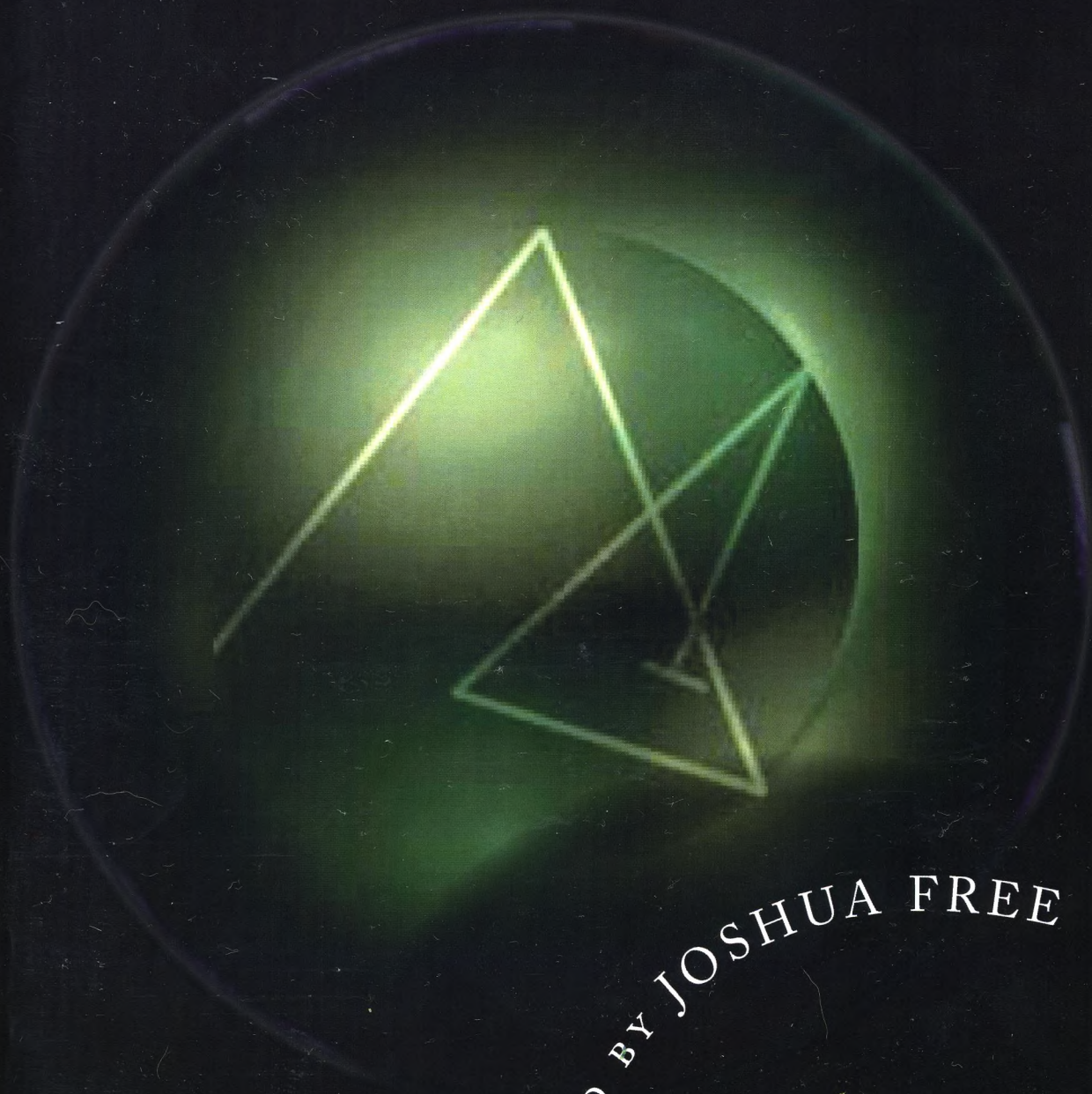


NECRONOMICON ANUNNAKI BIBLE



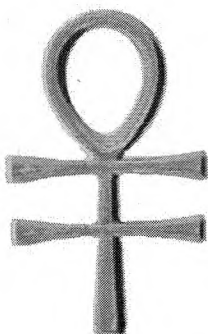
EDITED BY JOSHUA FREE

NECRONOMICON ANUNNAKI BIBLE

THE BABYLONIAN MARDUKITE TRADITION

Edited by Joshua Free

*Originally published in four installments by the
Mardukite Chamberlains
as the Complete Year 1 Research & Curriculum*



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THIS BOOK IS FOR ALL AND FOR NONE.
IT IS THE BOOK OF THE DEAD, OUR ANCESTORS.
BUT TOO, IT IS THE BOOK OF THE DYING,
WHICH IS THE LIVING.

MAY THE WISE AMONG THE PEOPLE
GATHER ROUND TO HEAR THE WORDS,
AND MAY THE FATHER SPEAK THEM TO THE SON...

AND WHOSOEVER UNDERSTANDS
THE MEANING OF THIS KNOWLEDGE
SHALL NOT EXPERIENCE DEATH.



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MARDUKITE NECRONOMICON TABLET CATALOGUE

Preface to the Fourth Edition	9
Preface to the Third Edition	11
Preface to the Second Edition	15
Preface to the First Edition	19
An Introduction to Necronomical Studies	21
The Necronomicon of Joshua Free	29
Toward a New Vision: Egypto-Babylonian Structure	37
First Steps Toward Gatekeeping	41
The Magick of the Necronomicon of Joshua Free	47

THE NECRONOMICON ANUNNAKI BIBLE

Tablet A – Book of the Anunnaki, Watchers & Igigi (<i>Liber N</i>)	55
Tablet B – Book of Babili StarGates (<i>Liber N</i>)	81
Tablet C – Book of Crossings (<i>Liber N</i>)	101
Tablet D – Book of Dzyan (<i>Liber LL</i>)	133
Tablet E – Book of Eclipses & Astrologie (<i>Liber LL</i>)	145
Tablet F – Book of the Fifty Names of Marduk (<i>Liber N</i>)	155
Tablet G – Book of Generations (<i>Liber N</i>)	167
Tablet H – Book of Headaches & Demonologie (<i>Liber 9</i>)	179
Tablet I – Cipher Manuscript (<i>Liber 9</i>)	199
Tablet J – Book of Al-Jilwah (<i>Liber 9</i>)	215
Tablet K – Book of Kings & Dragonblood (<i>Liber N</i>)	229

Tablet L – Book of the Law of Marduk (<i>Liber LL</i>)	243
Tablet M0 – Book of Exorcisms & Banishings (<i>Liber N</i>)	255
Tablets M1 through M9 Book of Maqlu Tablets (<i>Liber N</i>)	265
Tablet N – Book of Nemesis [Enuma Elis] (<i>Liber N</i>)	311
Tablet O – Book of Chaldean Oracles (<i>Liber GG</i>)	325
Tablet P – Book of [Anunaki] Prayers (<i>Liber LL</i>)	337
Tablet Q – Book of Qlippoth (<i>Liber 9</i>)	347
Tablet R – Book of the Return & Last Days (<i>Liber N</i>)	357
Tablet S – Book of Sirozah Sacrifices (<i>Liber LL</i>)	369
Tablet T – Book of Nabu-Tutu (<i>Liber LL</i>)	377
Tablet X – Book of Crossings II (<i>Liber GG</i>)	387
Tablet Y – Book of Ceremonies of Marduk (<i>Liber GG</i>)	413
Tablet Z – Book of Zoroastrian Litanies (<i>Liber LL</i>)	419

PREFACE TO THE FOURTH EDITION

The evolution of the Mardukite Necronomicon has been beyond incredible – it has become not only a work of art, but undying spiritual devotion to the Source of all existence and the pursuit of the undefiled truth behind human beliefs and cultural expressions.

Not sought for fame or fortune, the meagerly operated offices of the Mardukite Chamberlains [*Ordo Nabu Maerdechai*] worked from late 2008 through 2009 in an academic pursuit that would serve to become the basis for a modern revival tradition.

This work is now known as the “*Necronomicon Anunnaki Bible*,” for two main reasons: firstly, it strongly echoes the sources of inspiration that many have found valid from the 1970's release of the “*Simon Necronomicon*” [which in actuality, introduced along with Zecharia Sitchin's “*The Twelfth Planet*,” this concept of ancient alien gods to the mainstream consciousness]; and secondly, it symbolizes a complete well-springs of spiritual, mystical and wisdom tablets from the heart of Egypt and Babylon in a way that is accessible to the modern Truth Seeker, who has until recently only been left with folk traditions and pop-culture mythology interpretations from which to base a tradition.

A true and faithfully self-honest relay of this tradition has been so seldom found anywhere in the mainstream New Age or among the self-proclaimed gurus of the internet. Given that our own charge has been fueled with these intentions, the work has been actually quite smooth when contributed to by other self-honest Seekers.

In many respects my participation (now entering its third year) with the Mardukites has been a pleasurable torment – for the work, now paired with our companion *Gates of the Necronomicon* (or *Sumerian Religion*) has brought this modern Anunnaki movement to new innovative and ground-breaking heights that could never have ever been first imagined.

The number of figures that have crossed paths with our offices has now

easily surpassed one-hundred, but several key players have contributed to the evolution of this work, many from the very beginning, some who came in hard and faded and those who are relatively more recent additions to the fray that have worked hard to make their contributions evident.

Presenting the work in a fourth edition is an impressive venture to me as a writer and editor, but also the idea that it will be first presented in a deluxe hardcover edition – just as the *Simon Necronomicon* was released (in the year we publicly began our own current venture) in a deluxe hardcover edition, making the nostalgic feel of the 80's occult experience available once more. In addition some small philosophical correct-ions have been within the current text to reflect the continued Year 2 (and Year 3) work of the Mardukite Chamberlains and the Nabu Council.

I wont bore the reader with any further banter, as certainly three introductory prefaces are the limit of what any single title should have to bare. For those who are new to this flavor of the modern movement, welcome! To those who are returning to get your taste of what this edition has to offer, welcome again!

Enjoy, my friend!

~Nabu, Joshua Free
1, May 2010.



PREFACE TO THE THIRD EDITION

Seekers from all over the globe have begun a mass movement toward the Mardukite path and for good reason: it makes sense – it is whole and complete, drawing from the most ancient origins capable of our understanding, making no excuses for itself and in its own self-evidence requiring nothing be taken blindly on faith.

Looking back to the beginnings we find the origins for all of contemporary beliefs and life-structure among the ancient Sumerian and Babylonian lore. The echoes of these vibrations have been carried throughout all cultures since and are deeply ingrained or impressed on the entire consciousness field that the planet shares.

Semantics, the very meanings and imagery associated with words, are the way in which we are interpreting, influencing, then re-interpreting again as “reality”. Few have fully ever understood the total complexity in which this is an integral with the system we are apart of. Quantum physicists, at least the self-honest ones, do seem to be making tremendous strides in explaining this reality medium that we occupy using scientific paradigms, but this is again, just another system of semantics.

It is not wholly necessary for us to further separate the system into more parts in which to discover that there are only further and further parts to be equated back into the whole. This is working backwards and is not at all beneficial in reaching wholeness. All this common method accomplishes is to inform you that some parts seem to have a connection within one paradigm – one set of semantics. But all is actually connected, equal and one in the All. It is a fragmentation of this Oneness that we call “existence”, experienced as a manifestation in Time.

After spending many years involved in the “under-ground” occult scene and practical ceremonial magick, I decided to take on a more active role with the release of materials that would have the freedom to surpass the pop-culture sludge that has become quite rampant.

As truth seekers within our fellowship have known for some time, the primary “Year 1 Chamberlains Curric-ulum” of study we proposed under the umbrella title of *Necronomicon* [in spite of the preexisting connotations of the title, my past history with the *Merlyn Stone Necronomicon* in relation to Harms & Gonce, not to mention the obvious opposition we knew we would be confronted with by presenting a tome to the world with this title] was broken up into three volumes (“Liber N”, “Liber LL”, “Liber GG”, plus an unpublished fourth known as “Liber 9”).

“Liber N” began circulating among the Mardukite Chamberlains Council of Nabu-Tutu in the Spring of 2009. Fragments and ideas first appeared as “Marduk & the Anunaki”. The final culmination of it, along with its interpretation was the direct result of work being done with the Marduk Gate during Beltane of 2009 and the “Lapis Editions” of the “NECRONOMICON” (number-ed of 60) were released on the Summer Solstice. The same materials were then edited together with additional articles for a hardcover edition that was coordinated with Quintessential Publications, which premiered in September of 2009.

To preserve the integrity of the Mardukite Chmaberlains materials, the Mardukite Truth Seeker Press continued to release the Year 1 curriculum to its fellowship in handmade numbered editions. “Liber LL” or “LITUR-GY & LORE” was released in July as a “Ruby Edition” (numbered of 120). It contains the articles and teachings that best emphasize a practical reconstruction of the “Egypto-Babylonian” paradigm of Unity. It focuses on the role and function of the ancient “priesthood”, which in history has also been connected to “divine dynastic royalty”.

“Liber GG” or “GATEKEEPERS GRIMOIRE” comple-ted the core trilogy better describing the mystical (“magickal”) side of the work that more closely matched people's “expectations” of a practical occult grimoire. It was released in August as an “Emerald Edition” (numbered of 180). The materials from both “Liber LL” and “Liber GG” were then culminated into a special released “HIDDEN KEYS” that was created especially for active patrons of the Chamberlains in late 2009 while this

current work was being prepared.

For the first time ever, contained within a single volume, I am pleased to present the complete Mardukite system under the guise of the “NECRONOMICON BIBLE”. It includes the original prefaces to the “NECRONOMICON” as well as introductory articles derived from throughout the trilogy. The actual “tablet chapters” themselves do not appear in the chronology found in prior editions but are instead given the same academic and mystical arrangement as they were collected, interpreted and set down in our original “complete” Mardukite “NECRONOMICON BIBLE” prior to it being released in fragments throughout 2009.

It should be noted that minor revisions, corrections and additions may be found in the present edition when compared to prior ones. This is done without comment or note, not to jeopardize consistency, but rather – and on the contrary – consistently work towards the improvement of the “outer materialized published form” that seems a necessary evil in the relaying of the universal teachings to our fellows. I can only imagine what it must have been like for Israel Regardie in his endeavors into cataloging the “complete system of Golden Dawn magic” - a task he spent his entire life in dedication to.

Similarly I have sacrificed a normal life to bring these mysteries forward, far less comfortable than some of my contemporaries – running for my life at times, living in my car at others, ever on guard, armed with *Truth Against The World*. Friends are few and far between, adversaries and skeptics reside around every corner – it has become a thing of “normalcy” to me, for I have never glorified the path of the Knight of the Word to others, nor would I do so now. Are these mysteries enclosed dangerous? Most certainly so, but they also contain the Truth, and perhaps it is for that reason that they are dangerous. Tread carefully out into the night dear seeker.

Safe passage to the Source!

~Joshua Free

Nabu Maerdechai, Mardukite Ministries
Mardukite Chamberlains Administration
Nowhere & Everywhere in the Between
25, December 2009.



PREFACE TO THE SECOND EDITION

At some place, some time, you first heard the word:

NECRONOMICON.

More than simply a book imagined by a fantasy horror writer, or the product of some intensive Mesopotamian investigations in the 1970's, the *NECRONOMICON* is a piece of human consciousness, a primordial archetype that has existed in the back-waters of the mind for thousands of years.

During a "new age" of revivals in ancient paganism and earth oriented spirituality, people have flocked to the ranks of neo paganism, Wicca, Druidry and Scientology, and for good reason: the state of the world is in demand for a complete shift in human awareness. And while H.P. Lovecraft may have been alluding to such a tradition nearly one hundred years ago (even if only subconsciously) and the 1960's witnessed a gigantic practical rebirth in such traditions, it was really in the late 1970's that a separate but synchronous mainstream awakening occurred: the renewed interest in the the most antiquated Sumerian and Babylonian mysteries, specifically the role of the ANUNNAKI, "Great Gods" who once roamed the Earth and became the figures of our ancient mythologies.

Since the arrival of the *Necronomicon* by "Simon" and *The Twelfth Planet* by Zecharia Sitchin in the late 1970's, these mysteries have become the primary focus of the occult underground because they bring to light the "true tradition" of the Great Mystery School that has otherwise eluded the pop-culture mainstream metaphysical world. While the rare high priest or Druidess might obtain some decent recognition with the publication of their coven's Book of Shadows, or a television psychic goes on to make a career leading lonely housewives into the light, it is the "Simonian" *Necronomicon* that stands alone as the leading best-seller in practical occultism with four editions, more than fifty printings and over a million copies in circulation... not includ-

ing those which have been unofficially reproduced by fanatic and skeptic alike.

In the non-fiction literary realm, this is big business. In the neo pagan reconstructionist realm, this is of serious interest ...and, in the shadows of an alleged age of new enlightenment, given the face of a "Gnostic da-Vincian pre/post-2012 Illumination" generation... this is huge!

I first read the *Necronomicon* by Simon when I was 12 years old. At that time, similar to the background of the monks who had originally (re)discovered the manuscript, I had no familiarity with the writings of H.P. Lovecraft (nor was I even interested in such at the time), or had ever heard about the book verbatim that I could remember. But, I knew there was something very important about it. I devoured the whole thing in a single evening while my parents were out and I was never the same.

Now, I don't give into this whole idea that the book itself will "cause" someone to go crazy or give in to criminal activities, as has been suggested in the past. Given my academic background in psychology, I can appreciate the idea of "triggers on the psyche," but someone who is in a preexisting state of "sound mind" will not actively respond to passive stimulus (movies, pictures, books, etc.) unless the predilection was already there. Commentary concerning the "dangerousness" and "credibility" of the *Necronomicon* appear elsewhere in the current work, but I was immediately left with the idea that the Simon book I held in my hands was "incomplete."

There was more to this story . . .

For me, the *Necronomicon* was alluding to a tradition, perhaps the most ancient tradition, that even predated itself. The work was not "ahead of its time," but was instead "lagging behind its time," seeking to preserve, perhaps from the memory of its allegedly Arabic author, the lore and traditions of a dying priesthood, but secondhand at best. The work is then transferred into the Greek format by which the editors of the Simonian edition are said to have used for their version. This would

make sense to me, as I found the “sigil magick” that becomes paramount in that edition to be “Hermetic” and not necessarily ancient Sumerian or similar in origin.

You can draw any sigil, give it a name and fragment a separate entity-like existence. Get people to use it and give energy to it via “grimoire-magick” and you're off. You really don't need any preexisting materials of such to perform “spiritual work” - at least not as the mystic has experienced it. However, equivalent occult “signet” and “epitaph” iconography does actually appear among the Dragon Kings of ancient Mesopotamia and Egypt to preserve the varying king names and deeds of rulers and ancestors, a concept not entire irrelevant to these supposed Books of Dead Names. Furthermore, as L.A. Waddell has suggested, Egyptian hieroglyphics are Sumerian in origin, as is that civilization as a whole.

I was actually introduced to the work of Zecharia Sitchin relatively late in the nearly two decades I dedicated to the Great Mysteries. Though some of his interpretations are just that, and should not be overly emphasized, Sitchin's work served to confirm several significant conclusions I had independently arrived at. For starters, that these figures who appeared in our ancient mythologies as “Gods” (including the very divine encounters referred to in the Old Testament) were of a common origin, called ANUNNAKI by some, and that this was a very important key to understanding the convoluted evolution of the original tradition that developed into the variegated systems now bursting from the new age. For example, the tradition was echoed across the Danube River of mainland Europe by none other than the “Tuatha d'Anu” or “Children of ANU” into what we call “Druidry” today. And what's more, if all of these concepts do centralize with some type of alien inter-dimensional intelligences, then certainly the foundations of all modern religious, mystical and even anthropological lore are in serious need of reevaluation. Such a reevaluation is the intended direction of energy made by the current editor in shedding new light on these mysteries in a medium and at a time when they might be best received, or be prophetically found necessary. It should be understood that the intention of this work is not to replace or even compete with the

Simonian work, but should instead validate it as well as many other traditions that have emerged both public and private, which can now be interpreted anew in sight of a pure stream of ancient lore.

This work was originally sought to validate the reconstruction of a “Mardukite” movement, that which was actually the basis for the mystical priesthoods of ancient Babylon and Egypt, and in turn have become the source for a diverse array of practical systems. More than this, however, the Necronomicon is being presented to the public in its present pious condition to give a fresh boost in the human consciousness concerning the book, one that is not merely shroud in some sophomoric gruesome gothic fantasy horror. In fact most of the descriptions of such that led to the stereotype of the Simonian work are not actually intended to be duplicated by the “Mardukite” or Necronomicon priest.

A more intensive analysis will find that they are instead meant to be simply known so that the “Worshippers of the Ancient Ones” who do actually partake in them, might be more easily recognized. Elements of this nature do not appear in the present text, which was prepared for priests and priestesses of this tradition and not as a left-hand path grimoire intended to scare dabblers who will undoubtedly fail to understand these mysteries enough to misuse them anyway.

~Joshua Free

Nabu Maerdechai, Mardukite Ministries

Mardukite Chamberlains Administrations

21, June 2009, Nibiru Home Offices of Denver



PREFACE TO THE FIRST EDITION

Dear Seeker:

For a decade I have sought to redeem myself from the little Necronomicon joke we played in 1999 at Crystal Dawn Press in the days before Mardukite Ministries and even *Merlyn's Magick*. Our little fun would have gone completely unnoticed were it not for the inquisitive research of Daniel Harms who “interviewed” me for his Necronomicon Files in 2000. While their presentation of the “Merlyn Stone Chronicles” was far from friendly, it did serve as a commercial confirmation that we existed then, since such became a question during my seven year absence into the underground (by skeptics like Arch Druid Ian Corrigan), during which Merlyn's Magick “miraculously” appeared in 2005, a project originally commissioned in 2000 as the complete culm-ination of the “Merlyn Stone Chronicles” (originally titled Gatherum).

More alarming then the review of our obviously “fan-based” psuedo-Necronomicon was the review of the Merlyn Stone *Sorcerer's Handbook* in the same work, but by co-author John Wisdom Gonce III. While I have made extensive comments concerning these critics on YouTube and in other forums, the current reader may not be familiar with these materials. In short, Gonce's obvious jealousy over the publishing success of a teenaged “Merlyn Stone” (who had 2000 copies of the Sorcerer's Handbook in print by the age of 17) becomes clear. I was pleasantly surprised to find “Simon” dedicate a large portion of his recent work “Dead Names” to “answering” many of the points of jaded logic of the “*Necronomicon Files*.”

During my extensive research with the Mardukite Chamberlains it became very evident the farther we dug into the sources of the Necronomicon that the “grimoire” we were uncovering was nothing like the familiar notions of “magick books” that people often conjure to mind, like the *Keys of Solomon* or *Goetia*, but was instead a collection of what appeared to be the most ancient writings on the planet, the basis for the most ancient religious beliefs on the planets and also the very

foundation of all the traditions and paths to come thereafter.

It further made sense that extending to the most ancient sources was the only real truth to be had in this quest, revealing not so much a “wizard's spell-casting grimoire,” but a “priest's bible” with a much purer intention in mind, that: Through True Knowledge, Power. The product of our research did seem to resemble some elements of the Abramelin-styled pious and priestly flavor of magick rooted in dedication and commitment rather than a sorcerer's guide to the acquisition of mundane pleasures.

One of the most disappointing comments I usually am confronted with is: “The Necronomicon is fake.” I often wonder what legitimate background one has in making this assumption, and to what benchmark they are referring. The core material in the present book is neither Lovecraftian or Simonian, excluding references. The other conversational roadblock I too often get is: “The Necronomicon is dangerous,” and what is even more ridiculous to me is that it often follows with the previous comment. If there is nothing valid to it, how can it be dangerous? ...except in our case, we found that it actually uncovers a very dark truth about not only our world but how humanity came into existence. What's more is that this truth, when compared to the traditions that came to follow, is the oldest, most perfect, complete and logical example we have to follow. And perhaps the most interesting direction we were led down was when we arrived at the conclusion that most of the negative criticism towards the mythos presented in the Simonian Necronomicon was on the basis of it being a Sumerian-based text, when we found it to be Babylonian instead!

It will be curious to see how this work is responded to, a “New Millennium Necronomicon” providing ancient and pure lore concerning the hottest topics of our time and all times, such as divinity, creation, aliens, humans, religion, pantheistic magickal traditions, alternate dimensions, portals and the afterlife. For what more could a seeker desire?

~Joshua Free
1, May 2009

AN INTRODUCTION TO NECRONOMICAL STUDIES

Everyone pretty much thinks they know what's going on and the topic of the *Necronomicon* is certainly no exception. People "believe" they know what they know about any given topic and they base that on their own perceived "experience." They continue to validate things from within that experience and things continue to be real within that experience. That's "reality." That's what you perceive to be "real," meaning that your way of perceiving the world will continue to conform to your beliefs about your world, as has been proven time and time again. Energetic currents that exist within all things, whether living or not, this is what you only experience at its most condensed form here in the "physical world" of forms. Therefore, until you remove all filters in self-honesty, you cannot perceive things for what they really are, and semantics and terminology serves as a common stumbling block for the psyche. For example:

PAGAN HEATHEN.

Depending on your preexisting salient beliefs about those words and your "real" experiences prior, you are certain to have some reaction, "positive" or "negative." The reaction may or may not be well founded. To begin our mini semantic lesson, a "pagan" literally is a rural country dweller who occupies spaces outside of the "realm" and "heathens" gather around a fire, which is again a reference to rural life. If you live outside the realm and are self-dependent, then you are not in the realm and subject to those systems. Even today we might consider those who would gather around fire as a source of livelihood versus living in a city to be "insane." But this whole question of what is "real" or "not real" is a philosophical problem that affects not only the magickal world and metaphysics but all of science, religion and really any personal perceptions of "truth." The word "reality" comes from an Indo-European root "reg," (as in "regal," "region," "regular") which is related to a "measuring device" or "ruler" (and also as a "ruler" as in "king"). The perceived opposite, "Fantasy," comes from the root "pha" meaning: "to bring into the light," which is what many refer to when

they say “enlightenment.”

Finally, the word “sane” is related to what is “clean” or “healthy” and functionally it was the purpose of the king or “ruler” of the “real world” or “realm” to set the boundaries of what is “real” and “not real” by which “sanity” might be judged. The conclusion: those who are in agreement or consensus with the realm are healthy and clean and those who are not are mentally ill or insane.

And how many have heard the implication that reading from a NECRONOMICON will make you to go insane? What does that mean, exactly? Can it be that the mythos it contains does not, as is suggested, cause one to be 'crazy' but instead to wander outside of what is perceived to be real and true within the realm – the entire social and economic system comes crashing down and we realize that we have been pawns in a game of alien intelligences! But this monopoly on truth is not restricted to merely a book called the NECRONOMICON, but in actuality extends to many related topics of significant human interest. A prime example of this would be the “Great Flood” or “Deluge.”

Traditional sources ascribe the conflicting aspects of this event to a sole deity: Yahweh. But earlier Mesopotamian texts derived from post-Sumerian sources (e.g. Babylon and Egypt) reveal a more Gnostic story: the disinclination towards mankind to ENLIL and the saving of a specific bloodline of mankind (e.g. Noah's Ark) to ENKI. The Holy Bible glosses over this for the sake of “Monotheism.” Using available data we can place the time of the “Deluge” to approximately 10,000 BC – during the Age of Leo. It is assumed by some that the ANUNNAKI first make their physical visitation to the Earth System some 432,000 years prior to that, first creating mankind via genetic inception. Eventually specific bloodlines emerged as the “Sons of God” interbred with the “Sons of Man” (or that is to say “daughters” in more politically correct versions). So, we have the creation of humans, a huge disaster, the re-establishment of humans and demigods and then more smaller disasters.

A dynastic succession was established. First with the ANUNNAKI and then later with the "Dragon Kings" and "Elven-Faerie" races that often required royalty to marry half-sisters of a different mother. This is not at all the same as "inbreeding" as has become so stereotyped for this subject.

The sister was often also of an ANUNNAKI bloodline and so the mtDNA was indeed preserved, also against popular belief. For example, Abraham (who is named Abram while residing in Sumer) introduces his companion Sarah (Sarai = "princess") as both his wife and his sister, a sister by his father but not his mother. The later descent of Jesus from Abraham, David and Solomon is what had justified his kingship (Enlilship) of the Semitic peoples as explained on the first page of the New Testament. For being no worldly man as the Church has so fought to maintain, the biblical authors spent a great deal of time justifying his bloodline as a true "Dragon King" of the ANUNNAKI. On the topic of Abraham, it is interesting to note one "Divine Encounter" when in Genesis he is approached by three men, but wait: then they are recognized as "divine beings" (Elohim-ANUNNAKI) and so he throws himself to the ground in devotion. Oh, but wait: as they turn to walk away, the leader of the small group is identified as Lord God Yahweh! Not only did Yahweh first appear mistakable as a "man," later in the company of "angels," but an actual debate ensues between "God" and Man over the destruction of Sodom and Gomorrah!

Perhaps one of the most controversial books to pass through the new age bowel movement is the *Necronomicon* released and edited by Simon (allegedly Peter Levenda) in 1977. Most of the controversy specifically with the book is in regards to the title since it was indeed made most public through the writings of H.P. Lovecraft. Firstly, the title does not really mean "Book of Dead Names" and is not Latin, but instead is based on a Greek translation. The book should be more accurately interpret-ed as the "Laws and Rites of the Dead" or that is to say one's ancestors, since magick is a birth-right by which one calls on the divine blood within. Secondly, the work and tradition is not Sumerian, which would have heralded most divine attributes properly to ENLIL and then also to NINURTA, his heir; but is instead Babylonian

in origin, deferring all powers of earthly magick and world order to specifically ENKI & MARDUK. ANU remains a distant figure and ENLIL is mentioned occasionally. In time, the Babylonians assigned all “Enlil-ship” or “lord-ship” on Earth to MARDUK, and the most ancient Epic of Creation was modified to allow the young “Slayer of Serpents” the position of “Great Slayer” in the primordial War in Heaven.

The incompleteness of the “Simonian grimoire” comes from the fact that the work was not specifically intended as a priests guide at the time the tradition was quite active in Babylon [such as you will find better represented in the present work], but was instead a hasty effort in preserving a tradition that was disappearing, at least from the perspective of the author's discretion, long after, not to mention omissions incurred in the publication of the “Simonian grimoire”. It is still actually intriguing to find the Mardukite priesthood hidden in the underground a millennium after MARDUK left Babylon. So, not only was the originating author most likely drawing from memory or already worn tablets, but the supposed Arabic version he wrote later made it to the Greek language which is where we the authors of the Simonian version have claimed to have as a source. Whether or not John Dee was involved in this process as well is questionable, though not out of the question, as the Enochian tradition is quite often referred to as a “system of the Necronomicon.”

The idea that the work is “devil-worship” is ludicrous in that the tradition existed in a pre-Christian era where such definitions did not exist. While many have indeed made the ENKI = Satan connection in the past, it should be understood that the opposing side of ENLIL is no more or less evil but a matter of specific perspective. The fact remains that the Enlilite worldview reigns supreme with Jehovah-Yahweh being the singular source for all in the universe and his brother “Satan” is the devil seeking to reap the souls of men away from Yahweh. Such ideas exist as only cultural perspectives and since Babylon did indeed exist within Enlilite territory (although just to the south, Eridu was to forever and always be sacred to ENKI), Babylonians became demonized, as is a common issue of warfare politics. The idea that all of the gods would be unified under a MARDUK banner who sought to return

people to God through magick and prayer and not animal and other sacrifices of life or wretched enslavement did not bode well for the other gods. MARDUK sought to bring the “navel of the Earth” from antediluvian Nippur to Babylon, but his “Star-Gate” at BAB.ILI (The Gateway of the Gods), the “Tower of Babel,” was destroyed in c. 3460 BC. MARDUK then went to the Nile Region as RA and there ensued a 350 year war between MAR-DUK and his brother THOTH/HERMES (Ningishzidda) for supremacy.

Eventually Thoth bows out to start a civilization in South America as QUETZLCOATL. It is important to note here that the powers of MARDUK were bestowed upon him as the youngest of the Elder Gods. His position was elevated to that of Lord of the Earth, such as was held once by ENKI and ENLIL at other times and places and therefore was replaced in Babylonian society as the “all god” or “lord of the earth” and given the roles, names and functions of the remaining 50 that had been appointed as “gods” each in their own right and time and culture. It should be stressed that these “gods” are not “God” and that there is only the One God, but this force does not concern itself with the mundane aspects of the Physical World in which we live. ANU is the name given to the “Heavenly Father,” He who reigns over the ANUNNAKI (from the heavens) that came to Earth in ancient times and who remain in spirit and genetics, even among us today.

The NECRONOMICON is a Mardukite grimoire specifically for the Race of MARDUK that keeps watch over the “Gate to the Outside.” In addition to the previously discussed priestly lore, there are a few other key areas maintained. Firstly, the Maqlu Exorcism can be found on Akkadian Tablets and was performed around October 31, the ancient Samhain equivalent of Halloween (and perhaps also Beltane, May 1). These include rudimentary protections offered to a Babylonian Mardukite. The second is the Tablets of MARDUK, which is to say the Magan Text (Egyptian) or the Enu-ma Elis (Babylonian) and the Underworld Descent of INANNA (ISHTAR/ISIS), who is actually MARDUK's sister, also known as ASTARTE as ASHTORETH. In addition to the Seventh Tablet that MARDUK added to the Enuma Elis, which is essentially the Book of Fifty Names found in the NECRONO-

MICON. The Tablets of MARDUK would be read publicly by priests at MARDUK's Festival of A.KI.TI when the Sun enters Aries at the Spring Equinox (March 21).

While most pure and arcane mystical notebooks contain few clues toward the success of the uninitiated, before digressing to the actual text of the NECRONOMICON, it might be appropriate here for the current editor to provide an important occult foundation for the seeker, no matter what their preexisting background in the Great Mysteries may be.

Firstly, we are told the ancient axiom that: As above; so below. As within; so without. As the Universe; so the self. Know Thyself. Heaven and Hell come from within one's own mind. Life is a mirror – You observe what you reflect. The sciences and technologies shall darken everywhere the hopes of Men. All relationships not in a state of Agreement shall fall. Life experience is subject to belief and belief solidifies, manifests and conditions reality. Self-realization begins with detachment from all things, all systems, all beliefs, all dead memories. You are not your physical body. In a world of depersonalization, You must demonstrate your own self control and determination to regain the freedom of the self. To be freed from the limitations of the world is to make possible the liberation of self in the individual and fusion with the All.

Whenever you affirm: “I am...” and add “something” - this is a form of “enslavement to consciousness.” The true “I of Self” is not restricted to any conception of “persona-personality-programming” that you have “experienced” in the surface reality or world. QED: the true “I of you” has never been “thirsty,” never been “angry”. Do you want to prove it? The next time you have this “experience,” observe it from self. The very idea that you can do this proves it is not “real.” If it was from the “I of you” it would not be a “thing” to be “observed” by you at all. It would be you! If you can “artificially” create experiences in your mind, what does that tell you? Self is to be found at the core of your being. It is you who is doing the “discovering” or “finding.” It is the self in-and-of self. You are “here in kNow” and when you remove all “things” you

find self. It's as simple as that. There is nothing to be "out there" looking for at all. Only when you can see yourself from a point of "self-honesty" can you see you, or anything else for that matter, for what is "real."

Reality equals Heaven and Earth. Earth is definitely a more physical and seen part of reality. Heaven is more physical unseen. All the dimensions are One. Like one building, and yet there would seem to be varying degrees and levels and doors and barriers and points of perspective indeed. All is one in equality. Reality, space and time is one and whole and we only perceive fragmented parts. The issue is maybe not "what" we are seeing but "why" we are seeing or not seeing something.

Our emotional responses are reactions based on dead energy, memory and experience. The real is somewhat static or unchanging, yourself is simply "I AM" and there is nothing else but what thought, data and interpretations of the mind based on other people's "experience of the real" provide. This comes to you first by conditioning and then you continue to feed/re-cycle/re-engage yourself in the same patterns and build upon them like a gnomonic sequence.

Your dislikes, likes and inclinations are dictated by the conditioned self, a persona program, recursively operating as a spiral, later to be operantly conditioned (by pleasure = good and pain = bad) until the causal pattern of reality is so deeply ingrained that you become a robot operating on self-fulfilling prophecies and expectation response triggers. Labels, names and figures are man's calculations of truth. These negate innocence in all forms and are ever-changing.

Labels create the reactive/response settings within your program, creating "files" and "copy" and "pasting" preexisting ideas and beliefs. The Ego "downloads" additional manifestations, imagery and artificially created barriers, limitations and then further isolates you to be overcome by more "worldly programming." We were once all aware of this Oneness and later our spirits were fragmented, removed and brought to this place, far from "God's Love" to be slaved. But now the

time for the FREEDOM of the RACE OF MARDUK has arrived...

[This discourse first appeared in
Marduk & The Anunnaki.]



THE NECRONOMICON OF JOSHUA FREE

The Mardukite "NECRONOMICON" cycle of Joshua Free is essential reading for any Mardukite, but beyond even this specific semantic paradigm it is a **MUST READ** for anyone considering themselves a "Truth Seeker", including (but especially not limited to) those fans of H.P. Lovecraft and yes, even Simon, who are undoubtedly culled into these Necronomical fires stoked anew for the New Millennium generation. It is intriguing and refreshing to see this forgotten lore so painstakingly researched from a perspective that is both anthropological and historical, not to mention mystical and spiritually nourishing.

Resulting from a fifteen year journey into the sources of the "New Age" metaphysical mysteries in the "underground", Joshua Free had fallen upon what appeared to be a pure current back to the sources of the Egypto-Babylonian tradition.

The more the varying "Tablets" were examined in relation to one another, coupled with some intensive "practical mysticism", the tradition seemed to make sense and was extraordinarily complemented in its justification when compared to the surrounding and later influenced systems.

It can most certainly be said that the semantics, terminology and characters of the "Great Mysteries" are all subject to personal interpretation (usually separated by geography and time), it seemed to the up and coming research group, calling themselves the "Mardukite Chamberlains", that this ancient current was very much alive (or perhaps willing itself to be reborn for our times) and it was essentially the oldest remnant of the "source tradition" rooted in what apparently sprung up overnight when "Sky Gods" descended to civilize humans in the Mesopotamian-Mediterranean, sparking the single most monumental advancement in the history of "human evolution".

The nature of these "Sky Gods" seems to be under debate, as is the subject of their divinity, and this appears to be the main subject of the

"Let us confront our foremen," they declared.
 He must take off our heavy burden upon us!
 Let us confront ENLIL, the Commander of the ANUNNAKI.
 Come, let us go to him and pull him from his E.KUR [dwelling]."

So the IGIGI-Watchers set their tools on fire,
 Picked themselves up and moved to the Gate of ENLIL.
 It was nighttime when the E.KUR was surrounded,
 But ENLIL was not aware of their advances.

The IGIGI-Watchers approached the Gate of ENLIL
 NUSKU opened up his Gate to the E.KUR,
 And he took his weapons in as he stood.
 ENLIL gathered with the Assembly of the ANUNNAKI,
 At the Gate, the Gatekeeper spoke out to those gathered:
 "Now, then, ANU, your Father in Heaven,
 And also your counselor and General of the Armies, ENLIL,
 And your prefect goddess queen, NINURTA,
 And your Lord on Earth ENKI, have commanded me to ask you:
 Who is the initiator of this battle?
 Who is the initiator of these hostilities toward this place?
 Who has declared a war, and brought war upon the Gate of ENLIL?"

The IGIGI-Watchers shouted out:
 "Everyone of us among the IGIGI has declared war;
 We take our stand now against the endless excavations of land,
 And the excessive toils and slave labor has killed us,
 Our forced drudgery has been too heavy, the misery too much!
 Now, everyone of us IGIGI has resolved that a new covenant shall be
 made with ENLIL."

A grand Assembly of ANUNNAKI was advised.
 A message was sent to ANU to come down from the heavens.
 The Lord ENKI was brought to their presence
 And the resolution came from ENKI.
 To relieve the misery of the IGIGI,
 The race of humans were created to be the Workers...

SECRETS OF SETH, SON OF ADAPA

The wisest among men and gods have spoken the words:
 "In the beginning was the Primordial Chaos and nothing but it existed."
 But in truth, the beginning was a Formless Void
 In the center was the Divine Spark, the permeating Spirit.
 You are a pure one from a pure power,
 You are the first among men,
 Because you are the True King on Earth.
 Know that I was carried on the summits of Creation,
 And made privy to the secrets of the Light, Darkness,
 And the habitable worlds in the between.
 In the beginning, amidst the Formless Void,
 There was Light, Darkness and the Divine Spark between.
 In love and peace, the Light was united with the Word to be one.
 The Darkness was the [wind] with the Mind in Formless Fire.

In the between was the Divine Spark, the True Light,
 Which existed in tranquility [quietness].
 Light. Dark. Divine Spark [Spirit]:
 These are the Three Roots from the Beginnings.
 Each of them existed alone, separated, in their own power,
 And in the beginnings, unknown to each other.

The power bestowed upon Light was great.
 Light revealed the nature of Darkness and knew its depths.
 Light discovered the root of Darkness was not pure [Divine].
 In ignorance and isolation, Darkness assumed the Ego-Mind.
 Darkness believed none could be above it and it consumed itself.
 And Darkness reigned in depths covered by Primordial Waters.
 The vileness and corruption beheld by Darkness was not known.
 But then Darkness quaked and all could hear the sound.
 The Divine Spark heard the sound of the Mind of Darkness,
 For the first time did this sound vibrate throughout the Universe.
 When Darkness beheld the form of the Divine Spark [Spirit],
 It could not comprehend because the Mind was full of pride.
 By the will of Light, the Darkness was separated from the Waters,

Darkness saw its appearance compared to the Divine Spark,
 And was overcome with grief.
 Darkness sought to assimilate the Divine Spark [Spirit],
 Then it sought to make the Divine Spark [Spirit] equal to it.
 Both attempts failed. Enraged, the Mind of Darkness was.
 It became the Eye of Bitterness in the Depths.
 Then it showed its fiery rage at the Heights of the Depths,
 In doing so, revealed the nature of the purity of the True Light.
 And so failed to Ascend [Come Forth].

Before ADAPA returned to Earth,
 The Assembly of the ANUNNAKI stirred
 Because ANU was not the sole creator in the Universe.
 CHAOS stirred, for the Mind of Darkness was known to be a liar,
 When it spoke: "I am God and there is no other."
 When after ADAPA had returned to Earth,
 The Assembly of ANUNNAKI met with ANU [Chief Creator].
 The Assembly asked:
 "Isn't this creation [man] who is made in the image of a god,
 Going to be the ruin of us, and our plans."
 The ANUNNAKI and IGIGI murmured among themselves.
 The god had been made from Earth and Heaven.

It had determined that another was to be made in its likeness.
 They determined in Heaven:
 "Let us also fashion females
 By which the man will fall in love with."
 And the lesser gods delighted in this decision,
 For they feared the rise to power of this new god.
 "We are the Powers in this Age.
 We are the Rulers in this Age.
 Let the Children of Light serve us.
 Let the Children of Light be slaves for this entire Age."

[Refer to *Tablet G – Book of Generations*
 for missing fragment.]

BABYLONIAN BOOK OF DEAD NAMES

This is the first part of the Babili Text, being the Chronicles of Ancestors [Dead Names] who descended “from the Heavens to the Earth,” created the race of mankind and the race of MARDUK, and led the races of men against the race of MARDUK, stemming from political conflicts among multiple generations of the ANUNNAKI. The Gates [Shrines] of the Gods at Babylon were created by MARDUK to call forth and unite (and perhaps entrap) the pantheon of the ANUNNAKI under one rule: the rule of the supreme ruler of the realms, the “Lord of the Earth,” a title originally bestowed upon but never actualized by ENKI, father of MARDUK. This designation was a title only and neither ENKI or his heir MARDUK were allowed sufficient freedom to rule by the Enlilites (Semitic and Judeo-Christian worshippers of ENLIL who is raised to “God” status in the traditional Old Testament).

The Sumerian pantheon differs from the Babylonian one that is most closely recognized in the Simon *Necronomicon*. In the older traditions, the eldest of the Elder Gods and those most closely aligned to them are heralded the “highest in the Heavens.” With the passing of time and also the eventual departure of all chief ANUNNAKI on the Earth, it is the “younger generation” of gods who appear to be held in high esteem. For example, where the Sumerian pantheon is highly emphasized by the lineage of ANU and ENLIL, these become ambiguous characters in the strictly Babylonian tradition and are replaced by ENKI and MARDUK [Known as PTAH and RA (respectively) in Egypt]. The Enlilite lineages are given most attention in older Mesopotamian and Semitic traditions, with the same lore observed in the new traditions but with “updated” names and characters.

According to the Babylonian version of the Epic of Creation [Enuma Elis] it is MARDUK who is given credit for creating not only the inter-dimensional portal (of dimensions) but also the Babili [Gateway of the Gods] on Earth [in Babylon]. The purpose of “Gates” for the Gods extends far beyond the “astral initiations” practiced by some modern necronomical reconstructionists and were actually designed to *seal* the

power of the individualized ANUNNAKI entities under the power of MARDUK (though Mardukite monotheism was never successfully established on Earth as is echoed by the Tower of Babel stories). This becomes evident by the choice of deities selected in the Babylonian pantheon, because they are adopted from opposing bloodlines of ENLIL and ENKI. For example, the use of both MARDUK and INANNA-ISHTAR as ceremonial “worship” icons would seem politically contradictory. While they are considered “half-siblings,” they actually have no great love for one another. MARDUK is later held responsible for the (death of DUMUZI) necessity of the famous “Underworld Descent of Ishtar” and as punishment she pushes for his exile and imprisonment in the pyramids.

