred to in places as the North Wind (and the partner of Enlil, the South Wind). Magically, the north wind is fate, death and the underworld (like the Sisters at the Back of the North Wind, for example) and the south wind is the future, kingship, and prosperity. But in Iraq, the north wind (from a weather perspective) is cooling and brings health, and the southern wind brings heat, disease and death: the total reverse of the inner powers that flow from the four winds. This is why outer texts are only helpful up to a point: you also have to have the inner knowledge, so that you can see properly what is happening in the texts.

Back to Ninlil and magic. A relationship built with deities like Ninlil is not just a passive one of dodging bad weather. Through the relationship built up between deity and human, the human learns how to mediate the power of the deity through themselves, and also how to ‘call the winds.’ This is not about controlling the power, but about working with the power and asking the power to work with you.

For example, a magician working on the land of Iraq with Ninlil can raise dust storms, fierce winds, winds that carry disease, and can call the wind of death upon the land. They also have the complimentary skill of being able to deflect or modify (but not stop) those naturally occurring events. True power indeed—and much more useful than a magician standing with grimoire in hand calling upon Lilith to bend the neighbour’s daughter to their sexual will (yawn). That is how far some areas of magic have devolved.

And that is why these powers are considered demonic: because they can kill *en masse*, they can reshape the land, destroy a culture, or wipe out a city. And yet it is all part of the natural order, and part of the planet’s immune system. These deeper root ‘demonic’ deities tend to work across the land, and not directly on humanity: the humans just tend to get in the way. The magician’s job is to be able to talk to these powers and act as an early warning system, or trigger them in to action.

This triggering is something that is only done when absolutely necessary (as it can cause extreme fallout). It is worked by the adept using breath, touch upon the land (like a cranial osteopathic movement of the land), or through using minute catalysts with water. This type of action is usually only

ever called upon by adepts when terrible imbalance has been caused across the land by human intervention: it is rebalancing an imbalance that was caused by man. What we break, we have to fix. You have been working with these techniques in previous lessons, in their kindergarten forms. As you develop a deeper understanding of the land and the elements around you, so you will learn as an adept when to take action and when not to. These magical actions and interactions with ‘demonic’ deities can be very powerful indeed; hence as an apprentice you need to learn a deep understanding of the powers and elements, their actions and reactions, before as an adept you begin to act magically.

To assist in your learning and research, there are links below, at the end of this lesson, that outline the early agriculture of Iraq, along with a link to the temple at Göbekli Tepe. If you read them bearing in mind what you know about magic and the shifts of these elemental demonic deities, then you will start to see the actions and needs of the people at the time, and why they began to interact more closely with these powers.

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### *The Destroying Ones of Humanity*

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Just as the powerful root deities act on the land in a constant breathing in and out of creation and destruction, so too do powerful root beings act directly on the species of this planet. Seeing as we are the most destructive and an ever-growing species that is doing the most damage, we tend to be the species on the current receiving end of these destroying ones.

The two-way conversation we started with the elements and root deities brought us into an orbit that consists of deities who work directly with humans for both good and bad. That deity interface obviously developed over millennia, as a result of persistent attempts at communion between the forces of nature and the group inner consciousness of humanity; societies, and the individual human.

We recognise this today as the pantheon of gods and goddesses that societies work with. Within that pantheon are deities who are ‘fronts’ for forces of nature that limit and destroy species that get out of control. These

beings, and their deity ‘fronts,’ are what are often today classed as demons who bring down cultures.

They flow through humanity, nudging group behaviours, feeding power into destructive situations that will bring about some collapse, usually that of the social structure. This type of being often flows through mass epidemics, and also acts as a catalyst in huge and extreme shifts of thinking within populations.

Societies shift and change all the time. Politics flow according to the mind set of the people of the time, and that is often fed by changes in education, sanitation, economics, etc. Those shifts are often confined to single societies, or groups of societies that orbit each other either culturally or economically. But beyond that, there are more dangerous shifts that happen on a global or nearly-global level. Such shifts, where seemingly unrelated cultures at around the same time all step into destructive behaviours, are usually the result of these powerful destroying beings in action.

In our world today, virtually every society is undergoing massive change as a result of extreme, polarised thought. Religious and political fundamentalism, from the fascist far right to the communist extreme left, is on a spectacular rise once again. This is nothing new in our world, but this particular tide shift carries a great deal of destruction behind it.

When I first noticed this shift—and it is a global one, not just within the Abrahamic religions and first world nations—I presumed it was the usual swing that happens when societies pitch and fall. But more and more I started to see huge inner build-ups, powerful and very destructive beings backing up in the inner worlds and forming, ready to spill into the outer world. If you have any sense as a magician, when you see something so powerful happening, the first thing you do is to question what you saw and question your interpretation of it.

For quite some time I did not connect the inner build-ups with the outer events that I saw manifesting around the world. I guess I did not want to become a paranoid conspiracy nut. But as I spoke with other adepts around the world and held discussions with them about their own similar experiences, I slowly realised that what I had been seeing was indeed a huge ‘demonic’ build up of destruction that was soon to be unleashed upon the world.

