Mythos of Madness

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Introduction

The Most astounding and arcane grimoire in existence today is none other than Al Azarad. Some came to know this manuscript as "The Necronomicon". Is this book truly a creation of the author H.P Lovecraft or did Dr John Dee actually translated the original manuscript a couple of hundred years before the author Lovecraft brought to light the fictional version? Did Lovecraft base his fictional tales on the obscure mythos of the Al Azarad? Too many questions left unanswered as mere speculation does not build upon truth.

Perhaps we will never know the actual facts, and perhaps its for the better. What we can assure you is that some of the operations presented in the Al Azarad does in fact work very, very well, however we doubt that Cthulhu will ever rise and destroy the world as we know it. Humanity has evidently beaten him to the Martial task.

Many years ago we went on a quest to decipher the hidden knowledge within the Al Azarad. It stands to reason that this was not an easy task, as the translation of Dee was limited at best, due to the Historic fact that not much survived from the Sumerian and Babylonian time period, including their writings as seen with the "Uruk" tablets. So, the authentic text in Cuneiform was jittery and broken which made the task even more difficult for scholars and serious Occultists.

We delved into the Babylonian belief system in order to obtain the knowledge to recreate an authentic system of Magick which is similar as described within the Necronomicon and gain a deeper understanding of the rites and ritual prescribed in the book.

This task was challenging at best as we did not have any guidance on how to proceed, thus we relied upon the basic structure of High Magick and Magick in general (which we mastered) in order to find our way in the dark. Thankfully this proved a helpful companion in our quest.
Together with research into the archives of archeology and Occult know
how, we finally to our best abilities recreated the ancient rites and
ceremonies as described within the Al Alhazared, with greater detail for
practical application. There are many other gifted occult authors whom
presented their material equally as insightful and we suggest that you
compare written material from all sources to gain a better foothold on this
long forgotten system of Magick.

We have omitted some mundane parts of the book, simply because the
reader may research this themselves. We have only added scarce rites of
preparation of the operation as well as a brief introduction to some of the
Intelligences and Principals that was introduced within the original volume
of Al Alhazared.

The material in this manuscript will be presented in a responsible manner,
as forethought guides us in all things, as it should. As with any system
of Magick, the initiate needs to master the basics of that system before
she/he can progress to the next phase of initiation on the ladder of
ascension. With this being said, we leave the application of these rites and
formulae to your own mature discretion.

May this book serve you well, if you are wise.

Zi Kia Kanpa-Zi Anna Kanpa!
Chapter One

The Beginning of Operations

To be able to enter the circle of the Dark Gods and be worthy to stand in front of the Altar of the old Ones, you must shed the cloth of humanity. Separate yourself from the world of men, abandon the spaces of humanity. This is the first step in walking the Path of the Scorched Earth. Confine yourself to your lair, shutting out the world. This is the Path of Self Dedication, setting yourself aside for the Dark Gods. It is a symbolic gesture for the Black Ones.

Sleep at day, roam at night, open yourself to the darkness and it will reveal itself to you, like the shifting shadows that watches from dark areas. Your perception will be changed, teaching you-shaping you into something greater. At first, this will be a great shock to your system and biology, however, with enough dedication you will achieve enlightenment.

Drink only water, as this will purge the body, do so for one week at a time. Some eat only the crawling and slithering things of the night, as to become one with darkness and those who dwell within it. Wear black clothing as this draws energy to your soul and body to invigorate your being. This is the first step for the preparation.

You need to know when to call upon the Dark Gods, as their time is different than ours and metaphysical laws governs the cosmic gate that needs to open.. The moon must be Dark or Waning—remember this!

The Old Ones

There are Seven Lords of the Old Ones, the most powerful of their kind. These seven lords have Legion upon Legions of offspring and they are known as Abominations. In a time forgotten by men, these Old Ones walked upon the earth, they came from "Black Stars" or other dimensions.
These Old Ones has no Masters that governs them, some believe that they are the malicious spawn of Tiamat, while others believe that they are creatures of the Elder gods (Primordial gods) who are simply Titans with tremendous knowledge and power. A few has vowed that the Old Ones are the opposers of the Elder Gods, and these fiends where sealed within a prison realm as punishment until they are released by man's call, or when "the Stars are right" for them to walk upon the earth once more.