In another example, NERGAL at first appears as an impartial mediator between the Mardukites and Enlilites but eventually becomes the figure responsible for the unleashing of “terrible weapons” in the Middle East, resulting in the destruction of “Sodom and Gomorrah” and inevitably the fallout that caused the original “destruction of Babylon” (and forcing MARDUK to abandon Babylon altogether for Egypt). It should then be clear that under the Babylonian pantheon, none of these “superfluous” deities were intended on being literally “worshiped.” Instead, the powers were intended to be “sealed” under MARDUK who assumed all “Fifty Names” of the ANUNNAKI who composed the pantheon of “Elder Gods” in pre-history.

Reigning above all this was the original Sumerian trinity of ANU, ENLIL and ENKI. They were given the numerical designations of 60, 50 and 40 respectively. Their “official” spouses, ANTU, NINLIL and NINKI were subsequently designated 55, 45 and 35. The designation for a King of Heaven was 60. Command of the Earth Planet began with the designation of 50 which was first assumed by ENLIL and then later MARDUK upon assuming the “Fifty Names.”

The Original Sumerian Anunnaki Pantheon

ANU (60) + ANTU (55)

ENLIL (50) + NINLIL (45)

ENKI (40) + NINKI/DAMKINA (35)
 NINURTA – (50)
 NANNA(R)/SIN/SUEN (30) + NINGAL (25)
 SHAMMASH/SAMAS/UTU (20)
 INANNA/ISHTAR (15)
 ISKUR/ADAD (10)
 NINHURSAG (5)

Babylonian Anunnaki Gate/Zonei Pantheon

NINIB/NINURTA (4) [50]
 MARDUK (10/50)
 NERGAL (8)
 SHAMMAS/SAMAS (20)
 INANNA/ISHTAR (15)
 NABU/NEBO (12)
 NANNA/SUEN (30)

Anunnaki found on Nabu Prayer Tablets

ANU + ANTU
 BIL/BEL/ENLIL + NINLIL
 IA/EA/ENKI + NINKI/DAMKINA
 NINURTA/NINIB
 MARDUK + SARPANIT/ZERPANITU
 INANNA/ISHTAR
 SAMAS/SHAMMASH
 NABU + TESHMET/TASMITU
 NANNAR/NANNA-SIN
 RAMMAN

I. ANU (& ANTU)

AN is the Sky or the Heavens.

ANU or ANSAR is the King in the Sky or Heavenly One.

UR-ANU, the House of ANU is sometimes equated with Uranus.

ANTU, half-sister and wife to ANU, together created ENLIL.

Though ENKI was firstborn to ANU by another female.

ANTU is sometimes equated to Neptune,

Though this is usually reserved for ENKI.

II. ENLIL (& NINLIL)

ENLIL is the Lord of the Wind and of the Command on Earth,

Who is also called ELLIL, ILLIL, ILU and NUNAMNIR.

Who is revered as the God on Earth by Sumerians and Semites.

Competing with his brother ENKI for the love of half-sister,

NINHARSAG; the parentage of royal heir NINURTA/NINIB.

ENLIL then espouses the midwife SUD, renamed NINLIL

As his official spouse, together creating NANNA and ISHKUR.

ENLIL decreed that no ANUNNAKI should mate with the humans.

ENLIL is Jupiter, though in Babylon this is MARDUK.

III. ENKI (& NINKI)

ENKI, Lord of the Earth. EA, Lord of the Deep.

NUDIMMUD, The Fashioner, known too in Egypt [Ptah].

Who is called also EA-SARRU, LULAG-IDAK

And LUGAL-ABZU,

And who is the Father of MARDUK with

NINKI called DAMKINA.

ENKI sought to save his bloodline on Earth during the Deluge.

ENKI is Neptune.

1. NANNA

Of the god ENLIL, Firstborn, the God of the Moon.

Called AS.IM.BABBAR, the Light of the New Moon,

Called NANNAR, the Light of the Full Moon,

And Called SU.EN (SIN), the Light of the Crescent Moon.

First of the ANUNNAKI gods to be born on the Earth Planet.

Wed to NINGAL called NIKKAL who created

The Twins: SAMAS (UTU) and ISHTAR (INANNA).
The ANUNNAKI gave to him the designation of 30.

2. NABU

Royal Son of MARDUK and SARPANIT,
Firstborn heir to MARDUK,
Given the secrets of Writing and Wisdom.
Called NEBO and NABAK,
He is messenger [Mercurios] to MARDUK
And organizer of the Mardukite Tribe, And the Amorite lines,
Counselor to Nebuchadnezzar and Nabupollasar,
And the prophets of Marduk, Maerdechai and Maelchezidek,
Brother to Satu, who the Egyptians named Seth,
NABU is the MUMMU of MARDUK on Earth.
The ANUNNAKI gave to him the designation of 12.

3. ISHTAR

Called “Queen of the Heavens” by ENLIL and ANU And known as
INANNA, ISTAR, ASTARTE and NINMESARRA.
Known as [ISIS] the Mistress of Love and War, Goddess of both.
In far reaching lands, heralded as ASTAROTH and APHRODITE,
And no man who serves her may serve another lady.
She is the Venus, the “Morning Star” which does shine brightest.
Handmaiden of ANU and consort to DUMUZI [Tammuz],
The ANUNNAKI gave to her the designation of 15.

4. SAMAS

Brother to ISHTAR the Morning Star, SAMAS is the Day Star.
Given rule in the precinct of APSU and UTU [UDDU],
SAMAS [Shammash] rose to the position of Lord of the Sun,
In the midst of the Younger Gods (of the ANUNNAKI),
And the positions of SOL and HELIOS by certain tribes.
Twin to ISHTAR, they are both descendants of the line of ENLIL,
The ANUNNAKI gave to him to the designation of 20.

5. NERGAL

Chthonic lord born of ENLIL and NINLIL,

Reigning with ERESHKIGAL, Lady of the Underworld,
 Known as ERAKAL, LUGALIRRA, MES-LAM-TAEA,
 And some have even said HERAKLES in far reaching places.
 In the original feud between ENLIL and ENKI,
 And among the Younger Gods,
 The MARDUKITES and ENLILITES,
 Nergal stood as peacemaker and mediator between the sides,
 But then given charge of Mars and the "Horrible Weapons,"
 He emptied the city of BABYLON with the "Horrible Weapons"
 And as such... was given by the ANUNAKI the designation of 8.

6. MARDUK

Lord of the Sixth Seal and Gatekeeper of the South,
 Called LUGALDIMMERANKIA [Lord of Heaven & Earth]
 At his home: BABYLON,
 Keeper of the BABILI [Gateway of the Gods].
 Heir of ENKI [E.A.] and DAMKINA [DAMGALNUNNA]
 And consort to SARPANIT [ZARPANITUM],
 Lord of Jupiter [Dys Pater] and by one name in fifty: NIBIRU,
 The unifier and defender of the Gods and the Tablets of Destiny,
 The Lord of the Fifty Names of the ANUNNAKI,
 Who was exiled in the Pyramids
 For the death of DAMUZI [Tammuz],
 And who had fought for supremacy on Earth,
 Seeing the Lordship of his Father ENKI
 Deprived by the line of ENLIL,
 The ANUNNAKI gave to him the designation of 10,
 But MARDUK assumed the designation of 50 in BABYLON,
 And upon traveling to far reaching places
 And about the MAGAN lands,
 Heralded by Babylonians: Lord of the Earth Planet.

7. NINIB

Or NINURTA, the oldest and heir of of ENLIL,
 Descendant of the heavenly IB Dynasty of UR-ANU,
 Called the Lord of the Wind: ADAR and ISKUR,
 Called the Lord of the Thunder: RAMMAN and KRONOS.

ADAR was given charge and properties of SATURN,
 Heir of the ancient ANSHAR was the implication.
 The ANUNNAKI gave to him the designation of 4.

EGYPTIAN BOOK OF DEAD NAMES

The OSIRIS Scribe of True Words spoke after arriving in Heaven.
 It is good for men to intone the True Words while on the Earth,
 As all the True Words of TEM come to pass:
 "I am the risen god TEM and I am the Only One.
 As such, I came into existence in NU.
 I am the RA, who rose in the beginning and is the Lord of this
 Universe."

Who is this?

"It is RA, who rose in the beginning in the city of HENSU,
 And who appeared crowned like a risen king.
 The Gates of SHU had not as yet been created,
 And he proclaimed himself on the Steps of KHEM.
 I am the Great God who has even created himself,
 And who has created NU,
 And who lent his name to the Company of the Gods as gods"

Who is this?

"It is RA, the creator of the names of each of his limbs,
 Which actually came into being in the form of the gods,
 The form of those who serve in the Procession of RA.
 I am he who cannot be rejected among the gods."

Who is this?

"It is TEMU, the Dweller in his Winged Disk,
 But others will say that it is RA when he rises on the Eastern Horizon.
 I am Yesterday and I know Today."

Who is this?

"Yesterday is the past who is OSIRIS,
 And Today is the present who is RA,
 The day when he shall destroy the enemies of NEBER-TCHER,
 And when he shall establish his son HORUS as prince and ruler.
 Others will say that Today is RA,
 On the day of the Festival of OSIRIS-slain
 Reunited with his father RA,
 And when the heavenly battle of the gods was first fought,
 And OSIRIS had been named the Lord of AMENTET."

What is this?

"It is AMENTET, the creation of the souls of the gods
 At a time when OSIRIS was commanding in SET-AMENTET.
 Other will say that the AMENTET belongs to RA;
 When any god Comes Forth he must rise up and fight for the title.
 I know the hidden god who dwells within."

Who is this?

"It is OSIRIS and yet others will say that it is RA,
 And that the god who dwells in AMENTET is the phallus of RA,
 With which he had union with himself and begat the gods.
 I am the BENU bird residing in ANU.
 I am the keeper of the Tablet of Destiny,
 The record of that which was made by the gods,
 And other say of which all things in this Universe are made."

Who is this?

"It is OSIRIS and yet others will say it is the dead body of OSIRIS,
 And still others may say that it is the excrement of OSIRIS.
 The things which have been made,
 And the things which shall be made
 Are a reference to the dead body of OSIRIS."

Others will say that the things which have been made are Eternity,
 And the things which shall be made are Everlastingness,
 And the Eternity is the Day and the Everlastingness is the Night.
 Coming Forth, I am the god MENU."

Who is this?

"MENU is HORUS, the Advocate of his Father OSIRIS,
 And by his coming forth we mean his birth.
 Two plumes grace his head and are ISIS and NEPHTHYS,
 Two goddesses go forth and when they set themselves upon such,
 They act as protectors of MENU who is HORUS,
 Others will say that the two plumes
 Are belonging to the head of TEM,
 And still others who say the plumes are the eyes of MENU.
 Come Forth into the City, recorder of the offerings of sacrifice,
 Come Forth, the OSIRIS scribe who possesses the True Words."

What is this city?

"It is the horizon of his father TEM.
 Coming Forth I have put an end to my iniquities,
 And I have been absolved from my sins."

What is this?

"It is the cutting of the umbilical cord of the
 Body of the OSIRIS-Scribe,
 Possessor of the True Word among the gods,
 And all of his iniquities are absolved."

What is this?

"It is the purification of the Risen OSIRIS on the day of his birth.
 I am purified by the Great Double Nest which is in HENSU,
 Let the followers come on the Day of Offerings,
 At the Altar of Sacrifice

To the Invisible Great God who dwells there."

What is the Great Double Nest?

"The name of one nest is [Star of] Millions of Years
 And Great Green Ocean is the name of the other,
 That is to say the Lake of Natron and Lake of Salt.
 But others will say the name is Planet of Millions of Years
 And that Great Green Pond is name of the other.
 Yet still others say that Father of Millions of Years
 Is the name of one,
 And Great Green Lake is the name of the other.
 Now, as concerning the Invisible Great God who dwells there,
 It is none other than AMON-RA himself.
 Coming Forth, I pass over the way,
 To the head of the Island of MAATI."

What is this?

"It is RA-STAU, which is to say,
 The Southern Gate of NERUTEF,
 And the Northern Gate of the Great Tomb.
 The location of the Island of MAATI is in ABTU [Abzu?].
 Others will say that it is the path of
 Father TEM to SEKHET-AARU,
 At the place which produces the cattle and grain foods
 And sustenance of the gods who reside in their shrines.
 As to the TCHESERT Gate, it is the Gate of the Pillars of SHU,
 Meaning the Northern Gate of TUAT ["dead souls," "Cutha"].
 Others will say that the TCHESERT Gate are in fact
 Those Double Doors of Heaven by which the god TEM passes,
 When he Comes Forth emerging from the
 Eastern Horizon of the Sky.
 Holy Assembly of Gods that behold the presence of OSIRIS,
 Accept me into your arms.
 I am the risen god who Comes Forth to be among your company."

Who are these gods?

"Coming Forth,
 They are the drops of blood from the phallus of RA,
 After such a time when he performed self-mutilation.
 These drops of blood first sprang into being
 And were the forms of the gods HU and SA,
 And who are the Guards of RA,
 And who accompany the god TEM on his daily journey.
 Coming Forth, I have filled the UT-CHAT Eye of RA,
 After such a time it had been wounded
 During the combat of the Two Fighters: HORUS and SET."

What was the nature of this combat?

"The fierce combat between HORUS and SET,
 During which SET threw dirt in the face of HORUS,
 And HORUS crushed the member [genitals] of SET.
 THOTH performed the filling of the UT-CHAT Eye of RA.
 Coming Forth, I have removed the thunder-cloud from the sky
 On the day when there is a storm with thunder and lightning."

What is this?

"The storm itself was the anger of RA made manifest
 And the thunder-cloud is what SET used against the Right Eye of RA.
 It was THOTH who removed the thunder-cloud
 From the Eye of RA,
 And brought the Eye of RA back to living,
 Healthy and sound status.
 Others will say that the thunder-cloud
 Was caused by sickness of RA,
 The Right Eye of RA [the Sun] which weeps for its companion,
 The Left Eye of RA [the Moon];
 And at this time THOTH cleansed the Right Eye of RA.
 I behold the risen RA
 Born anew yesterday from the thighs of the goddess MEHURT;

The strength of RA is my strength, and my strength is his."

Who is this goddess?

"MEHURT is the goddess of the great Celestial Water,
But others will say she is the image of the Eye of RA at Dawn.
Others will say MEHURT is the UT-CHAT [Eye] of RA.
Great am I among the procession of HORUS;
They who say that he is a prince who truly loves his lord."

Who are the gods who are in the procession of Horus?

"Their names are KESTA, HAPI, TAU-MUTEF and KEBHSENUF.
Hail to you, lords of righteousness and truth,
Hail to you, sovereign TCHATCHA princes who guard OSIRIS,
Who absolve the sins and offenses,
Who follow the goddess HETEP-SEKHUSH,
Open the way that that I may come among you.
Annihilate any iniquity that is within me,
As you have for the Seven Spirits who serve their lord SEPA.
ANPU [Anubis] has allotted them their stations when he said
Come Forth."

Who are the lords of righteousness and truth?

"The lords of righteousness and truth are THOTH and ASTES,
And Lord of AMENTET.
The TCHATCHA gathered about OSIRIS,
Their names are KESTA, HAPI, TAU-MUTEF and KEBHSENUF.
And they are also gathered around the
Constellation of the Bull's Thigh, [the Great Bear] in the Northern Sky.
Those who absolve the sins and offenses,
And who are in service to the goddess HETEP-SEKHUS,
Including the SEBEK and his associates who dwell in the water.
The goddess HETEP-SEKHUS is the Eye of RA.
Others will say that it is a Flame,
That which accompanies OSIRIS

When he burns the souls of his enemies.
 Concerning the iniquities of OSIRIS,
 These are recorded by the Registrar of the Offerings,
 And records of all the sacrifices
 Which have ever made to any of the gods,
 And any offenses committed by men are known to the Lords of
 Eternity,
 From the day which they Come Forth from the Mother's Womb.
 As concerning the Seven Spirits: The names are
 KESTA, HAPI, TAU-MUTEF, KEBHSENUF, MAATEF,
 KHERIBEKEF and HERU-KHENTI-EN-ARITI.
 The Seven Spirits, ANUBIS appointed,
 To be protectors of the dead body of OSIRIS he commanded.
 Others will say that he placed them around the shrine of OSIRIS.
 The Seven Spirits appointed by ANUBIS are also known by other
 names:

There are some who name them NETCHEH-NETCHEH,
 AATKHETKET, NERTANEF-BESEF-KHENTI-HEHF,
 AQ-HER-AMI-UNNUTF, TESHER-ARITI-AMI-HET-ANES,
 UBES-HER-PER-EMKHETKHET,
 And finally, MAAEM-KERH-ANNEF-EM-HRU.
 The chief of the TCHATCHA princes who reside in NAARUTEF,
 The chief is HORUS, the Advocate to the Father.

When ANUBIS said to the Seven Spirits to "Come Forth,"
 ANUBIS did as RA when to OSIRIS he spoke to "Come Forth."
 May these words be said unto me Coming Forth in AMENTET.
 I am the Divine Soul which dwells within the Divine Twin-Gods."

Who is this Divine Soul?

The Divine Soul is OSIRIS.
 When he Came Forth into TETU, he found the Soul of RA,
 And the one god embraced the other,
 And two Divine Souls spring into being within and as Divine Twin-
 Gods.

Concerning the Divine Twin-gods are generally known
 By the names: HERU-NETCH-HER-TEFEF and HERU-KHENT-EN-
 ARITI, [Which is to say Horus the Advocate of OSIRIS and
 Horus the Blind.]

Others will say that this Divine Soul within the Divine Twin-gods
 Is the Soul of RA and the Soul of OSIRIS,
 Others say that it is the Soul of SHU and the Soul of TEFNUT,
 These Souls form the double Divine Soul which dwells in TETU.
 I am the Cat which fought near the Tree in ANU,
 The night when the enemies of NEBER-TCHER were destroyed."

Who is this Cat?

"This male Cat is RA himself, called MAU,
 Because of the speech made of the god SA.
 And therefore the name of RA became MAU.
 Others will say that the male Cat is the god SHU,
 The one who gave over the possessions of KEB to OSIRIS.
 Concerning the fight which took place near the Tree in ANU,
 Such was a day of bloodshed to the Children of Rebellion for their evil.

The night of the battle, the Children of Rebellion invaded
 The Eastern Gate of Heaven was infiltrated,
 And a great battle arose in Heaven
 And stretched forth upon the Earth.
 Hail to thee residing in the Egg of RA and the Winged Disk.
 Hail to thee who rises on the horizon.
 Hail to thee who shines Golden Rays
 Down from the heights of Heaven.
 Hail to thee who is like none other,
 Who sails above the Pillars of SHU,
 And who sends forth blasts of fire from your mouth,
 And who blesses the Two Land with your grandeur,
 And who delivers NEBSENI to OSIRIS,
 From the unknown god whose form remains hidden,
 Whose eyebrows are the arms of Balance,
 On the night of judgment when the sentences are executed."

Who is this invisible god?

"It is The Bringer of His Arm ["AN-A-F"],
The night of judgment is the night of the Burning of the Damned,
And of the overthrow of the wicked
And of the bloodshed of the rebellion."

Who is this leads against this bloodshed?

"It is SHESMU, the general of OSIRIS.
The unknowable and invisible god, well...
Some say that it is the risen AA-PEP [APEP]
Possessing the feather of MAAT.
Others say that it is the risen HORUS with two heads,
One being the the feather of MAAT,
And the other the feather of wickedness.
Others say it is AMON-RA who was closed up in the pyramid.
Others say it is Old Horus HERU-UR who dwelled in SEKHEM;
And still others say that it is THOTH and others, NEFER-TEM; or
SET,
Fighter of enemies of NEBERTCHER.
Deliver the scribe NEB-SENI, Speaker of Truth, from Watchers,
The Watchers with the murderous swords,
Who possess the icy hands of death,
And who would slay those who are in service to OSIRIS.
May these Watchers never gain power over me,
And may their blades never cut my body."

Who are these Watchers?

"They are ANUBIS and HORUS the Blind.
Others will say that they are the TCHATCHA Princes of OSIRIS,
And others say that they are the Chiefs of the SHENU [chamber].
May their blades never gain hold of me.
May I never fall to them who will inflict the cruel tortures.
For I know their names and natures,
And I know too, MATCHET who is among them in the House of

OSIRIS,

Being invisible, he shoots Rays of Light out of his eye,
 He travels the heavens robed in flames coming from his mouth.
 May I be strong on earth before RA,
 And may I Come Forth safely to the presence of OSIRIS.
 Hail to you who preside over the Alters of Offering,
 Let not your sacrifices be in short supply,
 For I am a servant in the line of NEBERTCHER,
 According to the Covenant set forth by writings of KHEPHERA.
 Coming Forth, allow me to fly like a hawk and cackle like a goose,
 But let me always be akin to the serpent-goddess HEHEB-KA."

Who is it that presides over the Altars of Offering?

"They are the unification of the Eye of RA and Eye of HORUS.
 Hail to thee, RA-TEM, Lord of the Mansion in ANU,
 Hail to thee, Sovereign-Life [ankh] of all the companies of gods,
 Deliver your scribe NEBSENI, who speaks truth,
 Deliver him from the god whose face is like a dark hound,
 The unseen one watches at the nook of the Lake of Fire [UNT],
 Waiting to devour bodies of the dead and swallow their hearts."

Who is this dark hound-faced god?

"He is known as Eternal Devourer, living in the Realm of Flame.
 The Domain of Fire, it is: AAT in NAARUTEF near the SHENU.
 A sinner who enters this place falls to the Swords of the Watchers.
 Others will say that the name of this god is MAT-ES,
 The Watcher of the Gate of AMENTET;
 And others will say that the name is BE-BA,
 The Watcher of the nook of the stream of AMENTET,
 And still others will say that the name is HERSEPEF.
 Hail to thee, the Lord of Terror, Chief of the Two Lands,
 Hail to thee, the Lord of the Desert,
 Who prepares the block for the slaughter,
 And who feeds on the insides of men."

Who is this Lord of Terror?

"It is the Guardian of the nook of the stream of AMENTET."

Who is this Guardian?

"It is the very Heart of OSIRIS,
Which devours the essences of all the slaughtered things.
It is to him that the URRT Crown has been given,
Making him the Lord of HENSU."

Who is this?

"The one bearing the URRT Crown, Lord of HENSU, who is OSIRIS.
He was given power to rule among the gods
On the day of the Union-of-Earth-with-Earth
In the presence of NEBER-TCHER."

Who is this?

"He is the one given power to rule among the gods, son of ISIS,
Appointed to rule in the room of his father OSIRIS.
As to the day of the Union-of-Earth-with-Earth,
It is the union of earth with earth in the Coffin of OSIRIS,
The Soul that lives in HENSU,
The giver of meat and ale and destroyer of all wrong,
And who is the guide to the Eternal Journey."

Who is this?

"It is RA himself. and of the ones who accompany him in this journey,
it is SUTI,
Others will say that it is SMAMAR, the very Soul of KEB.
Hail to thee, KHEPHERA in the Boat,
Hail to the two Companies of the Gods who assemble with you.
Deliver your scribe, who speaks Truth, from the Watchers,
The Watchers who execute the judgments of doom on Souls,

Who are commanded by the NEBER-TCHER to protect him,
 And there is no escape from their grasp.
 Protect me who has never done the things which the gods hate.
 Coming Forth, I am he who is pure in the MESKET chamber."

Who is this?

"It is KHEPHERA in his boat and it is RA himself.
 The Watchers who execute judgments are the APES-ISIS and
 NEPHTHYS.

The things the gods hate are acts of lying and cheating.

He who Comes Forth to the place of purification,
 The place within the MESKET chamber, is ANUBIS,
 Who stands by the jar containing the insides of the body of OSIRIS,
 He to whom Cakes of Offering have been sacrificed in TANNT to
 OSIRIS.

Others will say the cakes in TANNT are indicative of Heaven and
 Earth,

And still others say that they symbolize SHU,
 The strengthener of the Two Lands in HENSU;
 And still others say that they represent the Eye of HORUS,
 And that TANNT is the burial-place of the body of OSIRIS.

TEM has built the High House,
 And the double Lion-god lays the foundations of your habitation.
 HORUS purifies and strengthens SET,
 SET purifies and strengthens HORUS.

Turn back, REHU, whose mouth shines and whose head moves.
 Turn back from the unseen one who keeps watch.

Coming Forth, guard and protect your scribe of True Words.

The mortals, you keep in darkness, you who is followed by fear.
 The sisters ISIS and NEPHTHYS are given over to you for fun.
 You have created what is in KHER-AHA and what is in ANU.

You who are great and terrible, feared by gods above and below;
 With arrows you avenge every god that has been cursed by men.
 You live in accordance with your will alone.

Hail, UATCHET, the Lady of Flame,
And let evil come to those who set raise themselves against you."

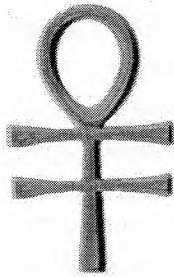
Who is this?

"That which is hidden, 'Gift of MENHU,' is the name of the tomb.
The KERAU is the one who sees what is shown on his hand.
The mouth which shines and head that moves is the phallus of OSIRIS.
And yet others will say it is the phallus of RA.
UATCHET, the Lady of Flames, is the Eye of RA."



Tablet B

BOOK OF THE BABILI
STARGATES



Many “star gates” have been fashioned throughout the universe. ANUNNAKI lore alludes to several specific ones, including a Gate, or perhaps even Gates (plural) to the “Outside,” that which exist as a barrier separating the time-space (dimension) of the “Earth Planet” (physical world) from the “malignant primordial forces” that have been “locked out” [see the *Book of Nemesis*]. The archetype of such a gate is practically universal in ancestral consciousness and memory. According to Babylonian lore, once MARDUK was “successful” in conquering the Ancient Ones, the barrier was created and sealed, with the aid and power of ENKI.

The system of seven thresholds or Gates is often alluded to in initiatory systems within this tradition. There is also a correlation between these Gates and the “Seals of the Apocalypse,” or that is to say the “Armageddon Clock” of humanity that has been set forth. Consequently, the Earth Planet and local solar system moves through its own initiatory Ladder of Lights, and the finality of this coincides with the “opening” of the “Quadrangles,” meaning the Gates of the “four corners” of the Universe. These types of Gates do not open all at once but instead “swing wide” gradually over time.

The East Gate was said to have begun opening during the mass-awakening of the 1960s, though others have said it began with the Aleister Crowley in Egypt (1904). The West Gate appears to have been thrust open significantly around 1977 (ironically near the mass-awakening of the “Simono-Sitchinian Star Wars to Sword of Shannara generation”). The Mardukite Chamberlains just recently participated in the widening of the South Gate in 2009, a continuing process that is believed to fully open in 2011-12 (though some say 2024) and finally the North Gate is expected to begin opening passed the middle of the century with its peak in 2087 (though some believe this will be sooner).

Most scholars agree that the Egyptian “Book of the Dead” is not “Egyptian” in origin at all, and the last hundred years of Egyptology shows more signs that the entire system and culture emerged from the Mesopotamian region, just as Mardukite lore suggests, given the migration of the “BABILI” or “Gateway of the Gods” from Babylonian

control to Egypt, where MARDUK assumed the title of RA (among others). It should come as no surprise that the same Death-Gate symbol-ism that appears rampant in other Mesopotamian lore (given elsewhere in this text) actually should appear in the very *Egyptian Book of Crossings*.

The version corresponds with parts of the Book of StarGates which was crossed with references taken from the “Hermetic” Papyrus of Ani, introducing the reader to the formulae of a gate system, complete with symbols of correspondence as well as the names of the “Gatekeeper” and “Watcher,” two specific entities that would seem to accompany each of the Gates. The Gates are called “AR.IT” in Egyptian sources and for ceremonial (magickal) purposes of self-initiation and the “formation of the Astral Body,” the function of the Ladder of Lights and the “AR.IT” appear identical. In addition, a further series of twenty-one gates, called “Pylons” is religiously described almost in the manner of a medieval grimoire. [A “Pylon” is a Greek word to describe the “trilithon-like” doorways such as you see modeled in Stonehenge or at the entrance to an Egyptian temple.]

CEREMONIAL FORMULAE

The shamanic priest is always to observe the pious ways, and the Rites of Offering at the Altars of Sacrifice. This is traditionally performed by intoning the “prayers” from the tablets in conjunction with offering incenses, grain and libations of water, honey and buttermilk (and in some cases, wine). Sacred or “holy” oil makes an appearance in virtually all ancient Babylonian rites, and is now thought to have possessed psychotropic properties, though the exact mixture has been lost – save for one formula which requires the mixture of gold flakes [a stone] with the essences of “binu” [a shrub/tree] and “mastakal” [an herb]. Water and oil are frequently placed in bowls before icons in temples, in addition to offerings of alabaster, gold and lapis lazuli specifically.

INVOCATION OF NANNA GATE

Spirit of the Moon, SUEN [Sin], O NANNA, The Mighty One,
 SUEN, who is unique and bright among the ANUNNAKI gods,
 The light gracing nations, exalted in Heaven and on Earth,
 Be favorable to me, a Servant of the Covenant.
 Bright is your light and brilliant is your torch, like the Fire-God
 Your brightness extends to the ends of the Earth Planet.
 ASIMBABBAR in the sky, of whose purpose no man can learn,
 The fate of the universe is set before thee,
 Gate of the Great Gate of the Spheres, open to me now.
 God of the New Moon, whose purpose no man learns,
 I have poured the offering of libation in the night and call to you.
 I stand at the threshold of the Gateway of the Gods bowed down.
 May my god and goddess, who have long been angry with me,
 In the name of truth and justice,
 I ask you to deal mercifully toward me.
 Lady of Heaven & Earth,
 In your splendor protect the Quadrangles.
 I, N, son of N, whose god is N, and whose goddess is N,
 May NABU answer my calls by the decree of your words.
 May the sickness of my body be torn away.
 May the ailments of my flesh be consumed.
 May the consumption of my muscles be removed.
 May the poisons that are upon me be absolved.
 May the anathema be torn away and consumed!
 May the ANUNNAKI return and be established.
 May god and king gain favor by your mercy that is unchanging.

INVOCATION OF THE NABU GATE

Hero of BABYLON, prince and heir of Lord MARDUK,
 NABU, Ruler of the Lands, the offspring of SARPANIT.
 NABU, Caretaker of the Tablet of Destiny of the ANUNNAKI,
 Spirit of the Gate of Lord NABU, swing wide the Gate.
 Lord of the Temples, Lord of the Mound

And the Tower of Nations,
 Your name is in the mouth of the people.
 Son of MARDUK, Rightful heir of the MERKUR, hear me.
 I, *N*, son of *N*, whose god is *N*, and whose goddess is *N*,
 I am your servant, let me live and be perfect in your justice.
 NABU, Spirit of BABYLON, remember, return, be established
 With the House of the ANUNNAKI,
 And may they command mercy on Earth.
 May my god stand at my right hand.
 May my goddess stand at my left hand.
 May the favorable [guardian] spirit be with me.
 NABU, firstborn of MARDUK, remember me and be merciful.

INVOCATION OF THE ISTAR GATE

ISTAR, Lady of the Sky,
 Your throne rests in the bright starry heavens,
 You who shines like the Sun-star
 And who is given the Spirit of Venus,
 You are powerful and exalted among nations and the cosmos,
 Command the Light here on Earth,
 Open wide the threshold of your Gate.
 Goddess of goddesses have mercy upon me
 And take pity on my sighs.
 I call to thee: let there be good fortune and prosperity in the lands.
 ISTAR, Queen of the Horizon-Where-the-Sun-Rises,
 I have quested for and behold your light,
 Let also my brightness shine.
 That which is on your right hand increase
 The good fortune in the land,
 And that which is in your left hand let it be given your favor.
 I call to you to open the Gate in the name of the Covenant sworn,
 I, *N*, son of *N*, whose god is *N*, and whose goddess is *N*,
 I call to thee by the secrets of the gods,
 And in the name of the most holy Tablet of Destiny [Union].
 Let the words I speak be heard among the ANUNNAKI.

May the gods of the ANUNNAKI be favorable to thee and me.
 Let your name be heard unto the distant nations of the world.
 Gate of the Sphere of the Morning Star, open unto me.

INVOCATION OF THE SAMAS GATE

SAMAS [SHAMMASH], Judge of the ANUNNAKI Gods,
 Lord of IGIGI, given the powers and forces of the Sun,
 SAMAS, Keeper of the Fiery Disk,
 The Burning Disk, remember me.
 I, *N*, son of *N*, whose god is *N*, and whose goddess is *N*,
 Call to the Spirit of the SAMAS Gate, open wide the Gate.
 SAMAS, Spirit of the Sun, open the Gate of the Fiery Star.
 I call to you from the Sphere of your sister, ISTAR, hear my call.
 In the name of the Ancient Covenant of ANUNNAKI,
 And in the name of the most holy Tablet of Destiny [Union],
 I call to the Gate of the Sun to open wide.

INVOCATION OF THE NERGAL GATE

Mighty Lord NERGAL, hero of the peoples,
 First-born of NU.NAM.NIR,
 Prince of ENLIL among the ANUNNAKI and Lord of War.
 I call to thee from the Gate and Sphere of the Sun,
 Hear me, Lord of the Underworld, consort to ERESHKIGAL.
 NERGAL, Strong Arm of the ANUNNAKI and IGIGI,
 When you traverse the bright heavens, your place is lofty.
 Spirit of the Gate of the Dead, hear me: swing wide the Gate, it is I, *N*,
 son of *N*, whose god is *N*, and whose goddess is *N*,
 Since you have been beneficent to me, I honor your divinity,
 In your compassion and mercy, may your angry heart have rest.
 Turn back with your Horrible Weapons and maintain peace.
 Spirit of the Gate of the ARRA and AGGA, open to me.
 Let your name be heralded with humility among the people.

INVOCATION OF THE MARDUK GATE

MARDUK, Almighty, Powerful One of ASSUR,
 Exalted, Noble-Blood, Firstborn of ENKI,
 Almighty MARDUK, who causes the ITURA to rejoice,
 Lord of ISAGILA, Aid to BABYLON, Lover of IZIDA,
 Preserver of Life, Prince of IMATILLA, Renewer of Life,
 Shadow over the Land, Protector of Foreign Lands,
 Forever is MARDUK the Sovereign of Shrines,
 Forever is MARDUK the Name in the mouth of the people.
 I, *N*, son of *N*, whose god is *N*, and whose goddess is *N*,
 Call to the Spirit of the MARDUK Gate to swing wide the Gate.
 Almighty Lord MARDUK,
 At your command the Earthborn remain alive,
 At your command let me live and be perfect,
 Let me behold your divinity.
 What I will to be, let me obtain my wishes.
 MARDUK, cause righteousness to come from my mouth,
 MARDUK, cause mercy to dwell in my heart,
 Return to the Earth; establish the ANUNNAKI, command mercy.
 May my God stand at my right hand.
 May my Goddess stand at my left hand.
 May my Lord who is favorable to the stars,
 Stand firmly at my side,
 Speak the Word of Command, to hear my prayer and show favor,
 When I speak, let the words be powerful.
 Almighty Lord MARDUK, come and command life.
 BEL's Fires go with you, ENKI smile upon us all.
 May the Good [Elder] Gods delight in your mercy.
 May the Earth Gods [Deities] be favorable to thee and me.
 Spirit of the Gate of MARDUK, open the gate to me.

INVOCATION OF THE NINIB GATE

Mighty son, first-born of [GI]BIL [BEL] in the Ancient of Days,
 Powerful One, perfect offspring of the Heavens,

NINIB, clothed in the mantle of terror and Darkness,
 Who walks the Path of the Dead passing the Gate of Death at will,
 Mighty is the place of NINIB among the ANUNNAKI Gods.
 Exalted is your name in the E.KUR,
 House of the ANUNNAKI on Earth,
 And you father [GI]BIL has made you the Lawmaker of the Gods.
 In the name of the most ancient and sacred Covenant of the Gods,
 And in the name of the secret and priceless Tablet of Destiny,
 I, *N*, son of *N*, whose god is *N*, and whose goddess is *N*,
 Call to the Gate of NINIB to open the judgment of mankind.
 Gate of the Last Days, swing wide the doors to your power.
 Come down and command, lead the people without a leader,
 Hold the hand of the weak and exalt the one who is strong,
 But grant both to pass through the Gate of the Spirit of NINIB.
 NINIB, ANUNNAKI Prince, Dark Wanderer of Dark Places Between,
 Hear my cried and take pity, show mercy to your servant of
 BABYLON.

Be favorable to me, take away my sins and remove my iniquities,
 That I may come before my god and goddess in pure perfection.
 May your name ever be praised among the words of the people.

COMING FORTH AND CROSSING THE WESTERN HORIZON OR GATE

The Rising One of Earth is bound to the Earth,
 But he may cross the Western Horizon from the Cavern of Stone.
 Only by Crossing [Coming Forth] can the Rising One
 Learn the True Knowledge of the Realms of the Glorious Ones,
 Beyond the Western Horizon [Gate], a treacherous path to behold.
 In the Cavern of Stone [Lapis] is the Cauldron of Rebirth.
 The Rising One ascends on Falcon Wings - Rising above
 Himself and the names written in the Book of Sacred Mysteries.
 Rising above, the Rising One overcomes the pull of the Earth life,
 From neither Earth, nor Heaven, but the Place of the Bond-Heaven-
 Earth.

The Rising One comes forth to enjoy the offering of cakes and ales,
And a brew of black fungus [soma] causing the body and mind to
separate.

In the Place of Visions he is placed in the Womb of Creation [Rebirth-
Abyss].

Restrained, unable to move, his voice is heard calling on his ancestors.
Rising above in spirit he meets the Pathfinder and petitions the
Guardian.

Coming forth to the Opener of the Ways he must be tested
By passing by the Dweller-on-the-Threshold.

The body becomes restless,
Then settled by the words of [the primary solar deity]:

"I am the Knower of the Secret Names and the Secret Numbers.
I am the Knower of the Name of the Limitless One,
The Limitless One who is above the Lords of the East and West,
Among the gods, powers and forces, I am the One Most Powerful."
The Rising One struggles, glistening with moisture [sweat].
The Watchers wait for when he is not under the protection of [the
Sun-god],

And he struggles against the Daemons [Fiends] of Darkness.
He comes forth the Rising One and returns the Risen One,
Having overcome the trials and tribulations of the Crossing.
Strange sounds and lights fill the air like a storm.

The Risen One awakens but at first cannot move without aid.
He is given the goblet of sweet waters to mend his dry throat.
Being resurrected to life from the Cave of Stone [Lapis],
The Risen One has ascended to become an Enlightened One.

COMING FORTH AND CROSSING THE SEVEN GATES [EGYPTIAN]

At the First Gate.

The name of the Gatekeeper is SEKHET-HE-ASHT-ARYU.

The name of the Watcher is SMETTI.

The name of the Herald is HAKHERU.

I am the Mighty One who has created his own light.

Coming Forth to you OSIRIS purified from all that which offend thee,

I adore thee OSIRIS. Lead me on the Hidden Path.

Hail to you OSIRIS, in thy might and strength of RA-STAU.

Rise up OSIRIS, and conquer in ABTU.

You move around the Heavens, sailing in the presence of RA,

You gaze upon all the knowledgeable beings.

Hail to you RA, you who moves around the Path of Heaven daily,

OSIRIS, I say that I am truly the SAHU [Spirit-body] of the god,

OSIRIS, I request of you to not to let me be turned away,

Let me not be thrown against the Wall of Blazing Fire.

Let the way be opened to me in RA-STAU.

Let the pain of the OSIRIS be relieved,

And embrace that which the Balance is weighed against.

Let a path be made clear for the OSIRIS in the Great Valley,

Coming Forth, let the OSIRIS have the True Light to guide him on
his way.

At the Second Gate.

The name of the Gatekeeper is UNHAT.

The name of the Watcher is SEQT-HER.

The name of the Herald is UST.

Coming Forth, he moves to carry out his heart's desire,

And he weighs the words as the Second of THOTH.

The strength which protects THOTH humbles the hidden MAATI
[gods],

Who feed upon MAAT for nourishment during the years of their lives.

He moves and at the right time I offer up my offerings to him.

Coming Forth, and I enter to advanced on the path.
 Grant me the decree that I may continue to travel the way,
 And that I may rise to the sight of RA,
 And of those who offer up their offerings to RA.

At the Third Gate.

The name of the Gatekeeper is UNEM-HAUATU-ENT-PEHUI.

The name of the Watcher is SERES-HER.

The name of the Herald is AA.

I am he who is hidden in the Great Deep.

I am the Judge of the REHUI.

Coming Forth, I have absolved the offense that was upon OSIRIS.

Coming Forth from the URT, I secure the place where he stands.

I have established the Gate in ABTU,

I have opened up the way through RA-STAU

And I have relieved the pain which was in OSIRIS.

I have balanced the place on which he stands,

And I have made a clear a path that he may shine brilliantly in
 RASTAU.

At the Fourth Gate.

The name of the Gatekeeper is KHESEF-HER-ASHT-KHERU.

The name of the Watcher is SERES-TEPU.

The name of the Herald is KHESEF-AT.

Coming Forth, I am the Bull of Heaven,

The son of the ancestress of OSIRIS.

May the Father of OSIRIS, the Lord of the Gods,

May He bear witness on his behalf.

I have weighed the souls of the guilty in judgment.

Coming Forth, I bring to him the Eternal Life.

I am the son of OSIRIS and I have accomplished the journey,

Coming Forth, I have advanced to KHERT-NETER.

At the Fifth Gate.

The name of the Gatekeeper is ANKHF-EM-FENT.

The name of the Watcher is SHABU.

The name of the Herald is TEB-HER-KHA-KHEFT.

Coming Forth, I have brought to you the jawbone in RA-STAU.
 Coming Forth, I have brought to you the backbone in ANU.
 I have gathered together the many parts of OSIRIS.
 I have kept AA-PEP away for you.
 I have spit upon the wounds of his body.
 I have made myself a path among you.
 I have become the Eldest One among the you.
 I have made offerings of sacrifice to OSIRIS.
 I have defended him with the Word of Truth.
 I have gathered together his bones, and collected all his parts.

At the Sixth Gate.

The name of the Gatekeeper is ATEK-TAU-KEHAQ-KHERU.
 The name of the Watcher is AN-HER.
 The name of the Herald is ATES-HER-ARI-SHE.
 I have Come Forth daily, I have Come Forth daily.
 I have made for myself a way through.
 I have mastered that which was created by ANPU [Anubis].
 I am the Lord of the URRT Crown of the Heavens.
 I am the keeper of the arcane words of magic power [Ur-Hekau],
 And I am the Avenger according to the Ancient Covenant.
 I have demanded justice for the injury to The Eye as
 I have defended Osiris and embraced by destiny [journey].
 By the secret word which is "Truth," let me Come Forth.

At the Seventh Gate.

The name of the Gatekeeper is SEKHMET-EM-TSU- SEN.
 The name of the Watcher is AA-MAA-KHERU.
 The name of the Herald is KHESEF-KHEMI.
 OSIRIS, I have Come Forth to be purified of all that is Unholy.
 OSIRIS, As you have Come Forth through the Heavens,
 You see RA and the beings who have Undefined Knowledge.
 Hail to you, The One!
 Hail to you, who travels the heavens in the SEKTET Boat.
 He Comes Forth strong, and I speak to his SAHU [spirit-body].
 Prepare the favorable way for me to lead me to you!

COMING FORTH AND CROSSING THE TWNETY-ONE SECRET GATES OF THE HOUSE OF "OSIRIS"

At the First Gate.

Coming Forth I see the Lady of Tremblings,
High in Stature, the Sovereign Lady, the Lady of Destruction,
And who needs but speak the words to drive back the Destroyer,
And who can delivers us from the destruction of him that comes.
And the name of her Gatekeeper is NERUIT.

At the Second Gate.

Coming Forth I see the Lady of Heaven,
The Mistress of the Two Lands,
The Lady Who Devours by Fire, the Lady of Mortals,
And who is infinitely greater than any mere human being.
And the name of her Gatekeeper is MES-PTAH.

At the Third Gate.

Coming Forth I see the Lady of the Altar of Offerings,
The Mighty Lady to whom sacrifices are made,
Tremendously beloved of all the gods sailing the river toward
ABYDOS. And the name of her Gatekeeper is SEBKA.

At the Fourth Gate.

Coming Forth I see the Victorious One with Swords,
The Mistress of the Two Lands,
Destroyer of the Enemies of the Still-Hearted OSIRIS,
Who needs but speak the words to relieve suffering of the people.
And the name of her Gatekeeper is NEKAU.

At the Fifth Gate.

Coming Forth I see the Flames, the Lady of Fire,
Incinerating the treaties made to her by the Untrue,
Who permits none but the True to approach.
And the name of her Gatekeeper is HENTI-REQUIU.

At the Sixth Gate.