Now that description is very dramatic and conjures movie images of Armageddon and ‘the end times.’ The image of everything coming to an end after a brief struggle between good and bad, an image perpetuated by Hollywood and Bible thumpers, is almost cartoon-like in its simplicity: the terrible ‘thing’ comes, is defeated and survived by the ‘good’ people who then go on to repopulate the world. If only it were that simple. The reality is far more complex, and often does not have a happy short-term ending.

When these waves of destruction express themselves out in the world, they flow through humanity as destructive behaviours or destructive diseases (that in themselves often trigger destructive behaviours). This process is like a slow boil. It happens over decades, and humanity seems not quite to notice as the society around them is slowly dismantled and destroyed. The fall of Rome is a good example of this.

This destructive action is not done by something ‘out there’ like aliens, asteroids, reptilians, etc. It is done by the worst possible common denominator of human nature in all its ugly glory; human evil rising to the surface and finding expression. ‘Demonic deities’ are not evil; humans are. These beings trigger responses in humanity that either bring out the worst of what it means to be human...or the best. In ancient societies like the Egyptians (we will stay with an example with which you are by now familiar) this was handled by the rules of Ma’at, whereby everything was a constant job of keeping balance between order and chaos.

That job was primarily undertaken by the king—a topic we have already looked at in previous lessons—but also by the priesthoods, the laws, the temple practice, and everyday life. Every part of society played its role in the upkeep of order, through their own actions and through direct interactions with the forces of nature as expressed through the deities.

Once that system fell apart (and it had ups and downs before the real collapse) and monotheism rose, with all of its restrictions, devolving of responsibility, and lack of spiritual interactions with the elements, then societies began to be ruled by swings of destruction, restriction, invasion, corruption, and extremism. The destroying demonic deities lean into that dynamic to bring out either the worst or the best in the individual and the society. But the beings do not cause the destruction; rather they give power to the fulcrum. Which way we swing on the scale between good and evil is totally up to us.

Just like well-managed epidemics bring immunity and a fitter, smaller society, so too these beings can potentially bring about a healthier society. But if their actions are neither recognised nor worked with, and humans respond with the lowest, most destructive aspects of themselves, then these beings can bring total destruction. They are not a ‘punishment from God,’ as we see them through the monotheistic lens; rather they are the deliverers of change—and that can be good, bad, or indifferent, depending on our human responses to them.

Either the evil within a human is brought to the fore, or the human meets the challenge by evolving. Usually the human response is to allow their suppressed evil to surface while justifying it (read Dostoevsky’s novel *Demons* for a good portrayal of this). We can see this throughout history when horrific atrocities are dispensed, usually in the name of good—it gets no more evil than that.

This brings our thinking from ‘demons sent to punish us,’ or ‘demons battling with us,’ back to a way of thinking more in common with that of ancient humanity. A deep inner tide of change flows out into the world in a constant act of creation/destruction. We as humans have a responsibility to work with it, to learn from it, and to grow with it, regardless of how hard it is to do this. For an everyday person this is hard thing to accept; but for a magician, an adept who has the ability to look into the distant future, it is something that is accepted, worked with, and learned from. When a destroying demonic force aims directly at a society, and works through its leaders, through nature, and through the collective human consciousness to bring degeneration and destruction, this usually results in the collapse of that society. (But occasionally such a force is the salvation of that nation: it all depends on the reactions of the nation’s people to the power.)

We see such destructive forces as demonic. But what if that society is destructive towards every other living being around it, like modern day societies? What if that society is violent, destructive, gobbles resources, and does nothing to contribute towards the manifestation of nature? Which is more demonic, the society or the being that destroys it in order to create balance?

Which takes us to the question of *what is actually evil*? This is a deeply important question for magicians to think about, and their answers will affect how they act, why they act, and when they act.

Now you begin to see how complex the issues are surrounding these powerful and deadly beings; and why any magical action or work with them should be careful, intelligent, and forward thinking, with the intention to bring about balance for all beings in the long term. Accomplishing this is not easy, by any stretch of the imagination, and will involve painful choices. Whichever way the magician chooses to go, the choice has to be made from gnosis. That gnosis comes from knowing all the parameters involved. The magician must be aware of those parameters both in a magical sense, and also in an outward, manifest sense. This is why apprentices spend so long learning outer and inner dynamics from the ground up. You cannot be effective as a magician if you do not know what it is you are working with, or why.

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### *Composters and choppers*

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We have covered the two biggest forces that the modern world sees as demonic. Now let's look at some of the lesser forces that are sometimes described in modern parlance as 'demons': the composters and choppers.

Composters are beings that gather when something is breaking down. Their influence speeds up the process—a bit like bacteria feeding on a dead corpse. These beings tend not to interact with human consciousness, unlike parasites that can also act in this way.

This is a major difference for magicians to take note of. If parasites have gathered to feed on a dying person or situation, they can be removed by a magician. But true composters are a bigger part of the natural process, and cannot be gotten rid of. Knowledge of these beings is only useful for magicians in that recognising them in action is important: their appearance tells magicians that a process is in its final stages and should not be interfered with, and most certainly cannot be stopped once it gets to that phase.

Composters are generally spotted by magicians when the magician looks at an individual or at a society/group/structure that is undergoing destruction. Do you remember when you first worked on your web of fate in vision and saw angelic beings working on and maintaining the weave? Composters are the polar opposite of this.