The Shattered Bowl of the Sages

This is a specific bowl that needs to be created in order to Evoke the Old Ones and cast spells of the same nature. It is usually made from clay at night upon one of the days indicated below.

The unholy days in which "Marduk" Slumbers:

Jan - 3, 10, 27, 31
Feb - 7, 8, 18
Mar - 3, 9, 12, 14, 16
Apr - 5, 17
May - 1, 2, 4, 6, 9, 14
Jun - 3, 5, 7, 9, 12, 23
Jul - 2, 6, 10, 23, 30
Aug - 5, 7, 10, 14, 29
Sept - 6, 10, 13, 18, 30
Oct - 13, 16, 25, 31
Nov - 1, 13, 23, 30
Dec - 10, 20, 29

On one of these dark days and at the hour of night, fashion the bowl as follows:
Make the glyph of caput Draconis on the one side of the bowl which will be outside, then make Cauda Draconis on the exact opposite side but on the inside of the bowl. Inside on the bottom of the bowl make the symbol for Tiamat. Write the following in a spiral fashion on the inside of the bowl as indicated:


"Tiamat" in this regard is not an actual Entity but an ideal of the Abyss, or the unknown Sphere from whence the monsters of the deep surface.

The wording above can be written in any script. The red arrow indicates the starting point and the red period the end.
Here follows an operation with the "Shattered Bowl":

- Collect cedar and pine incense.
- Create a stone circle as follows baring each zodiac symbol. Create cardinal stones first:

North - Taurus  
South - Leo  
East - Aquarius  
West - Scorpio  

- The cardinal stones will each be separated by five paces.
- The Seven Outer Planetary stones:

Saturn - Kaimu  
Jupiter - Umunpaddu  
Mercury - Gudud  
Mars - Mastabarru  
Venus - Dlibat  
Sun - Shamash  
Moon - Sin  

The outer planetary stones will be placed anti-clock wise. The first stone shall be placed behind the Northern cardinal stone and so on and so forth. As each of the stones is placed its name will be spoken out loud. All the outer planetary stones shall be placed three paces behind the cardinal stone. See the illustration on the right:
Prayers/Incantations to follow:

1) Pray the Conjunction Of la Adu EnI.

2) Light the Incense within the bowl.

3) Call forth Gibil or Gbl.

4) Call upon Queen Shakuguku, Queen Ninharsag, Queen Ninkaszi and Queen Ninghizhidda.

5) Pray the Hymn to the Ancient Ones.

6) Pray The Invocation of the Powers.

7) Evoke/Invoke the Old One.

The Altar of the Old Ones

The altar is not quite as it appears in the Necronomicon. Historically, the altar can be made from any flat surface, such as stone, granite etc. What is apparent is that the Babylonians worshiped their gods in elevated regions such as on the heights of mountains and specially constructed platforms known as "Ziggurats". Here a platform is used upon which stood idols flanking the Shattered Bowls. The altar itself is dedicated to Dingir Xul, or Dark God (so and so) with a ritual animal sacrifice. The effigies or idols are a representation of the chief god/goddess which guards and oversees the ceremonies. There may be more than one representation of the dark God/dess. Petitions where written and wrapped around the statues so that the person can gain favor of the Deities overseeing the rite. Any Dark God may be called upon in this rite, so long as it is the correct Old One to whom the Altar has been dedicated to.
See Image Below:

The Ziggurat
Chapter Two
Incantations and Prayers

Ia Adu en I

Ia Ia Ia
Adu En i ba Ninib
Ninib Ba firik
Firik Ba Pirik
Pirik ba aggaba-es
Agga Bar es ba akha bar!
Akha bar ba akha bar es
Akha ba es ba akka bar
Agga ba es ba pirik

Pirik ba firik
Firik be ninib
Ninib ba adu en I
iaiaiaia
Kur bur ia
Edin ba ega
Erim Ba egura eee
Ia ia ia Ekhi iak sahkah
Ekhi azag-thoth
Ekhi asaru
Ekhi Cuthalu

Ia! Ia! Ia!
Incantation of Gibil

Spirits of the fire remember!
Gibil, spirit of the fire remember!
Girra, spirit of the flames remember!
Oh god of the fire most terrifying of thy brothers, arise!