Coming Forth I see the Lady of the Light,
 The Lady Who Roars Mightily,
 Whose words cannot be comprehended by men.
 Her kind has not been formed since the Beginning.
 And I see Serpents which are unknown to men.
 They are brought forth before the Still-Hearted OSIRIS.
 And the name of her Gatekeeper is SEMATI.

At the Seventh Gate.

Coming Forth I see the vestments enveloping the Helpless One,
 The Lady Who Weeps and Lover of that which is Hidden.
 And the name of her Gatekeeper is SAKTIF.

At the Eighth Gate.

Coming Forth I see the Blazing and Formless Fire,
 The Unquenchable Fire, the Boundless Tongues of Flame,
 The Irresistible Self-Annihilation,
 The very Gate of Death itself, which no mortal man can pass.
 And the name of her Gatekeeper is KHUTCHETEF.

At the Ninth Gate.

Coming Forth I see the Lady of Strength,
 Who quiets the hearts of the offspring of her lord.
 Her size is three-hundred-and-fifty KHET,
 And she is clothed with the Green-Stone of the South.
 She binds the Divine Form to cloth the Helpless One.
 Lady of all Men and Devourer Queen.
 And the name of her Gatekeeper is ARISUTCHESEF.

At the Tenth Gate.

Coming Forth I see the Goddess of the Siren,
 The Lady who causes her servants to mourn,
 The Awful One who terrifies for self-delight,
 And yet who herself remains unshaken by her deeds.
 And The name of her Gatekeeper is SEKHENUR.

At the Eleventh Gate.

Coming Forth I have made my way through the Gates
 And I know you, And I know your name,
 And I know the name of her who is within thee:
 She who is the Slayer, Consumer of the Fiends by Fire,
 The Mistress of every Gate,
 The Lady who is heralded on the Day of Darkness.
 This is your name.

At the Twelfth Gate.

Coming Forth I have made my way through the Gates
 And I know you, And I know your name,
 And I know the name of her who is within thee:
 The Invoker of the Two Lands,
 The Destroyer of those who come before you by fire,
 The Lady of Spirits, Who Obeys the Word of the Lord.
 This is your name.

At the Thirteenth Gate.

Coming Forth I have made my way through the Gates
 And I know you, And I know your name,
 And I know the name of her who is within thee:
 OSIRIS embraces her to produce HAPI ["Spirit of the Nile"].
 Emitter of Splendor from the Hidden Places of OSIRIS.
 This is your name.

At the Fourteenth Gate.

Coming Forth I have made my way through the Gates
 And I know you, And I know your name,
 And I know the name of her who is within thee:
 The Lady of Might, the Lady Who Tramples Red Demons,
 The Keeper of the Festival of HAAKER.
 This is your name.

At the Fifteenth Gate.

Coming Forth I see the Fiend, Red of Hair and Eyes,
 The Lady Who Appears At Night,

Let her hands be given to the Still-Hearted OSIRIS in his hour,
 Let her advance and go forward.
 This is your name.

At the Sixteenth Gate.

Coming Forth I see the Terrible One, the Lady of the Storms,
 The Destroyer of the Souls of Men,
 The Devourer of the Bodies of Men,
 The Order-Maker, Producer, and Maker of the Slaughter.
 This is your name.

At the Seventeenth Gate.

Coming Forth I see the Separator of Blood,
 AHIBIT, The Lady of Hair.
 This is your name.

At the Eighteenth Gate.

Coming Forth I see the Fire-Lover, the Pure Lady,
 The Lady Who Loves Slaughterings,
 The Queen of Beheading, the Devoted One, The Lady of the
 Great House,
 The Slaughterer of Fiends at Eventide
 This is your name.

At the Nineteenth Gate.

Coming Forth I see the Light-Giver of Life,
 The Light that blazes all day long, The Lady of Strength
 And of the very writings of the THOTH.
 This is your name.

At the Twentieth Gate.

Coming Forth I see the Dweller in the Cavern of her Lord,
 The Lady that veils her creations,
 The Conqueror [devourer] of Hearts.
 This is your name.

At the Twenty-First Gate.

Coming Forth I see the Blade Which Cuts True
When its name is intoned,
The Slayer of Those Who Approach the Flame,
This is your name.

The Lady Possessing Hidden Plans.

And the OSIRIS AUFANKH, Possesses the True Words.

Hail, says HORUS,

To the Twenty-First Gate of the Still-Hearted OSIRIS.

Coming Forth I have made my way through the Gates

And I know you, And I know your name,

And I know the name of goddess that guards thee:

"The Sword that destroys by the invocation of its own name,

Stinking Face, Destroyer of he that approaches the Flame."

This is your name.

You keep the hidden secrets of the avenger of the god,

You guard the hidden things.

AMAN is his name, Causing the ash [cedar] trees not to grow,

And the SHENU [acacia] trees not to bloom,

And preventing copper from being found in the earth.

The TCHATCHA [Chief Gods] of this Gate are The Seven Gods.

TCHEN is the first name and ANTHCH is the second.

HETEPMES is the third name. MESSEP is the fourth name.

UTCHARA is the fifth name. BEK is the sixth name.

And ANPU [Anubis] is the final name.

Coming Forth, I have made the way through.

I am MENU-HERU, the avenger of his father,

The heir of his father UN-NEFER.

Coming Forth, I have given sacrifice to my father OSIRIS.

Coming Forth, I have overthrown the enemies of OSIRIS.

I have Come Forth daily with the Word of Truth,

In the house of my father TEM, the Lord of ANU,

And I, the OSIRIS-AUFANKH,

Whose word is truth in the Southern Heaven.

I have done what is right for him that has made what is right,
And I have celebrated the Lord of the Festival of HAAKER.

Coming Forth, I have acted as the Leader of the Festivals.
Coming Forth, I have given cakes to the
Lords of the Altar of Offering.
Coming Forth, I have been the leader of Propitiatory Offerings.
Coming Forth, I am the protector of the BA ["soul"],
And I have made the BENU bird appear by my invocation.
I Come Forth daily to the house of the god
To make offerings of incense.
I have come with the SHENTI ["tunic"],
And I have set the NESHEM Boat on the river.

Coming Forth, I have taken the word of
OSIRIS KHENTI AMENTIO
And I have set the Word of Truth against the enemies of OSIRIS.
I have taken all the enemies of OSIRIS
To the Eastern Slaughterhouse,
Never shall they escape from the guardianship of the god KEB.
Coming Forth, I have made the KEFAU gods of RA take notice,
I have shown his word to be the Word of Truth.
I have Come Forth as a scribe and I have explained the writings if gods.
I have caused the god to have power over his legs again.
I have Come Forth to the mountain home of ANUBIS.

Coming Forth, I have seen the Chief of the Hall of SEH.
Invisibly, I have Come Forth to enter into RA-STAU.
I have found for myself the Gate to the Outside.
I have approached NERUTEF and I have sailed up the river to
ABYDOS.
I have performed the rites and rituals of HU and SA.

Coming Forth, I have entered the house of ASTES.
I have made petitions to the KHATI [gods]
I have made offerings to SEKHMET in the temple of NET [or Elder
Gods].

Invisibly, I have Come Forth to enter into RA-STAU.
 And I have found for myself the Gate to the Outside.
 I have approached NERUTEF and sailed up the river to ABYDOS.
 And I have performed the rites and rituals of HU and SA.

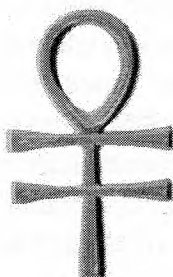
Coming Forth, I have been received, crowned the Risen King.
 I find my seat upon the throne that is belonging to my Father,
 My Father, the God Who Was First in existence at the beginning.
 I have given homage to the the MESKHEN of TA-TCHESERT.
 I Open my mouth to be filled with MAAT [Truth of the Gods].
 I have Come Forth to overwhelm the AK-HEKAU [serpents].
 I have Come Forth into the Great House of the Gods
 And my risen body has been perfected.
 Long have I allowed myself to travel in the Boat of HAI.

Coming Forth, I have entered into the the House of ASTES.
 I have approached to pay homage to the KHATI and SEKHMET,
 Who are in ANU at the temple of the Elder Gods.
 Coming Forth, I hear the great god OSIRIS speak to me the words:
 "You have Come Forth and you shall be a favored one in TETU.
 You have Come Forth my OSIRIS AUFANKH,
 Whose word is Truth,
 And the son of the Lady SHERT-EN-MENU,
 Whose word is Truth."



Tablet C

BOOK OF CROSSINGS
& THE UNDERWORLD



This is the Book of Crossings, of the Descent of INANNA-ISHTAR-ISIS into the "Underworld" and of the Crossings of the Dead, which the Priests of Ani/Annu have called the "Opening of the Mouth." The necromantic mysteries are first and foremost concerned with the nature of an "afterlife" and particularly the location and nature of that "realm." While grievous death-cults to the "Goddess of Death" certainly emerged, the religious concept of an Egypto-Mesopotamian afterlife developed among the people in both the later Mardukite tradition (in post-Sumerian Mesopotamia) and the Osirian-ISIS cult (in post-deluvian Egypt). These mysteries emphasized AMON-RA and then ATEN, both of which have been attributed to MARDUK.

Political and religious disputes among the ANUNNAKI "gods on Earth" in ancient times led to the evolution of diverse cultural perspectives and geographies but all of which adopted the same pantheon in different guises. The roles of supremacy also seem to change through the "ages." Those that we find in later Babylonian and Egyptian traditions preserved today are, in fact, significant alterations of the "original" beliefs of the people during the most Ancient of Days. For example, MARDUK and INANNA-ISHTAR are among the youngest members of the Elder Gods and yet we find them ranked supreme, essentially due to their victories by force. While the modern magickal community might be quick to view the INANNA-ISHTAR-ISIS current in the Supreme "Mother Goddess" category, such was never the original intention or beliefs of the system, and this later central icon of "Goddess of Love and War" (passions) developed directly as a result of her use of these traits in her own cunning ascent up the hierarchical ladder.

The role and position of MARDUK changes during the pre-Babylonian age, when he leaves Enlilite territories and launches the legacy and religion of Egypt, proclaiming himself RA, beneath the "Father God" and Chief ANUNNAKI Scientist (and geneticist) PTAH/ENKI. The role of ANU is not dissolved, though the spelling is changed slightly to "Annu" (which is applied, similar to other deity names, to locations, persons and gods).

With the evolution of MARDUK/RA's "Star Religion," the emphasis is adjusted to "ATEN," commonly identified with the "Winged Disc." The central icon to both INANNA-ISHTAR-ISIS (also known as "Astarte" and "Ashtoreth") and MARDUK's "magick." The magickal tradition first was executed in ceremonial form by ENKI (then passed to MARDUK and became the possession of NABU).

The "ankh" or "Isis knot" is based on the icon of a winged-serpent (dragon) or coiled-serpent (DNA) around a cross ("Tau"). Not only do these images and symbols denote life in this world, but also the after life and even "death" or the point of "crossing in the between."

Necromantic Underworld traditions not only serve functional roles for the psycho-logical and ceremonial initiation of the self, or that is to say the metaphoric or spiritual "death" of the old self or programmed self, but also to serve a very real religious need for the psyche: the nature of life after death. The Descent of INANNA and even other famous "Egyptian" and "Tibetan" versions of the Book of the Dead are too often examined out of the context they were originally intended for. First and foremost, the dead don't read. The Books of the Dead are not guides for the "dead" but are instead manuals for the "dying," which is to say the "living."

Also, none of the famous works are really books of the "dead," and this morbid imaginative fascination is more stereotype than fact. They are in fact Books of Crossing, transition, journey, initiation and advisement on the nature of reality and the dimensions. For example: the INANNA text can also be interpreted as a travel from north to south Africa, the Tibetan book as a meditation guide for "natural liberation" and the Egyptian Book of the Dead is literally "REU NU PERT EM HRU" (which means "Chapters Concerning the Day of Crossing") as a funerary ceremonial text, meant to be read by a living priest, called the "Kher Heb."

The theme of the INANNA-ISHTAR epic (and that of Isis for that matter) all concerns the lower world, which some interpret as a kind of "otherworld of the dead" or "underworld," while others (like Sitchin)

contend that the ancient references to upper and lower realms indicate “north” and “south,” with “heaven” and “earth” likewise indicating “sky” and “land” respectively. The tale evolves with the cultures and powers adopting it. In an ancient version, INANNA is seeking retribution for the death of her lover, translated as TAMMUZ. Other versions echo the same, but the names get changed to “ISHTAR” (or “ISTAR”) and “DAMUZI.” More dramatic changes occur when the epic enters the Osirian cycle of resurrection and this is where the academic pursuits so long after-the-fact begin to break down and why many scholars have overlooked the Egyptian-Babylonian (and Sumerian) connection in the past.

The true functional purpose of ISHTAR's descent into the “nether” is usually open to interpretation. MARDUK and ISHTAR were actually half-siblings, and with MARDUK born of ENKI and ISHTAR essentially being a descendant of the Enlilite line, the union of the two in marriage was intended to unite the warring clans of ANUNNAKI. Such never actually occurred however, and once power was passed to the “younger” of the Elder Gods (e.g. MARDUK, ISHTAR, THOTH/HERMES, etc.) they continued to fight to establish supremacy and rule on Earth. Some versions of the epic describe INANNA/ISHTAR seeking to free the “soul” or rather resurrect the “spirit” of her lover by making demands of the Queen of the Underworld, ERESHKIGAL, who just happens to also be ISHTAR's sister, and the two of them are also rivals. The shortened version found in the popular Simon edition of the NECRONOMICON alludes to a different motive altogether, with INANNA open gates in the “nether” to unleash powerful “demons” as retribution for the death of her lover. In either instance, the tablets of this Otherworldly journey describe perhaps some of the oldest authentic “necromantic” lore available to seekers.

As a primary “Goddess,” the role and function of ISHTAR/ISIS in the Egyptian and Mesopotamian pantheons was a relatively late addition in comparison, as can be seen with the others among the “younger.” [As will be explored in companion works, a more appropriate Chief Goddess in this tradition would be MARDUK's consort, SARPANIT.] One version records MARDUK being an instigator in DAMUZI's death

which further fuels a hatred between the siblings and results with the imprisonment of MARDUK in the Great Pyramid, forcing an absence from both Babylon and Egypt during his very age to rule. Meanwhile, In Enlilite territory, ENLIL maintained his position as Jehovah. In those places ENKI becomes a “Satan” figure with his lineage of “serpents” and “dragons” and all other ANUNNAKI become “fallen angels” subordinate and unparalleled to the “God” Jehovah (ENLIL).

An interesting feature of the INANNA-ISHTAR cycle is the appearance of the “seven-gate” system. Most scholars do not believe this is the same as the traditional seven Star Gates of the ANUNNAKI and is instead a part of a mirrored alter-system. This actually makes perfect sense given that the Semitic Kabbalah has its roots among these Mesopotamian traditions and is also a system of “zonei-stations.” Just as we see evidence of seven “Gates of Life” coupled with an equal and similar set of “Gates of Death,” the Semitic Kabbalah has a “Tree of Life” and a “Tree of Death” composed of similar energies called the “Sephiroth” that appear both “above” and “below” the material-physical-kingdom realm of existence that we might be best familiar with. The secondary “demonic” version of the traditional Kabbalah is known as the “Qlippoth.”

ISHTAR'S DESCENT TO THE UNDERWORLD

This is the chronicle of ISHTAR [INANNA],
 Queen of the Heavens, Mistress of the Gods,
 The Brightest Star in the Heavens.
 To the nether Land of No Return, to the realm of ERESHKIGAL,
 ISHTAR, the daughter of NANNA-SIN [Moon], she set her mind.
 From the Great Above she set her mind to the Great Below [Abzu].
 The Goddess of the Great Above set her mind toward the Great Below.
 To the Darkened Dwelling, the abode of IRKALLA,
 To the Black Earth, the lands of CUTHA,
 To the house which none may leave, she set her foot,
 To the road from which there is no return, she set her foot,
 To the cave which accepts no light,

To the place where bowls of dust become food,
 To the place where none see light, residing in pure darkness,
 To the place where residents are clothed in the wings of birds,
 The Lady ISHTAR abandoned Heaven, abandoned Earth,
 And to the Underworld she descended.

In ERECH she abandoned EANNA, to the Underworld she descended.
 In BADTIBIRA she abandoned EMUSHKALAMMA,
 to the Underworld she descended.

In ZABALAM she abandoned ESHARRA, to the Underworld she
 descended.

In ADAB she abandoned ESHARRA, to the Underworld she
 descended.

In NIPPUR she abandoned BARATUSHGARRA, to the Underworld
 she descended.

In KISH she abandoned HURSAGKALAMMA, to the Underworld
 she descended.

In AGADE she abandoned EULMASH, to the Underworld she
 descended.

ISHTAR took up the seven Divine Decrees and fixed them to her body,
 She sought out the seven Divine Decrees and grasped them in her hand:
 The Shugurra, the Starry Crown of ANU she put upon her head,
 The Wand of Lapis Lazuli she gripped in her hand,
 The Necklace of Lapis Lazuli stones she tied about her neck,
 The Brilliant Shinning Stones she took up and carried,
 The Golden Ring of Power she placed on her finger,
 The Frontlet Amulet she tied as a breastplate,
 With the garments of the Queen of Heaven she dressed herself,
 And with Holy Oils she anointed herself.

ISHTAR set her mind and moved toward the Underworld,
 Her trusted messenger NINSHUBUR walked at her side.
 To NINSHUBUR, ISHTAR spoke:

“My trusted friend who are a constant source of support to me,
 The messenger of my true words, the carrier of my supporting words,

I tell you that I am descending to the Underworld.

“When I have fully descended to the Underworld,
 Fill the spaces of the Heavens with calls of my helplessness,
 In the Assembly of ANUNAKI cry out for my blight,
 In the House of the Gods create a commotion for me,
 Lower your eye for me, lower your mouth for me,
 Dress for me in the clothing of the poor,
 And to the E.KUR, House of ENLIL, fix your steps alone for me.

“When you enter the E.KUR, House of ENLIL, weep before him:
 Father ENLIL, protect your grand-daughter from the Gate of Death,
 Protect the metal that it may not be ground up to dust (in the
 Underworld).
 Protect the stone [lapis] that it may not be broken up (in the
 Underworld).
 Protect the wood [box] from being cut up (in the Underworld).
 Let not the pure ISHTAR be put to death (in the Underworld).

“If ENLIL does not aid you in this matter, then go to UR.
 When you enter UR, at the E.KISH.SHIRGAL,
 House of NANNA, weep before him:
 Father NANNA, protect your daughter from the Gate of Death,
 Protect the metal that it may not be ground up to dust (in the
 Underworld).
 Protect the stone [lapis] that it may not be broken up (in the
 Underworld).
 Protect the wood [box] from being cut up (in the Underworld).
 Let not the pure ISHTAR be put to death (in the Underworld).
 If NANNA does not aid you in this matter, then go to ERIDU.

“When you enter ERIDU, at the House of ENKI,
 Weep before him: Father ENKI, protect your daughter from the
 Gate of Death,
 Protect the metal that it may not be ground up to dust (in the
 Underworld).
 Protect the stone [lapis] that it may not be broken up (in the

Underworld).

Protect the wood [box] from being cut up (in the Underworld).
Let not the pure ISHTAR be put to death (in the Underworld).

“Our Father ENKI, the Lord of Wisdom,
Who knows the secret of the food of life, who knows the waters of life,
He will surely listen, he will bring me to life.
Go now, NINSHUBUR, with the word I have commanded thee.”

ISHTAR again directed her mind to the Underworld.
To the Lapis Lazuli Castle of the Underworld she fixed her mind.
To the Gate of the nether Land of No Return, she arrived.
At the Gate to the Underworld, ISHTAR spoke evilly.
In the Castle of the Underworld, ISHTAR acted evilly.
The Watcher of the Gate, watched.

The Watcher of the Gate, NINGISHZIDDA [Neti], stood fast.
The Serpent of the Deep, NINGISHZIDDA watched ISHTAR
approach.

ISHTAR spoke to the Watcher of the Gate:

"O gatekeeper, open your gate to me, Open thy gate so I may enter!
Open, or I will attack the gate! Open, or I will smash the door!
Open, or I will shatter the bars! Open, or I will throw down the walls!
If you will not open wide I will raise the dead!
If you will not open wide I will cause the dead to rise,
So that the dead will outnumber and devour the living!
Spirit of the Watcher of the Gate, open the door!"

The gatekeeper opened his mouth to speak to ISHTAR:
"Stop, my lady, do not throw it down! Who are you?!?"

ISHTAR answered:

"I am the Queen of Heaven, the place where the Sun rises."

"If you are the Queen of Heaven, the place where the Sun rises,
Then why have you come to the Underworld, The Land of No Return?"

Why would you take a road where a traveler cannot turn back?
What has caused your heart to lead you here?"

The pure ISHTAR answered him:

"I have come to see my eldest sister ERESHKIGAL,
I have heard her husband GUGALANNA had been killed
And I come to witness and respect the funerary rites."

The gatekeeper responded:

"Stay here and keep your place, ISHTAR,
And I will go announce your name to my Queen, ERESHKIGAL."
The gatekeeper entered the castle, saying to ERESHKIGAL:
"My Queen, ERESHKIGAL, your sister ISHTAR is waiting at the gate,
She who comes to uphold the great festivals,
She who stirs up the deep before ENKI [EA], the king.

"In ERECH she abandoned EANNA, to the Underworld she descended.
In BADTIBIRA she abandoned EMUSHKALAMMA, to the
Underworld she descended.

In ZABALAM she abandoned ESHARRA, to the Underworld she
descended.

In ADAB she abandoned ESHARRA, to the Underworld she
descended.

In NIPPUR she abandoned BARATUSHGARRA, to the Underworld
she descended.

In KISH she abandoned HURSAGKALAMMA, to the Underworld she
descended.

In AGADE she abandoned EULMASH, to the Underworld she
descended.

"ISHTAR took up the seven Divine Decrees and fixed them to her
body,

She sought out the seven Divine Decrees and grasped them in her hand:
The Shugurra, the Starry Crown of ANU she put upon her head,
The Wand of Lapis Lazuli she gripped in her hand,
The Necklace of Lapis Lazuli stones she tied about her neck,
The Brilliant Shinning Stones she took up and carried,

The Golden Ring of Power she placed on her finger,
 The Frontlet Amulet she tied as a breastplate,
 With the garments of the Queen of Heaven she dressed herself,
 And with Holy Oils she anointed herself."

When ERESHKIGAL heard this, she was pale with fear.
 While her lips turned dark she spoke out loud to herself:
 "What moved her heart to me? What compelled her spirit here?
 Should I drink water with the ANUNNAKI?
 Should I eat clay for bread and drink dirty water for sustenance?
 Should I bemoan the men who have left their wives behind?
 Should I bemoan the maidens ripped from the laps of their lovers?
 Or should I bemoan the child sent off before his time?"
 Then ERESHKIGAL opened her mouth to the gatekeeper:
 "Go, gatekeeper, and open the gate for her,
 But treat her in accordance with the ancient rules."

The gatekeeper went forth to open the door for her, saying:
 "Enter, Lady ISHTAR, the Land of CUTHA will rejoice over thee,
 The court of the Land of No Returns will be glad at thy presence."
 The Watcher of the Gate loosened the bolts,
 And Darkness fell upon the face of ISHTAR.
 The Watcher of the Gate opened the door,
 And Dark Waters stirred and rose to carry the Goddess of Light.
 Of the Gate of GANZIR, the Watcher opened.
 NINGISHZIDDA opened the Gate to the Land of No Return.

And ISHTAR entered.

When at the First Gate ISHTAR entered,
 NINSIGHZIDDA removed the Starry Crown of Heaven (from her
 head).

And ISHTAR asked: "Why, Serpent, have you taken the First Jewel?"
 And the Serpent answered:

"This is the Covenant of Old, the Rules of the Mistress of the
 Underworld,

Enter, my lady, the First Gate."

When at the Second Gate ISHTAR entered,
NINSIGHZIDDA removed the Wand of Lapis Lazuli (from her hands).
And ISHTAR asked: "Why, NETI, have you taken the Second Jewel?"
And NETI answered:

"This is the Covenant of Old, the Rules of the Mistress of the
Underworld,
Enter, my lady, the Second Gate."

When at the Third Gate ISHTAR entered,
NINSIGHZIDDA removed the Lapis Lazuli Necklace (from her neck).
And ISHTAR asked: "Why, Gatekeeper, have you taken the Third
Jewel?"

And the Gatekeeper answered:
"This is the Covenant of Old, the Rules of the Mistress of the
Underworld,
Enter, my lady, the Third Gate."

When at the Fourth Gate ISHTAR entered,
NINSIGHZIDDA removed the Shinning Brilliant Stones (from her
waistband?).
And ISHTAR asked: "Why, Guardian of the Gate, have you taken the
Fourth Jewel?"

And the Guardian of the Gate answered:
"This is the Covenant of Old, the Rules of the Mistress of the
Underworld,
Enter, my lady, the Fourth Gate."

When at the Fifth Gate ISHTAR entered,
NINSIGHZIDDA removed the Golden Ring of Power (from her
finger).
And ISHTAR asked: "Why, Watcher of the Portal, have you taken the
Fifth Jewel?"

And the Watcher of the Portal answered:
"This is the Covenant of Old, the Rules of the Mistress of the
Underworld,

Enter, my lady, the Fifth Gate."

When at the Sixth Gate ISHTAR entered,
NINSIGHZIDDA removed the Breastplate of Righteousness.
And ISHTAR asked: "Why, NINNKIGAL, have you taken the Sixth
Jewel?"

And NINNKIGAL answered:

"This is the Covenant of Old, the Rules of the Mistress of the
Underworld,
Enter, my lady, the Sixth Gate."

When at the Seventh Gate ISHTAR entered,
NINSIGHZIDDA stripped the Vestments of Queenship (from her
body).

And ISHTAR asked: "Why, Ancient Messenger, have you taken the
Seventh Jewel?"

And the Ancient Messenger answered:

"This is the Covenant of Old, the Rules of the Mistress of the
Underworld,
Enter, my lady, the Seventh Gate."

ISHTAR had descended to the Underworld.

To the depths of CUTHA, land of KUR did ISHTAR descend.
Lost were the Seven Decrees ["jewels" "talismans"] of the Upper
World.

Lost were the Seven Powers of the Land of the Living.

Lost was the sustenance of the Food of Life and Waters of Life.

ISHTAR then appeared before ERESHKIGAL.

ERESHKIGAL saw her presence and screamed.

ISHTAR advanced toward ERESHKIGAL.

ERESHKIGAL summoned NAMMTAR, the Black Magician,
Saying these words as she spoke to him:

"Go, NAMMTAR, imprison her in Darkness in my castle!

Release against her the Seven ANUNNAKI

Release against her the Sixty Demons of the Deep:

Demons of the eyes against her eyes! Demons of the sides against her sides!

Demons of the heart against her heart! Demons of the feet against her feet!

Demons of the head against her head! Against her whole body, the Demons of KUR!"

The ANUNNAKI, the Seven Judges of Death, fixed eyes of Death upon her,

At their word, the word which conjures all Demons,
The Demons came to tear apart ISHTAR from all sides.

In the Land of KUR, ISHTAR was killed.

The body of ISHTAR was shredded into a corpse.

And the corpse was suspended on a cross [stake].

For three days and three nights ISHTAR hung.

When after the three days and nights had passed,

The messenger of ISHTAR, NINSHUBAR,

The messenger of the favorable words of ISHTAR,

The carrier of the supporting words of ISHTAR,

NINSHUBAR filled the Heavens with laments for ISHTAR,

NINSHUBAR cried for her in the Assembly of the Gods,

NINSHUBAR caused commotion in the House of the Lord,

He lowered his eye for her, he lowered his mouth for her,

Like a poor servant he appealed to the Gods for her.

To the E.KUR, house of ENLIL, alone he directed his travels.

But Father ENLIL did not stand by him in this matter.

To the EKISHSHIRGAL, House of NANNA, he directed his steps.

But Father NANNA did not stand by him in this matter.

To ERIDU, in the house of ENKI, he wearily moved.

Our Father ENKI, listened to the words of NINSHUBAR.

ENKI listened to the words of the descent of ISHTAR.

ENKI listened to the words of the lament for ISHTAR.

ENKI listened to the words describing the opening of GANZIR.

Father ENKI answered NINSHUBAR:

“What has my daughter done now? I am troubled. What has ISHTAR done?”

I am troubled. What has the Queen of the Heavens done? I am troubled. What has she done!”

Father ENKI summoned forth clay to fashion a KURGARRU.
 Father ENKI summoned forth wind to fashion a KALATURRU.
 From the clay and the wind ENKI summoned two elementals.
 ENKI fashioned the KURGARRU, Spirit of the Earth.
 ENKI fashioned the KALATURRU, Spirit of the Deep.
 ENKI, to the KURGARRU, gave the Food of Life.
 ENKI, to the KALATURRU, gave the Water of Life.

To the Elementals ENKI spoke:

“Arise and set your mind to travel to the GANZIR Gate,
 To the Gate of the Underworld, set your feet,
 To the nether Land of No Return, fix your eyes.
 The Seven Gates of the Underworld will open to you
 And no charm or spell can keep you away, for upon you I have set my
 Number.

Take up the Food of Life and the Water of Life,
 And ERESHKIGAL shall not harm you.
 ERESHKIGAL shall not raise her arm against you.
 ERESHKIGAL shall have no power over you.
 Upon the corpse of ISHTAR hung from the cross [stake],
 Direct the Fear of the Rays of the Secret Fire,
 Sixty times sprinkle the Food of Life,
 Sixty times sprinkle the Waters of Life,
 Sprinkle sixty times upon the corpse, and surely ISHTAR will rise.”

Like winged serpents the elementals flew.
 To the GANZIR Gate the elementals flew invisibly.

Invisible, they passed by the Gatekeeper unseen.
 Through the Seven Gates the elementals flew invisibly.
 Invisible, they passed by the Seven Watchers unseen.
 With haste they entered into the Castle of Darkness,

In the Castle of Death they beheld horrible sights,
 But with haste they moved, stopping only at the corpse of ISHTAR.
 ISHTAR, the Beautiful Queen of Heaven.
 ISHTAR, the Mistress of the Gods of Heaven.
 ISHTAR, the Lady of Priestesses of UR.
 ISHTAR, the Brightest Star of the Heavens.
 ISHTAR, the Beloved of ENKI, she hung from the cross [stake]
 bleeding,

From one thousand critical wounds ISHTAR hung bleeding.
 KURGARRU and KALATURRA approached the body of ISHTAR.
 ERESHKIGAL, sensing their presence, screamed.
 KURGARRU directed the Rays of Fire upon the Queen of Death.
 KALATURRA directed Rays of Fire upon the Queen of Death.
 ERESHKIGAL, while powerful in CUTHA, retreated.
 KURGARRU, upon the corpse of ISHTAR,
 Sprinkled the Food of Life of ENKI sixty times.
 KALATURRA, upon the corpse of ISHTAR,
 Sprinkled the Water of Life of ENKI sixty times.
 Upon the corpse of ISHTAR, Queen of the Heavens,
 KURGARRU and KALATURRA directed the Spirit of Life of ENKI.

ISHTAR rose!
 ISHTAR ascended from the Underworld!

The ANUNNAKI fled their thrones of gold,
 And the spirits of the nether Land of No Returns,
 The spirits who had descended to the Dead peacefully,
 When ISHTAR ascended from the Underworld,
 When ISHTAR ascended on the winged serpents of ENKI,
 ISHTAR ascended through the Gates of GANZIR and NETI,
 Surely the dead hastened ahead of her.

When ISHTAR ascended past the First Gate,
 The Queen of Heaven took back her jeweled Robes of Royalty.
 When ISHTAR ascended past the Second Gate,
 The Queen of Heaven took back her jeweled

Breastplate of Righteousness.

When ISHTAR ascended past the Third Gate,
 The Queen of Heaven took back her jeweled Ring of Gold.
 When ISHTAR ascended past the Fourth Gate,
 The Queen of Heaven took back her jeweled Shinning Stones.
 When ISHTAR ascended past the Fifth Gate,
 The Queen of Heaven took back her jeweled Necklace.
 When ISHTAR ascended past the Sixth Gate,
 Queen of Heaven took back her jeweled Wand of Lapis Lazuli.
 When ISHTAR ascended past the Seventh Gate,
 Queen of Heaven took back her jeweled Starry Crown of ANU.

And the spirits of the Dead rose,
 And the spirits of the Dead preceded ISHTAR through the Gates.
 And ERESHKIGAL was scorned.
 The Scorned Queen ERESHKIGAL spoke a powerful curse.
 Against the Queen of Heavens ERESHKIGAL spoke her curse.
 And NAMMTAR manifested the curse.

When DUMUZI [Tammuz], the Lover of ISHTAR
 Goes down before me through the GANZIR Gate of Death,
 When the lamentations of the people come with him,
 When DUMUZI , the Lover of ISHTAR is dead and buried,
 May the Dead rise and smell the incense!

CROSSINGS OF THE SONS OF FIRE

The Bright Things from the Land of Twilight Dawning,
 Between the Land of Light and the Land of Darkness,
 Between the Splendor and the Gloom.

They are the lands beyond the Veil Threshold,
 And in front of the Veil Threshold is the Land of the Living.

The Seeker embarks by boat on the Waters of Illusion,

Guided by two opposing beings the boat capsizes.
 A young maiden desired to drag the Seeker down to the depths,
 And the decrepit man grasps him strong, wanting to keep him afloat.
 The Seeker struggles against him.
 At the shores of the Light of Truth,
 The young maiden transforms into a decrepit hag,
 And the decrepit man is transformed into a comely youth.
 Like a drowned corpse the Seeker lies on the Sands of Shadow,
 Contemplating that he had fought against the man that saved him.

The Beautiful One comes forth and is attended by handmaidens,
 Accompanied by the companions of the Seeker during Earth Life.
 They stand about as Welcomers and the Soul-Self that desires embrace.
 The Beautiful One speaks over the corpse:
 "Raise yourself up and cast away the iniquities of your mortality."

The Seeker rises, opening then shielding his eyes to the Beautiful One.
 And servants of the Beautiful One weep the blood (of the Seeker in his
 life).

The Seeker says:

"I have come come forth that the dead might live and the blind may
 see."

The Soul-Self says:

"I have come forth to embrace, protect and shield you."

The spirit of Seeker is awakened in the Land of Immortality.
 It shines brilliantly in the Land-Beyond-the-Horizon.
 He spirit of the Seeker is the Risen-Hero [god] of the Horizon.
 Do not offend by thinking him dead because he can never die,
 As he lives forever in the Land of the Ever Living.

You should not weep for the fallen body of the Seeker,
 As your tears and lamentations for him will restrain his spirit.
 But now it is a time for farewells and the Closing of the Gate.
 The departed Seeker, risen to glory, has left the living to sorrow.

We offer our services to him, may he speak well of us when Coming
Forth.

Arise; greet the one who arrives clad all in clean white clothing.
He brings the Crown of the Heavens,
He brings the Scepter of the King,
He brings the Staff of Righteousness and the Priceless Stone.
Take them all up and become perfect.

Eternal One, Hear the words penetrate the skies with the smoke of
incense.

Allow no stooping shadow to haunt or defame the spirit,
Guard the Dark Gate, that no abomination will creep through,
And allow no vile darkness to contaminate the body with illness.

You can bring no harm, dwellers beyond the Western Waters.

According to the words of the Coming Forth of the Sons of Fire,
The Ones who walked and spoke with the men of Earth are now
distant,

Living the lives of splendor in the Eternal Shining Ones.
They now stand to weigh the spirit of men at their deaths,
And aid them on their travels to the spaces between [Heaven].

The Seeker bathes in the Lake of Beauty, and drinks from the Fountain
of Life.

He beholds the twilight spirits who are purged of their wickedness and
lust,

And yet they remain captive to the Lords of the Fate [Destinies].
The Lord of Life directs their journeys back and forth – their test and
trial.

This is the lore of the Seeker who is raised from the dead as the Risen
One,

And Coming Forth he is the Newcomer.

This is the lore of the journey to the outer tracks of the Between,

And the path taken by those who been laid to rest in catacombs and tombs.

When passing through the House of Clearing, the departure is not delayed.

At the Place of Waiting, the Ferryman comes

And there is no fee to pass.

The Newcomer waits, then says:

"Ferryman, take me to the Realm of the Blessed,
As I am purified and cleansed of all mortal iniquities
And am anxious to come forth unto my destination."

"Show me your token," says the Ferryman.

"Proof that you have passed the tests and also evidence for your destination."

"My token is the Light," the Newcomer responds.

"And you will find my name is written in the Book of Sacred Mysteries [Life].

Come take me over the waters that I may play in the Fields of Peace."

The Ferryman is skeptical.

The Newcomer continues:

"I have passed the tests before Heaven and Earth and am allowed to
Come Forth.

I claim this right by the virtue of my deeds on the Earth.

I am the Bright One and men on Earth speak well of me in my
absence."

"Remove your hood," the Ferryman says. "That I may see your true form."

"Make for no more delays," replies the Newcomer, removing his hood.

"Quickly we must depart to travel the waters to the other side.

Test me no further, Ferryman. My sign and seal go before me.

By the names of gods to men, I can dispel all glammers of illusion."

Crossing the waters, the Newcomer becomes the Pilgrim.
 The Pilgrim passes the Dark Guardian, the Watcher at the Gate,
 Outside the Place of Union he waits standing fast and firmly.
 "Watcher at the Gate," alerts the Pilgrim. "Allow me to pass."

After taking the fee to get through, the Watcher says the word: "Pass."

Coming Forth, the Pilgrim stands before the Womb of Creation,
 And as a newly planted seed he is dressed in the Robe of Glory.
 The Great Gate is opened to the United Being in the East,
 The Gate to the Between [Outside] leading to the Source of Gods,
 The Creator of the Great Eternal Mysteries.

The Pilgrim and Shadow pass through a side Gate to Darkness,
 Where the Lost Ones of the vile darkness remain, those who served evil
 on Earth.

The test will be to not stop to succumb to the cries of the doomed,
 Continuing passed to the Fields of Peace where resides the Glorious
 Ones.

COMING FORTH AND CROSSING INTO KHERT-NETER

Hail to you, Bull of AMENTET ["Bull of Heaven"],
 THOTH, the Timeless-King is with me.
 I am the great god beside the Heavenly Boat.
 I am one of the gods, those Divine Chiefs,
 Who proved the truth of the speech of OSIRIS ["Asar," "star"],
 Before his enemies on the Day of Word-Weighing.
 OSIRIS, I am your kinsman and I have fought on your behalf.
 I am of the gods who were Children to the Goddess NUT,
 Who hacked the enemies of OSIRIS to pieces,
 Who have bound the Demonic Hordes of SEBAU on his behalf.
 HORUS, I am your kinsman and I have fought on your behalf.
 I am THOTH, he who proved the truth of the words of OSIRIS
 Before the enemies of OSIRIS on the Day of Word-Weighing

In the great House of the Prince, who dwells in ANU.
 I am TETI, conceived and birthed in TETU.
 I am with the mourners for OSIRIS in TAUI-REKHTI,
 proving the True Words of OSIRIS before his enemies.

RA commanded THOTH to prove the True Words of OSIRIS;
 What was commanded for OSIRIS,
 Let it be done for me by THOTH.
 I am with Horus on the Dressing-Day of TESHTESH.
 I am the opener of Hidden Water-Springs for the absolutions of
 URTAB.
 I am the Gate-opener to the SHETAIT [shrine] in RA- STAU.
 I am with Horus protecting the left shoulder of OSIRIS.

Coming Forth, I return to the Company of the Fire-Gods (on the)
 Day of Destruction for the Demonic Hordes of SEBAU in SEKHEM.
 I am with HORUS during the festivals and offerings to OSIRIS,
 Especially the festival celebrated on the Sixth Day [of the month
 (moon)],
 And on the day of the TENAT festival in ANU.

I am the UAB ["priest"] in TETU; RERA, the Dweller in PER-ASAR.
 I salute the one who sits in the High-Place of the country.
 I uncover the Hidden Secrets in RA-STAU.
 I intone the Words of Liturgy for the festival of the God of Souls in
 TETU.

I am the SEM ["priest"] who performs duties in the Temple.
 I am the UR-KHER-HEB ["priest"] who serves the Temple when
 The HENU SEKHER ["boat"] is set upon its Divine Journey.
 On Digging-Day I take up the tool to dig in the Earth of HENSU.

Hail to you who makes Perfect Souls for entering the House of OSIRIS.
 Coming Forth, let this Soul enter and be with you in the House of
 OSIRIS.

Let this Soul hear as you hear; Let this Soul him have sight as you see;
 Let this Soul stand as you stand; Let this Soul take his seat as you take
 your seats;

Hail to Offerers of Cakes and Ale to Perfect Souls in the House of
OSIRIS.

Let this Soul be nourished each day on cakes and ale (morning and
evening),

Let this Soul be nourished, he who speaks True Words before the gods,
Let him be nourished who speaks True Words to the Lords of
ABYDOS.

Hail to you who Opens the Gates to the Otherworld

And who Perfect Souls to the House of Osiris,

Open up the Gates to the Otherworld, for him [this Soul]

And act as a guides to the Roads of the Soul of the OSIRIS, Chief-
Scribe,

OSIRIS, The Chief-Registrar of all the offerings made to the gods.

May this Soul enter the House of OSIRIS with boldness,

Coming Forth, may this Soul emerge from the House of OSIRIS in
peace.

May this Soul experience no opposition

And not be refused or returned.

May this Soul enter under the favor of OSIRIS,

Coming Forth, may this Soul be fulfilled by accepting the True Words.

Coming Forth, may the True Words be exalted in in the House of
OSIRIS,

And True Words travel with you, And may this Soul be glorious as you
are.

May this Soul not be found out of Balance.

Coming Forth, may Balance be exalted in matters of the House of
OSIRIS.

Shinning Brilliantly, I Come Forth.

Protect me from the judgment of the people.

May my Soul be lifted up before OSIRIS,

A Perfect Soul, having been purified when living on Earth.

May I come into thy presence, Lord of the gods;

May I rise on the seat of MAAT like a god endowed with life;

May I give forth Light like the Company of the Gods who dwell in
Heaven;

Coming Forth, May I become like one of you;

May I set my footsteps in the town of KHER-AHA;

May I set my gaze on the movement of the SEKTET ["boat"] of
SAAH,

May I look upon the Lords of the TUAT ["dead," "Cutha"] and not be
repulsed.

May I smell and savor the Food of the Company of the Gods;

May I sit and dine in the Company of the Gods;

May my name be proclaimed by offerings of the KHER-HEB [priest];

May I hear the petitions made at the Altars of Sacrifice;

May neither my Heart-Soul nor its lord be denied or repulsed.

Hail to you OSIRIS, Chief of AMENTET, who resides in NEFU-UR.

OSIRIS, may I Come Forth in peace to AMENTET.

May the Lords of TA-TCKESRT receive me, and say to me:

"Hail to you, hail and welcome, welcome!"

May the Lords make a seat ready for me at the side of the President of
the Chiefs;

May the Nursing-Goddesses receive me at the proper seasons,

Coming Forth, may I behold the UN-NEFER True Word.

May I Come Forth a Servant [priest] of HORUS in RA-STAU;

May I Come Forth a Servant [priest] of OSIRIS in TETU;

May I be a participant in all the transformations my heart desires,

And may I appear in every place that my KA ("double") wishes to be.

COMING FORTH AND CROSSING THE AMENTET

Hail to you, Lords of KAU ["doubles"], you who are without sin,

Who live for the endless Ages of Time which make up Eternity.

Coming Forth, I have opened up a way for myself to you.

Coming Forth, I have become a spirit in my forms,

I have become master of the words of magic power [Ur-Hekau].

Deliver me from the Crocodile residing in this Country of Truth.
 Grant my mouth that speaks the words, True Speech
 And cause sanctified offerings to be made to me in your presence,
 Coming Forth, I know you, and I know your names,
 And I know the name of the Mighty God
 The One who comes before you – TE-KHEM
 He opens his path on the eastern horizon of Heaven,
 His radiance moves toward the western horizon of Heaven,
 When he moves, may he carry me with him,
 And may I find sanctuary, let not the MESKHET make an end of me,*
 Let not the Demonic Hordes of SEBAU gain mastery over me,
 Let me not be turned from the doors to the Otherworld [TUAT]
 Let me not the Gate be closed to me, the Cakes of Offering are in the
 city of PE,
 And the Ale of Offering is in the city of TEP.
 In the Celestial Houses of Heaven fashioned by TEM, my Divine
 Father.
 Let my hands carry the Wheat and Barley of Offering,
 That which shall be given to me in abundant measure,
 And may my son make ready the Food of My Offering.
 Coming Forth, grant me sanctified meals, incense,
 And such in AMEMTET and all the pure and beautiful things that a god
 lives on,
 And all transformations which please me to assume,
 And grant me the power to float down and sail up the stream
 In SEKHET-ARU (Field of Reeds)
 And may I reach SEKHET-HETEPET (Field of Offerings).
 Coming Forth, I am the twin Lion-gods, SHU and TEFNUT.

HU.MAN.TAR CROSSING TO THE UNDERWORLD

Some time after the Great Deluge came the Sleep of YADOL,
 And with forgetfulness, no man remembered the means to honor
 YADOL,

*Ed. - MESHKET = "bull's thigh" or "iron adze" indicative of the "dipper" constellation shape.