They work quietly and diligently, taking something apart and digesting it. They appear only when the inner pattern of something is destroyed to the point that it can no longer survive. The composters take the broken bits apart and absorb them so that the void within whatever is being destroyed can expand: they leave nothing, so that a space is left for something else to fill.

To a magician, composters can appear in many different forms, from animal-like to just plain weird. The way to differentiate them from parasites is that a parasite will defend its 'food' and will engage with you if you try to move it: parasites can be communicated with. A magician can either pull them off or bribe them to go away. A composter however will not even be aware of you; and if you try to pull them off you will find that they have become part of whatever you are trying to save. They cannot be communicated with, nor can they be distracted or bribed: they are autopilot beings that just get on with their job.

By the time you get to the latter part of your initiate training, you will be placed in situations where you will potentially spot composters. When you do see these beings on a person, place, or society, you must realize that no matter how much emotional investment you have in their target, there is nothing you can do to save the situation. You have to learn to step back and simply hold a neutral space for the process to continue.

That can be a very hard thing to do, but it is a necessary thing to learn: there are times, no matter what the situation, where you cannot and should not interfere. Learning to accept destruction as a part of the universe you live in is a major step for a magician's maturity. The ultimate test of that maturity comes at the end of the adept training, where you will trigger a power of destruction and face it.

Choppers are another interesting order of beings who are often called 'demonic,' and there is a superb example of them in action in the ancient Egyptian Book of Caverns (a relatively late funeral wall text). Here is an image of a chopper from an Egyptian tomb:





The choppers are essentially underworld powers who operate in the death process. They guard the deeper aspects of the realm of death and the underworld, and attack souls who are degenerate and unbalanced. Remember your work on death and the underworld, and also your work with the scales? Well, those areas are where these beings can be found.

They hack at the souls they can see clearly, breaking up the human (or animal) pattern of that soul. If the soul weighed upon the scales of Ma'at has been found to be 'dense/heavy' then it becomes visible to these beings. They respond by hacking away anything that defines that soul in the incarnation it has just come from. In other words, that person's image/personality/identity is torn to pieces.

They can also be observed guarding areas deep in the underworld and in the abyss, and they will hack away at anything that breeches those places when it should not be there. In these deep places they have the same function: to prevent some souls from connecting with powers they should not be attempting to connect with.

Say, for example, that a newly dead soul has somehow managed to get into areas of the death realm where they should not be. They will be abruptly stopped by these beings and potentially have their human pattern destroyed. If an unbalanced but powerful human had used magic to dodge the scales in the early stages of their death, the choppers would catch that human soul and dismantle it. This is not about punishment, but ensuring that unbalanced souls do not reach deep into the inner realms where they could wreak havoc, either upon their own eternal souls, or the eternal souls of others. They are like the underworld version of the Sword of Damocles: they are limiters.

Similarly, if a living magician tried to gain deep access into the abyss in search of destroying powers to use for their own ends, the choppers will trigger to prevent them from reaching a deep, powerful and destructive being. If the living magician is attacked by these choppers, it is likely that they will die soon after. There are examples of this in the history of magicians, particularly in the last hundred years, if you look closely.

The choppers are not like the composters in that they are very aware of human consciousness and can be communicated with (if you are dumb enough to try). They often have aspects of different deities within them, and are maybe an extension of deity powers, or beings that work with and for deities. They are not angelic in that they do not dispense patterns (be they good or bad patterns) and they are not instigators, rather they are the reverse: they block, stop, or limit access to deep areas of the underworld and death.

But they are beings that we can communicate with, if we are careful and wise in our actions. As adepts, it is sometimes helpful to stand before one of these beings in vision and ask about what it is they are guarding, why they are guarding it, and why it is so dangerous. If you are a clear and balanced living magician in vision, and your only intent is to learn so that you can serve, then they will either ignore you or they will answer you and teach you what you need to know.

If you are an unbalanced magician and you are seeking power, or access to deep power that they are guarding, then they will toast you before you can finish your question. Hence it is recommended that you only connect with these beings when you are an experienced adept and you have a very good solid and balanced reason for asking them a question or communing with them.

Sometimes it does not matter how balanced you are. As a living magician, if you stretch too far down into the abyss or the deep underworld, the choppers will lash out automatically to guard their space. They will not warn, nor will they ask. In some areas they can be trigger-happy, terrifying, vicious beings with very sharp knives and a short temper. I found myself lashed once during my thirties when I got a bit too curious and adventurous. I learned my lesson very quickly, and did not repeat that mistake twice. And I got off lucky; they essentially fired a ‘warning shot.’

So you can see how in modern terms these beings can be thought of as ‘demonic’—all they do is destroy, and they cannot be bargained with, placated, or dodged. If you look carefully at different, very ancient texts and wall carvings, you will spot the different cultural references to these beings, as ancient magician-priests spotted them in their visionary experiences. This in turn will give you a lot of real clues as to what the images or text are actually referring to.

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### *Guardians of sacred places and temples*

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Different ancient cultures used what, these days, we consider to be demons as guardians of temple spaces. These beings often appear in many different presentations, but what they have in common are animal features, lots of teeth, staring eyes, big ears, sharp claws, and a powerful body.

Such beings are not created by the temple culture. (Thought forms, servitors, or Tulpas.) Rather they are powerful spirit beings from the land or the near-to-the-surface underworld who will work with the inner structure of the temple. When a sacred place is built, first the inner structure is created and inner beings are asked, bargained with, or forced/bound into service to guard the space through time.