Gibil gashru yanduru tushte yesh shir illani uma Yalk!
Gishbar ia ziia ia zi Dingir girra kanaa!
Incantation of the Four Demon Queens

Spirit, queen of the Demons remember!
Ninhkarsag, Queen of the Demons, remember!
Spirit, the Horned Queen, remember!
Ninkaszi, the horned Queen, remember!
Spirit, Queen of the magick wand remember!
Ninnghizhidda, Queen of the magick wand remember!
Spirit, Queen of the cauldron, remember!
Lady Shakuguku, queen of the cauldron, remember!
Queen of the wand remember!
Great horned Queen, remember!
Queen of the magick wand, remember!
Queen of the cauldron remember!
Incantation of the Powers

Spirit of the earth remember!
Spirit of the seas remember!

In the names of the most secret spirits of nar Marratuk,
The seas below the seas and of Kutulu,
the serpent who sleepeith dead, from beyond the graves of the Kings,
From beyond the tomb wherein Inanna, daughter of the gods gained
entrance to the unholy slumbers of the she-fiend Kuthuleth.

In Shurrupak I summon thee to my aid!
In Ur, I summon thee to my aid!
In Nippur, I summon thee to my aid!
In Eridu, I summon thee to my aid!
In Kullah, I summon thee to my aid!
In Laagash, I summon thee to my aid!

Rise up oh powers fro the sea below seas!
From the grave beyond all graves,
From the land of Til,
To Shin,
Nebo,
Ishtar,
Sahamash,
Nergal,
Marduk,
Adar.

House of the Waters of Life-Pale Enkidu:
Hear me!
Spirit of the seas, remember!
Spirit of the graves, remember!
Hymn To the Ancient Ones

They are lying down, the Great Old Ones, the bolts are fallen and the
fastenings are placed.
The crowds are quiet and the people are quiet.
The Elder god of the land, The Elder goddess of the land,
Shamash
Sin
Adad
Ishtar,
Have gone to sleep in heaven.
They are not pronouncing judgments, they are not deciding decisions, veiled
is the night.
the temple and the most holy places are quiet and dark,
the judge of truth, the father of the fatherless, Shamash has gone to his
chamber.
Oh Ancient Ones!
Gods of the night!
Azabua!
Iah Sakkah!
Kutulu!
Ninnghizhidda!
Oh bright One Gibil!
Oh warrior Irra!
Seven stars of seven powers!
Evening shining star of the North!
Sirius!
Draconis!
Capricornus!
Stand by and accept this sacrifice that I offer!
May it be acceptable to the most Ancient Gods!
Ia Mashmashti!
Kahammu-Kahammu-kahammu!
Chapter Three
About The Rites to the Great Old Ones

The shattered bowl of the Sages is not the same tool as the "Aga Mas Ssaratu". The latter is used when dealing with the Elder gods such as Marduk, Enki etc. The Rites vary vastly in construct and in application, thus you should take care not to mistake one with the other.

The Rites of the Old Ones are conducted in the North, whereas the Rites of the elders Gods are conducted in the North-East.

The Old Ones may be Sigilized and this too may be Burned in the Shattered Bowl together with incense. If you wish to create a thicker atmosphere, you may add hair of a corpse or even your own hair. Be careful, hair creates allot of smoke when burnt and the scent is strong.

After you have Invoked/evoked the Old One, you may burn a petition in the bowl or perform your Magick at this point. You may give an additional offering which is burnt in the bowl during or at the conclusion of the working. The Entities are dismissed by raising the left hand-palm outwards, then the dismissal/discharge may be conducted. Keep it simple and to the point. During the Rite of the Great Old One(s) you have no need to call upon the "Watcher" as described in the "Necronomicon".

In the Necronomicon, we are introduced to the fifty Names of Marduk. These are not names of Marduk but titles or principals and powers under Marduk. These powers are made use of during the workings of the Elder Gods and the Aga mas Ssaratu. It is not of dire importance to make use of the burning bowl when Evoking/Invoking the fifty Names, so simply use your own discretion.