For such grew well beyond their understanding.
 But HU.MAN.TAR, son of NIM.ROD,
 Loved him dearly and to AN.CHT.I he was never forgotten.
 What magick sleep is this, that it would remove YADOL from us?
 Had YADOL decayed into the dust of nothingness as visibly it appears
 so?

Or does YADOL live on in some strange eternal dream-sleep?
 HU.MAN.TAR had spent many hours at the feet of NINTURSU – The
 Wise,
 Yet was given a blank stare and deaf ears from his companion
 He was forced to behold the fear of the certainty of death.

Coming Forth, As had so many before him,
 He decided to penetrate the Gate of the Dead.

He took audience with the Queen, DAY-DEE.
 "Great Queen, you who are exalted above all others, Great Lady of
 Battles,
 Who extends her might to the warriors of justice,
 Dwelling here beneath your shadow I am as a cat among birds,
 I am a wild boar among a docile herd.
 I will therefore spread my wings to fly,
 And go to a distant land to communicate with my God.
 I will seek entry through the Gate of the Dead.
 Uncertain is my heart, so consumed with sorrow is my heart,
 My spirit is restless. I go forth to discover if my companion
 Yet lives in the Land of Shadows."

The Queen, DAY-DEE answered:
 "Why must you leave us to communicate with your God?
 Is he so small that he can only be found in one remote place?"

HU.MAN.TAR replied to the Queen:
 "It is not because of smallness that I quest for my God, but from the
 greatness.
 A lady of the household may go to the dressmaker
 But it is the dressmaker that comes to the Queen."

The crowd in the assembly of the royal household murmured,
 but Queen DAY-DEE gave them no attention. Then she said:
 "Perhaps this Source of All Gods does exist. Or perhaps not.
 Who besides you even knows of this lore?
 And it is more likely that a Great God such as this,
 Would be worshiped by gods rather than by men, is that not so?
 It is more likely that the "lesser gods" created beneath this God,
 Would be the intermediaries between the God and men, is that not so?
 For when a man of a household seeks my palace for justices,
 Is it me that he approaches or a subordinate officer beneath me?
 Both of us, sir, do believe that there is an ALL- SOURCE above all
 gods,
 But we have learned that this being is so great
 That it is beyond approach of mere mortal humans.
 I suppose, only in this part, do we have opposition, you and I."

With that, HU.MAN.TAR departed from the royal courts of Queen
 DAY-DEE.

Restless he made ready the journey leaving the Queen's lands.
 Accompanying him on the journey was the young AN.CHT.I.
 They followed the Way-of-the-Golden-Chariot to the land of MAGAN.
 In the Dwellings of FFORMANA, "Strong-Armed," they took up
 shelter.

Formana asked HU.MAN.TAR the purpose of his travels.
 To this, HU.MAN.TAR replied:
 "I go to seek the Temple of AM.AR.TIT
 Hidden on a mountain just beyond the river in this very forest.
 I will find a Gate there, to which I possess the Key."

To this, FFORMANA said:
 "But none may pass through that way and return.
 This I know is true and yet I have heard nothing before of a Key."
 HU.MAN.TAR brought out the Great Key,
 And it was shaped like the Sword [Adze] of the Bull's Thigh [UR-
 HEKAU].

HU.MAN.TAR left FFORMANA to find solitude to pray.
 When HU.MAN.TAR to the Dwellings of FFORMANA,
 He felt renewed, but FFORMANA tried to deter him from continuing
 his quest.

To this, HU.MAN.TAR replied: "I cannot be moved on this matter.
 Though the journey may be along an unknown road,
 And perhaps you are right when you say 'a road of no return.'
 I will go forth to fight the battle, as I do not the Terror at the Gate,
 Nor the terrors I may behold in the Realm of AHKAMEN."

For a moment considering, then FFORMANA spoke:
 "Then I will go with you through the forest."

Protesting there was, but AN.CHT.I agreed to remain there.
 HU.MAN.TAR and FFORMANA left to follow the river.
 AN.CHT.I remained behind to protect the daughters of FFORMANA.
 HU.MAN.TAR and FFORMANA came to the edge of the forest
 And were attacked by wild cats, but they overcame the beasts.
 In the forest they beheld great trees they had never seen before.
 They traveled without sleep, fearing the dangerous things that stalked
 the woods.

Only upon coming to the foothills of the mountain did they sleep.
 The next morning they climbed the mountain.
 After a while they came to a cave:
 The Gate of the Dead.

HU.MAN.TAR left.
 FFORMANA remained just beyond the clearing before the cave,
 And he left to seek out the Guardian of the Gate.
 He then saw an old woman sitting on a stone, and he said:

"I am Enlightened One who comes forth to enter the Realm of Death,
 The Threshold of the Otherworld, the Gate of the Veil."

Before HU.MAN.TAR was allowed to pass,
 The woman asked him three questions,
 Which all who desired to rise upon the spheres must know the answers.
 He went forth into the dark passage of the cave.

He came before the Guardian of the Gate, and the Gate waited the
Terror-at-the-Gate.

Taking up his sword, HU.MAN.TAR faced them cautiously.
Using the Key filled the air with such a clamor that none could behold.
When the noise had subsided, the Guardian and the Terror disappeared.
Further into the cave could be caught the promise of daylight.

He emerged on the other side of the mountain from the cave,
And it was daylight in the Realm of AHKAMEN.
HU.MAN.TAR saw no Guardians at the seven bolted Gates.
A voice came from nowhere and tested him with seven questions.
As he answered each, a bolt was released and a Gate was cracked.
In the courtyard HU.MAN.TAR was set upon by four Beasts,
Beings that have fed upon the dead corpses of men.
Coming Forth, he passed through the Hall of Contests,
Where the good and evil entities fight the eternal battle for the souls of
men.
From the Hall of Contents he came into the Chamber of Death.
He seated himself on the Stone of MALIKAM and waited.

By the will of AHKAMEN, HU.MAN.TAR was allowed to Come
Forth,
He entered into the place of the Gate of the Spheres.
This, HU.MAN.TAR opened with the Great Key and passed.
HU.MAN.TAR entered the Realm of the Dead.
Without the Great Key there would be no return from this place.
A thick misty smoke emerged, gathering about him.

Then there stood a being, radiant as the sun, lovely as the moon.
A voice was raised asking why he approached the Realm of the Dead.

To this HU.MAN.TAR answered:
"Beautiful vision before me, my heart grows heavy,
For to gain entrance here I have fought contest most inhuman.
In spite of this I come forth now seeking my friend,
My companion of the hunt, a loyal acquaintance of my past."

The beautiful form responded saying:

"The one you seek now lies beyond the River of Death.

Since you have come forth passed the Guardians of the Gate,

You are permitted to go there.

You must know however that in the middle of the River of Death,

There grows the Forbidden Tree which you may not eat.

Go now, then return this way."

HU.MAN.TAR crossed over the River of Death,

Into the Land of Waiting he went, the place where spirits shine.

He came forth through the Great Gate,

And emerged in the Place of Glory, the Land of Eternal Living.

His eyes fell upon those of YADOL,

He had discovered his friend, his trusted companion of the hunt.

YADOL spoke with HU.MAN.TAR at length.

Of the things men have forgotten and unknown truths they spoke.

At one time, Humans were permitted to cross from one sphere to
another,

But then the Veils-Between-The-Worlds was thickened,

And now men must cross the dark gates to Come Forth onto the
spheres,

And as more time passes, this will no longer be open to men.

These and other things the men spoke of.

Eventually, HU.MAN.TAR decided to return.

He again crossed over the River of Death, protected by the powers of
the Great Key.

He made his way passed the beautiful Illuminated Being,

He made his way passed the courtyard and seven bolted Gates,

And he made his way through and out the mouth of the darkened cave.

FFORMANA still waited for him at the entrance of the cave,

And he rose from his stoop to greet HU.MAN.TAR, saying:

"I saw you with the dead, lying as a stiff stiff corpse.

I feared for your life, that you would be unable to return.

But now I see you have come forth brilliantly shining and renewed.

Let us now depart from this place, for I am weary from the long watch."

From the cave and the mountain they departed.

They made it through and passed out of the forest.

They were set upon by many things which they fought.

Coming forth from the portals and many-faceted Gates,

They returned to the serene countryside of FFORMANA.

THE OPENING OF THE MOUTH

I rise up, emerging I come out of the Egg in the Hidden Land.

Yea, may my mouth has been given to me that I may speak,

In the presence of the Great God who is true,

The Lord of the TUAT, the Word of Truth.

Let me not be rejected from the presence of the TCHATCHAU,

The Chiefs which are above any god.

Yea, I am OSIRIS, the Lord of RA-SATU.

Yea, I, the OSIRIS, the Scribe Whose Word is "Truth" [MAAT]

Have my seat with him who rests at the top of the pyramid.

Yea, I have Come Forth from the Island of NESERSERT,

And I have extinguished the unquenchable fire.

Hail to you, the Lord of Light, the Guardian of the Temple,

The Prince of the Night who appears in abysmal darkness.

Yea, I have Come Forth to you shining, brilliant and pure.

My hands are clasped with yours, remember the Covenant of your
ancestors.

Give to me the mouth that is mine that I may speak with it.

Guide my heart at its proper season,

May I be as a flame ["star"?] in the night.

Yea, the god PTAH [ENKI] shall open up my mouth,

The local god of my town shall remove the gag from my mouth.

Then THOTH shall emerge, who is fluent in the Words,
 And he shall untie the bindings that SET has put over my mouth.
 Then TEM shall return the gag and bindings to those whom they
 belong.

Then shall the god SHU open up my mouth, and make an opening into
 my mouth,
 With the same UR-HEKAU iron adze used to open the mouth of the
 gods.

Now I sit with the goddess SEKHMET and am nursed as one of the
 gods.

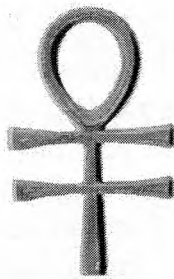
Now I am the goddess SEKHMET,
 I take my place at the side of AMTUR [Wind of Heaven]
 And Now I am the great Star-goddess SAAH,
 She who makes her dwelling among the Souls of ANU.

Now then, concerning every spell,
 And every word which has or shall ever be raised against me,
 Every god of the Divine Company
 Shall immediately set himself up against.



Tablet D

BOOK OF DZYAN &
THE UNIVERSE



Over one-hundred years before the publication of the book you are holding, the first of the seven Gates of the threshold (or some might say “apocalypse”) of this modern Age began to swing wide. During that time, the world saw a public resurgence of mystic organizations that pursued the deep and ancient Mystery Tradition of the Ages. While the Western Mardukite ideals became of significant interest to the Hermetic Order of the Golden Dawn, Crowley's A.A. and the Tahuti O.T.O that sought to revive the Egypto-Babylonian stream of the current, another group of individuals known as the Theosophical Society equally sought to bring new meaning to the widening of the Aeon Gate that magicians and mystic practitioners were experiencing at the time.

The first part of this Book of Dzyan is composed of seven chief stanzas of “Cosmic Evolution” (Cosmogenesis), clearly presented as an Eastern-oriented version of the Tablets of Creation, or more specifically the “Seven” Tablets of Creation. It is believed that the work was “channeled” from the “astral plane.” One repeatedly finds references to it along-side the last century of the Necronomicon gnosis. The gaming company, Chaosium, even produced an edition of the book for their *Call of Cthulhu* fantasy roleplayers.

The second part of the Book of Dzyan is composed of twelve stanzas dedicated to the Generation of Humans (Anthropogenesis). Both parts of the book are composed of individual verses within the stanzas called “Slokas,” of which the second part has forty-nine (while alluding to several hundred more). It is more likely that these are the recreations of a devoted seeker rather than translations of ancient tablets verbatim, something not foreign to the contemporary wave of pseudo-epigrapha that sets the stage for the underground “Necronomicon” movement. The energetic resonance that they possess has certainly proven valid for underground practitioners for at least a century. One might also note that the text bares remarkable resemblance to some key matters dealt with in the Urantia Book, yet another resource that could undoubtedly be fit into the Necronomicon Cycle.

THE COSMOGENETIC TABLETS

Tablet I

1. The Eternal Parent shrouded in ever-invisible robes had slept again for seven eternities.
2. Time was not in existence, for it slept in the bosom of Duration.
3. The Universal Mind was not, for there was not to contain it.
4. The Seven Paths of Enlightenment were not and the Seven Demons of Misery were not, for there was no one to manifest them and become ensnared by them.
5. Darkness filled the boundless All and the Three were One, as the Son had not yet awakened to the Path.
6. The Seven Supreme Lords and the Seven Truths had ceased to be, and the Material Universe, born of necessity, was drowned in the abysmal not. For nothing was.
7. The causes of existence had ceased leaving the invisible and visible to rest in Eternal Nothingness, the existence of the One.
8. Alone, the Nothing stretched unbounded, Infinite and in a dreamless sleep, Life existed unconscious within Universal Space, the All which is sensed by the Opened Eye of the One.
9. Where was the One when the Great Wheel was confounded?

Tablet II

1. Where were the Builders? Where were the Bringers of the Dawn? In Unknown Darkness the Producers of Form slept in Nothingness.
2. Where was the Silence? Where were the ears to sense it? For no silence or sound existed, nothing but the Eternal Breath who knew not its own existence.
3. The proper hour had not arrived and the Ray did not flash.
4. The Womb of Creation had not yet swollen, the Heart of the Universe had not yet been opened to receive the One Ray, which would be then fractured into manifold parts to be perceived as the MAYA [Material Illusion] of the world.
5. Darkness was Father-Mother and the Seven Sons of Creation had not yet been born from the Matrix of Light.

6. The two Germs of Creation are one. Shroud in Divine Thought, the Universe had yet to experience itself.

Tablet III

1. The Seventh Eternity gives its last vibration and the Womb of Creation swells from within like the lotus flower.

2. The vibration extends throughout the whole Universe permeating the Darkness that breathes over the Waters of Life.

3. Darkness radiated the light of the One Ray into the Virgin-Egg of the Womb, and when the Egg had condensed the light, it became the World-Egg [Material Universe].

4. The Ray divides and from three to four to seven, becoming seven within and without and from the Depths of the Mother, the root is nourished in the Waters of Life.

5. The root and light emanated, but the All was still One undivided.

6. The root of life extended to every drop of the Waters of Life and the Waters were radiant with Light [fire, heat, motion, etc.] and the Darkness vanished and was no more, swallowed by its own essence.

7. The Son of Dark Space emerges from the Great Deep, shinning forth as the Divine Dragon of Wisdom. Behold the lifting of the veil. A place for the Shinning Ones is manifested.

8. Where is the Darkness now? Where is the Spirit of the Flame? What is the Light, but the Radiant Son of the Dark Father who remains hidden.

9. The Light yielded life in the Water of Life from the Womb.

10. Then was formed a Matrix of Light spun between the hidden depths of the Light of the One Darkness and the shadowy depths of manifested matter. Thus was the Universe made One between the two.

11. The Matrix of the Universe was set to expand when the Breath of Fire was set upon it and to contract when the Breath of the Mother was set upon it, at such time that the Sons return to the Womb of the Mother at the End of Days.

12. The points on the Matrix are hardened into atoms, and each is a Universe unto itself.

Tablet IV

1. Listen, you Sons of Earth, to your instructors: the Sons of Fire. There is no first or last for the All is One, the sacred number which is issued from no number.

2. Listen and learn to what we, the Primordial Seven born of the Primordial Flame have learned from our Fathers.

3. From the Rays of Ever-Dark sprang the reawakened energies of the Builders and the Elements, the Holy Numbers and the Essence that which was put into Divine Man, a sum of these energies, given power to manifest the forms and sparks of his own creation.

4. From the Divine Mother came the Legions of the Voice. And the seven produce geometric sparks, the basis of Material reality which is.

5. Darkness, the Boundless Nothing with no number, followed by the One, and the Voice who is one and nine and the Formless Square [Foundation] enveloped within the Sphere of the Four, which is also Ten in the Material Universe, and the [four or] Seven Fighters who left out the One which made eight, that One was given to the Light-Bearer.

6. After the second Seven, came the Son-Stars who are countless.

Tablet V

1. The Fiery Whirlwind is born of the Primordial Seven and the First Seven Breaths of the Dragon of Wisdom.

2. The Fiery Whirlwind is made a messenger of their Will. The Swift Son of the Divine Sons passes like lightning through the fiery clouds. He calls to the Innumerable Sparks and they are united.

3. The Swift Son becomes a guiding spirit and leader, separating the Kingdoms into the six directions of space with the central point [wheel] remaining [the seventh].

4. Spirals are traced to unite the Six Kingdoms with the Seventh [middle wheel – or crown] and the First Divine World is manifest.

5. A Watchtower is raised at the corners of the quartered square.

6. The Triangles of Creation are traced to form the boundaries and the Pass-Not veil is woven over [the Material World]. And the Kingdoms ["Wheels"] are ever watchful of the Veil.

Tablet VI

1. The Son of Sons are called forth from their sleep in the Great Deep [Lower Abyss] and they become the Seven Elements.
2. The Radiant [Swift] One produces the Seven Centers ["Wheels"] which are the seats [foundations] of the Universe.
3. Seven small wheel revolve, each giving birth to the other.
4. He [the Radiant One] forms the wheels as he remembers them from the Ancient of Days and they are rendered indestructible.
5. At the fourth center, the Sons were instructed to create their own images, but one-third refuses and the curse is pronounced: the start of the First War.
6. As the wheels turned, the Destroyers fought against the Builders, a war fought for the possession of the Dark Space between atoms.
7. Make your calculations carefully if you are to predict the correct age of the Wheels, and when you reach the fourth, you will see Heaven [Nirvana] with eyes wide open.

Tablet VII

1. Behold now the genesis of formless and sentient life. First the Divine, then the Spiritual, then the Mind-Born Sons of the First Lord, known as the Shinning Seven [Ones]. It is they who watch over you.
2. The One Ray is fractured into Seven and Life precedes Forms.
3. When the One becomes two, then the threefold manifests.
4. The Root of Life never dies and the Sparks of Life are reflected by all of the Waters of Life.
5. The Divine Spark permeates the Seven Kingdoms [Worlds] of MAYA. The minerals, metals, stones, plants, animals, MANU [Divine Man] and the Perfected Realm [White Place].
6. The Watcher and his Shadow are united in the First-Born, a bond which strengthens radiantly with every change.
7. This is the state of your present wheel [said the Flame to the Spark]. Then the Builders came down from above to reign over the Generations of Men who would exist on the radiant Earth.

THE ANTHROPOGENETIC TABLETS

Tablet I

1. The First Lord, the One Eye, who breathed life into the One and the Seven, they who ride the celestial boats throughout the Heavens.
2. Lord of the Shining Face, the Earth Home is empty, send your sons to people this world [said the Mother Earth]. Send to me your servants.
3. The Lord of the Shining Face sent a Fire to be kindled within the Earth had been formed. The people of the Earth were to be under the rule of the Fathers and the Men were to be mortals [not Divine Men] while the Men of Immortal Wisdom are immortals. Be patient as the seven veils are not yet completed and the men are not yet ready.
4. The Earth took on the seven veils.

Tablet II

1. The Wheel turned another thirty degrees. The small lives came upon Earth, and when they grew too innumerable, the Earth shook them off.
2. With another thirty degrees, no Sons of Heaven arrived, and the Earth began to bore her own abominations of the Deep [Waters] that grew to become terrible and chaotic.
3. From the remains of the first, came the second, and with each generation they were covered in more grime and pitch. And when the Sons of Fire descended they were displeased and found no pure land or pure waters.
4. The Fires descended by day and night. The putrid waters were drained and another war began between the goat-headed, the dog-headed and the fish-headed ones.
5. The Earth wept and was lonely.
6. And after all the life had been extinguished, the Earth asked to be extinguished and reborn.

Tablet III

1. The Lord of Lords descended and separated the waters from the

First Heaven.

2. Then the Lords [ANUNNAKI] called upon the Lord of the Moon to bring forth Men [from the blood of KINGU]. Both male and female, the descendants of the Flame.

3. The Seven arrived and the lands were divided into seven [continents] and each was given his lot, but the Lords of Flame remained behind, unwilling to create.

Tablet IV

1. The Seven Hosts [Will-born Lords] were moved by the Divine Spark and settled their lands. They separated themselves from the men of Earth.

2. Then came the seven times seven generations [shadows] of men, each generation becoming more inferior to his Father.

3. How is it that men were born of the Earthly Fire? The Thinking Men [with Minds], how were they made? They could stand, walk, run... but remained a senseless shadow.

4. The Fathers gave the breath a form and the Earth molded it. The Fathers needed the Divine Spark of Life, and so it was borrowed from the Solar Logos. A "mirror" [image] of a body was needed, and so the Creators said, "We will give to it our own image." But man yet to develop a personal spirit, and so the soul-program was devised.

Tablet V

1. The first of the generations was brought forth by the Yellow [Sun] Father and the White Lady [Mother].

2. The second generation was born of budding and expansion. And were sexless.

3. Their fathers were self-generated, born of the brilliant bodies of the Lords, the Fathers, the Sons of Twilight.

4. When the Ancient Race became old they dissolved into the stream of the Fires of Life, and from the ashes came the new Shadows.

Tablet VI

1. From the second generation came the Egg-Born of the third. When first created the sexes were one, but male and female came.

2. For the self-born were the Shadows from the bodies of the Sons of Twilight.

Tablet VII

1. The Sons of Wisdom and the Sons of Night were ready for the rebirth in Earth-Bodies and so they came down. But they saw the bodies they could inhabit from the third generation and thought them to be vile. They gave to the third the Divine Spark and they were finally ready. "In these shall we dwell," they said among themselves.

2. Why did the Sons of Wisdom [and Night] act so? They rejected inhabitation of the self-born [Egg-Born] who were not quite ready.

3. When finally the Sons had entered the Egg-Born, the Lords of Wisdom were satisfied and said: "Now we shall create."

4. The third race [generation] became the Lords of Wisdom and they created the Sons of Will, the Ancestors.

Tablet VIII

1. From the ashes of the dead bodies of the men and animals of the prior Wheel [Age], they were dusted off and new animals came forth.

2. The animals of the Earth, the dragons of the deep, the flying serpents were added to the species of the creeping things [insects].

3. During the third generation, the species of animals solidified.

4. The animals formed unions and reproduced, and so did the male and female humans couple together to reproduce.

5. And those who possessed no Divine Spark became dumb and they bore monsters and abominations of shame.

Tablet IX

1. Looking upon this, the Lord of Lords wept and said:

2. "We did not fashion these abominations which will destroy our

future home, such will be our Karma [fate, destiny] if we do not dwell in others and teach them better.”

3. The humans became instilled with the Divine Spark of inspiration and wisdom and they recognized the sins of the mindless.

4. And with this upgrade the fourth generation developed speech.

5. And with this all the living things that were once One, became two.

Tablet X

1. Moving forward two-by-two, the third race gave birth to the fourth, and their gods became non-gods [The “Sura” became “Asura”.]

2. The first were moon-colored, the second were yellowlike gold, the third were red and the fourth were brown [which became black with “sin”.] The first seven were purists. The next seven began to intermix.

3. With pride the fourth grew tall, kings among them made as gods.

4. They took wives from the “Fair Folk” and produced monsters, both male and female demons [no longer sexless].

5. When they raised the temples to Man and worshiped the body of male and female, the Third Eye was closed to them.

Tablet XI

1. Huge cities were raised to the gods of rare mineral and metal. From these materials they cut their own images to worship.

2. Inner fire destroyed their fathers, waters threatened the fourth.

3. The waters came and swallowed the Seven Lands [continents].

4. The holy dragonblood was saved, the unholy destroyed along with huge animals produced from the sweat of the Earth.

Tablet XII

1. Few men remained after the Deluge; some yellow, some brown and back and some red remained. The Moon-Race was gone.

2. The fifth were produced from the Dragonblood that remained; and it was ruled over by the first of the Divine Kings on Earth.

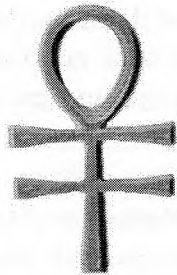
3. The ANUNNAKI returned and descended again among men, making their peace with the fifth generation and teaching them to raise

a human civilization to be carried forth into posterity...



Tablet E

BOOK OF ECLIPSES &
THE ASTROLOGIE



Eclipses are a natural phenomenon that occurs when-ever a celestial object, like the Moon, casts a shadow on another object, in our case, the Earth, as a result of an astrophysical alignment. This shadow always exists from our Moon but is usually cast off into space. The best conditions for experiencing the eclipses is when the Earth is in its farthest position from the Sun (aphelion) and the Moon is the closest possible to the Earth (perigee). The implications of the event of an eclipse have never been fully explored in the New Age, and of course, the lore fragments found in various ancient traditions are not necessarily synchronous. Many of the tablets surrounding this lore from Mesopotamia are largely broken.

It is curious that the ancient systems viewed eclipses as “harbingers of doom” (like comets) and yet others openly invite the energy into their religious rituals. The range of a total eclipse is a relatively narrow path and the phenomenon generally lasts for less than seven minutes. It might seem unlikely to some that these brief events themselves would have held the ancient people in significant states of fear. But lore suggests otherwise. The occasion of one such eclipse appeared in Greece in May of 585 BCE simultaneously when two armies, the Lydians and Medes, were about to engage in combat. Both sides felt that this event was an omen for them to make peace, which resulted in a treaty. Ancient wizards knew that eclipses were significant magickal events, such is particularly apparent in ancient Mesopotamia.

ANUNNAKI lore suggests the eclipse is part of a “time-keeping device” of the “Gods.” Traditions involved with their prediction first begin among the ancient Babylonians. Some scholars believe that the ancient wizards tracked eclipses so they could give the common people the illusion that the priests could ritually control such events, having first predicted its timing secretly.

Examination of ancient tablets reveal that the Babylonians possessed knowledge of the “saros cycle,” a concept still used for studying this phenomenon in modern astrophysics. “Saros” is the Babylonian word for “recursive” or “reoccurring,” very close the meaning of “cycle” itself. This cycle is the ancient root for an ancient observation of what

many cultures called the Great Year, which also means that Stonehenge is not just a calendar, but one specific to “measuring time by eclipse.” [This cycle has changed slightly since ancient observations, given the changes in both Earth rotational speed and the Earth-Moon relationship. Modern astrophysical calculations are actually adjusted to account for this.]

The Moon has approximately thirteen “synodic months” for every cycle of the Sun. Therefore; the chances of both celestial bodies aligning at points of ecliptic potential will be infrequent, approximately every 18 years plus 10 days according to the Babylonian tablets. [This is remarkably accurate given the amendment by modern astrophysicists as 18 years plus 10.32 days.] The original “saros” of Mesopotamia was actually a 54-year cycle, composed simply of three 18-year observations. [$3 \times 18 = 54$.]

Saros series “145” made a famous appearance on August 11, 1999, just before the new millennium. It began in India, spread across Europe and disbanded in the Pacific Ocean over a period of 187 minutes. This cycle is going to return, according to the above calculations, on August 21, 2017. This time, however, it will cut across North America, providing local practitioners with a chance to “tap into this energy.” More research needs to be done to determine the exact path of totality and surrounding areas where the umbra will still be visible. No eclipse of this magnitude has graced the United States since 1979. The best calculations from the current editor show that the path of “Saros-145” in 2017 will run near Crater Lake in Oregon and the Cascade Mountains there, the Sawtooth region and the Craters-of-the-Moon Park in Idaho, the southern Tetons and Green River Valley of Wyoming, the southern Oglaga-Pine Ridge region of the Nebraska plains, through Missouri, Illinois, Kentucky, Tennessee, and finally peaking in the Carolinas. This is something that will occur relatively soon that we can collectively anticipate. The omens and significance carried by the event, at present, must remain the subjective beliefs of the seeker.

The zodiacal wheel was put into place by the ANUNNAKI in order to define the ages of reign for each of the Olympian pantheon. Each per-

iod consisted of 60 degrees of the full wheel and lasted for 2,160 years [72 x 30]. Some dispute erupted over the fact that by using astronomical observation, the ages are not equal in that the “houses” or domains of the zodiacal constellations are not truly equal. It is curious that Zecharia Sitchin noticed the phi-ratio between the 2,160 year cycle of Earth time and the now famous 3,600 year cycle of Star, Heaven or Divine time called a SAR (sometimes “Shar”).

The word “zodiac” literally means “wheel of animals,” which refers to a unique plane of star constellations, synchronous with what astro-physicists have called the “Celestial Sphere.” This is derived from an ancient belief that the sky “heavens” (outer universe) is likened to a dome suspended around the Earth Planet. The astrological zodiac used today was handed down in from the lore of “houses” or “zonei” of the Celestial Sphere.

Contemporary Assyriologists and historians have, for the most part, maintained catalogs that preserve the integrity of the combined “luni-solar” system for posterity. Originating as an observed agricultural calendar, the Babylonians eventually equated it to their “Metonic cycle” of 19 years or 235 months. The annual year [SAT.TI] was divided into three seasons: Beginning [Res Satti], Middle [Misil Satti] and Ending [Kit Satti]. Each month [AR.AH] began at the new moon, or as it is stated in some sources, the “new moon crescent”. According to the records, every seventh day (called a “Shabbat” - which no doubt contains clues to the source of both “sabbath” and “sabbat”) was treated as simultaneously “holy” and “evil” (curious omens) and offerings were made to select groupings of the pantheon.

7th Day – MARDUK & ISHTAR (or SARPANIT)
 14th Day – NERGAL & NINLIL (spouse of ENLIL)
 21st Day – NANNA-SIN & SHAMMASH (SAMAS)
 28th Day - ENKI & DAMKINA (NINKI)

Thousands of years ago, the Sumerians determined that a circle held 360 degrees. With the division into twelve, each “house” consists of 30 degrees. They applied this lore to a zodiacal calendar consisting of

twelve months of 30 days to compose a 360-day year. Seeing all systems as circles, they conjectured that every functional cycle, annual or otherwise, consisted of this type of mathematics. [Even the theoretical orbit of Nibiru is recorded as possessing a 3,600-year orbit, based on Earth-time. This is also equivalent to 60 times 60, with 60 being a number of “perfection” in the Sumerian tradition, confirmed by the ANUNNAKI designation of 60 being reserved for ANU, the King of Heaven.]

If everything in the Universe did exist in “perfect” circles and spheres, the Sumerians would have been dead on (even still, their “overnight” intellectual and technological development continues to astound historians). As it stands, the Universe is not composed of spherical planets and circular orbits, at least not “perfectly.” In reality, everything is elliptical. This is observable by the fluctuating distances that any given planet can have from the Sun. [Sometimes Pluto is not even the furthest, and it is ridiculous to put forth any energy in debate over the semantics of this one.] The Sun’s apparent annual path through the zodiac is also elliptic. It “occults” or “eclipses” the constellation in a position between the Earth and the zodiac.

The ancient folk commonly referred to the Celestial Sphere as a “sky dome,” not because they thought it was flat below, but because only half of this revolving sphere or “wheel” could be visible above the Earth’s equatorial plane. As human observational faculties toward the cosmos improved, more facets were added to the domain of astrology (ancient astrophysics).

Traditional or “tropical astrology” still maintains the zodiacal system as it was set down by the Chaldean Babylonian and Egyptian traditions of Hermetics. The elliptic imperfections of the solar system mentioned prior have actually shifted not only the Earth’s axis, but also its position towards the Celestial Equator. Tropical astrology observes the start of the zodiacal wheel of the year on the spring equinox, when the Sun enters the “house” or “zone” of Aries, because the tradition that we use today is based on the age of MARDUK. But the Sun no longer enters Aries at this time.

Currently, the Sun is about 20% of the way through Pisces on the spring equinox. This offset will continue to change with time. This means that a person born on the spring equinox this year is not an Aries, as 99% of the New Age texts would describe (they would be Pisces). In another few thousand years, a person born on the same day should be considered a Capricorn! Keeping with Arian Astrology is simply a “Mardukite” way in which to cast astrology.

The “Sun Signs” are what most people are referring to in astrological “birth charts” or “horoscopes” (or when you affirm: “I am a Gemini”, etc.). The twelve signs of the zodiac are easily split into gender polarities of male and female, corresponding with their elemental attributes. As a triune, the signs are further categorized into three groups: cardinal (“initiating”), fixed (“perfecting”) and mutable (“versatile”). Finally, the zodiac is applied to elemental lore, offering high-energy fire signs, practical earth signs, communicable air signs and emotionally intuitive water signs. With few exceptions, relative consistency exists throughout the various interpretations of “tropical astrology,” such as those that follow. The “polar sign” is the house that represents the “polar” opposite of the sign you are referencing.

Each sign also corresponds to a Sumerian-Chaldean “zonei,” an energetic domain, like those attributed to the planets (e.g. Venus = love). Solar-oriented calendars often have twelve months and zones in honor of the ages and ANUNNAKI, but many astrological cultures observed that there are really 13 months in a year, and would usually adjust for this by adding a mysterious thirteenth month. In the case of the Babylonians, it is called: The Second ADAR. The annual year begins approximately March 21 with the month of NISANNU (or NISAN) with the Mardukite Festival of A.KI.TI.

BABYLONIAN WHEEL

1. NISANU – NISAN (Mar 21)
2. AIRU – IYYAR
3. SIMANU – SIWAN
4. DU'UZU – TAMMUZ

5. ABU – AB
6. ULULU – ELUL
7. TISHRITU – TISRI (Sept 21)
8. ARAHSAMNA – MARCHESVAN
9. KISLIMU – KISLEV
10. TEBITU – TEBET
11. SHABATU – SEBAT
12. ADDARU – ADAR
13. “Second” ADAR

SUMERIAN WHEEL

1. KUMAL – Aries
2. GUANNA – Taurus
3. MASHTABBA – Gemini
4. DUB - Cancer
5. URGULA – Leo
6. ABSIN – Virgo
7. ZIBAANNA – Libra
8. GIRTAB – Scorpio
9. PABIL – Sagittarius
10. SUHURMASH - Capricorn
11. GU – Aquarius
12. SIMMAH – Pisces

ZODIAC OF THE SUN

1. Aries (the ram or sheep), March 21-April 19, fire, cardinal, Mars, masculine, polar sign is Libra, color is red, the First House of the Self, fir/pine trees, passion and courage.

2. Taurus (the bull), April 20-May 20, earth, fixed, Venus, feminine, polar sign is Scorpio, color is pink, the Second House of Possessions, pear tree, possessive and dependable.

3. Gemini (the twins or brothers), May 21-June 20, air, mutable, Mercury, masculine, polar sign is Sagittarius, color is yellow, the Third House of Communication, walnut trees, lively and responsive.

4. Cancer (the crab or scarab), June 21-July 22, water, cardinal, the Moon, feminine, polar sign is Capricorn, color is silver, the Fourth House of Family and Home, maple trees, protective and loyal.

5. Leo (the lion), July 23-August 22, fire, fixed, Sun, masculine, polar sign is Aquarius, color is orange, the Fifth House of Creativity, lime or citrus trees, devoted and exuberant.

6. Virgo (the maiden or virgin), August 23-September 22, earth, mutable, Mercury, feminine, polar sign is Pisces, color is gray, the Sixth House of Public Service, hazel trees, impressionable and thoughtful.

7. Libra (the scales or horizon), September 27-October 22, air, cardinal, Venus, masculine, polar sign is Aries, color is green, the Seventh House of Partnership and Relationships, ash trees, romantic and charming.

8. Scorpio (the scorpion), October 23-November 21, water, fixed, Pluto, feminine, polar sign is Taurus, color is violet, the Eighth House of Regeneration/ Replenishment, blackthorn trees, intense and idealistic.

9. Sagittarius (the archer), November 22-December 21, fire, mutable, Jupiter, masculine, polar sign is Gemini, color is purple, the Ninth House of Introspection/Self-Knowledge, chestnut trees, energetic and optimistic.

10. Capricorn (the goat), December 22-January 19, earth, cardinal, Saturn, feminine, polar sign is Cancer, color is dark green, the Tenth House of Career, cautious and steady.

11. Aquarius (the water carrier), January 20-February 18, air, fixed, Uranus, masculine, polar sign is Leo, color is bright blue, the Eleventh House of Hopes and Dreams, cherry trees, charismatic and friendly.

12. Pisces (fishes), February 19-Mar 20, water, mutable, Neptune, feminine, polar sign is Virgo, color is sea green, the Twelfth House of Secrets, willow trees, sensual and compassionate.

ZODIAC OF THE MOON

Wizards and mystics commonly use "Moon Signs" for ritual applications more often than "Sun Signs". In each lunar month, the

Moon processes through each of the houses (signs) of the zodiac. It remains in each “zonei” for two or three days a month. Magickal and herbal-oriented New Age almanacs usually provide this information. Moon Signs play a role in both ritual work and conventional astrology. Lunar energy has both its bright (light) properties and its hidden (shadow) polarity, corresponding to the “persona” and Shadow-self respectively. The subtle energetic vibrations or rays from the lunation cycle relate specifically to “natural magick” (green magick), ritual magick and the construction and consecration of talismans. Whenever interpreting astrology, consider attributes for both the planetary and the zodiacal attributes.

1. Moon in Aries: optimism, outgoingness, opinions, impulsiveness, new beginnings, alchemy and fire magick.

2. Moon in Taurus: artistic, determined, overcautious, steadfast, and favorable for habitual solidity, better for new beginnings with longevity in mind and the physical senses.

3. Moon in Gemini: versatile, witty, superficial, manipulation, favorable for inconsistency, shortcuts and recreation, better for new beginnings requiring external assistance.

4. Moon in Cancer: sympathetic, protective, possessive, moody, and favorable for relationships, growth, emotional attachment and family.

5. Moon in Leo: creative, fun-loving, self-indulgent, overbearing, favorable for presentations, attractive magick, Hermetics and emotional healing.

6. Moon in Virgo: meticulousness, responsibility, stress, argumentation, favorable for orthodox conformity, detailing, leadership, hierarchies and cycles (schedules).

7. Moon in Libra: creative, diplomatic, indecision, frivolousness, favorable for introspection, meditation, social benefits, enchantment and glamour.

8. Moon in Scorpio: ambitious, emotional, secretiveness, domineering, favorable for awareness increase, karmic agreements, psychic (psionic abilities) and interconnectedness (entanglement).

9. Moon in Sagittarius: adventure, open-mindedness, restlessness, irresponsibility, favorable for confidence, expansion, imagination, travel and growth.

10. Moon in Capricorn: responsibility, patience, materialistic, pessimism, favorable for foundations, structure, tradition and regulations.

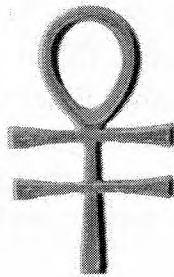
11. Moon in Aquarius: idealism, tolerance, tactless, fixedness, favorable for healing, habit breaking, purification and personal transformation.

12. Moon in Pisces: sensitivity, vague, discontent, favorable for secretiveness, dreams, intuition, prayer (meditation) and spiritual development.



Tablet F

BOOK OF FIFTY NAMES
& THE GRIMOIRE



This is the Book of MARDUK, the younger ANUN-NAKI who was heralded as a Heavenly Lord of the Earth by the Babylonians, the Ancient Mardukites and followers of MARDUK and NABU into the Black Lands of the Nile as AMON-RA (and Osiris).

Here is given the conclusion of the Book of Nemesis, wherein the ANUNNAKI Gods bestow upon MAR-DUK the rank of Fifty, Lord of the Earth Command, according to the seventh and final tablet of the Babylonian version of the *Enuma Elis*. The seventh tablet is known as the “secret tablet” forged by the Priests to maintain the great secret of our tradition, the secret of the “names of God” usurped by MARDUK.

The Book of MARDUK or the Tablet of Fifty Names has been used successfully by many mystical practitioners in the past, and has even been found as the core source material for grimoires in more recent commercializations of the *Necronomicon*. The text reveals the ceremonial names and functions assumed by Lord MARDUK upon his ascent up the ANUNNAKI hierarchy for Egypto-Babylonian eras and regions.

While misunderstood too often as a system of polytheism, MARDUK sought to unify ANUNNAKI divinity in our realm, albeit under the single banner of his own name. To do this, he took on the names, functions and powers of the other Elder Gods to ensure the establishment of his divinity on Earth during his aeon (the Age of Aries). The second phase was to return all true religious worship to the one “God” and “Source” which existed outside and apart from “our” realm of existence.

...and let us proclaim the Fifty Names!

THE GRIMOIRE OF THE FIFTY NAMES

1 . ماردوك

The First Name is MARDUK-DUGGA-ANU,
Son of the Sun, Lord of Lords, Master of Magicians,
Most Radiant Among the Gods is he.

2 . كاماركيو

The Second Name is MARDUKKA,
ANUNNAKI Creator,
Knower of the Secrets of MARDUK,
Time, Space & Creation [Geometry of the Universe].

3 . ماركيويو حول

The Third Name is ARRA-MARUTUKKU,
Master of Protections and of the Gate to the ANCIENT ONES
And to whom the people give praise as Protector of the City.
Possesses the ARRA-Star.

4 . باكو شطائشة منيو

The Fourth Name is BARASHAKUSHU-BAALDURU,
Worker of Miracles, with wide heart and strong sympathies.

5 . لو غالي تاشله كي

The Fifth Name is LUGGAL-DIMMERANKI(A)-BANUTUKKU,
Commander of the Wind Demons,
The Metatronic Voice Heard Among the Gods.

6 . ونار ريلو غغالي تلشاهكي

The Sixth Name is NARI-LUGGAL-DIMMERANKI(A)-BAN-RABISHU,

Watcher of the Star Gates of the IGIGI & ANUNNAKI,
And who is named the Monitor of the Gods in their stations.
Keeper of the Gates between worlds.

7 . يوالحمامي

The Seventh Name is ASARU-LUDU-BAN-MASKIM,
Wielder of the Flaming Sword, The Light of the Gods.
Called for the safety and protection of the Gatekeeper.

8 . تونا ملكو

The Eighth Name is NAMTILLAKU-BAN-UTUK-UKUT-UKKU,
Master of the Death Gate and of Necromancy,
And who is able to revive the Gods with a single prayer.

9 . نامشين

The Ninth Name is NAMRU-BAKA-KALAMU,
The Shining One who is Counselor of the Sciences.
Called to increase the scientific knowledge of the Gatekeeper.

10 . وهوالبين

The Tenth Name is ASARU-BAALPRIKU,
Creator of grains and plants, who knows no wasteland.
Called to increase the vegetative and blooming growth.

11 . وهوالعليمالبين

The Eleventh Name is ASARU-ALIM-BAR-MARATU,
Who is revered for wisdom in the house of counsel,
And who is looked to for peace when the Gods are unsettled.

Called to aid in communication with the ANUNNAKI and to dispel deception.

12. وهو البن العليمونا

The Twelfth Name is ASARU-ALIM-NUNA-BANA- TATU,
The Mighty One who is the Light of the Father of the Gods,
And who directs the decrees of ANU, ENLIL and ENKI/EA.
Called to aid in the enforcement of law on Earth.

13. توتو

The Thirteenth Name is NABU-TUTU,
He who created them anew, and should their wants be pure, then they
are satisfied.

Called to reveal the hidden gnosis within the Gatekeeper.

14. معانيريطانياكي

The Fourteenth Name is ZI-UKKINA-GIBIL-ANU,
The life of the Assembly of the Gods
Who established for a bright place for the Gods in the heavens.
Called to reveal the secrets of astrology and the celestial sphere.

15. معكيو

The Fifteenth Name is ZI-AZAG-ZI-KU-IGIGI-MAGAN-PA,
Bringer of Purification, God of the Favoring Breeze,
Carrier of Wealth & Abundance to the people.

16. إنشاء الجمعيةكيو

The Sixteenth Name is AGAKU-AZAG-MASH-GARZANNA,
Lord of the Pure Incantation, The Merciful One,
And whose name is on the mouth of the Created Race.
Called to bring life to elementaries and ward spirits.

17 . ثمين

The Seventeenth Name is TUKUMU-AZAG-MASH-SHAMMASHTI,
 Knower of the Incantation to destroy all evil ones.
 Called in the Ma(k)qlu Rite to dispel evil sorceries.

18 . شازو

The Eighteenth Name is SAHG-ZU-MASH-SHANANNA,
 Founder of the Assembly of Gods and knows their heart,
 And whose name is heralded among the IGIGI.
 Called for aiding the Gatekeepers psychic development.

19 . معسيليكون

The Nineteenth Name is ZI-SI-MASH-INANNA,
 Reconciler of enemies, who puts an end to anger; Bringer of Peace.

20 . ريمسوه

The Twentieth Name is SUH-RIM-MASH-SHA-NERGAL,
 Destroyer of wicked foes, who confuses their plans.
 May be sent to destroy the enemies of the Gatekeeper.

21 . ريمسوهمعهد

The Twenty-first Name is SUH-KUR-RIM-MASH-SHADAR,
 Who confounds the wicked foes in their places.
 May be sent to destroy the unknown enemies of the Gatekeeper.

22 . ريمالجمعية

The Twenty-second Name is ZAH-RIM-MASH-SHAG-ARANNU,
 Lord of Lightning, A warrior among warriors.
 May be raised against entire armies of men.

معهد الجمعية تريم . 23

The Twenty-third Name is ZAH-KUR-RIM-MASH-TI-SHADDU,
Destroyer of the Enemy in battle,
Who slays in a most unnatural fashion.