The forcing or binding of these beings is a degeneration of the original practice, and you can often date a temple’s inner construct by seeing how these beings present. If it is an early temple construction, with possibly newer some construction overlaying it, then these beings will appear in their true, terrifying form, with nothing appearing to limit or bind them. If the inner construct (which, remember, comes before the outer construction) has

guardians who are leashed, chained, collared, or who have some sacred text or a priest figure limiting them, then you know that you have found a later construction, and that its guardians are bound into service.

Often these inner guardians have outer manifestations carved or painted onto the temple or tomb's walls, or there may be statues of them at its entrances. If the inner being is bound into service, this will be reflected in their outer form also: they will be depicted as having a leash or collar, a 'handler' or deity overseeing them, or they will have sacred text written on, above, or beneath them stating that the being/creature is in service to whoever is served by the temple.

These beings were employed by temples around the world.. In some cases, the guardian will appear in a form of a deity, and the only difference between the guardian depicted as a deity, and the deity of the temple proper, is that the temple will not have a shrine dedicated to the guardian. Bes is a good example of this from ancient Egypt. Bes did not have his own temple, but he is often depicted in the doorways and thresholds of various levels of the temple complex.

Bes is an ancient being indeed, and a powerful land being who was drafted into service in ancient Egypt. He pre-dates human occupation of that land, and is often seen as the protector of women in childbirth. He is also a protector of magicians and magic, and he will guard a temple from magical interference or magical attack. He is not a warrior, even though many modern people think that these guardians were put there to stop invaders, desecrators, etc. In the latter stages of polytheistic temples, it was hoped that these guardians would protect them from such an attack.

But the belief in an overarching guardian is a degeneration of thinking. These guardians protect against inner attack, inner desecration, and inner interference, acts that were considered far more dangerous than any human atrocity. Even when a society or civilisation falls, its temples for the most part keep functioning and 'doing their thing.' The guardian spirits ensure that the temple's inner integrity—the inner construct of the temple—stays intact, as that is where the temple's true power lies. The inner longevity of temples ensures that deities, land spirits, and souls of kings, queens, and priest-hoods can continue their work upon and within the land, regardless of what happens on the surface. Outer events only trigger temple guardians into action when those events potentially threaten the temple's inner structure.

For example, the Karnak Temple Complex in Upper Egypt marches through time regardless of what humans do around it. Its power stays intact (really, this place is like a nuclear generator), its guardians are still in place, and it is still ‘doing its thing’ in a very powerful way. The land there still serves the deities, and the spirits of the land still abound freely and without restriction. The idea that deities vanish when humans turn away from them is total nonsense. One only has to go as a magician to a place like Karnak and call the wind: the deity reply is still as powerful, beautiful, and responsive as it ever was.

When a true adept walks into one of these places, all the alarm bells immediately go off. Why? Because you are an unknown quantity, and you have the potential to do a lot of damage if you wanted to. So the guardians will trigger, and they will challenge you aggressively. This happened to me a couple of times in Egypt, and each time I responded by going very still and quiet. Then I opened up to allow the guardians to look at every aspect of me, which deities I worked with, what service I did, and what my intentions were.

The first time I did this, the guardians simply backed off. The second time, at a different sacred space, they backed down and agreed to give me safe passage if in return I did a job for them—which I immediately agreed to. (I have a habit of saying yes to a being before asking what it actually wants—which is not always wise!) Luckily the job was within my ability to accomplish, and also within my ethical structure. So I did the job for them, and in return I got free and open access to all of the sites, both inner and outer. (After that, I was also given access by officials to sites normally closed to the public, which was a great boon!)

Remember, these beings are not evil demons, though having one roaring at you with bared teeth and claws can certainly be a terrifying experience. Some magicians get the full visual display. Others do not see that, but get very clear voices warning them to watch out, and the magician’s body will go into full adrenal mode.

Once again, you have inner beings who can be very dangerous and destructive, but they are not evil, and they are not ‘demonic’ in the modern sense of the word. If you look at pictures of (or even go visit) ancient temple sites around the world, you will spot these guardians depicted at the entrances to shrines, temples, inner sanctums, and tombs. Wherever you see

an outer depiction, there is likely to be an inner guardian—unless it is a relatively ‘modern’ building in terms of ancient culture.

Eventually the inner practice fell apart and the relevant skills were forgotten, but the architects continued to construct the outer images, as that was what a temple was supposed to *look like*, to their understanding. Sometimes you get later temples (Roman ones, for example) where guardians are depicted, but there are in fact no real inner guardians. Sometimes you see outer depictions that bear no resemblance to the inner guardian who is actually there. When you come across this, you can almost always guarantee that they are the remains of a much older temple underneath the one you are standing in, and the original guardian is still there.

These beings can still be worked with to this day when one is building the inner construct of a temple space, but they are only used by magicians when the space is meant to last through time into the far future. It is pointless doing this sort of work for a temple in a building (and with a magical group) that will most likely not still be there in a hundred years time. The adept learns how to connect with these powerful beings, and respectfully request them to guard a space.