Dingir Xul Kanpa-Labiru-Sag Kanpa!
Here follows some of the Names of the Great Old Ones:

Hastur
Shub-Niggurath
Kthulluh
Nyarlathotep
Yig
Dagon
Atazoth

- All except Nyarlathotep is imprisoned in "Alya", guarded by the gate: Yog-Sothoth. The correct title for the Old Ones would be "Dingir Xul" following the name( Dingir Xul Nyarlathotep...etc)

Nyarlathotep is sly and holds all keys to all places, known and forgotten. You will be wise to see and understand beyond what is written here.
Chapter Four
Evocation/Invocation of Nyarlathotep

La Ia Nyarlathotep (x7)
 Zi dingir kia kanpa
 Zi dingir anna kanpa
 Nyarlathotep kanpa!
 La Nyarlathotep gal dingir, ensi dingir!
 Gjestju zu zagmi
 Gjestju zu gala

La Ia nyarlathotep Kanpa!
 Alka! Nyarlathotep!
 Alka nyarlathotep!
 Alka Nyarlathotep!
 Maharu anu nam-sji ta
 Maharu anu sharaku
 Alka, emqu nyarlathotep
 Gal di ak Kadath!
 Ir zu sharaku, gjestju gju nam sjita
 Silim, alka nyarlathotep (x3)
 Lgisi gju gistag!
 Alka, uga nyarlathotep
 alka, gal-di!
 Alka, gal nyarlathotep!
 gjestju gju nusku! (x3)
 Ia-Ia nyarlathotep (x3)
 Zi Dingir Kia Kanpa
 Zi Dingir Anna Kanpa

Kahammu-kahammu-kahammu!
About Nyarlathotep

He is a Liminal Being and some consider him a trickster, however we never experienced any deception from him. He works very swiftly and his workers are extremely malicious. Be warned. He is called upon on the night of Mercury (Wednesday) or upon the night of Jupiter (Thursday).

Here are the names of some of his familiars, as seen in the "Necronomicon":

Etonetatae, Odanen, Banibo, Obinab, Bosoro, Oseren, Badero, Osenin, Boxebo, Norano, Onaron, Perexo, Renander, Orosof, Nineso, Ebanor, Oredab, Kenado, Rubanir, Obexob and Etananesoe.

All (each) of them may be Evoked/Invoked after Nyarlathotep has been called upon, however they always accompany him nonetheless. Lovecraft wrote a short story on Nyarlathotep, and for your consideration, we have added it here:

Nyarlathotep
by H. P. Lovecraft
Published November 1920 in The United Amateur

"Nyarlathotep... the crawling chaos... I am the last... I will tell theaudient void...

I do not recall distinctly when it began, but it was months ago. The general tension was horrible. To a season of political and social upheaval was added a strange and brooding apprehension of hideous physical danger; a danger widespread and all-embracing, such a danger as may be imagined only in the most terrible phantasms of the night. I recall that the people went about with pale and worried faces, and whispered warnings and prophecies which no one dared consciously repeat or acknowledge to himself that he had heard. A sense of monstrous guilt was upon the land, and out
of the abysses between the stars swept chill currents that made men shiver in dark and lonely places. There was a demoniac alteration in the sequence of the seasons the autumn heat lingered fearsomely, and everyone felt that the world and perhaps the universe had passed from the control of known gods or forces to that of gods or forces which were unknown.

And it was then that Nyarlathotep came out of Egypt. Who he was, none could tell, but he was of the old native blood and looked like a Pharaoh. The fellahin knelt when they saw him, yet could not say why. He said he had risen up out of the blackness of twenty-seven centuries, and that he had heard messages from places not on this planet. Into the lands of civilization came Nyarlathotep, swarthy, slender, and sinister, always buying strange instruments of glass and metal and combining them into instruments yet stranger. He spoke much of the sciences of electricity and psychology and gave exhibitions of power which sent his spectators away speechless, yet which swelled his fame to exceeding magnitude. Men advised one another to see Nyarlathotep, and shuddered. And where Nyarlathotep went, rest vanished, for the small hours were rent with the screams of nightmare. Never before had the screams of nightmare been such a public problem; now the wise men almost wished they could forbid sleep in the small hours, that the shrieks of cities might less horribly disturb the pale, pitying moon as it glimmered on green waters gliding under bridges, and old steeples crumbling against a sickly sky.