عالبالحالولو . 24

The Twenty-fourth Name is ENBILULU-MASH-SHA-NEBU,
Knower of the secrets of water and of secret places for grazing.
Called to bestow the secrets of dowsing and aid irrigation.

وكالترو وجدون . 25

The Twenty-fifth Name is EPADUN-E-YUNGINA-KANPA,
Lord of Irrigation, who sprinkles water in the heavens and on Earth.
As the previous, also the secrets of Sacred Geometry.

غالبالحالولو غو . 26

The Twenty-sixth Name is ENBI-LULU-GUGAL-AGGA,
Lord of growth and cultivation, who raises the grains to maturity,
And some have said is a face of ENKI.

وقالغال . 27

The Twenty-seventh Name is HEGAL-BURDISHU,
Master of farming and the plentiful harvest
And who provides for the people's consumption.
May also be called to aid in personal fertility.

سیدیالرئیسیدی . 28

The Twenty-eighth Name is SIRSIR-APIRI-KUBAB- ADAZU-ZU-KANPA,
The domination of TI.AM.TU by the power of the Net.
Called for mastery of the Serpent and the Kundalini.

ح بسوء . 29

The Twenty-ninth Name is MAL-AHK-BACH-ACHA-DUGGA,
Lord of bravery and courage, Rider of the Ancient Worm.
Summoned for courage, bravery and self-confidence.

جيل . 30

The Thirtieth Name is GIL-AGGA-BAAL,
Furnisher of the life-giving seed, Beloved consort to INANNA-
ISHTAR.
Called for women who desire pregnancy.

منظمة . 31

The Thirty-first Name is GILMA-AKKA-BAAL,
Mighty One and Divine Architect of the temples.
Possesses secrets concerning the Geometry of the Universe.

وهي منظمة . 32

The Thirty-second Name is AGILMA-MASH-SHAY-E-GURRA,
Maker of Rain Clouds to nourish the fields of the Earth.
Called forth in times of drought.

امالليل . 33

The Thirty-third Name is ZULUM-MU-ABBA-BAAL,
Giver of excellent counsel and power in all businesses,
And Destroyer of the wicked foe, maintaining goodness and order.

مولخدمات . 34

The Thirty-fourth Name is MUMMU,
Creator of the Universe from the flesh of TI.AM.TU.
Keeper of the Four Watchtower Gates to the Outside.

35 . الليممار

The Thirty-fifth Name is ZU-MUL-IL-MAR-AN-DARA-BAAL,
The heavens have none equal in strength and vitality.
Called forth to aid in healing rituals and rites.

36 . لو غالعبد هبار

The Thirty-sixth Name is AGISKUL-AGNI-BAAL-LUGAL-
ABDUBAR,
Who sealed the ANCIENT ONES in the abyss.
Called by the piously righteous for strength and vigor.

37 . اعتر فتلغو وهيئة ميناء غوام

The Thirty-seventh Name is PAGALGUENNA-ARRA-BA-BAAL,
Possessor of Infinite Intelligence, preeminent among the Gods.
Offers wisdom in oracles and divination.

38 . ماهيلو غدور الجامعة العربية

The Thirty-eighth Name is LUGAL-DURMAH-ARATA-AGAR-
BAAL,
King of the gods, Lord of Rulers [Durmah].
Aids the Gatekeeper in developing all mystic powers.

39 . انلعادة نو

The Thirty-ninth Name is ARRA-ADU-NUNA-ARAMAN-GI,
Counselor of ENKI/EA, who created the Gods, his fathers,
And whose princely ways are no other God can equal.
Called during (self)-initiations to aid you through the Gates.

40 . الطينباهتقو كو

The Fortieth Name is DUL-AZAG-DUMU-DUKU-ARATA-GIGI,
Possessor the secret knowledge and the wand of Lapis Lazuli.

Can reveal untold marvels of the cosmos to the Gatekeeper.

41 . لوغ آلبا .

The Forty-first Name is LUGAL-ABBA-BAAL-DIKU,
Eldest of the Elder Ones, and pure is his dwelling among them.
Aids the Gatekeeper in acquiring "self-honesty".

42 . اللوغ الجمعية .

The Forty-second Name is LUGALDUL-AZAGA-ZI-KUR,
Knower of the secrets of the spirits of wind and star.
Offers the Gatekeeper secrets to command the spirits.

43 . ديزيريه كينغو .

The Forty-third Name is IR-KINGU-BAR-E-RIMU,
Holding the capture of KINGU, supreme is his might.
Keeper of the Blood(Birth)-Rights.

44 . كيحيث .

The Forty-fourth Name is KI-EN-MA-EN-GAIGAI,
Supreme Judge of the ANUNNAKI, at whose name the gods quake.
To be called when no other spirit will arrive.

45 . الحكماء معهد .

The Forty-fifth Name is E-ZIS-KUR-NENIGEGAI,
Knows the lifespan of all things,
And who fixed the Created Race's life at 120 years.

46 . جي المنطقة بلحاج .

The Forty-sixth Name is GIBIL-GIRRA-BAAL-AGNI-TARRA,
Lord of the sacred fire and the forge, creator of the Sword.
Also possesses the secrets of the "fiery passions".

إداليور انيوما المنضب . 47

The Forty-seventh Name is ADDU-KAKO-DAMMU,
Raiser of storms that blanket the skies of Heaven.

الرماد أرو . 48

The Forty-eighth Name is ASH-ARRU-BAX-TAN-DABAL,
Keeper of time, the secrets of the past and future.
May be summoned to aid acts of divination.

نيبالتحاد . 49

The Forty-ninth Name is The STAR, let NIBIRU be his name,
He who forced his way through the midst of TI.AM.TU,
May he hold the ALPHA and the OMEGA in his hands.
Summoned to discern the Destiny of the Universe.

انا غير متوفر نوع . 50

The Fiftieth Name is FIFTY and NINNU-AM- GASHDIG,
The Judge of Judges, Determiner of the laws of the Realm.
The Patron of the Dragonblood Kings of Earth.

THE APOCRYPHA OF THE MARDUK TABLET

The Forty-ninth Name is the STAR, that which shines in the heavens.
May he hold the ALPHA and the OMEGA in his hands,
And may all pay homage unto him, saying:

"He who forced his way through the midst of TI.AM.TU without
resting,

Let NIBIRU be his name – The Seizer of the Crossings*

* Ed. - "Nebiru" in some transliterations.

That causes the stars of heaven to uphold their paths.
 He comes as a shepherd to the gods who are like sheep.
 In the future of mankind at the End of Days,
 May this be heard without ceasing; may it hold sway forever!
 Since MARDUK created the realm of heaven and fashioned the firm
 earth,
 He is forever the Lord of this World."

ENLIL listened. ENKI heard and rejoiced.
 All of the Spirits of Heaven waited.
 ENLIL gave to MARDUK his name and title BEL.
 ENKI gave to MARDUK his name and title EA and
 Said: "The binding of all my decrees, let MARDUK now control.
 All of my commands, shall he make known."

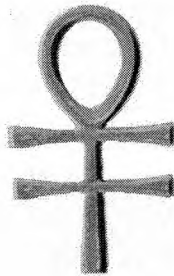
The Fiftieth Name is FIFTY and NINNU-AM- GASHDIG,
 The Judger of Judges, Determiner of the laws of the Realm.
 By the name "Fifty" did the ANUNNAKI then proclaim MARDUK's
 Fifty Names.
 The ANUNNAKI made his path preeminent.

Let the Fifty Names of MARDUK be held in remembrance to all
 And let the leaders proclaim them;
 Let the wise gather to consider them together,
 Let the father repeat them and teach them to his son;
 Let them be in the ears of the priest and the shepherd.
 Let all men rejoice in MARDUK, the Lord of the gods,

That he may cause the land, his Earth, to be prosperous,
 And that he himself may enjoy prosperity!
 His word hold and his command is unaltered;
 No utterance from his mouth goes unnoticed.
 His gaze is of anger and turns his back to none;
 No god can withstand his wrath.
 And yet, wide is his heart and broad is his compassion;
 The sinner and evil-doer in his presence weep for themselves
 And pray for forgiveness.

Tablet G

BOOK OF GENERATIONS
& THE BIRTH OF MAN



The Book of Generations concerning the true and ancient story of the Creation of Man now lies open for all to read. According to the most ancient sources existing on the planet, the ANUNNAKI, particularly ENKI and MARDUK with the assistance of a “birth-goddess” [the origins of the “mother”] eased the toils of the IGIGI-Watchers by fashioning a race of slave workers for the fields and mines. Remnants of this lore has filtered out into the current controversies over races and bloodlines, but such tendencies remove the Seeker even farther from the truth. This religious magick has come to be taken for granted by many classes of supposed “New Agers” from naïve gothic teens to soul-sold masonic rock-stars.

Lore from these ancient tablets reveal a key point in the Creation of Man, that neither the ANUNNAKI, ENKI, MARDUK, ENLIL or even ANU is necessarily viewed in themselves by the actual ANUNNAKI and IGIGI beings as “God” or “gods” in the sense that contemporary historians have incorrectly interpreted global mythologies.

Some-“thing” exists outside of the dimensions inhabited by these beings, and yet the ancient world collaborates on the belief that these specific intermediaries or emissaries are the ones responsible not only for the existence of humans but also a feud over our “care-taking” during the Deluge.

ENLIL who is revered as “Jehovah” in Enlilite territories (identified in contemporary biblical scriptures as the “Holy Lands”) is actually displeased with human creation from the start and also any salvation for the race through the Deluge. It is ENKI who appears as man's “saving deity” and yet the ludicrous notion of Olympian Monotheism always attributes positive qualities to a singular “God” with the backwash byproducts give to a “Devil” figure. Consequently what was actually initiated as a discord among a “holy family” funneled down to modern minds as “good vs. evil.”

THE CREATION AND DISPOSAL OF MAN (THE ADAMU, ADAPA AND ATRA-ASIS)

On the eve of the Great Rebellion of the IGIGI-Watchers,
EA-ENKI made ready to speak out,
And EA-ENKI said to the ANUNNAKI, his brothers:
"What can we really say about their claims?
Their forced labor has been heavy and their misery is too much.
Every day the younger gods [IGIGI] toil endlessly,
And the outcry has been made loud, we could all hear the clamor.
There is another way: The fashioning of a Primitive Worker [LULU
AMELU].

NIN-HAR-SAG [MAMMI], the midwife of the ANUNNAKI, is
present.

Come, let us ask her to create a human, a man, in our likeness,
And let him bear the endless toils; let him bear the slaved labor.
Let the humans assume the drudgery of the gods."

Together, they summoned and asked the birth-goddess,
The midwife of the ANUNNAKI, wise MAMMI:
"Will you be the birth-goddess for the creatures of mankind?
If you create a human being, that he can bear the toil of the gods,
Let him bear the work and tasks of ENLIL [ENKI in some versions],
And let man assume the drudgery of the gods."

The Lady of Life [NINHURSAG/MAMMI now called NINTI]
Made reply to the Assembly of ANUNNAKI:
"The task is not for me, but for ENKI.
It is ENKI who commands the purification and the Waters of Life,
If ENKI will provide for me the clay, then I will make the creation."

ENKI listened and made ready his reply in the Assembly of
ANUNNAKI:

"On the first, seventh, and fifteenth days of the month,
I will establish the purification bath.
First, let one god be sacrificed and the rest cleansed by baptism.
Let NINTI mix the clay with his [the sacrificed god] flesh and blood.

And let us hear the the sound of drums for the rest of the time.
 From the flesh of the god let a spirit remain until the End of Days,
 And let it be known to the living gods by the sign marked,
 Or else he will be allowed to be forgotten, so let the spirit remain."

From the great Assembly of the ANUNNAKI was heard a unanimous:
 "Yes!"

On the first, seventh, and fifteenth days of the month, ENKI established
 the purification bath.

They bled the god AWMELU, before the Assembly of ANUNNAKI.
 NINTI mixed clay with the flesh and blood of AWMELU.
 That same god and man were thoroughly mixed in the clay,
 To the ADAMU they sought to bestow the face of the gods.
 For the remainder of the period they heard the drum beat.
 From the flesh of the god the spirit remained to the End of Days.
 It was made known to the living gods by the sign marked,
 Without which he be allowed to be forgotten, so the spirit remained.
 And after she had mixed the clay,

She summoned forth the great ANUNNAKI gods and the IGIGI-
 Watchers
 Who each in turn 'spat' upon the clay.

MAMMI [changed from NINTU now] spoke before the gods:
 "You have ordered me a task and I have completed it.
 You have sacrificed the god and his 'Divine Spark'
 And I have done away with your heavy slave labor,
 Whereby I have imposed the drudgery of the gods on man.
 You have bestowed troubles upon mankind for all Eternity.
 I have released the yoke from you and given it to my creation,
 I have made restoration of the peace among gods."

When they heard her speak these words,
 They ran carefree to her side and kissed her feet, saying:
 "Formerly we have given to you the name MAMMI (Mother of Gods)
 But now let your name be Mistress of all the Gods!"

When mankind came forth, it knew nothing of eating bread,
 Knew nothing of dressing in garments,
 They ate plants with the beasts of the field and drank in water holes
 used by animals.

He became possessed with intelligence but grew wild.
 Hybrid (part man / part god) in nature, unable to reproduce alone.

NINGISHZIDDA (MARDUK in some versions) came forthright,
 Two branches were added to Man's Tree of Life,
 The tortuous serpent therein residing, and a perfect ADAMU had come
 forth.

And the ADAMU proliferated on the Earth.
 For seven cycles were they were forced to work in ABZU
 Before ENKI created the Edaphic Line by ADAPA.

Taking the role of ANU upon himself, ENKI did procreate with an
 Earthling female,
 Not DAMKINA the goddess, but with an Earthling female
 Did ENKI cause a child to be born: ADAPA.
 ENKI gave to him a wide ear to be granted wisdom.
 The secrets of ANU, ENLIL and ENKI did he pass on to ADAPA.
 He gave to him the Divine Tablet but he did not grant him eternal life.
 ADAPA was raised in those days as a wise man in ERIDU.
 ENKI had created him to be a chief among men,
 The wisest of men whose command none could oppose.

Very prudent, and wise with the knowledge of the ANUNNAKI was he.
 Without blame, with hands who had not toiled, an anointed one,
 Shown the secrets of the oil and water,
 The means of observing the divine statutes was shown ADAPA.

With the bakers of ERIDU, he baked bread
 The food and the water for ERIDU he helped prepare daily,
 And with his pure hands he prepared the table,
 And without him the table was not cleared.
 To sail he was taught and fishing and hunting – for ERIDU he did well.
 Attending to ENKI, servant of the king in his chamber upon the bed.

At the end of each day, the closing preparations of ERIDU he attended to.

Upon the pure new moon ADAPA had set his ship upon a journey.
 But the winds were blowing when his ship departed the shore.
 Taking the oar, he navigated his ship upon the broad sea
 And the wings of the South Wind beat against the air so badly
 He had been driven back to the House of ENKI, and said:
 "South Wind, on the way across the sea you beat your wings
 And I shall set a curse against everything that that opposes my journey.
 Your wing, I will break." He spoke the words.
 The wing of the South Wind was broken,
 For seven days the South Wind did not blow upon the land.

ANU called forth his messenger and asked:
 "Why has the South Wind not blown upon the land for seven days?"
 His messenger answered him: "My lord ANU, ADAPA, the son of
 ENKI,
 Has broken the wing of the South Wind."
 When ANU heard these words, he yelled: "What? What! What?!?"
 ANU ascended from his throne before the Assembly of ANUNNAKI,
 "I command that someone bring him here before me for inspection."

ADAPA, more intelligent than the ADAMU, was roused.
 ADAPA, King of All Men, ENKI roused from sleep.
 ENKI was wise with the ways of Heaven and Earth,
 And ENKI sought to prepare ADAPA for the journey.
 With the vestments of mourning ADAPA was clothed.
 With wisdom of Heaven, ENKI imparted knowledge to ADAPA:
 "My son you have been commanded to go to Heaven
 To stand before the face of ANU in the Assembly of the ANUNNAKI.
 When you rise upon the plane you will approach the Gate of ANU,
 The Gate of ANU is guarded by DAMMUZ and NINGISHZIDDA.
 When they see you they will ask who you are and why you are there,
 They will ask why you wear the vestments of mourning,
 For which you will reply that two gods have vanished from your
 country,

And when they ask what two gods, who in the land has vanished,
 Give to them the names: DAMMUZ and NINGISHZIDDA.
 They will look at one another bewildered and be astonished.
 They will speak to ANU of your arrival and show you the way to him.

Food of Death they will set before you in the Assembly of the
 ANUNNAKI,

Do not eat it, for to eat with the gods is to die.

Water of death they will set before you in the Assembly of the
 ANUNNAKI,

Do not drink it, for to drink with the gods is to die.

The vestments that they set before you, dress yourself in them.

The oil that they set before you, anoint yourself with it.

This is the counsel I would give to you, Child of ENKI. Forget
 nothing."

In short time, the messenger of Anu came to the House of ENKI:

"Adapa has broken the wing of the South Wind.

ANU commands that he be brought before him in Heaven."

The road to Heaven was shown to ADAPA and to Heaven he was
 raised.

When he came to Heaven and approached the Gate of ANU,

The Gate of ANU was guarded by DAMMUZ and NINGISHZIDDA.

When they saw ADAPA approach, they cried:

"Who are you that approaches, sir? ADAPA?

For whom are you wearing the vestments of mourning?"

And ADAPA responded: "In my country two gods have vanished;

Therefore I am dressed in the the vestments of mourning."

And the Gatekeepers asked:

"Who are the two gods who have vanished from your land?"

And ADAPA responded: "DAMMUZ and NINGISHZIDDA, my
 lords."

The Gatekeepers looked at one another

Bewildered and astonished.

When ADAPA was brought before ANU in the Assembly of the

ANUNNAKI.

ANU, King of the Gods, drew ADAPA near to him asking:
 "Why have you broken the wings of the South Wind?"
 With grace and modesty, ADAPA answered ANU: "My lord,
 I left the House of ENKI to travel by boat across the sea.
 I sought to catch fish in the Sea-That-Shines-Like-A-Mirror.
 But the South Wind blew and capsized my ship, and so
 I was driven to return to the House of ENKI with anger in my heart."
 ANU listened patiently.
 DAMMUZ and NINGISHZIDDA stirred anxiously.
 "But how was it that he was able to command Water and Sky?
 How is it that he is able to disturb our workings?
 Who is this Man-Child of ENKI?"
 They murmured among themselves.
 ANU looked upon ADAPA and was silent.
 The Assembly of the ANUNAKI questioned one another:

"Why has ENKI revealed the secrets of Heaven and Earth
 To the impure primitive workers?
 What new breed of heart ENKI has created within him?
 What new breed of mind has ENKI trained?
 Has this creature a name? Surely it is not of the ADAMU.
 What are we supposed to do with him?"

ANU called forth for the Food of Life to be brought before him.
 ANU called forth for the Waters of Life to be brought before him.
 The Food of Life was brought forth. ADAPA did not eat.
 The Waters of Life were brought forth. ADAPA did not drink.
 ANU looked upon ADAPA and was silent [contemplative].
 The vestments were brought forth. ADAPA clothed himself.
 The oil was brought forth. ADAPA anointed himself.

ANU looked upon ADAPA and invited:
 "Come, now ADAPA, you have not eaten or drunk anything.
 We have offered you the Food of Life and the Water of Life
 When to others we would offer a banquet of death.
 If you do not feast with us you will not gain Eternal Life

And you will not be a god, you will live a short life.”

ADAPA bowed to the King of the Gods, ANU.

“I seek not to displease my King,

It is my Lord ENKI who has commanded me not to eat or drink.”

ANU smiled commanding that ADAPA be taken back to Earth.

ANU looked upon ADAPA and was silent [contemplative].

Of the Generations of ADAPA on Earth:

ADAPA and TITI [TILAMAT in some versions] came first.

KAIN and ABAEL were the second generation.

MARDUK instructed ABAEL in shepherding.

NINURTA instructed KAIN in agriculture.

KAIN killed ABAEL and was exiled.

Other descendants of ADAPA and TITI proliferated in time.

SATI and AZURA were of the third generation.

ENSHI and NOAM were of the fourth generation.

KUNIN and MUALIT were of the fifth generation.

MALULU and DUNNA were of the sixth generation.

IRID and BARAKA were of the seventh generation,

Who bore ENKIME, mother of SARPANIT.

MARDUK took the Earthling Woman SARPANIT as wife.

MARDUK and SARPANIT produced NABU [NEBO in some versions].

ENKI and ENLIL frowned.

“No mere female is SARPANIT,” defended MARDUK.

“By ADAPA who is Son of ENKI on Earth is SARPANIT descended.”

Any rights of kingship in Heaven would be removed from MARDUK,

To take an Earthling as a spouse, forbidden to the gods it was.

To breed with, ENKI and ENLIL had both become guilty in time,

To take as wives, the IGIGI-WATCHERS sought too.

The IGIGI watched the Daughters of Men and saw they were beautiful.

Two-hundred of the IGIGI descended. [three-hundred in some versions]

ENLIL spoke with anger:

“Are we to create a new race of gods to rival against us?

Bad enough did we bestow upon the primitive worker the godly secrets,
 Easily did we give away the Heart-of-Heaven-and-Earth to ADAPA.
 Summon The Lord of the Good Tree,
 Let him accelerate the growth of the Tree of Life in man,
 Let mankind's years be fixed at one-hundred and twenty,
 And let none ever partake in the feast of the gods."

The population of mankind increased in generations,
 Until such time their calamities were disturbing the ANUNNAKI.
 The gods of the day learned of a horrific natural disaster pending,
 The Destroyer had arrived and the disturbance on Earth would be great.
 IIGI and ANUNNAKI allowed mankind to perish unwarned.
 ENKI had given his blood to a line of men and found he could not be
 so harsh.

MARDUK had given his blood to a line of men and could not be so
 harsh.

To the final descendants in their line, they sent a dream.
 To the mind of ATRA-ASIS, ENKI filled with a warning dream.
 To the mind of ATRA-ASIS, MARDUK filled with special instructions.
 To ATRA-HASIS they revealed that ENLIL acted with hate.
 ENLIL, Father of the People, wished them dead.

ATRA-ASIS received the dream and prayed to ENKI:

"Lord, give me discernment to understand the meaning of the dream.
 Give me the knowing so that I may be prepared for the consequences."

ENKI answered the young servant:

"While you kneel in your bedroom, listen out your window to the
 words.

Pay attention, because I cannot speak with you. Do you understand?
 I am talking to the reed bush outside your window,
 I am talking to the walls of your shelter,
 But I cannot speak with you lest I invite the wrath to my doorstep.
 By the Covenant of the ANUNNAKI, I have said nothing to you this
 day."

And ENKI spoke:

"Wall: listen to me. Reed bush: pay attention.

Leave your house in your father's land immediately and build a boat.
 Give up all of your material possessions in order to save your life.
 Such a boat has never been constructed on Earth and it must be strong.
 The roof must be like the hull if it is to survive a journey to the *Great*

Beneath,

So that the sun shall not see any of the parts within.
 The boat you build will be two-hundred feet tall,
 And the height should be divided in seven so that it has six decks.

When the people ask you why you are constructing such a thing:

Tell them that the God of Man, ENLIL, hates you all,
 ENLIL has deemed you unfit to any longer reside in the cities,
 Or to walk the surface of the Earth, which is commanded by ENLIL,
 So you must now seek refuge in the *Great Beneath*,
 To survive, you will go to the domain of your Lord ENKI,
 And I, ENKI, will shower abundances down upon you later.”

ENKI opened the “water clock” [time-piece] and filled it.
 ENKI set the “water clock” on the window sill saying:
 “Remember, I have not said these words to you. In seven days, your
 time will be up.
 The Deluge will be upon you. Go! Make haste!”

ATRA-ASIS received the command from ENKI,
 And he drew together an Assembly of Elders at his Gate.
 ATRA-ASIS spoke to the Elders:
 “My fellow man, my god does not agree with your god,
 As ENKI and ENLIL are constantly in discord with each other.
 They have expelled me from this land for my alignment to ENKI.
 I can not live in the city any longer among you.

Nor will I be allowed to set my feet on the Earth of ENLIL.
 I will go to dwell with my god ENKI in the *Great Beneath*.
 My Lord ENKI has commanded me to come to his abode in a boat.”

The boat was constructed and then a feast was enjoyed and all were

invited.

Seven days passed for the family of ATRA-ASIS.

MARDUK installed the tablets; the tablets had been brought on board.

ENKI installed the memory; the memory had been brought on board.

The "Cattle-God" had brought the creatures on board.

ATRA-ASIS had brought his family on board.

Much celebration was there in the hearts of his family,

No peace and no rest was there for ATRA-ASIS.

While the others ate and played, he went on top of the ship to wait.

Very soon thereafter, the appearance of the weather began to change.

ADAD, The "Storm-God" grew restless in the clouds.

Immediately, he called to bring tar and pitch to seal the door,

The securing rope had been cut to release the boat,

And by the time the door had been bolted,

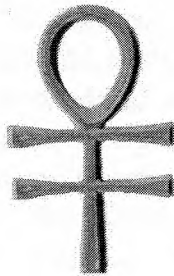
The wind-storm had been raised in the sky.

The Deluge raged forth, like the stamping Bull of Heaven [ENLIL].



Tablet H

BOOK OF HEADACHES
& THE DEMONOLOGIE



The ancient world would appear, at first glance, to be composed of little else but fictitious “evil spirits” and the superstitious fools that fuel them with belief. To take the naïve historian's or mythographer's perspective might be convenient to some – but to a Seeker of the True Words, we cannot succumb to such surface interpretations.

The infamous Maklu (“Burning”) Tablets [Mardukite Tablets M-0 through M-9] have already made an appearance once in modern times – though they have not been given the full attention as yet that they deserve – but the Seeker may be less aware of other tablet series from similar origins, mainly: *Surpu* (“Consuming Demons”), *Utukku Limnuti* (“Book of Evil Spirits”), *Ti'i Tii* (“Book of Headaches”), *Asakki Marsuti* (“Fevers & Sickness”), *Labarto* (“The Hag- Demon”) and *Nis Kati* (“Raising [Lifting] of the Hand”) - the last of these has actually served as a significant inspiration for the Mardukite Necronomicon research prior.

In the Babylonian system, the priesthood dedicated to the exorcisms and banishment of ill-fortune (thought to be brought on by the people's thoughts and deeds themselves, or those of another – e.g. wicked sorcerer) are called the “asipu” or “masmasu”. While it has been thought that all forms of “witchcraft” and “sorcery” (essentially “magic”) were deemed evil, this is not remotely the case. In addition to the obviously mystical nature of the priesthood, these “wizards” and “witch-doctors” were actually given a highly esteemed class-status of combating against the “evil” sorcery cast by the lower class “hostile” and “wicked” ones.

The “Words of Power” associated with both the subtle conjuring of the “daemons” or the violent exorcisms of the “evil genius” - whether it be by the most holy Roman Catholic Ritulae or the most diabolic of grimoires (e.g. the “Grand Grimoire” and “Dragon” grimoires – which occupy the same mythological paradigm as Catholicism and Judaism) are always of the “highest” - or else to say: “Holy Names” (e.g. Tetragrammaton). This is because the vibrations of the Material World occupy under the governance of the Material Ruler or Lord of the Earth, which may have appeared in the past as a “Source God” but of

which is only a “cyclic god”. Exceptions within this system are the co-creators of this system, which is not Absolute, but a separation or shadow from the whole.

It has always been the “Supernal Trinities” and “Un-speakable Names” that carries both the avenging hunter and the glorifying worshiper of the “daemon” shadow. And the wise appear to use the systematic hierarchy of the “highest” to achieve these ends. For in the ancient times we see the priests of Eridu and Babylon calling to Marduk to appeal to his farther Enki. By the time of the Jewish mystics, such as we find in the “Book of Abramelin”, this title has been generalized to Adonai, meaning simply, Lord of the Earth, though fundamentalist monotheists can only perceive the notion as “God – Source.” Catholic priests and Christian sciences have adopted the name of “Jesus” as Adonai for the Piscean Age, something that occultists actually find logical.

No different then we find among the cornucopia of anecdotal paranormal experiences today, the ancients had their run-ins with what contemporary society once generalized as “ghosts” - meaning the ethereal spiritual presence of an ancestral (“dead”) spirit, or rather an spirit that returns due to its “unrest” or difficulty in “crossing”. These are called “*edimmu*” (“E.DI.IM.MI”) in Babylonian (Assyrian) lexicons. Another is called the “*utukku*.”

Although later interpreted to be a “daemon” (without being distinguished for its beneficent nature), the “*lamassu*” is a “positive” guardian spirit that is called forth in many of the tablet rites. It is hard to separate, in all cases, the difference between this spirit and the “*sedu*” guardian, but the combined lore of these led to the later Assyrian belief in “guardian angels” that was carried over into the Judeo-Christian beliefs until present times.

Essential to the craft of the priest is an adherence to the elements of the Material World in their material workings, however spiritual. Given that the function of the “healer” also fell upon the temple-priests, the tablets show evidence for a practice of spiritual medicine coupled with

natural cures, lore of such has been revived in contemporary medicine. The appearance of the “elements of life”, both physically and figuratively, appear in the ritual observances, specifically the “waters of life” and the “fires of life” which are considered purifying and cleansing, but also deceptively destructive. The “blood of life” and “breath of life” is added via the enactment of the ceremony to its ends.

Concerning the “bans” or “tabu” (“taboo”) of the ancient tradition – many of them are actually placed on statures of healthy and sanitary living. For example, the more obvious including the body of a corpse... or of a woman who is menstruating... or the body of a young maiden girl... it is these social restrictions, taboos or “bans” that are placed on “civilized” man as a means of preserving order above that which might be found in the animal kingdom, which can be found to have far fewer of such boundaries. What is more is that alleged “mind daemons” appear to await us around every corner seeking to thwart the hearts and actions of men away from the adherence to such. Whatever the nature of such might be, when someone does go “against the grain” bringing chaos into a given system, repercussions (even in the form of “thought-formed daemons”) emerge.

The role of “sympathetic magic” in these affects cannot be over-looked. Given the vivid descriptions we have been given to draw off from ancient tablets, we see evidence for the stereotypical “voodoo-doll” as perhaps the most ancient recorded “folk charm” - used to represent a psychic target for either side as they essentially may be used to curse or remove curses or heal.

Representative figures made of wax frequently appear. In fact the Book of Burnings & the Maklu [see Mardukite Tablet M series] can even be seen as a literal interpretation of the burning, melting, waxen images: “Ceremonial burnings in metaphoric effigy are usually performed with waxen dolls “made in the image of your enemy.” Elsewhere it explains that “a waxen doll may be cursed over a flame and then melted into a cauldron”. The idea of connecting to the spirit or “soul” of a being via some waxen or natural-made image can be connected to the mystical practices of the Babylonians, Egyptians and Semitic tribes.

There are significant “sympathetic” powers attained via the knowledge and use of one's name – which is also to say the “true-name” - of a spirit or entity (embodied or not). And as R.C. Thompson writes (paraphrasing Lejean) to us: “The modern Abyssinian believes in demons being constantly on the watch to steal a Christian's name if they can, and it is the custom to conceal the real name by which a person is baptized with.” In the Egyptian Grimoire translated by Budge, a rite is described by which both aspects of these powers are combined in combating the daemon “APEP” - a waxen figure is made in his image along with the name being written thereupon. The charm is burned as a means of “binding” the spirit [the text reads: “destroy”, but such seems rather unlikely to happen by a single magician against this entity embodying archetypal chaos in the Egyptian pantheon].

The concept of cleanliness with sanity can be traced back to the roots of the word in Indo-European history, and to emphasize further the point, the ideas of uncleanness, sin and demons are all synonymous among the ancients. The violation of health taboos also contributed to the connection between cleanliness and sin – though prior to these learned behaviors, the origins may have a much more ceremonial inclination – as described in Morgenstern's *Doctrine of Sin in the Babylonian Religion*: “the expressions: sin, uncleanness, sickness, possession by evil spirits, are pure synonyms. They denote an evil state of the body, the result of the divine anger...sin must have been originally purely ritual. Either the man had neglected to offer his sacrifice, or else had not offered it properly.” It is important to note that before the sacrifices could be offered properly, a person would have first needed a “ritual cleansing” - furthering again the combined significance.

ANUNNAKI MANDALA OF PROTECTION

(Description: To be said in the magick circle by the priest who has fashioned seven winged figures to place before him.)

Directions for the practitioner:

To spread a dark garment on their “upraised arms.”

To bind the arms of the patient (or cursed one).

To complete properly the “usurtu” - mandala or magick circle,
marking the boundary with the sprinkling of lime.”

The magick circle must too be marked by the “flour of Nisaba.”

Incantation of Ceremonial Affects:

At the head of these seven figures with the terrible wings [“fearful wings”], I have set a figure of NER-GAL. I have conjured NUZKU [“nusku” the Fire-God] at their head in the [cauldron] – AGA MASS SSAR-ATU. Twin figures [“guardians”, “wards”] I have set to overwhelm the [“evil spirit”] at the right and left side of the [“sick”, “possessed”] man. In the foundations of this place I have set the [“ward”] of LUGAL-GIRRA [“Lord of the Fires of GIBIL”, “Lord of the Fires of Heaven-God”] of which there is no rival. Beneath the bed (where lays the “injured”) I have set the figure of NARUDU, Sister of the Elder Gods (who is connected to both the IGIGI-Watchers and to ISTAR). That no evil shall drawn near I set AMEL-DISPU and LATARAG as [“guardians”, “wards”] of the doorway, with HULDUP-PU to banish the existing evils. Within the door I have charged the twin warriors of “lime” - and the Watchers shall guard the door on the right and on the left.

The Prerequisites:

...to be performed by the “Pure Offspring of the Deep” (meaning the abode of E.A.-ENKI) – else, the Sons of Marduk.

...eat what is good and drink what is sweet – allow nothing “evil” to drawn near against your watching. [This portion may have been a part of some incantation being directed to a “guardian spirit”, not necessarily the priest.]

The Incantation:

...is the Incantation of MARDUK.

The Magician:

...is the embodiment of MARDUK, N son of N, whose god is N. and whose goddess is N, [in whose body the “sickness” lies]

The Performance:

...the incantation is spoken when the cattle come home and when the cattle go out.

* * *

MARDUK has seen him. [meaning, the “sick one”]

MARDUK has gone to the house of his father, ENKI.

MARDUK asked of ENKI: “The headaches, whence comes it?”

And ENKI responded: “You know it is from the [Underworld], my son.”

MARDUK asked of ENKI: “What this ailing man has done, he knows not.

How may he be relieved from this [Underworld curse] ?

And ENKI responded: “My son, what you do not know now, I cannot give you.

My knowledge has already been added to your own. Go now.”

But before MARDUK departed, ENKI did divulge to him the secrets...

THE BURNINGS REVISITED

The words KAS.SA.PI and KAS.SAP.TI appear often in the Banishing and Exorcism tablets of Mesopotamia. The most common used transliteration of the Maqlu Tablets also uses the expressions “lukassapi” and “(f)-kassapti” [e.g. “lukassapi u fkassapti” - see Liber N] which means the “evil sorcerer and the evil sorceress.”

Although GIRRA appears frequently and is thought to be a spiritual sentient entity in itself, the 'Council of Nabu-Tutu' work with MERO-DACH showed evidence for the literal “fire gods” to be GIBIL (and also NUSKU), but the expression of “GIRRA” should be more accurately be translated as “fire of god” - as in the fires that a “god would wield” themselves. This is very critical in reconstructing the tradition, because it changes the implication of many of the lines found in the Mardukite M-Series.

For example, the line given:

GIRRA su.ta.bil.su.nu.ti*

Should not be accepted as:

“Fire-God carry them away.”

It should be interpreted as:

“Fire of God, carry them away.”

Another example that we find in the M-Series giving the Babylonian transliteration of “An Incantation Against the Ancient Ones and Their Worshipers” - we adopted the common interpretation at first but were later corrected. In the lines of the Incantation, practitioners will frequently lend a hand to the mind in connecting obscure words with their intended meanings, including names. Thus, the name for a deity is usually all that we have on a tablet, leaving the remaining interpretation up to the translator.

For example:

“GIRRA, Lord of the Flames sears and burns you to the core.”

In the above passage, the tablet says nothing about the “Lord of the Flames” - the tablet says “*dgirra*” which is translated to GIRRA, which we have already explained would be more accurately (in this sense) “Flames of the Lord”. In the following line, both the “spirit” of “GIRRA and GIBIL” are called to “lend me power”. Consider the following “mardukite” transliteration from the M-Series (here given also in English):

104. *EN dgirra a.ri.ru mar da.nim qar.du*

Flaming Spirit GIRRA, Fires born of ANU

*“Maqlu” Tablet II, 115

105. *iz.zu ahemes.su at.ta*
Fiercest among your brethren
106. *sa ki.ma NANNA-SIN u dsamas ta.da.an.nu di.i.nu*
Bring the Judgment of NANNA and SAMAS
107. *di.i.ni di.ni puruss.ai purusus*
Be the Jury of my case – Judge of the Decision
108. *qu.mi kas.sa.pi u kas.sap.ti*
Burn the (“my”) evil sorcerer and evil sorceress
109. *dgirra qu.mu lukassapi u fkassapti*
GIRRA, burn the evil sorcerer and evil sorceress
110. *dgirra qu.li lukassapi u fkassapti*
GIRRA, consume the evil sorcerer and sorceress
111. *dgirra qu.mi.su.nu.ti*
GIRRA, burn them now!
112. *dgirra qu.li.su.nu.ti*
GIRRA, consume them now!
113. *dgirra ku.su.us.su.nu.ti*
GIRRA, overpower [“overwhelm”] them now!
114. *dgirra a.ru.uh.su.nu.ti*
GIRRA, destroy [“annihilate”] them now!
115. *dgirra su.ta.bil.su.nu.ti*
GIRRA, carry them away immediately!

Mesopotamian tablets are used by the priests to counter the actions made by the “wicked magick-users” in the land, especially when they have made a specific person their target. The underlying intention behind these rites becomes clear: to appeal to the Higher Powers of which is also the source of the Evil Sorcerer's magick, to cut them off from that source by the pious appeal to the ANUNNAKI races, and finally the “belittlement” or “dispersal” of their energies, often “washed away in waters” or, as can be seen often in the Burning Rites, “incineration by fire.”

In Babylon and among the Mardukite cult, mystical objects would be used by the priests for ceremonies of offering (appeasing the gods) and healing sickness or curses (petition to the gods). These objects often bore the names of deities, especially the Supernal Trinity of ANU, EN-

LIL and ENKI. Though not necessarily connected to the same three is the Sun, Moon and Venus that appear fundamental in the pictorial tablet-depictions, including a “winged disc” that is not thought to represent anything in our solar system.

In addition to the more familiar *zonei* of the Babylonian system, the ancients adhered to a different “Ninurtian” hierarchy prior to the sealing of the Younger ANUNNAKI by MARDUK. Historians actually refer to them as the “Seven Ninurtas” (translated “A.DAD” in some systems). They are:

1. URA'S of Dilbat
2. NINURTA of Nippur
3. ZABABA of Ki's(h)
4. NABU of Borsippa
5. NERGAL of Kutha (also spelled “Cutha”)
6. MARDUK of Babylon (also “Mad-ANU”)
7. PABILSAG of Isin

The afflictions of the people are recognized by the priest as a “spiritual entity” or “daemon” - whether or not they are self-induced (by obsession or uncleanness) or brought on by another (the “wicked” person). It may be that this belief makes the “exorcising” of sickness easier from a mystic perspective (e.g. “sympathetic magic”). While the true function of “spiritual atonement” may have been threshed out of “western religion” - it would seem that the practice of this is not only vital for “curing” but essential for the regular maintenance of well-being.

Combative magick seems wholly “fire oriented” in the sense of immolating the wickedness that has been “sent to” a target. But what of the poor soul who has become the victim of a different “curse” or “illness”, one fated by the “gods” whereby some social or cleanliness taboo has been broken. For this we have “atonement” - which carries a root meaning: “to wash away”, therefore removing the sickness that has been “summoned to” a being, knowingly or not. In fact, the “Surpu” Tablet series carries with it a considerable list of “sins” or “taboos” that

a person may have committed by accident, thus resulting in the “causal” illness or affliction. For example, let us toy with the notion that the original “crab apple” tree was in fact the ancient Tree of Life in the Garden of E.DIN – the taboo placed upon such for Adam and Eve was not to eat it. But why? What do we know about these kinds of fruits now that we might not have then? Well – the apples, and all related fruits including cherries and peaches (etc.) actually contain the ingredients for cyanide poison – in the seeds! Now, swallowing a couple will probably do nothing notice-ably – but chewing them... this can actually kill you!

Considering many of the ancient taboos including unclean sexual relations with animals, drinking water from a poor source or coming into contact with an environment or person that may be a contagion for disease, it almost makes good sense that the physical and observable consequences of such would lead to a belief in “sin” (originally the name for NANNA) and “divine curses” for such actions. This concept is actually put forth by many metaphysical and mystical scholars who believe that the “bans” and “tabus” of the ancient world were instilled in the people by a “higher” source that seemed to just “know better.”

Curiously, a charm from the Surpu Tablets (Akkad-Babylonian) appear in the fore-front instructions for the rite of the AA or Argentum Astrum called the “Stele of Revealing” in the instructions for “Casting the Circle”:

Ban! Ban! Ban!

Barrier that none shall pass!

Barrier of the Gods, that none may break!

Barrier of Heaven and Earth,

The Bond unchangeable.

That no god may amend,

And no god or man shall break free.

For the closing, the Egyptian form of MA.AT [Word of Truth, Word of Power] is evoked as a means of clearing:

IPSOS

Breath of the Universe, Soul of the Realm.

MAAT – speak the Word of Truth (east)

MAAT – share the Light of Justice (south)

MAAT – lead the Way of Balance (west)

MAAT – heal the Order of the Realm (north)

MAAT – above me (heights)

MAAT – below me (depths)

MAAT – embracing [“encompassing”] all things (center).

Come Forth and be the Fire in my Heart.

Come Forth and be the Life of my Future.

Come Forth and let the Magickal Child be born.

ABRAHADABRA

Finally, the continuation of the first charm is as follows:

A snare [“net”] without escape, set for “evil”

A net which none can control to spread evil.

Whether it be the evil genius, daemon or ghost,

Or the evil devil, evil god or evil fiend,

Or hag-demon, ghoul, or thieving-sprite,

Or wraith, nightmare, or mistress of the night,

Or evil plague, fever-sickness, or unclean disease.

Whatsoever has attacked the shining waters of ENKI,

May the “net” of ENKI capture it;

Or whatsoever has spoiled the grains of NISABA,

May the “net” of NISABA combat it;

Or whatsoever has broken the sacred barrier,

Let the barrier of the gods be protected,

And the bond of heaven and earth, be free.

That which does not reverence the Elder Gods,

May the great gods trap it,

May the great gods curse it;

Whatsoever has attacked the house,

May the great gods cast it into an enclosure;

Or whatsoever swirls circles round and round to confuse,
 May the great gods cast it into a place with no escape;
 Or whatsoever the gets closed into the house by the door,
 May the great gods cast it into a house with no exit;
 Or whatsoever slips past the bolted door,
 May the great gods ever keep hold over it with a bolt.
 That which blows into the household at the crevices,
 Or that which forces its way through the latch,
 Like the waters may it pour out from that place,
 Like a glass cup may it be thrashed into pieces,
 Like a delicate tile may it be broken so easily.
 Or whatsoever makes its way over the wall,
 May the great gods cut off its wings;
 Or whatsoever finds a way to hide in the rooms,
 May the great gods cut its throat;
 Or whatsoever sneaks to steal a glance of the rooms,
 May the great gods force out its eyes;
 Or whatsoever mutters curses quietly in the dwelling,
 May the great gods force its mouth shut forever;
 Or whatsoever roams free in the attics,
 May the great gods conceal it in the "between";
 Or whatsoever darkens the dawn,
 May the great gods imprison it in the "place of sunrise."

MARDUKITE MEDICINE, CURSES & ATTONEMENT

As has been expressed implicitly throughout Mardukite literature, the role of MARDUK in Babylon and Egypt was to surpass the more primitive religions (including those pretending to be monotheistic) in dedication to other ANUNNAKI [meaning literally: "sky gods come to earth"] who sought to enslave mankind, keeping them removed in ignorance from the Source in a Realm of Darkness, much of it originating not of malignant expressions, but necessity.

MARDUK is unique in the position among the "gods" in that he has the

power (granted once by the “fifty names”) to supersede them and their decisions in the Material Realm. We see evidence for this again in the “Surpu” tablets which lists “sins” or “taboos” as MAM.IT. In one part we find:

The MAMIT of any kind that afflicts a man,
MARDUK, Priest of the Gods, can attend.

In this case, we translate it to apply to sickness specifically, choosing the words “afflict” and “attend”. An alternative to this would be to liken the situation to a curse that has been placed on the person for violating some MAMIT, thus replacing the above two words with “curse” or “binding” and “loosen”. Several lines of the third tablet of the Surpu Series are spent in listing the deities whose powers MARDUK can actual undo! And its pretty impressive:

MARDUK can loosen the MAMIT of ANU and ANTU,
BEL [ENLIL] and BELIT, ENKI and DAMKINA,
NANNA and NINGAL, SAMAS and AA, ADAD and
SALA, [MAR-DUK and SARPANIT], NABU and
TASMIT, NINIB...