These beings are not used to guard residences or outer orders; rather they are guardians of inner temple constructions that are intended to last for millennia. As you progress in your magical studies and are exposed to different ancient cultures, their temples, and their magic, you will learn to spot them. Then, if you do visit these sacred places, you will instantly recognise a guardian and know to be open, truthful, and respectful to them, and also to what they guard.

Guardians do not only appear in temple cultures, or what we define as temple cultures. I have come across—and been challenged by—guardians of stone age sites, who were guarding something very old, very powerful, and very necessary. If you have done some visionary work, which by now you will have started, and you go on holiday and visit a site, then if you find yourself challenged by a spirit like this, do not be defensive, and do not start trying to do banishing (toddler magic). This being is simply doing his or her job. Be respectful, slow down or stop, and become very still. Then, be open with them. Tell them who you are, where you come from, what your intentions are, and that you are willing to abide by the rules of their sacred space.

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## *Exterminators*

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We looked earlier at ‘demons’ that flow into societies and affect humans directly *en masse*. Those powers bring to society an overarching power of disease and destruction, but within their orbit are beings who will aim at individuals directly. These are ‘classic demons,’ in that they will directly influence an individual—without possessing them—in order to bring about the destruction that the larger destroying deities are triggering.

We see this very clearly in Sumerian texts, and by the first millennium bc they appear as fully fledged ‘demons.’ However, these beings are not what modern Christians would consider demons, as they do not possess or harass a human; they simply destroy them.

Once more, the little detail of *no possession* tells us that the being in question is not a parasite, but a destroying being simply doing its job.

A couple of good examples of these exterminators—for that is what they are—can be found in Sumerian texts. One is called Lamashtu, who is the probable source of the Lilith baby-eater idea, and who is also known as Dimme. The other is the well-known Pazuzu. These beings are not autopilot destroyers like the composters; rather they are deities in their own right, and they have the power to protect as well as destroy. One will often offset the other in an interesting display of polarity.

The destroying deity Lamashtu is described in translations of Sumerian texts as a ‘demoness of the four winds.’ (Note how much flows from the ‘winds,’ and think about this in terms of what you know of the magical direction of air, the sword, and the underlying limiting power of the sword.) The job of Lamashtu, along with the other destroying deities found in Assyrian texts, is to limit species. Lamashtu’s power is aimed at vulnerable humans (babies, pregnant women, etc.) and also at the resources needed for life: she poisons rivers and water sources.

Her presence triggered nightmares in the groups of humans she aimed her power at, and although the modern interpretations of the texts state that she disturbed sleep and caused nightmares, the subtlety of the language used in the translations tells us how far we have fallen in our understanding of these beings—and therefore our ability to survive their activities. A being

‘sending you nightmares’ implies that it is directly attacking your dreams or your deeper spirit, which is not correct in the case of these destroying deities. The simple presence of these beings will trigger nightmares in an individual (and in groups of people). These sorts of nightmares happen when your inner immune system’s alarm triggers: they tell you that destruction is coming or is already around you, and it is up to you to do something about it. This is different from a being directly giving you nightmares on purpose—something a parasite would do, but not a destroying deity.

Think back to earlier in the lesson where I discussed the devolution of Ninlil. Humans shifted their relationship with this being from one of understanding that destruction was coming and they needed to get out of the way, to one in which the human became a ‘victim of a demon.’

The presence of Lamashtu would trigger when populations were expanding. That deity power would ‘limit’ the population by taking out the weak, the infirm, newborns, or by cutting off or damaging the water supply. Those people who knew the signs would get out of the way, or call upon an opposing power to protect them, such as other deities.

This dynamic is very important to magicians today: the subtle shifts in how these beings were dealt with, both successfully and unsuccessfully, still apply today, as these beings still flow through and across the land in their various cultural forms. eWhen Lamashtu triggered, a mother who was ‘on the ball’ would call upon Pazuzu to protect her newborn child, or she would turn to one of the deities within her culture to nurture and protect her baby, while also taking the child to a different area for a while (like Mary and Jesus fleeing to Egypt...). A mother who was not on the ball, if these types of beings were flowing across the land, would potentially lose her baby.

Pazuzu is also a destroying deity, but like most deities he has two sides to him. Pazuzu flowed through the south-west wind. This wind would often bring drought, which resulted in famines, insect infestations, etc. Pazuzu’s ‘good side’ is that he would often offer protection against terrible sicknesses, and he was the antidote to Lamashtu—a bit like catching cowpox so that you do not get smallpox. (Bad analogy I know, but the best I could think of this morning.)

Note that Pazuzu’s main (but not only) action is through the land, which in turn affects the humans. Why would Pazuzu trigger in this way? Because he is a deity who protects the land, not the people. Agriculture at the



time had good irrigation which enabled bumper crops, but there was poor drainage, which in turn slowly destroyed the land (look up irrigation with no drainage, and the effect it has upon the land). Essentially, the humans who lived in Mesopotamia at that time created the desert we now see in that region, along with a bit of help from weather changes—think about bad land management and subsequent deities triggering to protect the land. If you go on Google Earth and look at the area from Algeria all the way across to India, you can see the remains of human desertification where all the ancient civilisations were...they really destroyed huge swathes of land.