I remember when Nyarlathotep came to my city the great, the old, the terrible city of unnumbered crimes. My friend had told me of him, and of the impelling fascination and allurement of his revelations, and I burned with eagerness to explore his uttermost mysteries. My friend said they were horrible and impressive beyond my most fevered imaginings: and what was thrown on a screen in the darkened room prophesied things none but Nyarlathotep dared prophesy, and in the sputter of his sparks there was taken from men that which had never been taken before yet which showed only in the eyes. And I heard it hinted abroad that those who knew Nyarlathotep looked on sights which others saw not.
It was in the hot autumn that I went through the night with the restless crowds to see Nyarlathotep; through the stifling night and up the endless stairs into the choking room. And shadowed on a screen, I saw hooded forms amidst ruins, and yellow evil faces peering from behind fallen monuments. And I saw the world battling against blackness; against the waves of destruction from ultimate space; whirling, churning, struggling around the dimming, cooling sun. Then the sparks played amazingly around the heads of the spectators, and hair stood up on end whilst shadows more grotesque than I can tell came out and squatted on the heads. And when I, who was colder and more scientific than the rest, mumbled a trembling protest about imposture and static electricity, Nyarlathotep drove us all out, down the dizzy stairs into the damp, hot, deserted midnight streets. I screamed aloud that I was not afraid; that I never could be afraid; and others screamed with me for solace. We swore to one another that the city was exactly the same, and still alive; and when the electric lights began to fade we cursed the company over and over again, and laughed at the queer faces we made.

I believe we felt something coming down from the greenish moon, for when we began to depend on its light we drifted into curious involuntary marching formations and seemed to know our destinations though we dared not think of them. Once we looked at the pavement and found the blocks loose and displaced by grass, with scarce a line of rusted metal to show where the tramways had run. And again we saw a tram-car, lone, windowless, dilapidated, and almost on its side. When we gazed around the horizon, we could not find the third tower by the river, and noticed that the silhouette of the second tower was ragged at the top. Then we split up into narrow columns, each of which seemed drawn in a different direction. One disappeared in a narrow alley to the left, leaving only the echo of a shocking moan. Another filed down a weed-choked subway entrance, howling with a laughter that was mad. My own column was sucked toward the open country, and presently I felt a chill which was not of the hot autumn; for as we stalked out on the dark moor, we beheld around us the hellish moon-glitter of evil snows. Trackless, inexplicable snows, swept asunder in one direction only, where lay a gulf all the blacker for its
glittering walls. The column seemed very thin indeed as it plodded dreamily into the gulf. I lingered behind, for the black rift in the green-litten snow was frightful, and I thought I had heard the reverberations of a disquieting wail as my companions vanished; but my power to linger was slight. As if beckoned by those who had gone before, I half-floated between the titanic snowdrifts, quivering and afraid, into the sightless vortex of the unimaginable.

Screamingly sentient, dumbly delirious, only the gods that were can tell. A sickened, sensitive shadow writhing in hands that are not hands, and whirled blindly past ghastly midnights of rotting creation, corpses of dead worlds with sores that were cities, charnel winds that brush the pallid stars and make them flicker low. Beyond the worlds vague ghosts of monstrous things; half-seen columns of unsanctified temples that rest on nameless rocks beneath space and reach up to dizzy vacua above the spheres of light and darkness. And through this revolting graveyard of the universe the muffled, maddening beating of drums, and thin, monotonous whine of blasphemous flutes from inconceivable, unlighted chambers beyond Time; the detestable pounding and piping whereunto dance slowly, awkwardly, and absurdly the gigantic, tenebrous ultimate gods the blind, voiceless, mindless gargoyles whose soul is Nyarlathotep."
Seal of Nyarlathotep:

Another Version:
In Conclusion

The relativity of these beings as being authentic or not depends upon the perception and belief of the individual. If these beings are mere archetype or mental construct makes no difference in their use and application. They are merely a tool or the means to an end.

All superstitious notions should be destroyed or you will be consumed by them, due to the fact that they will assuredly become manifest within your reality of cause and effect.

We respect all authentic paradigms and deem this one more digestible than most. The sincerity of the content in which the original author presented should not be overlooked and has significant value to all initiations within the Occult arts.

May you awaken the Juggernauts of the Great Deep and hold a deeper communion with the Abyss.

Never forget to remember—for the gods are forgetful.

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