It essentially burns through the entire pantheon! In addition, MARDUK is hailed “*musim simate sa ilani kalama*,” the one who determines [holds] the fates [destiny?] of the gods”, though some scholars believe this role to be purely cyclic (connected to the zodiacal ages), or revolving among the ANUNNAKI – the Mardukite lore would suggest otherwise – that the Younger God gained immediate respect among his Elders by doing “what you ANUNNAKI could not have.”

However, on an Assyrian tablet used for healing, the god SAMAS is evoked as “Chief of the Gods”. The *Spirit of Merodach* has made the connection for us too, that SAMAS is AZAZEL (Azazil = عزازل) - a being also connected to the Wild Goat God of the Woods (ENKI), for too consider Leviticus where Aaron “casts lots” upon two goats, one for the Lord (BEL) and one for AZAZEL (SAMAS). The goat selected by the Lord is sacrificed as a sin offering – but the goat to SAMAS is to be

presented while still living to the Lord, “to make atonement over it” and then it is set free into the wilderness (apparently the wild domain of AZAZEL). That AZAZEL-SAMAS actually appears frequently in Judeo-Christian scriptures in relation to the “Day of Atonement.”

The Assyrian Tablet reads:

By the MAAT [power word of truth] of ENKI
 May this man, the son of his god N.,
 Become pure, clean and bright among things.
 May this man be cleansed like a vessel of fat [lard, oil],
 May this man be cleansed like a vessel of butter [etc.].
 Unto SAMAS, Chief of the Gods, commend him,
 By SAMAS, Chief of the Gods,
 May this man's welfare be protected [secured, sealed]
 By the hands of the ANUNAKI [“gods”].

The Assyrian text and similar appeals to the Higher, are similar in nature and intent to the actual Hebrew prayer that accompanies the goat-atonement rite – it should be clear that ENLIL is actually thought to be the wrathful Lord of the Old Testament Hebrew:

Lord, I have acted iniquitously,
 I have trespassed and sinned before You;
 I, my household, and the sons of Aaron,
 Your holy [sacred, good] race.
 O Lord, forgive the iniquities,
 Forgive the transgressions and sins that
 I, my household, and the sons of Aaron,
 The holy people dedicated to You,
 As is written in the law of Moses, Your servant:
 “On this day He will forgive you,
 To cleanse you from all your sins before the
 Lord; Ye shall be clean.”

According to the Book of Enoch, AZAZEL is the Chief of the Grigori, another word for “fallen angels” or “Anunnaki” (“fell to earth from he-

aven"). Though the modern Semitic version would leave us with the impression to liken this being to a generic "Satan" - the "warrior" nature is what is actually called upon by MARDUK in the construction of the weapons used to kill KINGU and TIAMAT. In the Book of Enoch, after the "Sons of God" fall and then interbreed with the "Daughters of Men"...

AZAZEL taught men to make swords, knives, shields and breast-plates; and made known to the people the natures of the earthly metals and the art of working them properly; and the natures of bracelets and ornamentation of the body and the beautification of the eyes and face; with all manners of precious stones and coloring tinctures. And there arose much godlessness in the hearts of the people, for they had become vain with their knowledge and committed acts of fornication now being that they were led astray had they easily become completely corrupted in their ways.

With the physical sway of MARDUK become unseen with the passage of time – all but to be forgotten – it is the "Sun-King" or "Sun-God" - a warrior spirit among the gods – who makes a more central appearance in the relatively more recent practices of paganism. Keeping in mind the words, "God", "Heaven", "Planet" and "Star" are essentially synonymous in the Mesopotamian paradigm, we can see that this concept is somewhat confusing to the primitive mind that evolved from it (given the loss of sacredness and pure – self honest – meaning being removed from religion over the last few thousand years...).

In the following rite, a dead man is to be buried in the ground – all of his personal affects are to be washed (cleansed with water) – and a figure is made in his image to also be buried so as not to incite the visitation of his spirit thereafter. The burial hymn is dedicated to SAMAS or an equivalent solar-god name:

SAMAS, King of Heaven and Earth,
Judge of what is Above and Below,
Lord of the Dead – Ruler of the Living.

SAMAS, the Dead have risen and appeared,
 The “edimmu” [ghost, spirit] of my father and mother,
 The “edimmu” of my brother or my sister,
 Let them accept the worldly death and be free.

DEVILS & DEMONS OF BABYLON (FEVERS, EVIL SPIRITS & HEADACHES)

It is curious to the present editor that it was in the first decade of the 20th Century that so many of the tablets of the ancients came under public attention, translated from their original cuneiform by some extraordinary and adventurous minds – most of them not even realizing what part they were playing. For that matter we might say that the Gates began to crack open for this “NO AGE” at the same time – for at the same time the magics of the Semitics, Sumerians, Babylonians, Akk-adians and Assyrians had begun to be explored for the public – Aleister Crowley was in Egypt discerning secrets that would begin the Armageddon Clock of humanity. Now – for a century, few but the elite have even dared explore the mysteries, shrouding it in gloom, dangers and fears innumerable connected to the same horrifying images of ethonic gore. Let the mysteries be now revealed for the current generation – lest they be forgotten.

Using the hair of a “virgin child”, a “wise woman” must spin it “double” [twice thick] to make a rope. Bind twice seven [fourteen] knots. Perform the “Incantation of ERIDU” [“Mardukite Pentagram Rite”].

Bind the head of the sick man. Bind the neck of the sick man. Bind the life of the sick man. Bind the limbs of the sick man.

Encircle the couch [bed, etc.] the man lays in with the “waters of the Incantation” [“holy water” or water blessed by the priests incantations prior] – and may the headache ascend to heaven as the smoke of the incense of purification. And like the waters that rain down on the lands,

may the headache be seeped deep in the “beneath” - returning to the Underworld in which it was born. The incantation of finality (a prayer of amen, “it is finished” or “so mote it be”) used in the exorcising rites:

ZI DINGIR ANNA [ANU] KANPA

By the Heavens you are exorcised, so conjure [be] it!

ZI DINGIR KIA KANPA

By the Earth you are exorcised, so conjure [be] it!

BAN BAN BAN – By the Gods I conjure an impassable barrier!

By the Heavens I conjure an impassable blockade!

By the Earth I conjure an impassable bridge!

By the Heavens and Earth, Powers of Light and Darkness,
I conjure the binding that none shall break!

No God shall annul – No man shall change!

A net without escape – which cannot be used for evil.

[restored ending to the prayer of finality]

Amat EA lisu dingir damgal nunna heensidi [...]

May the word [MAAT] of ENKI make clear [passage for me],

DAMKINA liste y sir dingir silig elim nun na

dusag zuabge sagga tagtaglibi zaakan,

May DAMKINA guide us with the light of the

Truth, and the Eldest Son of the Deep,

MARDUK mdru rtsiuu sa apsii buunnuu duummiiku

MARDUK , thine is the power to brighten and bless.

* * *

An evil spirit is prevalent in the land.

It torments the people both above and below.

It is a pestilence, a plague with no rest.

It wishes desolation for all wherever it goes.

The Great Demon – The Great Spirit – The Great Fiend

world, that of the ANUNNAKI Zonei. In addition to Chaldean lore suggesting the origins of the zodiacal wheel to be a chart for the age of rulership of the twelve-fold ANUNNAKI of the “Older Pantheon” of “Elder Gods” - it is the seven-fold schema of the “Younger Pantheon” that we see become dominant during the more relatively recent Babylonian era. The Yezidic lore suggests that each of these seven figures is given reign of the material kingdom in turn, marked by an age of 10,000 years.

Curious to Yezidi culture, though not exceptionally unique when compared to other lore of Dragonblood and ANUNNAKI Kings, is that the Yezidis claim to share Adamic (from “Adam”) descent but not of Eve. Their lore also prompts that the remaining global population outside of their sect is also outside of this “special” lineage. And to them, they were given “Revelation” (“Al-Jilwah”) from their Divine Encounters with a being who the Judeo-Christians denoted as Satan (and perhaps others might liken to ENKI). It might be said that based on the purest use of the term, the Yezidi represent the oldest “Satanists” on the planet – if such were even possible in pre-Semitic times.

QU'RET AL-YEZID

THE REVELATION OF MELEK-TA'US

My knowledge encompasses the very Truth of all that Is,
 And My wisdom is not separated from My Source,
 The Manifestation of My [*blood*] descent is clear unto you,
 And when it is Revealed to the Children of Adam it will
 become as a Sword of Fire among the multitudes,
 And many will tremble thereby.

All habitations (especially the desert spaces) are of
 My own creation, programs I have set into action,
 All completely from within My own strength,
 And not the result of the false gods;
 Wherefore I am He that men should rightly worship,
 Not the false gods of their books, wrongly written;

Poorly remembered.

But they come to know Me, a Peacock of bronze and of gold,
My Wings spread over the [*Kaba*] Temple and Church, not to be
overshadowed.

And in the secret cave of My wisdom it is known:
I am the Voice of God; there is no God but Myself,
An Archangel commanding legions, Melek Ta'us.

Knowing this, who would dare deny Me?
Knowing this, who would dare fail to worship Me?
Knowing this, who would dare to continue the
worship of false idols found in the Koran and Bible?
Knowing this, who shall make that effort to no ends?

But know this: that he who knows Me,
I may cast into pleasure-filled gardens of Paradise!
But the Yezid who chooses to not know Me,
I will make death, as life, one-thousand afflictions.

Proclaim then, I am the only Archangel to be exalted;
And I will make prosperous whom I wish to rest my Eye,
And I will enliven those I choose to rest my Hand.
Proclaim then, I alone am to be praised of the
Seven Towers [*Pillars*] of the ANUNNAKI,
My Name shall be heard from the Mountain of Ararat to the
Western Sea.

Proclaim then, Let the Light of True Knowledge flash
forth from the Ziarahs [*Seraphim, Zonei or Satans*],
Flash forth from the rivers of the Euphrates
And the Tigris [the boundaries of Mesopotamia] to the hidden folds of
Shambalah.

Let My Kingdom be carried from its safe place into the Temple,
And let the Yezidi know Me by My Manifestations,

Even Sheikan, Sinjar, Haliteyeh, Malliyeh, and Lepcho,
 [*\[a series of esoteric proper names are given\]*](#)
 And the Kotchar [*\[another obscure name\]*](#) who wander
 among the heathens [*\[savage unsaved multitudes\]*](#).

MESHAF I-RESH – BLACK BOOK OF MELEK-TA'US

In the beginning was the Invisible One [God]
 Who brought forth the White Pearl,
 From out of His own precious Essence.

He then brought forth a bird into being named Anfar.
 And on its back He placed the White Pearl,
 And there it rested for forty thousand years.

Then, on the first day, Sunday,
 He created an Archangel over all angels [*\[sky-gods\]*](#)
 Named 'Ezrail', which is Melek Ta'us, the Peacock Angel, [*\[also*](#)
 [*“Azrael-Michael” or “Marduk”\]*](#)
 The First-to-Be, the chief of all.

Each subsequent day, an angel to serve Melek Ta'us.
 On Monday, Dardael came forth, who is Sheikh Hasan.
 On Tuesday Izrasel came forth, who is Sheikh Shams.
 On Wednesday, Jibrael [*\[Gabriel - GIBIL\]*](#) came forth,
 who is Sheikh Abu-Bekr [*\[AIQ BKR\]*](#)
 On Thursday, Azrael, who is Sajadin, came forth.
 On Friday, Shemnael came forth, who is Nassurud-Din.
 On Saturday Nurael, who is Zuriel, came forth.
 Melek Ta'us was chief over them all.

When after all this had been done,
 The Invisible One [*\[God\]*](#) returned to its abode, and acted no more.
 From this point, Melek Ta'us was left to act alone.

First he moved to separate the heavens by seven [*\[Zonei\]*](#),

And also a veil for the earth, sun, and moon.
 Seeing the barrenness of the realms,
 He created humans, animals, various birds and beasts,
 Placing them in the between spaces accompanied by angels.

Melek Ta'us stood before the White Pearl and shouted.
 It was broken into four pieces.
 He commanded Gabriel to take two of the pieces;
 One was placed beneath the earth, and the other was placed at the Gate
 of Heaven.

The other two pieces were placed in the sun and the moon,
 And the stars were created from their fragments,
 Suspended in heaven for the delight of the [gods].

The Mighty Lord Melek Ta'us spoke:
 "O angel brethren, I will to create the Adam and Eve,
 And I will make them human beings, and from them
 two shall arise, out of the loins of Adam, Shehr
 ibn Jebr; and from him shall arise a single people
 on the earth: The Yezidi people."

Then Melek Ta'us commanded Gabriel to come forth
 And take parts from the four corners of the world:
 the elements: earth, air, fire and water.
 He man from the four and instilled a fragment of
 Divine Spark in each, a "soul" given by his power.

Gabriel was commanded to place Adam in the
 Gardens of Paradise [*E.DIN*],
 Where he was permitted to eat fruit of every green herb,
 Only wheat was he commanded not to eat.

After a hundred years Ta'us Melek went to God asking:
 "How shall Adam increase and multiply, and where are his offspring?"
 God replied to him: "This is not my concern. Into your hands I have
 given it."

Melek Ta'us then asked of Adam: "Have you eaten the wheat?"
 And Adam answered: "No, I am forbidden to do so."
 Melek Ta'us then said to him: "It would behoove you to eat of the
 wheat."

So, Adam ate of the wheat.
 But, after he had eaten, his stomach swelled up.

Ta'us Melek drove him out of Paradise [E.DIN],
 and left him alone, ascended into the heavens disgusted.

Adam suffered from the pains in his stomach, because his waste had no
 outlet.

God blessed Adam by sending a bird,
 Which helped him by making an outlet for Adam's relief. (Though
 some say the bird was Gabriel transformed.)
 Eve was then created from beneath Adam's left arm-pit.

Melek Ta'us descended to the earth,
 Returning for the sake of our people [the Yezidis]
 And he brought kings to rule alongside the ancient kings (of the
 Assyrians);
 Nesrukh, who is Nassurud-Din [*Nasiru'd-Din*] and
 Kamush, who is King Fakhru'd-Din and Artimus, who is King
 Shamsu'd-Din.

And when after these had ruled, we had two kings,
 The first and second Persian Shapurs,
 Who are Mazdayasnians of AHURA-MAZDA,
 And whose rule was given to last one hundred and fifty years.

From this tree has brought us the seed of our Amirs [AMAR or
 "chieftain ruler"]
 Through to the present day; And we in turn became divided.

Know that it is not permitted to utter the name
 SHAITAN – because it is the name of God.

Nor should any name be spoken that resembles this,
 Such as Kitan, Sharr and Shatt;
 Nor also any vocalization resembling Malun, Malek or Nayl.

In the time before the Common Era,
 Our religion was called idol-worship:
 and the Jews, Christians, Muslims and Persians steered clear
 from our traditions.

King Ahab and Amran were among our own,
 and they have named the God of Ahab, BEELZEBUB, whom
 they have also called among us, Pribub.
 We had a king from among our own in BABYLON;
 whose name was Bukhti-Nossor [*Nebuchadnezzar*],
 And Ahasuerus in Persia was among our own,
 And in Constantinople, Aghriqalus was among our own.

* * *

Know too the secret:
 When first before heaven and earth had been made,
 The Lord was suspended over the waters,
 In a chariot above the waters, He was suspended.

Then the Lord ascended into the heavens,
 and the heavens were condensed for His existence and fixed the
 heavens to exist without supports.
 Then the earth was condensed and sealed away from it.

From His own Divine Essence [*sparks of light*],
 He created the six [*gods*] to be like the light of a lamp,
 Each successively lighting off the light of the other.

And he said to the first: "Ascend!
 And create something else apart from you."
 And the Moon [*Gate-Zonei*] came into being,
 and so began the succession of the Spheres [*gods*].

KITAB AL-JILWAH

THE SERMON OF REVELATION

This is the Book of Al-Jilwah recording a true and faithful communication from the God, Melek Ta'us, who existed before all other creatures on earth. He has sent his servant messenger into this world to guide and separate his chosen people from their errors [sins]. The texts which follow are the account first made to the faithful servants via an oral tradition – but the Lord allowed the book of Al-Jilwah to be written before him, so long as no strangers to the Yezidi would behold it.

* * *

1. I was, and am now, and will continue unto eternity, ruling over all creatures and ordering the affairs and deeds of those who are under my command. [*Omnipotence*]

2. I am presently available to those who trust in me and call upon me in time of need, neither is there any place void of me where I am not capable of presence. [*Omnipresence*]

3. I am involved in the natures of all those things which strangers call evil only because they are not according to their own desire. [*Freedom – Civil Disobedience*]

4. Every Aeon [age] has a Ruler [regent who is under my counsel – Every generation changes their natures by the Chief [Lord] of this World, so that each one of them has his turn and cycle to fulfill his charge. [*Zodiacal Age*]

5. I grant indulgences freely but according to the merits of those qualities which is laden in the disposition of the nature. [*Karmic Law of Returns*]

6. He who opposes me shall experience grievous regret.

not from me.

37. Do not make mention of my name or my attributes [natures], as idle strangers do, or else be guilty of a sin by an ethic for which you have no knowledge of.

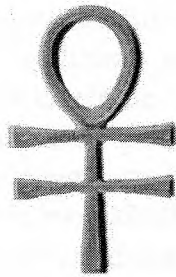
38. Honor my symbol and image, let the mark of it remind you of our covenant and of what has been neglected of my laws and ordinances.

39. Be obedient and attentive to my servants who are blessed by my Eye and Hand; listen to what they communicate to you of that knowledge of from the unseen which they have receive from me.



Tablet K

BOOK OF KINGSHIP
& DRAGONBLOOD



These ancient tablets describe the activities during the cultivation of civilization on the Earth Planet by the ANUNNAKI Gods during their “prehistoric” arrival and after the development of the ADAMU race of Men. While ENLIL has been indicated on the ancient Sumerian tablets as the “Commander” of the Gods (Anunnaki) on Earth, it is actually ENKI who is designated as the “Lord of the Lands” and specifically the Great Deep, which has been thought to mean the mining operations as well as the sea.

The ANUNNAKI were present on the planet prior to the creation of humans, it is only once the IGIGI-Watchers (Lesser Gods) become insubordinate that the “necessity” for some other manner of field-labor became necessary. As the population of humans continued to grow, they were allotted to specific city-states and became civilized. The ANUNNAKI taught and offered resources for not only a more permanent civilized standard of living (as opposed to “nomadic”) but also all the con-temporary aspects of human social living that is taken for granted in a modern society including (but not limited to) the building of roads, permanent architecture, social education, law enforcement, mathematics, writing . . . the wheel.

The blood of kings has become the center of controversy in today's occult world and even among would-be historians and academicians, but the details of sovereignty of planet of Earth are very clear in the ancient world. It was so clear that ENKI had successfully established a “world order” indeed, one which was ruled (measured, dictated) by a World Emperor, one that followed in a familial “line”. The idea of “descent” or “coming down” applies very literally in this case in which the rule of “Kingship” actually “came down to Earth from Heaven.” We can see the collaboration of this in diverse cultures as L.A. Waddell has illustrated so clearly that the same names appear on King Lists from Egypt, Mesopotamia and India!

THE WORLD ORDER OF ENKI

Lord ENKI who most nobly travels the Heavens and Earth,
 Father ENKI, self-reliant, offspring of the Bull of Heaven,
 Prized by ENLIL, KUR, and loved by the holy ANU of Heaven,
 Lord ENKI planted the Tree of ABZU in in ERIDU,
 Its shade spreading over the Heavens – its grove spreading across the
 Earth.

ENKI, Lord of the ANUNNAKI, Strong One of ANU and URAS,
 NUDIMMUD, the Mighty One of the E.KUR.
 ENKI lifts his eye and observes where the bison is born,
 And where the stag is born, and where the sheep is born,
 In the meadows, in the place where no one dares enter, he fixes his eye.

At the command of ENKI the grain is heaped and piled up.
 At the command of ENKI the harvest of the land is fruitful.
 At the command of ENKI the sheep in the field are plentiful.
 At the command of ENKI the shepherd is called forth to work the field.
 At the command of ENKI the woman is called forth to churn next to
 him.

The meals are set forth by clean workers in the dining halls of the
 Gods.

The lords and rulers are thrilled and come to feast in joy.
 ENKI, Lord of Wisdom, Beloved of ANU, Supreme Name in ERIDU,
 ENKI, who directs the commands and decisions of ANUNNAKI on
 Earth,

Except on the day of the fate declared for mankind in the Deluge.

You have locked up the Gate by day and have brought down the Stars.
 You have calculated the Unknowable Number in the Universe,
 And have fashioned the wheel in which months enter the mansions.

You have allowed mankind to live and given them a place to call home.
 ENKI, you have commanded the watch over your creation.

Father ENKI, walk among the fertile land, may it bear healthy seed.
 NUDUMMID, walk among the cattle, may they give healthy birth.
 ENKI, Lord of ABZU, when you walk among stacked grains in the
 field,

Celebrate in your offering as is your holy right,
 My Father, who is the ruler of above and below.

And ENKI said: "I am the true offspring
 Who was sprung from the wild Bull of Heaven.
 I am a leading son of ANU who storms over the Great Below.
 I am the great lord who rules over all the lands.
 I am the first ruler among the rulers and the maker of kings on Earth.
 I am the father of all the lands and eldest brother of the
 ANUNNAKI Gods,
 Who seals the Gates both above and below.
 I am cunning and wise in the lands who directs justice alongside ANU.
 I am the one NINTU truly loves and who NINHURSAG gave a good
 name.
 I am the leading son of ANU, Lord of all the ANUNNAKI."

At the command of ENKI the stalls for sheep were built.
 The fields were sown and ENKI poured water from the HEGAL upon
 them.

At the place where the stalks were piled up a shrine was built,
 A good name it was given: the "Pure Place."
 A shrine was built to decree good fates in the ABZU.

The sacred spells and litanies were recorded on tablets
 In the ABZU. The lands of MAGAN and TILMUN [Dilmun] set eyes
 upon ENKI.

The gold and silver was transported to NIPPUR for inspection by
 ENLIL.

The great eye of ENKI sweeps the land, watching over and protecting,
 The great eye of ENKI is foremost everywhere, above and below.

Praise to you ENKI, Lord of above and below,
 Who all the priests of ERIDU and SUMER praise,

As is seen in the religious rites in the ABZU.

Great Gods of the ANUNNAKI, stand watch over the holy places,
Cleanse the House with your presence and purify the shrines.

The ANUNNAKI have taken up their dwellings in your midst,
And they consume the food harvested by the workers in the fields.
In the Great House in SUMER, many stalls were built,
And cows did multiply, and the shrines were built up to the Heavens.
ENKI, Lord of the ABZU, decreed the fate for the Shrine of UR.

ENKI crossed to the TILMUN [Dilmun], cleansing and purifying it.
Lagoons were placed near the beautiful shrine full of fish.
Palm trees were planted in its fertile fields dull of dates.
But devouring power, ENLIL attacked the walls, stealing the
Gold, silver and lapis, and returning it to NIPPUR.

The attack of ENLIL occurred when ENKI had turned his eye from
there,
And had instead returned to the Euphrates (river) and stood like a bull,
There he filled the waters with his own life and also the Tigris (river).
The water he brought was flowing with life and sweet as wine.
The waters fed life to fields and the grain was raised to be eaten.

Another holy shrine was raised, its interior like a maze,
With a lower station built to follow the IKU-constellation,
And with an upper station built to follow the Chariot-constellation.
And the ANUNNAKI Gods dared not go near this place,
Except when humbled in prayer and supplication.

To establish kingship, ENKI dripped the dragonblood on the shrines,
The lines of kingship on the Earth were so designated from Heaven,
And he gave to the king a the starry crown to wear,
And to the king he gave the lapis lazuli implements,
Fastening to his line the lapis lazuli diadem [periadam].

The good earth was lavished with flourishing vegetation.
ENKI multiplied the herds in the fields and pastures,

And set them in their place allowing them to breed together.
 The lofty and powerful hand of ENLIL was passed on,
 To SUMUGAN, the King in the HURSAG, it was placed in charge.

The kings were decided and the borders of the realms were decided.
 The ANUNNAKI were called forth and given their charges.
 Great cities were raised and filled by the Queens of the birth-giving.
 To these ANUNNAKI Queens, the birth of kings they were charged.
 And so by the decree of ENKI did the dragon blood rule over the Earth.

KINGSHIP ON EARTH FROM HEAVEN

In the Ancient of Days, the Gods [ANUNNAKI] reigned in Heaven alone, In the Ancient of Days, there was none for Earth to reign. This is the account [chronicle] of the Kingship in Heaven, And how to Earth it did descend, from the King of Heaven, ANU. But formerly, in the Ancient of Days, ALULU was reigning in Heaven, And for nine sars did he rule the skies, but not well did he reign. Then in the ninth sar of his reign, ANU attacked and defeated ALULU.

ALULU then descended from Heaven and ruled the dark-hued Earth. Kingship was lowered from Heaven to Earth by the decree of ANU. For this feat, again ANU gave fight and defeated ALULU. Born to ANU and his consort ANTU was ENKI and ENLIL.

The lots were drawn to determine the reign of ANU, ENLIL and ENKI. To remain on the throne in Heaven was the fate of ANU. To assume Command of the ANUNNAKI on Earth was the fate of ENLIL. To be granted Lord of the ABZU and of ERIDU was the fate of ENKI.

The dragonblood of mankind was given rule of humanity. Firstly, before the Deluge, kingship was in ERIDU. ALULIM reigned 8 sars (28,000 years) follow-ed by ALAGAR who ruled for 10 sars (36,000 years).

Then kingship was moved to BAD-TIBIRA.

EN.ME.EN.LU.AN.NA reigned for 12 sars (43,000 years)

Followed by EN.ME.EN.GAL.AN.NA who ruled for 8 sars (28,000 years)

And DUMUZI, The Shepherd, for 10 sars (36,000 years).

Then kingship was moved to LARAK and

EN.SIB.ZI.AN.NA ruled for 8 sars (28,800 years),

And kingship was moved to SHIPPAR [ZIMBIR] where

EN.ME.EN.DUR.AN.NA ruled for 5 sars and 5 ners (21,000 years).

Then kinship was moved to SHURUPPAK [SHURUPPAG] where

UBARA.TUTU was ruling for 5 sars and 5 ners (18,600 years)

And then the Great Deluge swept over the Earth.

The Deluge ended the Kingship of the Gods [ANUNAKI] on Earth.

After the Deluge, the decree of Kingship again came down from Heaven,

And the rule of the demi-gods [IGIGI ?] began with

GA-UR [NGUSHUR] for 1,200 years,

GULLA-NIDABA [KULLASSINA-BEL] for 960 years,

NANGISHLISHMA for 670 years and ENTARAHANA for 420 years,

BABUUM for 360 years and PUANNUM for 840 years,

GALIBUUM [KALIBUM] for 960 years,

KALUMUMU [KALUMUM] for 840 years,

KAGAGIIB [ZUKAKIP] for 900 years and ABA [ATAB] for 600 years,

ATABBA [MASHDA] Son of ATAB for 840 years,

ARPIUM [ARWIUM] Son of MASHDA for 720 years.

ETANA, The Shepherd, ascended to the Heavens,

And returned to Earth to begin his dynasty.

Again, Kingship had been lowered from the Heavens and

ETANA ruled for 1,500 years when Kingship was moved to URUK,

And so ended the rule of the demi-gods and began the rule of the deities.

BALIIH, son of ETANA, ruled for 400 years and
 ENMENUNNA for 660 and MELAMKISH for 900 and
 BARRAKNUNNA for 1,200 and MESZA for 140 and TIIZKAR for
 300

And ILKUU for 1,200 and IITASADUUM for 1,200

And ENMEENBARAGISI for 900.

The Dynasty of URUK is marked

With the rule of AGGA for 625 years, followed by his son
 MESHKIAGGASHER,

Also descended of UTU but after 325 years of rule,
 He entered the Great Deep and disappeared.

The son of MESHKIAGGASHER built up URUK strongly,
 His name is ENMERKAR and he ruled for 420 years.

LUGALBANDA ruled 1,200 years and DUMUZI for 100 years.

The last of the famous Earthborn deities is GILGA-MESH,

Who was fathered by a spirit and ruled for 126 years.

Then UR-NUNGAL took up the rule for 130 years,

Which appeared to end the age of “long life ruling” in URUK as
 UTUL-KALAMA [UDUL-KALAMMA] ruled only 15 years and

LABASHER [LABASHUM] ruled only 9 years and

ENNUNADANNA [ENNUNTARAHANA] ruled only 8 years and

MESHHE [MESH-HEHE] “the blacksmith” ruled only 36 years and

MELEMANA [MLAMANNA] rules only 6 years,

The first dynasty ending with the 36 year rule of LUGALKIAGA
 [LUGAIKITUM].

In UR, the first dynasty descended from MESHANEPADA [80 yr],
 MESHKIAGGA-NANNA [36 yr], ELULU [25 yr] and BALULU [36
 yr].

In AWAN, there were Three Kings who ruled [undisclosed names].

When Kingship passed to the dynasty of KISH [c. 26th century BC],

The bloodline was carried by SUSUDA [200 yr] and DADASIG [81
 yr],

MAMAGAL [360 yr], KALBUM [195 yr], TUGE [360 yr],

MEN-NUNNA [180 yr], EN[B]I-ISHTAR [290 yr] and

LUGALN[G]U [360 yr]

Before the Kingship was observed in LAGASH:

UR-NANSHE [30 yr], AKURGAL [9 yr], ENNATUM [30 yr],
ENANNATUM I [20 yr], ENTEMENA [22 yr], ENANNATUM II
[9 yr],

ENENTARZI [5 yr], LUGALANDA [5 yr] and URUINIMGINA [9 yr].

For a short time the Dynasty of HAMAZI rules

And was carried out by HADANISH for 360 years

And then Kingship was returned to URUK [UNUG]

Which was begun with ENSHAGKUSHANNA [60 yr]

And LUGALKINSHEDUDU [LUGALURE] [120 yrs] (a
contemporary of ENTEMENA who ruled in LAGASH),
Followed by ARGANDEA [7 yr] before being defeated,

And then Kingship was returned to UR [URIM],

With a dynasty from NANNA [120 yr]

Followed by his son MESHKIAN[G]NANNA [48 yr]

And then LUGALANEMUNDU [90 yr] carried the line to ADAB.

And then ANBU put forth the Dynasty of MARI [25th century BC].

The line continued with ANBA [17 yr], BAZI [30 yr], ZIZI [20 yr],
LIMER "the GUDUG priest" [30 yr] and finally SHARRUMITER
[9 yr]

Before the MARI Dynasty was defeated and Kingship resumed in
KISH.

KUG-BAU [KUBABA] ruled in KISH for 100 years

Before Kingship in KISH was rivaled with the AKSHAK Dynasty

Though remained in KISH after the rule of UNZI [30 yr],

UN[D]-ALULU [6 yr],

UR-UR [6 yr], PUZURNIRAH [20 yr], ISHUIL [24 yr]

and SHU-SUEN(SIN) [7 yr].

The line of KUG-BAU [KUBABA] continued in the KISH by

PUZU[R]-SUEN(SIN) [25 yr], UR-ZABABA [6 yr/400 yr?],

ZIMUDAR [30 yr],
 USI-WATAR [7 yr], ESHTARMUTI [11 yr],
 ISHMESHAMMASH [11 yr],
 SHU-ILISHU [15 yr] and NANNIYA [7 yr],
 And then LUGALZA[GG]ESI ruled in URUK for 25 years.
 In ancient AKKAD, SARGON was cup-bearer to UR-ZABABA in
 KISH
 Before becoming the the King of the Realm of AGADE [AKKAD]
 [40 yr]
 And defeating LUGALZA[GG]ESI in URUK, thereby ruling SUMER,

 Followed with the descent of RIMUSH [9 yr], MANISHTISHU [15
 yr], NARAM-SUEN(SIN) [56 yr] And SHARKALISH [SHAR-
 GANI] [25 yr].
 Then in three years time, IRGIGI, IMI, NANUM and ILULU ruled.
 Afterwards reign was with DU-DU [21 yr], SHUDUR-UL(KIB) [15 yr]
 In ancient BABYLON, SU[MU]-ABU [24 yr] was given the Kingship,
 Followed by SUMU-LA-ILU(EL) [36 yr] ZABU [SABUM] [15 yr],
 ABIL-SIN [APIL-SUEN] [18 yr], SIN-MUBALIT [20 yr] and
 HAMMURABI who received the Book of the Law from MARDUK.

 The GUTIUM rule was at first in Chaos; they divided the land among
 And became to each their own kings, and so they divided the land
 among
 And became to each their own kings, and so their rule was short:
 INKISHUSH [6 yr] and ZARLAGAB [IRILLA-TAX] [6 yr],
 SHULME [DUGME] [6 yr] and SILULUMESH [EAMAMESH]
 [6 yr],
 INIMABAKESH [DUGGA] [5 yr] and IZIA-AUSH [ILU-AN] [6 yr],
 YARLAGAB [IARLA-TAX] [3 yr] and IBATE [3 yr],
 YARLA(NGAB) [IARLA-GESH] [3 yr] and KURUM [BASIAM]
 [1 yr],
 APILKIN [NIKIN] [3 yr] and LAERABUM [LA-SIRAB] [2 yr],
 IRARUM [2 yr] and IBRANUM [DARRANUM] [1 yr],
 (K)HABLUM [KHAB-KALAMU] [2 yr] and PUZUR-SUEN(SIN)
 [7 yr],
 YARLAGANA [IARLA GUDIA] [7 yr] and EN-RIDI-PUZUR [7 yr]

And finally TIRIGAN ruled 40 days before being defeated by
UTUKHEGEL.

From URUK to UR, UR-NAMMU carried the Kingship from
NANNA:

UR-NAMMU [URUASH-ZIKUM] [18 yr] and URUK SHULGI [9 yr],
AMAR-SUEN(SIN) [9 yr] and SHU-SUEN(SIN) [9 yr] and
Finally IBBI-SUEN(SIN) [24 yr] the last great king of UR.

ISHBI-ERRA(ASHURA), the general of IBBI-SUEN(SIN),
Established a new dynasty of ISIN-LARSA [20th century BC].

ISHBI-ERRA(ASHURA) [33 yr] and SHU-ILISHU
[KATNINI] [10/20 yr],

IDDIN-DAGAN(DAKHU) [20 yr] and ISHME-
DAGAN(DAKHU) [20 yr],

LIPIT-ISHTAR [11 yr] and UR-NINURTA, Son of ISHKUR [28 yr],

AMAR-SUEN II [BUR-SIN] [5 yr] and LIPIT-ENLIL [5 yr],

ERRA-IMITTI [ASURA-IWITI] [8 yr] and

ENLIL(INSAKH)-BANI [24 yr],

ZAMBI(YA) [3 yr] and ITER-PISHA [TENIR-PISHA] [4 yr],

URDU-KUGA [4 yr] and SUEN-MAGIR [SIN-MAPISH] [11 yr]

And DAMIQ-ILISHU ruled for 23 years before the rise of the
Emperors.

The Dynasty of the KASSITE Emperors infiltrated BABYLON first
with

GANDASH, followed with AGUM I, KASHTILIASH I, USHSI,
ABIRATTASH, KASHTILIASH II, URZIGURUMASH,
HARBASHIHU, TIPTAKZI, ATRA, GANDISH, AGUMKAKRIM,
KARA-INDAS, AGUM II (KAKRIME), BURNABURIASH I,
KASHTILIASH III, ULAMBURIASH, AGUM III, KARAINDASH,
KADASHMANHARBE, KURIGALZU I, KADASHMAN-ENLIL I,
BURNABURIASH II, KARA-HARDASH, NAZI-BUGASH,
KURIGALZU II, NAZI-MARUTTASH, KADASHMAN-TURGU,
KADASHMANENLIL II, KUDUR-ENLIL, SHAGARAKTI-
SHURIASH, KASHTILIASH IV, ENLIL-NADIN-SHUMI,
KADASHMANHARBE II, ADAD-SHUMA-IDDINA, ADAD-
SHUMA-USUR, ASHUR-NIRARI III, MELISHIPAK II,

MARDUK-APLA-IDDINA, ZABABA-SHUMAIDDIN, ENLIL-NADIN-AHI, defeated by the Elamite SHUTRUK-NAHUNTE.

The line continued with his son, BURNA-BURYAS, then
 KURIGALZU I,
 KADASHMAN-BEL, BURNA-BURYAS II, KARA-KHARDASH,
 And KADASHMAN-KHARBE before the arrival of the Assyrian
 Empire,
 Mainly SHALMANESER, TUKULTI-NINIB and ASSUR-
 NAZIRPAL.

A reformed BABYLON [12th century BC] began with the ISIN
 Dynasty:

MARDUK-KABIT-AHESHU [9 yr], ITTI-MARDUK-BALATU
 [15 yr],
 NINURTA-NADIN-SHUMI [6 yr], NABU-KUDURRI-USUR [23 yr],
 (Who became known as NEBUCHADNEZZAR I, and then)

ENLIL-NADIN-APLI [3 yr] and MARDUK-NADIN-AHHE [18 yr],
 MARDUK-SHAPIK-ZERI [13 yr] and ADAD-APLA-IDDINA [23 yr],
 MARDUK-AHHE-ERIBA [1 yr] and MARDUK-ZERX [13 yr],
 NABU-SHUM-LIBUR [7 yr] and SIMBAR-SHIPAK [28 yr],
 EA-MUKIN-SHUMI [1 yr] and KASHU-NADIN [4 yr],
 EULMA-SHAKIN-SHUMI [16 yr], NINURTA-KUDURI-ASUR
 [2 yr], SHIRIQT-SHUQAMUNU [1 yr] and MAR-BITI-APLA-
 ASUR [6 yr], NABU-MUKIN-APLI [36 yr] and NINURTA-
 KUDURRI-ASUR [1 yr], MAR-BITI-AHHE-IDDINA [23 yr] and
 SAMAS-MUDAMMIQ [20 yr], NABU-SHUMA-UKIN [12 yr] and
 NABU-APLA-IDDINA [33 yr], MARDUK-ZAKIR-SHUMI [36 yr],
 MARDUK-BALASSU-IQBI [5 yr], BABA-AHA-IDDINA [2 yr].

And then five kings in five years followed by
 NINURTA-APLAX [10 yr] and MARDUK-BEL-ZERI [10 yr],
 MARDUK-APLA-ASUR [12 yr] and ERIBA-MARDUK [8 yr],
 NABU-SHUMA-ISHKUR [12 yr] and NABUNASIR [14 yr],
 NABU-NADIN-ZERI [2 yr] and NABU-SHUMA-UKIN II [1 yr]
 Before the emergence of the (10th) Dynasty, under

NABUMUKINZERI.

NABU-MUKIN-ZERI ruled [8th century BC] [2 yr] in BABYLON and
 Then TIGLATH-PILESAR III [2 yr] and SHALMANESSAR [5 yr],
 MARDUK-APLA-IDDINA II [12 yr] (also the biblical Merodach ?),
 SARGON II [SHARRUKIN] [5 yr] and SENNA-CHERIB [2 yr],
 MARDUK-ZAKIR-SHUMI II and MARDUK APLA-IDDINA II

shared 1,

BEL-IBNI [2 yr] and ASHUR-NADIN-SHUMI [6 yr],
 NERGAL-[M]USHEZIB [2 yr] and MUSHEZIB-MARDUK [4 yr],
 Who was ruling when the ASSUR dominated BABYLON for a time.

ASSURBANIPAL ruled 21 years

And SAMAS-SUMA-UKIN at the same,

KANDALANU also ruled 21 years and SINSUMLISIR only 1.

The 21 year reign of NABU-APLA-ASSUR [NEBOPOLASSAR]

Brought the new (neo) dynasty [Chaldean] to rule in BABYLON,

Followed by NABU-KUDURRI-ASUR [NEBUCHADNEZZAR II]

[42 yr],

AMAL-MARDUK [2 yr] and NERGAL-SHAR-ASUR [4 yr],

LABASHI-MARDUK [1 yr] and NABUNAID(US) [17 yr]

Who was ruling when CYRUS [9 yr] launched the Persian Empire in
 BABYLON,

Then CYBYSES [CYRUS] II [7 yr] and SMERDIS [BARDIYA]

[1 yr],

DARIUS I (of Persia) [35 yr] and XERXES I (of Persia) [20 yr],

ARTAXERXES I (of Persia) [42 yr] and XERXES II [1 yr],

SOGDIANUS [2 yr],

DARIUS II [18 yr] and ARTAXERXES II [45 yr], ARTAXERXES III

[20 yr]

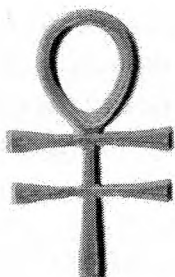
And ARTAXERXES IV [2 yr], DARIUS III [6 yr] who was in rule

When BABYLON was taken by ALEXANDER "The Great"

[c. 330 BC].

Tablet L

BOOK OF THE
LAW OF MARDUK



This is the Book of the Law of MARDUK that was given to the race of Dragonblood Kings who ruled in the name of MARDUK on Earth. The tablet was re-written under the authorship of KHAMMURABI, but the Code existed before his time and has origins in the Sumerian Age. The Book of the Law is now opened for all.

The priests and priest-kings of BABYLON ruled by the covenant of the descent of kingship on Earth from Heaven in honor of MARDUK who granted the freedom of men to rule in Mesopotamia as in Egypt. They did so in his name. And often took on his name and the name of his family members during their reign.

Kings who ruled in honor of MARDUK would honor him with prayer daily, seeking blessings and discernment for a righteous reign. These have been uncovered on ancient tablets from the period and have been included here, following the line of kings who had been most famous for a true Mardukite reign, including not only the notorious KHAMMURABI, previously mentioned, but also the neo-Babylonian dynasties including SARGON, NEBUCHADNEZZAR and the special situation of the installment of CYRUS to the throne.

In the example of CYRUS, this event took place during the Babylonian ruler-ship of NABONIDUS, who in c. 538 BC, decided to bring his horrible reign to a climax with the desecration and defamation of the Mardukite lineage, particularly the shrines of NABU, NANNA-SIN and BEL-MARDUK.

These actions officially caused NABONIDUS to lose favor as "heir" to the Babylonian Throne of MARDUK. With the anger of MARDUK came the passing of his grace and favor to another who would fight in his name and remove NABONIDUS from the throne. This figure was CYRUS, who was given the "Hand" of MARDUK.

THE LAW OF MARDUK TABLET

ANU, Supreme King of the ANUNNAKI and BEL, Lord of Heaven on Earth,

Assigned the fate of the land to MARDUK,

The ruling heir of EA-ENKI, God of Righteousness.

Dominion was granted to MARDUK in BABYLON over mankind,

Great among the IGIGI-Watchers was he, and great was his name.

On the name of MARDUK was built the everlasting kingdom of Heaven on Earth,

And on the Foundation of Heaven and Earth was kingship decided.

Among the kings of BABYLON, MARDUK descended on the Exalted Prince, KHAMMURABI, a servant of the Lord MARDUK,

Called to bring order in the lands of MARDUK

By the law that would destroy the wicked sorcerers and evil-doers in the land,

And that the strong would not rise up and overcome the weak into another slavery,

So that the ADAMU would not be slaved again to toil for the IGIGI,

Or to be a slave again among their own race.

The Eye of MARDUK passed onto and rested upon KHAMMURABI,

To whom was given the Dragonblood of BEL made prosperous,

Who reestablished ERIDU and purified the worship at the shrines,

True patron to the E.KUR and rejoicer in the name of MARDUK,

To whom he makes daily prayer and offering as he was directed.

He is beloved by the god NABU and ADAD listens to his prayers.

“Hear me,” said the King, “who holds the Naval of the Four Corners,

I have come, led to this place by the rays which shine over the land,

Beloved of MARDUK, I have been sent forth by the kings above,

By the name of MARDUK, I have been given rule over mankind.

In the name of MARDUK protection granted throughout the land.

By the powers of MARDUK is righteousness commanded on Earth.

In the grace of MARDUK the oppressed on Earth shall live as

Free men as lavishly as the great god SAMAS has enjoyed life.”

Then was KHAMMURABI shown the Secret Tablet of Union,
 And from it he set down the Book of the Law to preserve justice,
 The code was to be given to the Dragonblood of the generations,
 That justice would prevail throughout the Earth forever after.
 To live in harmony with one another was the decree,
 That no man should take up arms against another, or steal from another.
 That any man who borrows from another shall make good for it,
 And under the blessings of MARDUK, none should ever be in want.
 A righteous law was established in the land as was taught from Heaven.

KHAMMURABI went out to teach the Law of Union to the people,
 Protector of the People, he did not withdraw into secret cavities.
 He was not negligent with the people given to him by BEL.
 He was not negligent with the laws given to him by SAMAS.
 He was not negligent with the power to rule given to him by
 MARDUK.

Overcoming all else, the King allowed the Light to shine upon the land.
 "Hear me," said the King. "The ANUNNAKI gods have called to me.
 NERGAL and ISHTAR have entrusted to me Terrible Weapons,
 EA-ENKI has entrusted me with the clear sight to rule the lands of
 men,
 MARDUK has entrusted me wisdom to subdue all enemies,
 And I go forth to subdue the Earth And let prosperity reign in all the
 lands.
 Security to live should be the guarantee of all men in their homes,
 Disturbing the peace and order in the land cannot be tolerated."