So let's move sideways and look at this from a non-human perspective. A species settles in an area and begins to affect the land to suit their own need for sustenance. The land becomes the victim of irrigation salinity, which essentially destroys everything. At the bottom of the lesson there is a link (yes, more links) to a basic outline of the dynamic of desertification/land salinity arising from imbalanced crop irrigation. This damage to the land, and the subsequent damage to all the other species living on it, will trigger these beings into action. First come the 'big guys' who set the stage for destruction, and then these smaller demonic deities are awoken to action.

They bring in powers of limitation—remember the sword/air? In order to attempt a restoration of balance and to stop the unbalanced destruction, they will limit the breeding and life capabilities of the offending species. In vertebrates, this will often trigger as mass suicides of a species: animals will often, as a group, start to behave in a way that will kill them. This is nature's self-limiting process, and when we observe it from an inner perspective, we see these destroying deities in action.

We also see this in humans (though not the suicides). When there is a major over population in humanity and there will likely be a need to limit the population in relation to available resources, then female foetuses abort more often. The more you limit the female population, the more you limit population growth.

In the reverse, during times of natural disaster when the population is almost wiped out, the male babies abort: it takes many females and very few males to re grow a population. It makes me wonder if this is the root of the ancient custom of offering the first born to the deity in order to ensure the population at large continued.

In a sick sort of way (to our modern eyes), this would have worked, as it would indeed have limited the population, and it would also have engaged the humans in the limiting process: by taking action themselves, the deities would not need to. These days we can use the pill: a more humane way of keeping the population under control,

So we begin to see that in fact, what was considered demonic in the most evil sense of the word was—and is—a balancing force. We just don't like it. These beings harm us, so we call them evil. But their intention is not evil; it is actually good: they are nature's pest control workers.

Those people in Sumer who learned how to dodge these beings through common sense, moving, magic, and bargaining would survive. So it becomes not a matter of survival of the fittest, but survival of the *smartest*. Those smart ones would continue living lives in which they interacted with these deities in a respectful relationship, and so they had a better chance of reaching old age. And this brings us to the dynamic that is so important for magicians: bullet dodging.

*Bullet dodging* is where a magician is smart enough to spot an incoming destructive power, and either counteracts it, deflects it, or gets out of its way. In magic, this process is speeded up, and it acts as a natural selector for magicians. The smart ones learn how to survive, how to interact with all sorts of deities, and learn as adepts how to take their place in the vast community of natural forces. Their lifespan will be safeguarded (though not prolonged...remember Decima?) and they will have a much better chance of living their full potential lifespan—though this is not guaranteed—which in turn enables them to get done whatever it is they need to do in that life.

Within that preserved life, they will live alongside the community of deities and will act in service to the deities and the land. In ancient texts this was seen as giving daily gifts to the deity. In the work I have done with destroying and creative deities, it has been made very clear to me that the deities do not want a constant stream of things we think they may like; rather they want a worker who will use their human abilities in conjunction with the deities' abilities. The humans provide the window (statue) and the elemental threshold (a flame, water, a stone, etc.) so that the deity in question can inform the humans of what needs to be done in order to maintain or restore balance. The humans do what needs to be done using a human manifest body, and the deities do the jobs which need energetic powers.

The deeper and more powerful work that the magician engages with, the more powerful the destroying tides will be that flow into the magician's orbit. The adept who successfully dodges those bullets will be one who is of real use to the deities: smart magicians are useful, dumb magicians are not. And there are varying levels of smart and dumb. At some point, some adept magicians get swept off their feet by a strong tide. However, if a magician is simply a dabbler, then this dynamic will not kick in, as they are most likely ignored by the deity powers and end up being playthings of the parasites instead.

In our modern world, these powers still flow through the world, both through human populations and through individuals. Each culture has their own names for them (unless its ancient knowledge or texts have been destroyed). Calling upon the name of a Sumerian destroying deity will not help you if you do not live in that region. You will possibly gain some connection to an aspect of that Sumerian deity (or a parasite who has inhabited an image), but you are essentially talking to the governor or limiter of Iraqi lands, not your own. They are not without power when off their own lands, but they are not the most efficient of workers when abroad, either.

But if you know the power of that deity and understand that there is also a version of it on your own land, then you can use the very ancient method of connecting with them by their nature, their power, or their descriptive name.

Where I live is fairly exposed to the elements, so all sorts of tides sweep through. I do not go out and chant Sumerian demon names: I talk to the wind and listen to what the wind has to say. Then I act accordingly: stone age magic.

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### *Having Pazuzu round for tea*

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It is very fashionable in occult circles to have images of demonic deities around your house. If you know what these beings are in real magical terms, are used to working with that power, and have the intention of working on projects with that power, then all is well.

However, many occultists buy statues of destroying demonic deities just because they wish to appear ‘edgy,’ and they will more or less treat them like special ornaments. They will set them up on altars, re-enact rituals that are inappropriate or unconnected in real terms to that deity, and then wonder why their life goes to shit.

When you bring an ornament into the house that is a faithful reproduction of an ancient image or statue, then it will most certainly not be just an ‘ornament: being a magician creates an environment around you that will ‘switch’ things on.’ If it has just been made and not used before, and you work with it directly in relation to its true power, then you will have a working window. However, often these destroying powers are very difficult to have around the house, and are best put in hibernation until they are needed.