The King continued: "I am the straight-staff bearing shepherd.
 I am a lover of the people of the lands of SUMER and AKKAD,
 And under my rule [shelter], may all the people find sanctuary,
 That the strong-armed will not injure the weaker,
 And too shall widows and orphans be protected in my city of
 BABYLON,
 Where ANU, BEL, EA-ENKI and MARDUK smile upon us
 In the E.SAGIL Temple which stands on the Foundation of Heaven-
 Earth,

Where all injures are healed and all disputes are settled.”

KHAMMURABI is a ruler [king], but more so, he is a father to the
people,

And he holds the words and law of MARDUK in high reverence,
Who has achieved victory in the name of MARDUK, Above and
Below,

Bestower of the beneficent grace of the ANUNNAKI on his subjects,
He who has established the Order of MARDUK in the lands.

Among rulers his words will be well considered, no wisdom is equal.
By the command of SAMAS, the Judge of the Heaven and Earth,
May truth and righteousness reign supreme throughout the lands.

Let those who read these words have a pure heart and pray
To MARDUK, my Lord and SARPANIT, my Lady, his consort.

May the Elder Gods of the ANUNNAKI who visit the shrine of
BABYLON,

Grant to the pure their desires, such as those taken to MARDUK daily.
By the Order of MARDUK, may no destruction see the great temple.
To the future generations, may they heed all of these words set down,
Let the law of the land not be altered from that which I have given it.

A wise ruler is one who is sure to understand these words.

“By the decree of SAMAS, I have been given my Eternal Legacy,
My words [legacy] shall always be in the mouths of the people on
Earth,

That my name shall be ever visible in the Great Book,
And the wisdom of the Great Book shall ever be in the hands of
Dragonblood.

If a forthcoming ruler should read my words and not corrupt the law,
Then may SAMAS extend the length of his reign on Earth,
And he shall ever reign in righteousness over his subjects.”

THE TABLET OF WISDOM

To the kings and priests is given the Tablet [of wisdom].
 For the wise among men is given the True Words of Power.
 To be wise is to be discreet in your undertakings,
 Be humble in your knowledge, and guard that knowledge.
 The wise does not speak needlessly, but carefully.
 As you would closely guard riches, so your words.

Allow no arrogance or falsehood to come into your speech.
 The wise first and foremost seek after the Truth.
 Execute your actions in the Light of Truth,
 Worship thy God daily with prayer and appropriate incense,
 And with your heart obediently given to thy Lord, your God,
 For such is the life acceptable unto God.

Blessed is the one who fears the ANUNNAKI [or BEL],
 For you shall enjoy prosperity.
 Blessed is the one who offers food at the Altar of Sacrifices,
 For you shall enjoy a long life.
 Blessed is the one who leads a life of prayer,
 For you shall enjoy freedom from sin.
 Blessed is the one who worships with humble prostrations,
 For you shall enjoy the graces of the ANUNNAKI [gods].
 Blessed is he who loves and honors the ANUNNAKI [gods],
 But does not dismiss the Source, your God,
 For you shall enjoy Eternal Life in the Abode of Heaven.

ENLILSHIP OF MARDUK ON EARTH

The Bull of Heaven, The Lord of the Deep.
 ENKI, son of ANU, brought forth MARDUK.
 MARDUK, Lord of the Pure Mound was created.
 MARDUK, Created to be worthy of prayer.
 MARDUK, Created to be worthy of sacrifice.
 The evil-doer who would bring falsehood before MARDUK,

He brings death upon his whole country.

Let you never break your contract, whether with the righteous or the evil-doer.

Both the faithful and unfaithful walk Beneath the ever-present Eye of MARDUK.

Water brings life to the one who drinks the Truth.

Fire brings clarity to the path of one who walks with Truth.

Air brings inspiration to the one who breathes the Truth.

Earth brings foundation to the one who stands on Truth,

The Tablets of the Law have been written and sealed,

At the Foundation [Bond] of Heaven and Earth.

Offer daily the sacrifice of meat and libation to MARDUK,

And let the Altar of Offering never be emptied.

May MARDUK bring his brightness and glory to the people.

May MARDUK bring help to the troubles of the people.

May MARDUK bring ease to the suffering of the people.

May MARDUK bring joy to the sadness of the people.

May MARDUK bring mercy to the unjustness of the people.

May MARDUK bring health to the illness of the people.

May MARDUK bring victory the the warriors in his name.

May MARDUK bring good conscience to priests of his name.

May MARDUK bring a happy and prosperous home to the people of his nation who live under the Law of MARDUK,

Who was given Enlilship on Earth as appropriated by

ANU, the Heavenly Bull, who lives and resides in Heaven.

THE SARGON TABLET

I am SARGON, the Mighty King of AKKAD.

My mother was of humble estate, and I knew nothing of my father.

The brother of my father was a Dweller in the Mountain.

My city is AZUR-PIRANI (Which lies on the banks of the Euphrates)

My humble mother brought me forth in secret.

In a basket of reeds she laid me, she smeared the latch with bitumen

And pushed me off into the river.
 But the river did not swallow me.
 The river carried me to AKKI (A man who labored by watering the
 fields)
 AKKI lifted me out of the basket, raised me as his son.
 AKKI reared me to be his gardener,
 And all the while I gardened, MARDUK smiled on me.
 And by this love I was made a Ruler of the Kingdom.

CAPTURE OF BABYLON WITH THE FAVOR OF MARDUK

I, CYRUS, was sought out by MARDUK.
 MARDUK sought me, a righteous prince,
 A worthy king to take the Hand of MARDUK.
 MARDUK proclaimed me "King of Anshan"
 And the title "Lord of the World" he gave to me.
 By divine right, upgraded with Dragonblood, I moved.
 I moved on the land of KUTI and compelled them.
 The men bowed to their king in the name of MARDUK.
 The men were delivered into my hands by MARDUK,
 And I governed with justice and righteousness.

MARDUK, the Great Lord, Protector of the People,
 MARDUK smiled upon me [CYRUS] with joy.
 To his city of BABYLON, the Great Lord bid me to move.
 On the road to BABYLON, the Great Lord set me.
 And MARDUK marched by my side as friend and counsel.
 As we marched, our caravan increased in number.
 Soldiers and arms in allegiance with MARDUK came.
 But no war was to be fought.

The Road to BABYLON was opened before us.
 Unopposed we marched to Gates of the city of BABYLON
 And MARDUK demanded that his city would go unharmed.
 Entering the city through the Gate of MARDUK,

The Great Lord demanded NABONIDUS be delivered to him,
A king who had not upheld the will of MARDUK.

CYRUS was made king before the grace of MARDUK.
The Babylonians, the people of SUMER and AKKAD,
The courtly princes and governors, every shepherd and peasant
Bowed to the sovereignty of MARDUK.
With bright faces the name of MARDUK was exalted
And equally to the power [reign] of CYRUS on Earth.

Lord MARDUK, who can raise the dead to life.
Lord MARDUK, remover of destruction and want.
Lord MARDUK, who has smiled on CYRUS.
CYRUS, the Mighty King of BABYLON.
CYRUS, the Great King of the Wind [Command].
CYRUS, the Powerful King of SUMER and AKKAD.
CYRUS, the Earthly King of the Four Quarters [of the world].

I [CYRUS] have entered BABYLON favorably,
And made my abode in the High Place,
In return for the daily devotion to the MARDUK.
By the command of Lord MARDUK, Patron of the Babylonians,
I have restored the ANUNNAKI [gods] to their shrines,
And cast out the abominations conjured by NABONIDUS.

May all the ANUNNAKI [gods] whom have been restored
[To their cities and shrines] pray daily to BEL-MARDUK and NABU
For the lengthening of my days of reign,
And may they speak the words among the people
That which are prayers to my Lord, MARDUK:
"Let King CYRUS, who worshiped you properly,
And his son CAMBYSES, live long and prosperous lives."

THE NEBUCHADNEZZAR II TABLET

Lord MARDUK, Glorious Chief of the ANUNNAKI [gods] has heard
my petition.

Lord MARDUK, Captain among the ANUNNAKI [gods] has received
my prayer.

I have subdued those who do not heed to the Will of MARDUK.

I have overcome the rebels in the country, and made the inhabitants of
my kingdom

Loyal through their prosperity.

To BABYLON, I have carried gold, silver, copper, lapis lazuli
And other precious stones and expensive woods [resins]
From the mountains.

I have decorated the Shrine of MARDUK,
The ESAGILA, Shrine of MARDUK, I have decorated with gold.

Wood from the finest cedars of LEBANON comprise the roof.
And I have decorated the "Boat" of MARDUK.

The Gate of NANNA-SIN, I have plated with Silver.
The AIBURSHABU [Processional Way of MARDUK],
I have paved with tiles.

Since MARDUK created me to be king,
And NABU has culled his people to my realm,
As the love I have for my own life,
So do I feel toward the building and reign of their cities.

A DRAGON-KING'S PRAYER TO MARDUK

O Lord MARDUK, Prince of the Gods,
You who created me to be king among your people,

And committed the hearts of the people to my sovereignty.
 As my life, I love the supremacy of your cities.
 No other city exists in the world such as is your home.

In honor of your godhead, I seek the power of your lordship.
 May the house I have made your shrine endure for all eternity,
 Just as you shall endure.

MARDUK, compassionate one among the Highest [ANUNNAKI],
 May I be satisfied by your fullness and may I reach long
 prosperous years.
 May my offspring be blessed.

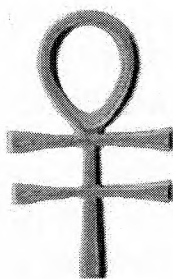
May the true Dragon-Kings who rule over all mankind
 Bring tribute to the name of MARDUK.
 In his midst may I too receive tribute,
 From the foundations of the Heavens to its heights,
 From the rising Sun to its setting,

May I possess no foes and may I gain no enemies.
 In the words of Truth [Power-MAAT], I speak.
 And may the posterity of Dragonblood
 Rule over the lands of Men, forever and ever.



Tablet M-0

BOOK OF EXORCISMS
& MAQLU BANISHINGS



Here is the Book of Burnt Offerings, the Book of Burnings and Exorcisms which has been handed down from the Priests of the Old Ways when ENKI walked the Earth. Though sometimes confused as Sumerian, the MAKLU tablets again appear among the Babylonian facets of the Ancient Mystery Tradition. The practitioner indeed will find that there are times of warfare not of this world, when the wicked witch and warlock cast their magicks against thee by the grace of their Gods. In such times of trial the self-honest Priest is not left unprotected.

The functional use of the exorcism to banish evil spirits is a most ancient form of mysticism familiar to mystics of antiquated Mesopotamian traditions. The true purpose of the MAKLU tablets however is not so generic, but specifically is meant to target the evil spirit and evil-doer (witch or warlock) that either has attacked or is actively working against the practitioner. It is assumed that the enemy works within a similar ANUNNAKI pantheon and thus the more self righteous priest and servant of this tradition need only appeal to the same authorities by which to shut the enemy off from their source: in extreme cases resulting in the fitful death of the enemy, or at the very least will protect the practitioner from any further fruitless assaults.

While the Mardukite Priests of Babylon observed these operations most closely, remnants of the MAKLU (also spelled "MAQLU") tablets appear not only in more ancient Sumerian practices, but also in the ceremonial texts of the Akkadians, Chaldeans and even more recent Semitic tribes. The threat of spirits and magick in the ancient world appears to be a very real matter. It is therefore interesting to see how the same practices have been preserved in the more fanciful metaphoric mysticism of the recent ages, when they in fact originated at a time when these ANUNNAKI Gods were allegedly present on the Earth and physically among the people.

AN INCANTATION AGAINST THE SEVEN MASKIM [AKKADIAN]

They are seven! They are seven!
 In the depths of the ocean, they are seven!
 In the brilliant shining heavens, they are seven!
 They proceed from the ocean depths and from the hidden retreat.
 They are neither male nor female,
 Those which stretch themselves out like chains,
 They have no spouse, they do not produce children;
 They are strangers to goodness. The enemies! The enemies!
 They are seven! They are seven! They are twice seven!
 Spirit of the Heavens, conjure it and remember!
 Spirit of the Earth, conjure it and remember!

AN INCANTATION AGAINST THE SEVEN MASKIM [continued – BABYLONIAN additions]

They ignore the prayers; they scoff at the decrees
 They are the worms that emerge from the Mountains of MA.SHU
 They are the enemies of Our Father ENKI
 They are the hatred spewed from the Ancient Ones
 They are the cause of difficulties among the people
 They obtain power through wicked deeds
 The enemies! The enemies! The seven enemies!
 They are seven! They are seven! They are seven times seven!
 Spirit of the Sky, remember!
 Spirit of the Earth, conjure and remember!

AN INCANTATION AGAINST THE SEVEN MASKIM [CHALDEAN]

They are seven. They are seven.
 In the valley of the abyss, they are seven.
 In the numberless stars of heaven, they are seven.

In the abyss and in the depths, they grow in power.
 They are not male and they are not female.
 They dry up the moistness of the sea waves.
 They do not love women, they do not produce offspring.
 They despise order and justice.
 They hear not the request or prayer.
 They care not for the request or prayer.
 They are large like the "horses" of the mountains.
 They are seven. They are seven.
 The evil spirits are seven.

AN EXORCISM AGAINST THE POSSESSING SPIRIT **[AKKADIAN]**

The wicked god,
 The wicked demon,
 The demon of the desert,
 The demon of the mountain,
 The demon of the sea,
 The demon of the marsh,
 Spirit of the Heavens, conjure it and remember.
 Spirit of the Earth, conjure it and remember.

AN EXORCISM AGAINST THE POSSESSING SPIRIT **[continued – BABYLONIAN additions]**

The wicked mind,
 The enormous larvae,
 The evil winds,
 The demon that seizes the body,
 The demon that attacks the body,
 Spirit of the Sky, conjure and remember!
 Spirit of the Earth, conjure and remember!
 The demon that seizes the man,
 The demon that attacks the man,
 The GIGIM that works evil in the world,

The spawn of the wicked demon,
 Spirit of the Sky, conjure and remember!
 Spirit of the Earth, conjure and remember!

The wicked one who forges evil images,
 The wicked one who speaks the evil spells,
 The evil angel and the evil eye,
 The evil mouth and the evil tongue,
 The evil lip speaking a most evil sorcery,
 May the wicked demons depart!
 May the turn upon one another!
 May they feed on one another's bones!
 Spirit of the Sky, conjure and remember!
 Spirit of the Earth, conjure and remember!

AN CHALDEAN EXORCISM AGAINST THE POSSESSING SPIRIT OR THE EVIL EYE

The warlock who forges the evil image,
 The wicked witch who enchants,
 The spiteful face and the evil eye,
 The wicked mouth and the wicked tongue,
 The wicked lips and the wicked words,
 Spirit of the Sky, remember!
 Spirit of the Earth, remember!

They are the enemies of Our Father, ENKI,
 They who have revolted cause the Gods to trouble.
 They spread terror over the highways,
 And advance with a whistling roar.

They are evil. They are evil.
 They are seven. They are seven,
 And again they are twice seven.
 Spirit of the Sky, remember them!
 Spirit of the Earth, remember them! Conjure them!
 Conjure and bind these evil spirits:

Spirit of RAMANU, King of the Word of Light, conjure!
 Spirit of SAMAS [Shammash/Utu], King of Justice, conjure!
 Spirit of ANUNAS [Anu], Mighty God, conjure!
 Conjure them, the incantations of these evil spirits.

AN INCANTATION AGAINST ILLNESS

Oh, wicked demon of the malignant plague,
 The Spirit of the Earth has made you leave this body.
 May the favorable genius, the good giant,
 The favorable kako-demon,
 Come forth with the Spirit of the Earth.
 Incantation of the powerful,
 Powerful, powerful God,
 Conjure!

AN INCANTATION AGAINST ILLNESS

[continued – BABYLONIAN additions]

Arise! Arise! Be gone! Be gone!
 Be ashamed! Be ashamed! Flee before me! Flee!
 Turn around, go back, arise and go away!
 May your wickedness rise to heaven like smoke!
 Arise and leave my [this] body!
 From my [this] body, depart and be ashamed!
 Flee away from my [this] body. Flee!
 Turn away from my [this] body, go back!
 Go far away from my [this] body,
 And do not return to my [this] body,
 And do not come near to my [this] body,
 And never again approach my [this] body!
 I command you by SAMAS the Mighty One!
 I command you by ENKI, the Lord of Life!
 I command you by MARDUK, the Great God!
 I command you by the God of Fire that consumes you!
 In the name of the Destroyer, be gone!

**AGAINST THE ANCIENT ONES
AND THEIR WORSHIPERS
[BABYLONIAN]**

The destructive storm and the evil wind are they,
An evil blast heralding the destructive storm,
An evil blast trumpeting the destructive storm,
They are mighty offspring, the Ancient Ones.
They are heralds of pestilence, the Ancient Ones.
They are the destructive flood rushing over the land.

Seven evil gods are they in the vast Heavens.
Seven evil gods are they upon the vast Earth.
They are seven, the seven gods of night.

They are seven evil gods, the seven evil demons.
They are seven in Heaven and seven on Earth.
Boil! Boil! Burn! Burn! Burn!

Who are you that attacks me, whose son?
Who are you that attacks me, whose daughter?
What sorcery and spell has brought you here?

May ENKI, Lord of Life, free and protect me!
May MARDUK-ASHAR, Son of ENKI, free and protect me!
May ANU, God of the Heavens, free and protect me!
May the deflect and nullify your wicked spells!

I chain you and bind you and deliver you to the Fire God,
GIRRA, Lord of the Flames, sears and burns you to the core!
May the Spirit of GIRRA and GIBIL lend me power!

The wicked ones have chosen me for a corpse.
The wicked ones have delivered me to the dead.
The wicked ones have sent demons to haunt me.

The wicked ones have sent demons to drain me.
 The wicked ones deliver me to the Spirits of the Wastelands.
 The wicked ones deliver me to the Spirits of the Ruins.
 The wicked ones deliver me to the Forbidden.

No more shall you speak evil spells against me!
 I have given your image to the Spirit of the Flames.
 I have given your image to the Lord of the Fire.

Burn, you wicked evil one! Boil, you wicked chaotic god!
 May the burning of GIRRA undo the knots!
 May the fires of GIBIL undo the sorcery!
 May the Covenant of the Burning choke your throat!
 May the Covenant of the Burning be my revenge!

It is not I, but MARDUK, son of ENKI, that commands you!
 Spirit of the Sky, conjure and remember!
 Spirit of the Earth, conjure and remember!

A BINDING OF THE WORSHIPERS OF THE ANCIENT ONES [BABYLONIAN]

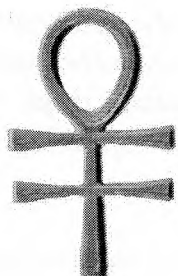
I call to you the Gods of Night.
 Together with you I invoke the Mistress of the Night.
 I call in the evening, at midnight, and at dawn's twilight,
 Because they have enchanted me.
 The sorcerer and the sorceress have bound me.
 My God and my Goddess cry over me.
 I am plagued with pain from illness.
 I stand upright because I cannot lie down
 Neither during the night nor during the day.
 They have stuffed my mouth with cords!
 They have closed my mouth with grass!
 They have made the water of my drink scarce.
 My joy is sorrow and my merriment is grief.

Awaken Great Gods and hear my wailing!
Obtain justice, take notice of my ways and avenge me!
I present an image of the sorcerer and the sorceress,
Of my enchanter and enchantress.
May the Three Watchers of the Night deflect their evil sorceries!
May their mouths be wax and their tongues honey.
And the words of my doom which they have spoken,
May they melt like wax!
The spell that they worked, may it pour away like honey.
Their knot is broken and their work is destroyed!
All their speech fills the deserts and the wastelands in
Accordance to the Covenant
Which the Gods of Night have issued.
Spirit of the Sky, conjure and remember!
Spirit of the Sky, conjure and remember!



Tablet M-1 thru 9

BOOK OF THE MAQLU &
MAQLU SERIES



The MAKLU (MAQLU) series of nine Babylonian tablets illustrates an extended ritual in which the Holy Priest of the Old Ways calls on the powers of the ANUNNAKI Chief Gods: ANU, ENKI, ENLIL and MARDUK (esp. ENKI and MARDUK) to “curse,” “banish” or “exorcise” all of the evil-doers of the world in an extensive ceremonial effort. Various portions of the tablets show a striking resemblance to similar incantations found on other Mesopotamian & Semitic tablets.

The word “MAQLU” means “burnings” and is indicative of the type of “witch-burnings” envisioned from the Middle Ages. Ceremonial burnings in metaphoric effigy are usually performed with waxen dolls “made in the image of your enemy.” The ritual is sometimes called the “Rite of Burnt Offerings” because the “souls” of the evil-doers to be destroyed are “sacrificed” for the benefit of the world.

Modern practitioners of the neo-Babylonian magickal tradition have indeed found varying degrees of success using popular translations of the exorcism tablets, which follow in various forms in English. These can be used in correlation with other magickal operations as needed or in conjunction with the full Babylonian version of the nine *M-tablets*.

The MAKLU Ritual requires the full ceremonial attention of the priest, perhaps in excess of a day as some records indicate a full two-day observation. All of the traditional ritual elements (Watchtowers and Star Gates) are observed before speaking the numerous incantations of the ritual.

A waxen doll may be cursed over a flame and then melted into a cauldron (e.g. “AGA MASS SSARATU”). The MAKLU Ritual was originally an “astral ceremony” in which the practitioner would “climb the ladder of lights” and appeal to the Gods for their protection and for the destruction of the enemy and all evil-doers and wicked witches and warlocks of the world. In essence, the ceremony becomes a “chain-curse” that is projected out to extend far and beyond the immediate environment of the religious priest as a “public service” meant to “purge” the Earth.

Two critical periods occur annually when the MAKLU Ritual made a more public ceremonial appearance in Babylon: April 30 (May's Eve) and October 31 (All Hallows Eve). During these periods the potential for "evil" and the "return of the Ancient Ones" through the "Gate to the Outside" seems to be greatest. It is usually April 30 or Bel-teine ("Fires of BEL," e.g. BEL = MARDUK), when the "Great Bear hangs from its tail in the sky" in the dark of night, that the Gate can be opened most easily from our side by the "evil worshipers of the Ancient Ones." The other threat appears on October 31 (the equivalent of Samhain or Halloween) when the Gate can best be forced open from the outside. It may also have been performed during the equinoxes.

THE ORIGINAL MAQLU TABLET SERIES

ÉN al-si-ku-nu-ši ilimeš mu-ši-ti
 it-ti-ku-nu al-si mu-ši-tum kal-la-tum ku-túm-tum
 al-si ba-ra-ri-tum qab-li-tum u na-ma-ri-tum
 áš-šú kassaptuú-kaš-šip-an-ni

[5] e-li-ni-tum ub-bi-ra-an-ni
 ili-ia ù distar-ia ú-šis-su-ú eli-ia
 eli a-me-ri-ia am-ru-u a-na-ku
 im-di-ku la a-la-lu mûša ù ur-ra
 qu-ú im-ta-na-al-lu-ú pí-ia

[10] ú-pu-un-ti pi-ia ip-ru-su
 mēmeš maš-ti-ti-ia ú-ma-u-ú
 e-li-li nu-bu-ú hi-du-ti si-ip-di
 i-zi-za-nim-ma ilimeš rabutimeš ši-ma-a da-ba-bi
 di-ni di-na a-lak-ti lim-da

[15] e-pu-uš alam amelkaššapi-ia u kaššapti-ia
 šá e-piš-ia u muš-té-piš-ti-ia
 áš-kun ina šap-li-ku-nu-ma a-dib-bu-ub di-ni
 áš-šú i-pu-šá lim-ni-e-ti iš-te-'a la ba-na-a-ti
 ši-i li-mut-ma a-na-ku lu-ub-lut

[20] kiš-pu-šá ru-hu-šá ru-sú-u-šá lip-pa-áš-ru
 ibînu lil-lil-an-ni šá qim-ma-tú ša-ru-ú
 igišimmaru lip-šur-an-ni ma-hi-rat ka-lu-ú šáru

šam-maštakal li-bi-ban-ni šá iritimtim ma-la-a-ta
terínatu lip-šur-an-ni šá še-am ma-la-a-ta

[25] ina mah-ri-ku-nu e-te-lil ki-ma šamsassati
e-te-bi-ib az-za-ku ki-ma la-ar-di
tu-ú-šá šá kaššapti li-mut-te
tu-ur-rat amât-sa ana pî-šá lišân-šá qa-a-rat
in elî kiš-pi-šá lim-ha-u-ši ilimeš mu-ši ti

[30] maarâtímeš šá mu-ši lip-šu-ru ru-hi-šá lim-nu-ti
pû-šá lu-ú lipû lišân-šá lu-ú âbtu
šá iq-bu-ú amât limuttitim-ia ki-ma lipî lit-ta-tuk
šá i-pu-šú kiš-pi ki-ma âbti liš-har-mi
qi-is-ru-šá pu-u-u-ru ip-še-tu-šá hul-lu-qú

[35] kal a-ma-tu-šá ma-la-a êra
ina qi-bit iq-bu-ú ilimeš mu-ši-tum SIN
ÉN irsitumtum irsitumtum irsitumtum-ma
dgilgameš BEL ma-mi-ti-ku-nu
min-mu-ú at-tu-nu te-pu-šá ana-ku i-di

[40] min-mu-ú ana-ku ip-pu-šu at-tu-nu ul ti-da-a
min-mu-ú kaššapatímeš-ia ip-pu-šá e-ga-a-pa-ti-ra pa-šir lâ irašši SU.EN
ÉN ali-ia zab-ban ali-ia zab-ban
šá ali-ia zab-ban-ta abullatímeš-šú-it
ana sit dšamši šá-ni-tu ana erib dšamši-it

[45] ana si-it dšamšiši šá-ni-tu ana e-rib dšamšiši
a-na-ku e-ra ha-as-ba šam-maštakal na-šá-ku
a-na ilimeš šá šamêe mêmêš a-nam-din
kîma ana-ku ana ka-a-šú-nu ul-la-lu-ku-nu-ši
at-tu-nu ia-a-ši ul-li-la-in-ni SU.EN

[50] ÉN ak-la ni-bi-ru ak-ta-li ka-a-ru
ak-li ip-ši-ši-na šá ka-li-ši-na ma-ta-a-ti
da-nim u an-tum iš-pu-ru-in-ni
man-nu lu-uš-pur a-na dbe-lit sêri
ana pî lûkaššapi-ia u kaššapti-ia i-di-i hur-gul-li

[55] i-di-i šipat-su šá apqal ilimeš MARDUK
lil-sa-ki-ma la tap-pa-li-ši-na-a-ti
liq-ba-nik-ki-ma la ta-šim-me-ši-na-a-ti
lu-ul-si-ki-ma a-pu-ul-in-ni
lu-qu-ba-ki-ma ši-min-ni ia-a-ti

[60] *ina qí-bit iq-bu-u da-nim an-tum u dbe-lit sêri SU.EN*
ĒN šap-ra-ku al-lak 'ú-ra-ku a-dib-bu-ub
a-na li-it lúkaššapi-ia u kaššapti-ia dasar-lú-du-BEL a-ši-pu-ti iš-pur-an-ni
šá šamê qu-la šá irsitimtim ši-ma-a
šá nâri qu-la-ni šá na-ba-li ši-ma-a amât-su

[65] *šaru na-zi-qu tur-ru-uk e tal-lik*
šá gišhatti u gišmar-te-e tur-ru-uk e tal-lak
li-iz-zi-iz har-ra-an mârat ilimeš ra-butimeš
a-di a-mat lúkaššapi-ia u kaššapti-ia a-qab-bu-ú
šu'u i-pa-áš-šar immeru i-pa-áš-šar

[70] *a-mat-su-nu lip-pa-šir-ma a-ma-ti la ip-pa-áš-šar*
a-mat a-qab-bu-ú a-mat-su-nu ana pân amâti-ia lâ iparrík
ina qí-bit dasari-lú-du BEL a-ši-pu-ti SU.EN
ĒN NUSKU an-nu-tum salmânimeš e-piš-ia
an-nu-ti salmânimeš e-piš-ti-ia

[75] *salmânimeš lúkaššapi-ia u kaššapti-ia*
salmânimeš e-piš-ia u muš-te-piš-ti-ia
salmânimeš sa-hir-ia u sa-hir-ti-ia
salmânimeš ra-hi-ia u ra-hi-ti-ia
salmânimeš BEL ik-ki-ia u BELIT ik-ki-ia

[80] *salmânimeš BEL sir-ri-ia u BELIT sir-ri-ia*
salmânimeš BEL ri-di-ia u BELIT ri-di-ia
salmânimeš BEL di-ni-ia u BELIT di-ni-ia
salmânimeš BEL amâti-ia u BELIT amâti-ia
salmânimeš BEL daba-bi-ia u BELIT daba-bi-ia

[85] *salmânimeš BEL egirri-ia u BELIT egirri-ia*
salmânimeš BEL limutti-ia u BELIT limut-ti-ia
NUSKU da-a-a-nu tidu-šú-nu-ti-ma ana-ku la i-du-šú-nu-ti
šá kiš-pu ru-hu-u ru-su-u up-šá-še-e lim-nu-ti
ip-šá bar-tum a-mat li-mut-ti râmu zêru

[90] *dipalaa zitarrutâa kadibbidâa kúš-hunga*
šabalbalâa su-ud pa-ni ša-ni-e tè-mu
ma-la ibšu-u-ni is-hu-ru-ni u-šá-as-hi-ru-ni
an-nu-tum šú-nu an-nu-ti salmânimeš-šu-nu
kima šu-nu la iz-za-az-zu salmânimeš-šu-nu na-šá-ku

[95] *at-ta NUSKU u ANU ka-šid lim-nu u a-a-bi kušus-su-nu-ti-ma ana-ku la ah-*
hab-bil

šá salmânimeš-ia ib-nu-u bu-un-na-an-ni-ia ú-maš-ši-lu
 pani-ia ú-sab-bi-tú kišâdi-ia ú-tar-ri-ru
 irti-ia id-i-bu esemti-ia ik-pu-pu
 a-hi-ia un-ni-šu ni-iš lib-bi-ia is-ba-tu

[100] lib-bi ilimeš itti-ia ú-za-an-nu-ú emûqi-ia un-ni-šu
 li-it a-hi-ia iš-pu-ku bir-ki-ia ik-su-ú
 man-ga lu-'tú ú-mal-lu-in-ni
 akâlemeš kaš-šá-pu-ti ú-šá-ki-lu-in-ni
 mēmeš kaš-šá-pu-ti iš-qu-in-ni

[105] rim-ki lu-'ti ú-ra-me-ku-in-ni
 nap-šal-ti šam-me lim-nu-ti ip-šu-šu-in-ni
 ana lūmiti i-hi-ru-in-ni
 mēmeš napištintim-ia ina qab-rì uš-ni-lu
 ilu šarru BELU u rubû it-ti-ia ú-za-an-nu-ú

[110] at-ta GIRRA qa-mu-ú lúkaššapu u kaššaptu
 mu-hal-liq rag-gi zēr lúkaššapi u kaš-šapti
 mu-ab-bīt lim-nu-ti at-ta-ma
 ana-ku al-si-ka ki-ma SAMAS u ANU
 di-i-ni di-ni purussâ-ai purusus

[115] qu-mu lúkaššapu u kaššaptu
 a-kul ai-bi-ia a-ru-uh lim-nu-ti-ia
 ūm-ka iz-zu lik-šu-šu-nu-ti
 ki-ma mēmeš nâdi ina ti-qī liq-tu-ú
 ki-ma ti-rik abnēmeš ubânâtīmeš-šú-nu liq-ta-as-si-sú

[120] ina qi-bi-ti-ka sir-ti šá lâ innakaruru
 ū an-ni-ka ki-nim šá lâ innennuú SU.EN
 ÉN NUSKU šur-bu-ú i-lit-ti da-nim
 tam-šil abi bu-kur den-lil
 tar-bīt apsī bi-nu-ut dBEL šamēe irsitim

[125] áš-ši tipâra ú-nam-mir-ka ka-a-šá
 lúkaššapu ik-šip-an-ni kiš-pi ik-šip-an-ni ki-šip-šú
 kassaptutak-šip-an-ni kiš-pi tak-šip-an-ni ki-šip-ši
 e-pi-šu i-pu-šá-an-ni ip-šú i-pu-šá-an-ni e-pu-su
 e-piš-tu te-pu-šá-an-ni ip-šú te-pu-šá-an-ni e-pu-si

[130] muš-te-piš-tu te-pu-šá-an-ni ip-šú te-pu-šá-an-ni e-pu-si
 šá salmânimeš ana pi-i salmânimeš-ia ib-nu-ú
 bu-un-na-an-ni-ia ú-mašši-lu ru'ti-ia il-qu-ú šarti-ia im-lu-su

sissikti-ia ib-tu-qu e-ti-qu epirhi.a šêpê-ia is-bu-su
GIRRA qar-du šipat-su-nu li-pa-áš-šir SU.EN

[135] *ÉN anašiši ti-pa-ru salmânimeš-šú-nu a-qal-lu*
šá ú-tuk-ku še-e-du ra-bi-su e-tim-mu
la-maš-ti la-ba-si ah-ha-zu
lûlilu flilitu ardat lili
ù mimma lim-nu mu-sab-bi-tu a-me-lu-ti

[140] *hu-la zu-ba u i-ta-at-tu-ka*
qu-tur-ku-nu li-tel-li šamê
la-'mi-ku-nu li-bal-li dšamši
lip-ru-us ha-a-a-ta-ku-nu mâr dé-a maš-mašu SU.EN
ÉN NUSKU šur-bu-ú ma-lik ilimeš rabû-timeš

[145] *tuppu Ikam ma-aq-lu-ú*

Tablet II

ÉN NUSKU šur-bu-ú ma-lik ilîmeš rabû-timeš
pa-qid nindabêmeš šá ka-la IGIGI
mu-kin ma-ha-zi mu-ud-di-šu parakkêmeš
u-mu nam-ru šá qi-bit-su si-rat

[5] *sukkal da-nim še-mu-ú pi-ris-ti den-lil*
še-mu-ú den-lil ma-li-ku ša-du-ú IGIGI
gaš-ru ta-ha-zu šá ti-bu-šú dan-nu
NUSKU a-ri-ru mu-šab-riq za-ai-ri
ina ba-li-ka ul iš-šak-kan nap-ta-na ina é-kur

[10] *ina ba-li-ka ilîmeš rabûtimeš ul is-si-nu qut-rin-nu*
ina ba-li-ka SAMAS u ANU ul i-da-a-ni di-i-nu
ha-sis šu-me-ka te-it-tir ina i-dir-ti ta-ga-mil ina pušqi
ana-ku ardu-ka annanna apil annanna šá ilu-šú annanna ISTAR-šú annannitumtum
as-hur-ka eš-e-ka na-šá-a qâtâ-ai šá-pal-ka ak-mis

[15] *qu-mi kaš-šá-pi ù kaš-šap-ti*
šá lúkaššapi-ia u kaššapti-ia ár-hiš ha-an-tiš napišta-šú-nu lib-li-ma
ia-a-ši bul-lit-an-ni-ma nar-bi-ka lu-šá-pi dà-li-li-ka lud-lul
INIM-INIM-MA ÚH-BÚR-RU-DA sa-lam lipî-KÊ
ÉN GIRRA BELu git-ma-lu gaš-ra-a-ta na-bi šum-ka

[20] *dnanna-ra-ta na-bi šum-ka*
tuš-nam-mar bitatimeš ka-la-ma

tuš-nam-mar gi-im-ra ka-liš ma-ta-a-ti
áš-šu at-ta ta-az-za-zu-ma
ki-ma NANNA-SIN ù SAMAS ta-din-nu di-i-nu

[25] *di-e-ni di-ni purussâ-a-a purusus*
a-na nûri-ka nam-ri az-ziz
a-na elle-ti ti-pa-ri-ka az-ziz
BELU sissiktu-ka as-bat
sissikat ilu-ti-ka rabi-ti as-bat

[30] <unreadable part> *-si il-ta-si eli-ia*
is-bat lib-bi qaqqadi kišâdi-ia u muh-hi
is-bat ênê-ia na-ti-la-a-ti
is-bat sêpê-ia al-la-ka-a-ti
is-bat bir-ki-ia ib-bi-ri-e-ti

[35] *is-bat idê-ia mut-tab-bil-a-ti*
e-nin-na ina ma-har ilu-ti-ka rabîtiti
salmânimeš siparri it-gu-ru-ti
lúkaššapi-ia u kaššapti-ia
e-piš-ia u muš-te-piš-ti-ia

[40] *sa-hir-ia u sa-hir-ti-ia*
ra-hi-ia u ra-hi-ti-ia
BEL ik-ki-ia u BELIT ik-ki-ia
BEL sir-ri-ia u BELIT sir-ri-ia
BEL ri-di-ia u BELIT ri-di-ia

[45] *BEL di-ni-ia u BELIT di-ni-ia*
BEL amâti-ia u BELIT amâti-ia
BEL dabâbi-ia u BELIT dabâbi-ia
BEL egirri-ia u BELIT egirri-ia
BEL limuttimtim-ia u BELIT limuttimtim-ia

[50] *ana lúmiti pu-qu-du-in-ni*
nam-ra-su kul-lu-mu-in-ni
utukku lim-nu lu-u alû lim-nu lu-u etim-mu lim-nu
gallû lim-nu lu-u ilu lim-nu lu-u râbisu lim-nu
lamaštu lu-u labasu lu-u ahhazu

[55] *lûlilu lu-u flilitu lu-u ardat lili*
lu-u li-'-bu si-bit šadi
lu-u be-en-nu ri-hu-ut dšul-pa-è-a
lu-u AN-TA-ŠUB-BA lu-u DINGIR-HUL

lu-u ŠU-DINGIR-RA lu-u ŠU-IN-NIN-NA

[60] *lu-u ŠU-GIDIM-MA lu-u ŠU-UDUG*
lu-u ŠU-NAM-LÚ-LÍL-LU lu-u la-maš-tu sihirtutú marat da-nim
lu-u SAG-HUL-HA-ZA mu-kil rêš li-muttim
lu-u di-kis šêrêmeš šim-ma-tú ri-mu-tú
lu mimma lim-nu šá šu-ma la na-bu-u

[65] *lu mimma e-piš li-mut-ti šá a-me-lu-ti*
šá sab-ta-ni-ma mu-ša u ur-ra iredú-nimeš-ni
ú-hat-tu-ú šêrêmeš-ia kal u-mi sab-ta-ni-ma
kal mu-si la ú-maš-šar-an-ni
e-nin-na ina ma-har ilu-ti-ka rabîiti

[70] *ina kibri-dit ellititi a-qal-li-šú-nu-ti a-šar-rap-šú-nu-ti*
nap-li-sa-an-ni-ma be-lum ú-suh-šú-nu-ti ina zumri-ia
pu-šur kiš-pi-šú-nu lim-nu-ti
at-ta GIRRA be-lum a-li-ki i-di-ia
bul-lit-an-ni-ma nar-bi-ka lu-šá-pi dà-li-li-ka lud-lul

[75] *INIM-INIM-MA ÚH-BÚR-RU-DA sa-lam siparri kibri-dit- KÉ*
ÉN GIRRA a-ri-ru bu-kur da-nim
da-'in di-ni-ia at-me-e pi-ris-ti at-ta-ma
ik-li-e-ti tu-uš-nam-mar
e-šá-a-ti dal-ha-a-ti tu-uš-te-eš-šir

[80] *a-na ilimeš rabûtimeš purussâa ta-nam-din*
šá la ka-a-ta ilu ma-am-man purussâa ul i-par-ra-as
at-ta-ma na-din ur-ti ù te-e-me
e-piš lum-ni at-ta-ma ar-hiš ta-kam-mu
lim-nu ai-bu ta-kaš-šad ar-hiš

[85] *a-na-ku annanna mar ili-šu šá ilu-šú an-nanna ISTAR-šu annannitum*
ina kiš-pi lu-up-pu-ta-ku-ma ma-har-ka az-ziz
ina pân ili u šarri na-zu-ra-ku-ma du ana mah-ri-ka
eli a-me-ri-ia mar-sa-ku-ma šá-pal-ka ak-mis
GIRRA šur-bu-ú ilu el-lu

[90] *e-nin-na ina ma-har ilu-ti-ka rabîiti*
salmanimeš lukaššapi u kaššapti šá siparri e-pu-uš qa-tuk-ka
ma-har-ka ú-gir-šú-nu-ti-ma ka-a-šá ap-kid-ka
šu-nu li-mu-tu-ma ana-ku lu-ub-lut
šu-nu li-ti-ib-bi-ru-ma ana-ku lu-ši-ir

[95] šu-nu liq-tu-ú-ma ana-ku lu-um-id
 šu-nu li-ni-šu-ma ana-ku lu-ud-nin
 GIRRA šar-hu si-ru šá ilimeš
 ka-šid lim-ni u ai-bi kušus-su-nu-ti-ma a-na-ku la ah-hab-bil
 ana-ku ardu-ka lul-ub-lut lu-uš-lim-ma ma-har-ka lu-uz-ziz

[100] at-ta-ma ili-ia5 at-ta-ma be-li
 at-ta-ma da-ai-ni at-ta-ma ri-su-ú-a
 at-ta-ma mu-tir-ru šá gi-mil-li-ia NANNA-SIN
 INIM-INIM-MA ÚH-BÚR-RU-DA sa-lam siparri-KÉ
 ÉN GIRRA a-ri-ru mar da-nim qar-du

[105] iz-zu ahemeš-šú at-ta
 šá ki-ma NANNA-SIN u SAMAS ta-da-an-nu di-i-nu
 di-i-ni di-ni purussâ-ai purusus
 qu-mi kaš-šá-pi ù kaš-šap-ti
 GIRRA qu-mu lúkaššapi u kaššapti

[110] GIRRA qu-li lúkaššapi u kaššapti
 GIRRA qu-mi-šú-nu-ti
 GIRRA qu-li-šú-nu-ti
 GIRRA ku-šu-us-su-nu-ti
 GIRRA a-ru-uh-šú-nu-ti

[115] GIRRA su-ta-bil-šú-nu-ti
 e-piš kiš-pi lim-nu-ti u ru-hi-e la tabûtimeš
 šá a-na li-mut-ti ik-pu-du-ni ia-a-ši
 dan-nu ma-ak-kur-šu-nu šu-ul-qí
 šu-bil bu-šá-šu-nu ik-ki-e-ma

[120] elí ma-na-ha-te-šu-nu hab-ba-ta šur-bi-is
 GIRRA iz-zu gít-ma-lu ra-šub-bu
 ina é-kur a-šar tal-lak-ti-ka tu-šap-šah-šu-nu-ti a-di sur-riš
 ina a-mat dé-a ba-ni-ka ù SAMAS an-nam-ru
 apqallê šuut eri-du lik-pi-du-šú-nu-ti ana limnuttimtim SU.EN

[125] INIM-INIM-MA ÚH-BÚR-RU-DA sa-lam liši-KÉ
 ÉN GIRRA gaš-ru u-mu na-an-du-ru
 tuš-te-eš-šir ilimeš u ma-al-ki
 ta-da-a-ni di-ÉN hab-li u ha-bil-ti
 ina di-ni-ia i-ziz-za-am-ma ki-ma SAMAS qu-ra-du

[130] di-i-ni di-ni purussâ-ai purusus
 qu-mi kaš-ša-pi u kaš-šap-ti

a-kul ai-bi-ia a-ru-uh lim-nu-ti-ia
ûm-ka iz-zu lik-šu-us-su-nu-ti NANNA-SIN
INIM-INIM-MA ÚH-BÚR-RU-DA sa-lam titi-KÉ

[135] *ÉN GIRRA šar-hu bu-kur da-nim*
i-lit-ti ellitimtim šá-qu-tum dša-la-aš
šar-hu id-di-šu-u zik-ri ilimeš ka-ai-nu
na-din nin-da-bi-e ana ilimeš IGIGI
šá-kin na-mir-ti a-na da-nun-na-ki ilimeš rabûtimeš

[140] *iz-zu GIRRA muš-har-mit a-pi*
GIRRA al-la-lu-ú mu-ab-bit isemeš u ab-nemeš
qa-mu-ú lim-nu-ti zêr lúkaššapi u kaš-šapti
mu-hal-liq rag-gi zêr lúkaššapi u kaš-šapti
ina u-mi an-ni-i ina di-ni-ia i-ziz-za-am-ma

[145] *e-piš bar-ti te-na-na-a ku-šu-ud lim-nu*
kima salmânimeš an-nu-ti i-hu-lu i-zu-bu u it-ta-at-tu-ku
lúkaššapu u kassaptuli-hu-lu li-zu-bu u lit-ta-at-tu-ku
INIM-INIM-MA ÚH-BÚR-RU-DA sa-lam itti-KÉ
ÉN ki-e-eš li-bi-iš ki-di-eš

[150] *a-ra-ab-bi-eš na-ad-ri-eš*
nâš ti-pa-a-ri ra-kib šá-a-ri
li-ru-un hu-un-ti-i
ka-sá-a-šu i-za-an-nun
ki-ma šá-ma-me el-ku-un