I have an image of an ancient deity who brings rain. Now that I live in Britain —rain central—she spends most of her time sleeping in her box in the cupboard. If a drought happened, I would not just bring her out; first I would talk to the wind, the land, and the trees, and ask if the drought needed help to rebalance. Sometimes a drought is necessary, in which case you do not interfere. But if the land indicated that it did indeed need help, then I would bring out the rain deity, wake her up, give her what she asks for, and let her get on with her rebalancing work.

Have I worked with her before? Yup, she came out during a drought in the area where I lived in the USA. Within a month, a seven year drought was ended. Then the flooding started. Oops. Back in her box she went. This simple dynamic is a mix of nature and magic. We as humans deeply affect the land in bad ways, and our religions also have both a negative and positive effect on everything around us. When one of these influences triggers a problem, we can bring in counter powers to help find balance (*balance*, not a cure for something we do not like). So if humans cause a problem, human magic can solve it, if the human knows what they are doing. But sometimes the droughts, storms, and floods are a necessary part of the everyday health of the planet, in which case, you either move or put up with it.

Other times, people buy these images and interact with them in the modern fantasy occult way—“ooh, a Sumerian demon...give me a bigger dick and smite my enemies for me!” This tends to attract the parasites who would accompany the work of the destroying deity. For example, if a figurine of La-

mashtu were brought into the house of some idiotic, immature occultist who started feeding the image and demanding it smite, attack, or whatever; or tried to have imaginary sex with the ‘demon’ then besides having their energy drained off (food source), it is likely that things will get messy and destructive pretty quickly.

Each of the destroying deities attract parasites when they are actively doing their job. When something is destroyed, it rots and composts. So the composters are triggered, along with parasites who feed off the emotive/energetic process. Having a destroying demonic deity in the house without knowing what you are doing, and treating it inappropriately, is likely to trigger a very unhealthy situation.

If the image brought into the house has been ‘dressed’ with more than its original filter image (added tits, teeth, more eyes, different animals etc.) then it is an unstable vessel that, when triggered magically, can become a vessel for any passing energetic Tom, Dick or Baphomet. And then you are in a *true* parasite problem. But we will discuss that in another lesson...

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### *Other ‘Demonic’ presentations*

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This is just a short paragraph (phew, long lesson!) to say there is also a huge collection of beings who appear in animal forms (scorpions, lions, etc.) who are often described as demons, but are in fact angelic beings who work with and through deities. These beings, unlike the types we have been discussing in this lesson, are not destroying beings. They do have the ability to be very dangerous, but also very good, and all the variants in between: they are no more demonic than you or I, unless we get on the wrong side of them.

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### *The Abyss*

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Essentially, the Abyss is like a large storage unit for destroying beings once they are no longer necessary or appropriate for the living world. Think dinosaurs: they no longer have a presence in our world, and their deeper consciousness resides in the Abyss in deep storage.

You will learn a lot more about the abyss in later lessons, as I think this lesson is already too long! The whole subject of destructive beings is vast and complex, so breaking it up into different lessons will give you a chance to get your breath, and do some thinking and research of your own.

Essentially, most of the lessons in this module cover beings that modern day occultists and Christians think of as demons. By separating out the different types of these destructive beings into different lessons, it gives you a chance to look a bit more deeply at them, and so hopefully gain a better idea of what it is we are looking at.

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## *Practical Work*

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### ***TASK I***

Look up the origins and progressions of Set, the Egyptian deity. Like Lilith (interestingly they are both wind powers; different land expressions of the same root power), he has devolved from being a root, powerful, destroying deity with a major role in maintaining balance, to a caricatured, red-penised bad boy demon.

Start with the Theology of Memphis, of which you can find PDFs online, which is an Old Kingdom text outlining the creation of order. There is also a good site which will give you background on the progression and changes of understanding of Set:

<http://www.ancientegyptonline.co.uk/set.html>

### ***TASK II***

Choose a 'demon' from an ancient culture. Find the earliest historical reference to them in texts or wall carvings, then look for how the cultural understanding of them changes over millennia. Look at changes in the culture in relation to changes of how the being is perceived over time. Then look at any appearances of the being in modern occultism and compare the original,

early historical understanding of them with the popular occult/religious presentation. If there is a massive difference, think about why the being is presented in modern occultism in that way and what effect this would have on magic and magicians, and also reflect on whether a version of this being exists in your own culture and upon your own land.

Write up your findings and reflections on what you think is happening on computer. Quote your references, embed any images, etc.

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## *Links:*

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About Ninlil. (Also a good reference site for Akkadian/Sumerian deities.)

- [oracc.museum.upenn.edu/amgg/listofdeities/ninlil/index.html](http://oracc.museum.upenn.edu/amgg/listofdeities/ninlil/index.html)
- [etcsl.orinst.ox.ac.uk/cgi-bin/etcsl.cgi?text=t.1.2.1#](http://etcsl.orinst.ox.ac.uk/cgi-bin/etcsl.cgi?text=t.1.2.1#)

Oxford University text translations of Sumerian texts. This link is Enlil and Ninlil.

- [etcsl.orinst.ox.ac.uk/section4/tr4051.htm](http://etcsl.orinst.ox.ac.uk/section4/tr4051.htm)

Basic background info on Ekur. The temple of Enlil and Ninlil.

- [en.wikipedia.org/wiki/Ekur](http://en.wikipedia.org/wiki/Ekur)

Background information about the Alphabet of Ben Sirah.

- [www.jewishvirtuallibrary.org/jsource/judaica/ejud\\_0002\\_0003\\_0\\_0254\\_1.html](http://www.jewishvirtuallibrary.org/jsource/judaica/ejud_0002_0003_0_0254_1.html)

The section of the Alphabet of Ben Sirah that refers the satirical story of Lilith.

- [jwa.org/media/alphabet-of-ben-sira-78-lilith](http://jwa.org/media/alphabet-of-ben-sira-78-lilith)

On Pazuzu and the Four Winds:

- [www.academia.edu/503964/The\\_Four\\_Winds\\_and\\_the\\_Origins\\_of\\_Pazuzu](http://www.academia.edu/503964/The_Four_Winds_and_the_Origins_of_Pazuzu)

Early agriculture in Iraq.



- [www.cemml.colostate.edu/cultural/09476/iraq02-02enl.html](http://www.cemml.colostate.edu/cultural/09476/iraq02-02enl.html)

Göbekli Tepe.

- [www.smithsonianmag.com/history/gobekli-tepe-the-worlds-first-temple-83613665/?no-ist](http://www.smithsonianmag.com/history/gobekli-tepe-the-worlds-first-temple-83613665/?no-ist)

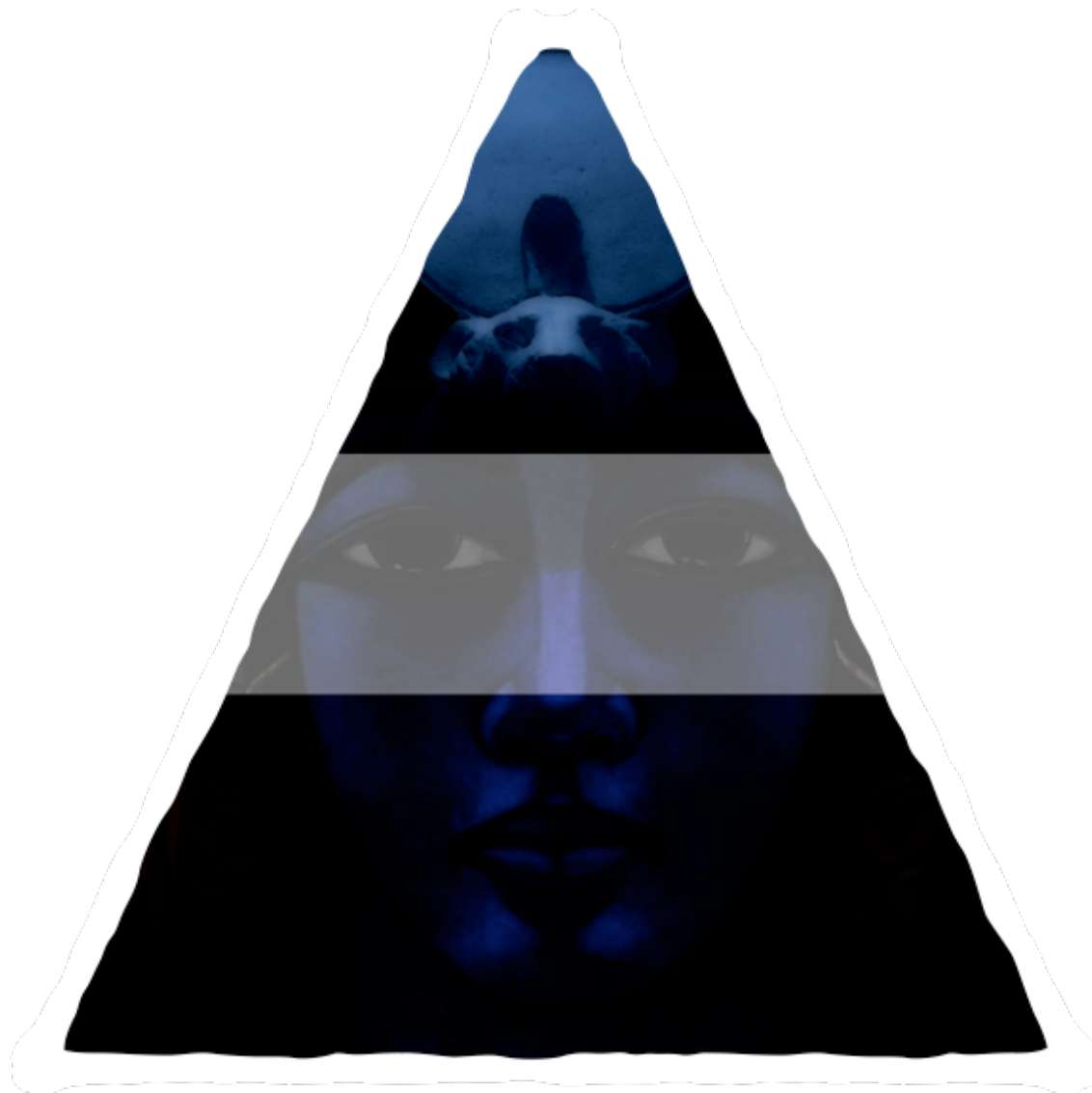
Irrigation salinity and the creation of deserts.

- [www.environment.nsw.gov.au/salinity/solutions/irrigation.htm](http://www.environment.nsw.gov.au/salinity/solutions/irrigation.htm)

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