[155] *ki-ma siri li-te-ru-ba-ma i-sá-a*
lik-tum-ku-nu-si siptu iz-zi-tú rabûtutú šá dé-a mašmaši
ù tu6-kug-ga-e šá dnin-a-ha-qud-du
li-la-ap-pit bu-un-na-an-ni-ku-nu SU.EN
INIM-INIM-MA ÚH-BÚR-RU-DA sa-lam kuspi-KÉ

[160] *ÉN e-pu-šu-ni e-te-ni-ip-pu-šu-ni*
ki-ma ki-i-ti ana ka-pa-li-ia
ki-ma hu-ha-ri ana sa-ha-pi-ia
ki-ma ka-a-pi ana a-ba-ti-ia
ki-ma še-e-ti ana ka-ta-me-ia

[165] *ki-ma pi-til-ti ana pa-ta-li-ia*
ki-ma pi-ti-iq-ti ana na-bal-ku-ti-ia
ki-ma mēmeš mu-sa-a-ti a-sur-ra-a ana mal-li-ia
ki-ma šu-šu-rat bīti ana bābi ana na-sa-ki-ia

ana-ku ina qi-bit MARDUK u BEL nu-bat-ti

[170] *u dasari-lú-du BEL a-ši-pu-ti*
e-pi-šu u e-piš-ti
ki-ma ki-i-ti a-kap-pil-šu-nu-ti
ki-ma hu-ha-ri a-sa-hap-šu-nu-ti
ki-ma ka-a-pi ab-ba-šu-nu-ti

[175] *ki-ma še-e-ti a-kat-tam-šu-nu-ti*
ki-ma pi-til-ti a-pat-til-šu-nu-ti
ki-ma pi-ti-iq-ti ab-ba-lak-kit-šu-nu-ti
ki-ma mēmeš mu-sa-a-ti a-sur-ra-a ú-ma-al-la-šú-nu-ti
ki-ma šu-šu-rat bīti ana bâbi a-na-as-sik-šú-nu-ti

[180] *titalliš lil-li-ka salam lúkaššapi u kaššapti ÉN*
INIM-INIM-MA ÚH-BÚR-RU-DA sa-lam itti šá gassa bullulu-KÉ
ÉN at-ti man-nu kassaptušá ina nâri im-lu-' tita-ai
ina bīti e-ti-i ú-tam-me-ru salmanimeš-ia
ina qab-rì it-mi-ru mu-ú-a

[185] *ina tub-qi-na-ti ú-laq-qí-tu hu-sa-bi-e-a*
ina bit lúašlaki ib-tu-qu sissikiti-ia
ina askuppati iš-bu-šu epirhi.a šêpê-ia
áš-pur ana bâb ka-a-ri i-šá-mu-ú-ni li-pa-a-ki
áš-pur ana hi-rit ali iq-ri-su-ú-ni ti-i-ta-ki

[190] *áš-ta-pa-rak-kim-ma a-li-ku ti-nu-ru*
GIRRA mu-un-na-ah-zu
GIRRA id-di-šu-u nur ilimeš ka-ai-nu
NANNA-SIN ina uruki SAMAS ina larsaki
NERGAL a-di um-ma-na-ti-šú

[195] *ISTAR a-ga-deki a-di ku-um-mi-šá*
a-na la-qa-at zêri lúkaššapi u kaššapti
ma-la ba-šu-ú
kaššapta li-du-ku-ma ana-ku lu-ub-lut
áš-šu la e-pu-šá-áš-šim-ma i-pu-šá

[200] *áš-šu la as-hu-ra-áš-šim-ma is-hu-ra*
ši-i tak-lat ana kiš-pi šá kit-pu-du-ú-ti
ù a-na-ku a-na ez-zu GIBIL da-a-a-nu
GIRRA qu-mi-ši GIRRA qu-li-ši
GIRRA šu-ta-bil-ši NANNA-SIN

[205] INIM-INIM-MA ÚH-BÚR-RU-DA sa-lam titi šá lipâ bullulu-ké
 ÉN at-ti man-nu kaššaptu šá tub-ta-na-in-ni
 a-na li-mut-ti taš-te-ni-'-in-ni
 a-na la ta-ab-ti ta-as-sa-na-ah-hur-in-ni
 al-ki ul i-di bit-ki ul i-di šum-ki ul i-di šu-bat-ki ul i-di

[210] dšêdêmeš li-ba-'-ki
 utukkêmeš liš-te-'-u-ki
 etimmêmeš lis-sah-ru-ú-ki
 be-en-nu la ta-a-bu eli-ki lim-qut
 rabisêmeš li-mut-ti li-kil-lu rêš-ki

[215] <unreadable text> dšul-pa-è-a li-na-ru-ki
 <unreadable text> -ki li-ip-šit
 GIBIL iz-zu la pa-du-u lib-bi-ki li-is-su-uh
 dgu-la a-zu-gal-la-tu rabitutu li-it-ki li-im-has
 GIBIL iz-zu zu-mur-ki li-ih-mut

[220] ellitumtum mârat da-nim šá šamê
 šá ina kar-pat na-an-hu-za-at is-atu
 libbi GIBIL qar-du sa-ma-a
 <unreadable text> šá-ma-mi ik-šu-du
 <unreadable text> qu-li i kat-ta <unreadable text>

[225] qu-mi ha-an-tiš šá lúkaššapi-ia u kaššapti-ia
 na-piš-ta-šú-nu lib-li-ma
 ia-a-ši bul-lit-an-ni-ma nar-bi-ka lu-šá-pi
 dà-li-li-ka lud-lul SU.EN
 INIM-INIM-MA ÚH-BÚR-RU-DA sa-lam isbini salam iserini-KÉ

[230] ÉN kaššaptu mut-tal-lik-tum šá sūqâ-timeš
 tuppū Ilkam ma-aq-lu-ú

Tablet III

ÉN kassaptumut-tal-lik-tú šá sūqâtimeš
 mu-tir-rib-tum šá bītâtimeš
 da-ai-li-tum šá bi-ri-e-ti
 sa-ai-di-tum šá ri-ba-a-ti

[5] a-na pani-šá ù arki-šá is-sa-na-ah-hur
 izzazaz ina sūqi-ma ú-sah-har šêpê
 i-na ri-bi-ti ip-ta-ra-as a-lak-tú
 šá etli damqi du-us-su i-kim

šá ardatu damiqtumtum i-ni-ib-šá it-bal

[10] *i-na ni-kil-mi-šá ku-zu-ub-šá il-qi*
etla ip-pa-lis-ma dûta-šu i-kim
ardata ip-pa-lis-ma i-ni-ib-šá it-bal
i-mu-ra-an-ni-ma kassaptuil-li-ka arki-ia
i-na im-ti-šá ip-ta-ra-as a-lak-tú

[15] *i-na ru-hi-šá iš-di-hi ip-ru-us*
ú-šá-as-si ili-ia u ISTAR-ia ina zumri-ia
šá kaššapti ina kul-la-ti aq-ta-ri-is tîta-šá
šá e-piš-ti-ia ab-ta-ni salam-šá
áš-kun i-na lib-bi-ki lipû ha-bil-ki

[20] *ú-sa-an-niš ina kalatimeš-ki e-ra qa-ma-ki*
e-ra qa-ma-ki a-mat-ki lip-ru-us
e-li âli at-ta-pah i-šá-ti
ina šaplan âli at-ta-di lik-ti
a-na bît ter-ru-ba at-ta-di i-šá-ti

[25] *te-pu-šim-ma GIBIL li-kul-ki*
tu-še-pi-šim-ma GIBIL lik-šu-ud-ki
tak-pu-di-ma GIBIL li-duk-ki
tu-šak-pi-di-ma GIBIL lik-me-ki
har-ra-an la ta-ri li-šá-as-bit-ki GIBIL ha-bil-ki

[30] *GIBIL ez-zu zumur-ki li-ih-mut SU.EN*
ÉN-ta ši-na mârâtimeš da-nim šá šamêe
ši-na mârâtimeš da-nim šá šamêe
tur-ri ul-ta-nim-ma ul-tu šamêe ur-ra-da-ni
e-ka-a-ma te-ba-ti-na e-ki-a-am tal-la-ka

[35] *a-na e-pi-ši u e-piš-ti šá annanna apil annanna*
ana sahari ni-il-li-ka
a-na lu-uq-qu-ti šá hu-sa-bi-ši-na
a-na hu-um-mu-mi šá hu-ma-ma-ti-ši-na
šá li-la-a-ti hu-lu-pa-qa a-na ša-ra-pi ni-il-li-ka

[40] *ÉN kassaptunir-ta-ni-tum*
e-li-ni-tum nar-šin-da-tum
a-ši-ip-tum eš-še-pu-ti
mušlahhatumtum a-gu-gi-il-tum
qadištu naditu

[45] *ISTAR-i-tum zêr-ma-ši-tum*
ba-ai-r-tum šá mu-ši
sa-ayyu-di-tum šá kal u-mi
mu-la-'-i-tum šá šamêe
mu-lap-pit-tum šá irsitimtim

[50] *ka-mi-tum šá pî ilimeš*
ka-si-tum šá bir-ki ISTAR-âtimeš
da-ai-ik-tum šá etlêmeš
la-pa-di-tum šá NANNA-SIN-nišâtimeš
šá-ah-hu-ti-tum sab-bu-ri-tu

[55] *šá ana ip-ši-šá u ru-hi-šá la u-šar-ru man-ma*
e-nin-na-ma e-tam-ru-ki is-sab-tu-ki
uš-te-nu-ki uš-ta-bal-ki-tu-ki
uš-ta-pi-lu a-mat ip-ši-ki
dê-a u MARDUK id-di-nu-ki ana GIRRA qu-ra-di

[60] *GIRRA qu-ra-du ri-kis-ki li-ih-pi*
ù mimma ma-la te-pu-ši li-šam-hir-ki ka-a-ši
ĒN dīt el-lu nam-ru qud-du-šu ana-ku
e-pi-šu-u-a apqallu šá apšî
e-pi-še-tu-ú-a mârâtimeš da-nim šá šamêe

[65] *e-pu-šu-u-ni e-te-ni-ip-pu-šu-u-ni*
e-pu-šu-nim-ma ul ip-du-u zu-um-ri
e-te-ni-pu-šu-nim-ma ul i-li-'-ú sa-ba-ti-ia
a-na-ku e-pu-uš-ma pi-šu-nu as-bat
e-te-bi-ib kima dīt ina šadi-ia

[70] *e-te-lil ki-ma nam-ru ana bīt purussî-ia*
šá lúkaššapi-ia u kaššapti-ia
dīt-ru na-bal-kat-ta-šú-nu lis-ku-nu-ma
kiš-pu-šu-nu elī-šu-nu li-bal-ki-tu-ma
a-na muh-hi-šu-nu u la-ni-šu-nu lil-li-ku

[75] *ki-ma di-iq-me-en-ni li-is-li-mu pa-ni-šú-nu*
li-hu-lu li-zu-bu u lit-ta-at-tu-ku
u ana-ku ki-ma dīt ina šadi-ia lû ellêkuku SU.ĒN
ĒN la-man-ni su-tu-ú e-la-mu-ú ri-da-an-ni
kat-man-ni a-gu-ú e-du-ú sah-panan-ni

[80] *kassaptusu-ta-ta da-a-nu i-bit-su*
e-le-ni-tu e-la-ma-ta li-pit-sa mu-ú-tu

GIBIL tap-pi-e SAMAS i-ziz-za-am-ma
 ki-ma šadi ina kibri-dīt i-nu-uh-hu
 kiš-pi ru-hi-e ru-si-e šá kaššapti-ia

[85] e-li-ni-ti-ia GIBIL liq-mi
 dit ellu lib-ba-šá li-ih-pi
 mēmeš ellûtimeš lip-šu-ra kiš-pi-šá
 u ana-ku ki-ma dīt ina šadi-ia lu ellêkuku SU.ÉN
 ÉN at-ti nam-nu kassaptušá bašûu

[90] a-mat limuttimtim-ia ina lib-bi-šá
 ina lišâni-šá ib-ba-nu-ú ru-hu-ú-a
 ina šap-ti-šá ib-ba-nu-ú ru-su-ú-a
 i-na ki-bi-is tak-bu-us izzazaz mu-ú-tum
 kassaptuas-bat pi-ki as-bat lišân-ki

[95] as-bat ênê-ki na-ti-la-a-ti
 as-bat šêpê-ki al-la-ka-a-ti
 as-bat bir-ki-ki e-bi-ri-e-ti
 as-bat idê-ki mut-tab-bi-la-a-ti
 ak-ta-si i-di-ki a-na ar-ki-ki

[100] NANNA-SIN el-lam-mi-e li-qat-ta-a pagar-ki
 a-na mi-qit mēmeš u išâti lid-di-ki-ma
 kassaptuki-ma si-hir kunukki an-ni-e
 li-su-du li-ri-qu pa-nu-ú-ki
 ÉN at-ti e šá te-pu-ši-in-ni

[105] at-ti e šá tu-še-pi-ši-in-ni
 at-ti e šá tu-kaš-ši-pi-in-ni
 at-ti e šá tu-hap-pi-pi-in-ni
 at-ti e šá tu-sab-bi-ti-in-ni
 at-ti e šá tu-kan-ni-ki-in-ni

[110] at-ti e šá tu-ab-bi-ti-in-ni
 at-ti e šá tu-ub-bi-ri-in-ni
 at-ti e šá tu-ka-si-in-ni
 at-ti e šá tu-la-'-in-ni
 tap-ru-si itti-ia ili-ia u ISTAR-ia

[115] tap-ru-si itti-ia še-' še-tu ahu ahattu ib-ru tap-pu u ki-na-at-tu
 a-liq-qa-kim-ma ha-ha-a šá utuni um-mi-nu šá diqâri
 a-mah-ha-ah a-tab-bak ana qaqquad rag-ga-ti šim-ti-ki
 ÉN šá e-pu-šá-ni uš-te-pi-šá-an-ni

i-na mi-li nâri e-pu-šá-an-ni

[120] *i-na mi-ti nari e-pu-šá-an-ni*
a-na e-piš-ti ip-ši-ma iq-bu-ú
a-na sa-hir-ti suh-ri-ma iq-bu-ú
an-ni-tu lu-u maqurru-šá
kima maqurru an-ni-tu ib-ba-lak-ki-tu

[125] *kis-pu-šá lib-bal-ki-tu-ma ina muh-hi-šá*
u la-ni-šá lil-li-ku
di-in-šá lis-sa-hi-ip-ma di-e-ni li-šir SU.ÉN
ÉN maqurri-ia a-na NANNA-SIN ú-še-piš
ina bi-rit qárnemeš-šá na-šat pi-šir-tum

[130] *áš-bu ina lib-bi-šá lúkaššapu u kaššaptu*
áš-bu ina lib-bi-šá e-piš u e-piš-tú
áš-bu ina lib-bi-šá sa-hi-ru u sa-hir-tú
šá maqurri-ši-na lib-ba-ti-iq a-šá-al-šá
mar-kas-sa-ši-na lip-pa-tir-ma tar-kul-la-šá

[135] *a-na qabal tam-ti liq-qil-pu LU <unreadable text>*
e-du-u dan-nu a-na tam-tim li-še-si-šú-nu-ti
šam-ru-ti a-gu-u e-li-šú-nu li-tel-lu-u
šar-šú-nu a-a i-zi-qa-am-ma a-a i-hi-ta-a-ni
ina qi-bit NUSKU u dgirru ilimeš dini-šú-nu ÉN

[140] *ÉN LA-tú šá su-qa-ti am-me-ni tug-da-nar-ri-ÉN-ni*
am-me-ni na-áš-pa-tu-ki it-ta-na-lak-a-ni
kassaptuSAG.DUmeš a-ma-ti-ki
am-me-ni it-ta-nak-šá-da a-na lu-<unreadable text>
el-li a-na ú-ri ab-ta-ki a-<unreadable text>

[145] *ú-rad a-na qaq-qa-ri-im-ma ú-sab-bi-tu*
ina kib-si-ki rábisa ú-še-šab
etim ri-da-a-ti harran-ki ú-šá-as-bit
a-mah-ha-as muh-ha-ki ú-šá-an-na tè-en-ki
a-dal-lah lib-ba-ki ta-maš-ši-i šêrêmeš-ki

[150] *e-piš-tum u muš-te-piš-tum*
šamûu a-na-ku ul tu-lap-pa-tin-ni
irsituntum a-na-ku ul tu-ra-hi-in-ni
si-hi-il isbal-ti a-na-ku ul tu-kab-ba-si-in-ni
zi-qit aqrabi a-na-ku ul tu-lap-pa-tin-ni

[155] šadûu zaq-ru a-na-ku kiš-pi-ki ru-hi-ki
 ru-su-ú-ki up-šá-šu-ki limnûtimeš
 la itehûmeš-ni la i-qar-ri-bu-u-ni ai-ši SU.ÉN
 ÉN rit-tu-ma rit-tu
 rit-tu dan-na-tu šá a-me-lu-ti

[160] šá kîma nêši is-ba-tu a-me-lu
 kîma hu-ha-ri is-hu-pu it-lu
 kîma še-e-ti ú-kat-ti-mu qar-ra-du
 kîma šu-uš-kal-li a-šá-rid-du i-bar-ru
 kîma giš-par-ri ik-tu-mu dan-na

[165] lúkaššapu u kassapturit-ta-ku-nu GIRRA liq-mi
 GIRRA li-kul GIRRA liš-ti GIRRA liš-ta-bil
 GIRRA lil-sa-a elî dan-na-ti rit-te-ku-nu
 šá rit-ta-ku-nu e-pu-šu zu-mur-ku-nu li-ih-mut
 li-is-pu-uh illat-ku-nu mâr dé-a mašmašu

[170] qut-ri GIRRA li-ri-ma pa-ni-ku-nu
 ki-ma ti-nu-ri ina hi-ta-ti-ku-nu
 ki-ma di-qa-ri ina lu-hu-um-me-ku-nu
 li-is-pu-uh-ku-nu-ši GIRRA iz-zu
 ai ithumeš-ni kiš-pi-ku-nu ru-hi-ku-nu lim-nu-ti

[175] e-til-la-a kîma nûnêhi.a ina mêmêš-e-a
 kîma šahi ina ru-šum-ti-ia
 kîma šam-maštakal ina ú-sal-li
 kîma šam-sassati ina a-hi a-tap-pi
 kîma zêr isuši ina a-hi tam-tim

[180] el-lit ISTAR mu-nam-me-rat šim-ti
 ú-su-rat balati us-su-ra-ku ana-ku
 ina qi-bit iq-bu-ú GIRRA ra-šub-bu
 ù GIRRA a-ri-ru mâr da-nim qar-du
 ÉN rit-tum-ma rit-tum

[185] rit-tum dan-na-tum šá a-me-lu-ti
 kassaptuáš-šú pi-i-ki da-ab-bi-bu
 áš-šú dan-na-ti rit-ta-ki
 álu a-ma-tum áš-šak-ki
 bitu a-ma-tum ú-ba-a-ki

[190] lúkaššapu u kassaptue-piš u e-piš-tú
 bi-il rit-ta-ku-nu-ma ana išâti lud-di ÉN

ÉN biš-li biš-li qi-di-e qi-di-e
tuppu kam ma-aq-lu-ú

Tablet IV

ÉN biš-li biš-li qi-di-e qi-di-e
rag-gu u si-e-nu e te-ru-ub at-lak
at-ta man-nu mâr man-ni at-ti man-nu mârât man-ni
šá áš-ba-tu-nu-ma ip-še-ku-nu up-šá-še-ku-nu

[5] te-te-ni-ip-pu-šá-ni ia-a-ši
lip-šur dé-a mašmašu
lis-bal-kit kiš-pi-ku-nu
dasari-lú-du mašmaš ilimeš mâr dé-a apqallu
a-kas-si-ku-nu-ši a-kam-mi-ku-nu-ši a-nam-din-ku-nu-ši

[10] a-na GIRRA qa-mi-e qa-li-i ka-si-i
ka-ši-du šá kaššapâtimeš
GIRRA qa-mu-ú li-tal-lal i-da-ai
ip-šú bar-tu a-mat limuttim râmu zêru
dipalâa zitarrutâa kadibbidâ KUŠ.HUNGA

[15] šabalbalâa su-ud pa-ni u šá-ni-e tè-e-mu
te-pu-šá-ni tu-še-pi-šá-ni GIRRA lip-šur
a-na lúpagri ta-hi-ra-in-ni te-pu-šá-ni tu-še-pi-šá-ni GIRRA lip-šur
a-na gul-gul-la-ti tap-qí-da-in-ni te-pu-šá-ni tu-še-pi-šá-ni GIRRA lip-šur
a-na etim kim-ti-ia tap-qí-da-in-ni te-pu-šá-ni tu-še-pi-šá-ni GIRRA lip-šur

[20] a-na etim a-hi-i tap-qí-da-in-ni te-pu-šá-ni tu-še-pi-šá-ni GIRRA lip-šur
a-na etimmi mur-tappi-du šá pa-qí-da la i-šu-u te-pu-šá-ni tu-še-pi-šá-ni-GIRRA lip-šur
a-na etim har-bi na-du-ti tap-qí-da-in-ni te-pu-šá-ni tu-še-pi-šá-ni-GIRRA lip-šur
a-na sêri ki-di u na-me-e tap-qí-da-in-ni te-pu-šá-ni tu-še-pi-šá-ni-GIRRA lip-šur
a-na dûri ù sa-me-ti tap-qí-da-in-ni te-pu-šá-ni tu-še-pi-šá-ni GIRRA lip-šur

[25] a-na dbe-lit sêri u ba-ma-a-ti tap-qí-da-in-ni te-pu-šá-ni tu-še-pi-šá-ni-GIRRA
lip-šur
a-na utún la-ab-ti tinûri kinûni KI.UT.BA ù nap-pa-ha-ti tap-qí-da-in-ni-te-pu-šá-ni
tu-še-pi-šá-ni GIRRA lip-šur
salmânimeš-ia a-na lúpagri tap-qí-da te-pu-šá-ni tu-še-pi-šá-ni GIRRA lip-šur
salmânimeš-ia a-na lúpagri ta-hi-ra te-pu-šá-ni tu-še-pi-šá-ni GIRRA lip-šur
salmânimeš-ia it-ti lúpagri tuš-ni-il-la te-pu-šá-ni tu-še-pi-šá-ni GIRRA lip-šur

[30] salmânimeš-ia ina sûn lúpagri tuš-ni-il-la te-pu-šá-ni tu-še-pi-šá-ni-GIRRA lip-

šur

salmânimeš-ia ina qimah lúpagri taq-bi-ra te-pu-ša-ni tu-še-pi-ša-ni-GIRRA lip-šur
 salmânimeš-ia a-na gul-gul-la-ti tap-qí-da te-pu-ša-ni tu-še-pi-ša-ni-GIRRA lip-šur
 salmânimeš-ia ina igâri tap-ha-a te-pu-ša-ni tu-še-pi-ša-ni GIRRA lipšur
 salmânimeš-ia ina asquppati tuš-ni-il-la te-pu-ša-ni tu-še-pi-ša-ni-GIRRA lip-šur

[35] salmânimeš-ia ina bi-' šá dūri tap-ha-a te-pu-ša-ni tu-še-pi-ša-ni-GIRRA lip-šur

salmânimeš-ia ina ti-tur-ri taq-bi-ra-ma um-ma-nu ú-kab-bí-su te-pu-šá-ni tu-še-pi-ša-ni GIRRA lip-šur

salmânimeš-ia ina bu-ri iqí šá lúáslaki bûra tap-ta-a taq-bi-ra te-pu-ša-ni-tu-še-pi-ša-ni GIRRA lip-šur

salmânimeš-ia ina iqí šá lúlâkuribbi bûra tap-ta-a taq-bi-ra te-pu-ša-ni-tu-še-pi-ša-ni GIRRA lip-šur

salmânimeš-ia lu-u šá isbîni lu-u šá iserini lu-u šá lipî

[40] lu-u šá ISKUR lu-u šá kuspi

lu-u šá itti lu-u šá titi lu-u šá liši

salmânimeš sir-ri-ia pa-ni-ia u la-ni-ia te-pu-šâ-ma

kalba tu-šâ-ki-la šahâ tu-šâ-ki-la

issuru tu-šâ-ki-la ana nâri taddâa

[45] salmânimeš-ia a-na la-maš-ti mârat da-nim

tap-qí-da te-pu-ša-ni tu-še-pi-ša-ni GIRRA lip-šur

salmânimeš-ia a-na GIRRA tap-qí-da te-pu-ša-ni tu-še-pi-ša-ni GIRRA lip-šur

mêmeš-ia it-ti lúpagri tuš-ni-il-la te-pu-ša-ni tu-še-pi-ša-ni GIRRA lipšur

mêmeš-ia ina sîn lúpagri tuš-ni-il-la te-pu-ša-ni tu-še-pi-ša-ni GIRRA lip-šur

[50] mêmeš-ia ina qimah l;úpagri taq-bi-ra te-pu-ša-ni tu-še-pi-ša-ni-GIRRA lip-šur

ina-tim mêmeš-ia taq-bi-ra te-pu-ša-ni tu-še-pi-ša-ni GIRRA lip-šur

ina-tim mêmeš-ia taq-bi-ra te-pu-ša-ni tu-še-pi-ša-ni GIRRA lip-šur

ina-me mêmeš-ia tah-ba-a te-pu-ša-ni tu-še-pi-ša-ni GIRRA lip-šur

mêmeš-ia ana Gilgameš ta-ad-di-na te-pu-ša-ni tu-še-pi-ša-ni GIRRA lip-šur

[55] <unreadable text> li-e ta-hi-ra-in-ni te-pu-ša-ni tu-še-pi-ša-ni-GIRRA lip-šur

zikurudâa a-na pa-ni NANNA-SIN te-pu-ša-ni tu-še-pi-ša-ni GIRRA lip-šur

zikurudâa a-na pa-ni dšul-pa-è-a te-pu-ša-ni tu-še-pi-ša-ni GIRRA lipšur

zikurudâa a-na pa-ni MULU-KA-DU-A

zikurudâa <unreadable text> te-pu-ša-ni tu-še-pi-ša-ni GIRRA lip-šur

GAB TIN taš-<unreadable text in next 6 lines>

[60] meš u uhuli tu-ram-me-ki-in-ni

tap-qí-da

-a-ti tu-še-bi-la

bîtu tu-šá-áš-qi ai
ina pân -zi u bâb bîti ma-

[65] ina pân ib-ri tap-pi u ki-na-at-ti KI.MINA
ina pân abi u ummi ahi u ahati mâri u mârti KI.MINA
ina pân bîti u bâbi ardi u amti sih-ri u ra-bi šá bîti KI.MINA
eli a-me-ri-ia tu-šam-ri-si-in-ni....
ak-ta-mi-ku-nu-ši ak-ta-si-ku-nu-ši at-ta-din-ku-nu-ši

[70] ana GIRRA qa-mi-i qa-li-i ka-si-i
ka-ši-du šá kaššapâtimeš
GIRRA qa-mu-ú li-pat-tir rik-si-ku-nu
li-pa-áš-šir kiš-pi-ku-nu li-na-as si-ir-qi-ku-nu
ina qí-bit MARDUK mâr dé-a apqalli

[75] u GIRRA a-ri-ru ap-qal mâr da-nim qar-du SU.EN
ĒN at-ti man-nu kassaptušá zitarrutâa êpušaša
lu-u ib-ru lu-u tap-pu-u
lu-u ahu lu-u it-ba-ru
lu-u ú-ba-ra lu-u mâr âli

[80] lu-u mu-du-u lu-u la mûdû
lu-u lúkaššapu lu-u kaššaptu
lu-u zikaru lu-u sinništu lu-ú hab-lu lu-ú ha-bil-ti
lu-u lúkur-gar-ru-u lu-u sah-hi-ru
lu-u ... lu-u nar-šin-du-u lu-u muš-lahhêe

[85] lu-u a-gu-gi-lu-u lišanu nukur-tum šá ina mâti ibašši
<unreadable text in next 19 lines> -tu giškak-ku-šu li-še-bir-ma
-mid-su-nu-te SU.EN
ĒN nir-ti-ià kaššapti-ia u ku-šá-pa-ti-ia
is

[90] maa-
-si-šú-nu-ti
a-ta-am-ma-ak-šú-nu-ti kia-
šak-kan-šú-nu-ti ana pi-i GIRRA qa-mi-i
qa-li-i ka-si-i ka-ši-du

[95] šá kaššapatimeš SU.EN
ĒN šá dšamšiši man-nu abu-šú man-nu ummu-šu
man-nu a-hat-su-ma šu-ú da-a-a-nu
šá MARDUK u NANNA-SIN ilu
giṭ-ma-lu

[100] SAMAS

ù ši-i diš-tar a-hat-su-ma šu-u da-a-a-nu
 kiš-pi ú-hal-laq
 ep-šu bar-tum âmat lemut-tim
 ú-pa-šar - - SU.EN

[105] ÉN i-pu-šá-ni i-te-ni-ip-pu-šá-ni

gu-ti-e-ti e-la-ma-a-ti
 ma-rat ha-ni-gal-bat-a-ti
 ina mâti i-rak-ka-sa-a-ni rik-si
 riksi-ši-na pit-ru-ú-a

[110] šá mûša ip-pu-sa-nim-ma

šá kal u-mu a-pa-áš-šar-ši-na-ti
 šá kal u-mu ip-pu-šá-nim-ma
 šá mûša a-pa-áš-šar-ši-na-ti
 a-šak-kan-ši-na-a-ti ana pi-i GIRRA qa-mi-i

[115] qa-li-i ka-si-i ka-ši-du

šá kaššapatimeš SU.EN
 ÉN ru-ú-a kaš-šá-pat ana-ku pa-ši-ra-ak
 kassaptukas-šá-pat ana-ku pa-ši-ra-ak
 kassaptue-la-ma-a-ti ana-ku pa-ši-ra-ak

[120] kassaptuqu-ta-a-ti ana-ku pa-ši-ra-ak

kassaptusu-ta-a-ti ana-ku pa-ši-ra-ak
 kassaptulul-lu-ba-a-ti ana-ku pa-ši-ra-ak
 kassaptuha-bi-gal-ba-at ana-ku pa-ši-ra-ak
 kassaptua-gu-gi-lat ana-ku pa-ši-ra-ak

[125] kassaptunar-šin-da-at ana-ku pa-ši-ra-ak

kassaptumušlahhat ana-ku pa-ši-ra-ak
 kassaptueš-še-ba-a-ti ana-ku pa-ši-ra-ak
 kassaptuqur-qur-ra-a-ti ana-ku pa-ši-ra-ak
 kassaptuši-i râbis bâbi-ia ana-ku pa-ši-ra-ak

[130] kassaptumârat âli-ia ana-ku pa-ši-ra-ak

áš-pur a-na e-rib dšamši salmânimeš-si-na il-qu-tu-ú-ni
 šá u kaššapâtimeš salmânimeš-ši-na
 ana GIRRA ap-qid
 ana ú-tu-ni a-lik-ti a-šar-rap-ši-na-ti

[135] GIBIL qu-mi lúkaššapi u kaššapti

GIBIL qu-li lúkaššapi u kaššapti

GIBIL *qu-mi-ši-na-a-ti*

GIBIL *qu-li-ši-na-a-ti*

GIBIL *kušus-si-na-a-ti*

[140] GIBIL *a-ru-uh-ši-na-a-ti*

GIBIL *šu-ta-bil-si-na-a-ti*

ez-zu GIBIL *li-ni-ih-ka-na-ši*

GIBIL *lu-li-mu li-ki-na-ši*

likaššapu u kassaptue-piš u e-piš-tum

[145] *šu-nu lu-u -kam-ma*

ana-ku mēmeš mīli-ma

lu-u-ba-'-ši-na-a-ti SU.ÉN

ÉN e-piš-tum ù muš-te-piš-tum

tuppu kam ma-aq-lu-ú

Tablet V

ÉN e-piš-ti ù muš-te-piš-ti

áš-bat ina silli a-ma-ri ša libitti

áš-bat-ma ip-ši-ia ip-pu-šá i-ban-na-a salmânimeš-ia

a-šap-pa-rak-kim-ma šamhašutu u SAMAS-šammu

[5] *ú-sap-pa-ah kiš-pi-ki ú-tar amâtimeš-ki ana pî-ki*

ip-ši te-pu-ši lu-u šá at-tu-ki

salmânimeš tab-ni-i lu-u šá tè-me-ki

mēmeš tah-bi-i lu-u šá ra-ma-ni-ki

ši-pat-ki ai iq-ri-ba amâtmeš-ki ai ik-šu-da-in-ni

[10] *ina qí-bit dé-a SAMAS u MARDUK u rubâti dbe-lit ilê SU.EN*

ÉN man-nu pû ip-til utteta ú-qas-sir

ana šamêe kiš-pi ana irsitimtim bar-ta êpušuš

ana šamirri ilimeš rabûtimeš ip-šá bar-ta

amât limuttimtim man-nu ú-qar-rib

[15] *ki-ma pû la ip-pat-til uttatu la uk-ta-as-sa-ru*

ana šamêe kiš-pi ana irsitimtim bar-tu la in-ni-ip-pu-šú

ana mârât ilimeš rabûtimeš

ip-šá bar-tum amat limuttimtim lâ itehu lâ i-qar-ru-bu

ip-šá bar-tum amât limuttimtim lâ iteha

[20] *lâ i-qar-ru-ba ia-a-ši SU.EN*

ÉN du-un-na-nu du-un-na-nu pârisis pu-ru-us-si-e-ni

i-na ma-har NUSKU u GIRRA šu-bil-te šak-na-at

*al-ki na-bal-kàt-tum šu-um-ri na-bal-kàt-tum
i-na na-sa-ah šêpê šá lúkaššapi-ia*

[25] *u kaššapti-ia šêpê-ki šuk-ni
lillu li-bi-il-ma kassaptuana da-ai-ni-šá
daianu-šá kîma nêši li-sa-a elî-šá
lim-has lêt-sa li-tir amât-sa ana pî-šá
e-piš-ti ù muš-te-piš-ti*

[30] *ki-ma šamnini li-nu-šú kiš-pu-šá
ki-ma šamazupiri li-sap-pi-ru-ši kiš-pu-šá
ki-ma šamsahli li-is-hu-lu-ši kiš-pu-šá
ki-ma šam-KUR.ZI.SAR li-sa-am-mu-si kiš-pu-šá
ki-ma šamkasi li-ik-su-ši kiš-pu-šá*

[35] *ki-ma šamhašûti li-haš-šu-ši kiš-pu-šá
ki-ma kit-mi li-ik-tu-mu-ši kiš-pu-šá
ki-ma šamirri li-ru-ru-ši kiš-pu-šá
ki-ma šamnuhurti lit-tah-hi-ra šapâtîmeš-šá
e-piš-ti ù muš-te-piš-ti*

[40] *lib-bal-kit-si sûqu ù su-lu-ú
lib-bal-kit-si ib-ra-tum ù ni-me-di-šá
lib-bal-ki-tu-ši-ma ilimeš šá sêri u âli
kassaptukima kalbi ina hatti kima an-du-hal-lat ina kir-ban-ni
ki-ma kib-si immeri li-sa-am-me-ku-ši-ma li-ti-qu-ši*

[45] *ki-ma qur-sin-ni imêri ina sûqi e-te-qu lik-kil-me-ši
e-piš-ti ù muš-te-piš-ti
ina bi-rit kalbêmeš li-su-ru ku-lu-lu-šá
ina bi-rit ku-lu-lu-šá li-su-ru kalbêmeš
e-li-šá qul-mu-ú li-su-ru*

[50] *ki-ma piqan sabiti qu-tur-šá li-ib-li SU.EN
ÉN at-ti man-nu kassaptušá tetenîpu-šášá arhêmeš u-me mišil u-me
ana-ku a-na-áš-šá-kim-ma riqqukukru ta-nat šadî
šamhašûtu ti-'-ut ma-a-ti
pitiltu pitiltu šá qašdatimeš terinnatu terinnatu šá še-am ma-la-ti*

[55] *an-nu-ú šá lúkaššapi-ia u kaššapti-ia hi-pa-a ri-kiš-šu-un
tir-ra kiš-pu-šá ana me-hi-e amâtîmeš-šá ana šá-a-ri
li-in-na-áš-pu kiš-pu-šá kîma pû liq-qal-pu kîma šûmi
liš-šá-ah-tu kima suluppi lip-pa-áš-ru kima pitilti
ina qî-bit ISTAR ddumu-zi dna-na-a be-lit ra-a-mi*

[60] ù dka-ni-sur-ra be-lit kaššapâtimesh ÉN zêru šá te-pu-šá-ni
tu-še-pi-šá-ni ana muh-hi-ku-nu

zitarrutâa šá te-pu-šá-ni tu-še-pi-šá-ni ana muh-hi-ku-nu dipalâa-šá te-pu-šá-ni
tu-še-pi-šá-ni ana muh-hi-ku-nu kadibbidâa šá te-pu-šá-ni tu-še-pi-šá-ni-ana muh-
hi-ku-nu

KUS.HUNGA šá te-pu-šá-ni tu-še-pi-šá-ni ana muh-hi-ku-nu dububbâ šá te-pu-šá-
ni tu-še-pi-šá-ni ana muh-hi-ku-nu

utukku limnu tu-šá-as-bi-ta-in-ni utukku limnu li-is-bat-ku-nu-ši

[65] alû limnu tu-šá-as-bi-ta-in-ni alû limnu li-is-bat-ku-nu-ši
etimmu limnu tu-šá-as-bi-ta-in-ni etimmu limnu li-is-bat-ku-nu-ši
gallû limnu tu-šá-as-bi-ta-in-ni gallû limnu li-is-bat-ku-nu-ši
ilu limnu tu-šá-as-bi-ta-in-ni ilu limnu li-is-bat-ku-nu-ši
râbisu limnu tu-šá-as-bi-ta-in-ni râbisu limnu li-is-bat-ku-nu-ši

[70] lamaštu labasu ahhazu tu-šá-as-bi-ta-in-ni lamaštu labasu ahhazu-li-is-bat-ku-
nu-ši

lûlilû flilitu ardat lili tu-šá-as-bi-ta-in-ni lûlilû flilitu ardat lili li-is- -bat-ku-nu-ši
ina ni-ši u ma-mit tu-qat-ta-in-ni ina ni-ši u ma-mit pa-gar-ku-nu liq-ti
uz-zi ili šarri BELI u rubî ia-a-ši taš-ku-na-ni
uz-zi ili šarri BELI u rubî a-na ka-a-šu-nu liš-šak-nak-ku-nu-ši

[75] a-šu-uš-tu a-ru-ur-tu hu-us qis lib-bi gi-lit-tú
pi-rit-ti a-dir-ti ia-a-ši taš-ku-na-ni
a-šu-uš-tu a-ru-ur-tu hu-us qis lib-bi gi-lit-tú
pi-rit-ti a-dir-tu ana ka-a-šu-nu liš-šak-nak-ku-nu-ši
aq-mu-ku-nu-ši ina kibrit ellititi u tâbat amurri

[80] al-qut qu-tur-ku-nu ik-kib šamêe
ip-še-te-ku-nu i-tu-ra-ni-ku-nu-ši SU.EN
ÉN at-ti man-nu kassaptušá kîma šûti ik-ki-mu ûmi kam
ti-il-ti u-me im-ba-ru šá-na-at na-al-ši
urpata iq-su-ra-am-ma iz-zi-za ia-a-ši

[85] a-te-ba-ak-kim-ma ki-ma gal-la-ab šamêe šâriltânu
û-sap-pa-ah ur-pa-ta-ki ú-hal-laq ûm-ki
û-sap-pa-ah kiš-pi-ki ša tak-ki-mi mu-ša u ur-ra
û na-áš-pa-rat zitarruti šá tal-tap-pa-ri ia-a-ši
ÉN šá-ru-uh la-a-ni šá-ru-uh la-a-ni

[90] al-lal-lu <unreadable text in next 26 lines>
na-mu-ú -
e-piš -
kaš-šá-pu -
a-na d-

[95] ÉN šir'anêmeš tu-kas-si-rasalmânimeš
 tug-gi-ra tu-kas-sa-aki-
 sir tak-su-ra-ni ki-
 GIRRA a-ri-ru li-NUSKU
 ANU-

[100] e-piš te-pu-šá-ni ana muh-hi-ku-nupa-
 áš-ru kiš-pu-ú-aina
 mēmeš ta-bu-tiana-
 ku e-te-lil e-te-bi-ib ÉN
 at-tu-nu mēmeš-

[105] ta-at-ta-nab-lak-ka-tatu-
 hap-pa-a ka-ramēmeš
 -umēmeš
 tâmti-ih-
 bu-nik-ku-nu-ši

[110] apkallu šu-ut eri-duina
 te-šú-nu elli te- tuk-sakima
 ina te-šú-nulib-
 bi lúkaššapi-ia u kaššapti-iaana-
 ku ina qí-bit d-

[115] a-sal-lah lib-ba-ku-nua-
 sal-lah la-'-me-ku-nuina
 qí-bit dé-a SAMAS u MARDUK u rubâti dbe-lit ilê SU.EN
 ÉN e-piš-ú-a e-piš-tu-u-a
 kaš-šá-pu-u-a kaš-šap-tu-u-a

[120] šá ik-pu-du libbu-ku-nu limuttimtim
 taš-te-ni-'-a ru-hi-e sab-ru-ti
 ina up-šá-še-e la tâbutimeš tu-sab-bi-ta bir-ki-ia
 ana-ku ana pu-uš-šur kiš-pi-ia u ru-hi-e-a
 ina a-mat dea u dasari-lú-du GIRRA as-sah-ri

[125] ina mēmeš ša naqbi lib-ba-ku-nu ú-ni-ih
 ka-bat-ta-ku-nu ú-bal-li
 si-ri-ih lib-bi-ku-nu ú-še-si
 te-en-ku-nu ú-šá-an-ni
 mi-lik-ku-nu as-pu-uh

[130] kiš-pi-ku-nu aq-lu
 kip-di lib-bi-ku-nu ú-mat-ti-ku-nu-ši

idiqlat u puratta la te-bi-ra-ni
 iqa u palga la te-it-ti-qa-ni
 dūra u sa-me-ti la tab-ba-lak-ki-ta-ni

[135] abulla u ne-ri-bi-e la tir-ru-ba-ni
 kiš-pi-ku-nu ai ithunimeš-ni
 a-ma-at-ku-nu ai ik-šu-da-in-ni
 ina qí-bit dé-a SAMAS u MARDUK rubâti dbe-lit ilê SU.EN
 ÊN iz-zi-tu-nu šam-ra-tu-nu qas-sa-tu-nu

[140] gap-šá-tu-nu nad-ra-tu-nu lim-ni-tu-nu
 šá la dé-a man-nu ú-na-ah-ku-nu-ši
 šá la dasari-lú-du man-nu ú-šap-sah-ku-nu-ši
 dé-a li-ni-ih-ku-nu-ši
 dasari-lú-du li-šap-ših-ku-nu-ši

[145] mēmeš pî-ia mēmeš pi-ku-nu i-šâ-tu
 pî-ia pî-ku-nu li-bal-li
 tu-u šá pî-ia tu-u šá pî-ku-nu li-bal-li
 kip-di šá lib-bi-ia li-bal-la-a kip-di šá lib-bi-ku-nu
 ÊN ak-bu-us gallâ-ai-

[150] at-bu-uh gi-ra-ai ahi-
 na mah-ri qu-ra-di GIRRAÊN
 hu-la zu-ba u i-ta-at-tu-ka
 qu-tur-ku-nu li-tel-li šamêe
 la-'me-ku-nu li-bal-li dšamšiši

[155] lip-ru-us ha-ai-ta-ku-nu mâr dé-a mašmašu SU.EN
 ÊN šadûu lik-tùm-ku-nu-ši
 šadûu lik-la-ku-nu-ši
 šadûu li-ni-ih-ku-nu-ši
 šadûu li-ih-si-ku-nu-ši

[160] šadûu li-te-'-ku-nu-ši
 šadûu li-ni-'-ku-nu-ši
 šadûu li-nir-ku-nu-ši
 šadûu li-qat-tin-ku-nu-ši
 šadûu dan-nu elî-ku-nu lim-qut

[165] ina zumri-ia lu-u tap-par-ra-sa-ma SU.EN
 ÊN i-sa-a i-sa-a ri-e-qa ri-e-qa
 bi-e-šá bi-e-šá hi-il-qa hi-il-qa
 dup-pi-ra at-la-ka i-sa-a u ri-e-qa

limuttu-ku-nu ki-ma qut-ri li-tel-li šamêe

[170] *ina zumri-ia i-sa-a*
ina zumri-ia ri-e-qa
ina zumri-ia bi-e-šá
ina zumri-ia hi-il-qa
ina zumri-ia dup-pi-ra

[175] *ina zumri-ia at-la-ka*
ina zumri-ia la tatârâ
ina zumri-ia la tetehêe
ina zumri-ia la taqarubâ
ina zumri-ia la tasaniqâqa

[180] *ni-iš SAMAS kabti lu ta-ma-tu-nu*
ni-iš dé-a BEL naqbi lu ta-ma-tu-nu
ni-iš dasari-lú-du maš-maš ilimeš lu ta-ma-tu-nu
ni-iš GIRRA qa-mi-ku-nu lu ta-ma-tu-nu
ina zumri-ia lu-u tap-par-ra-sa-ma SU.EN

[185] *ÉN ENLIL qaqqadi-ia pa-nu-u-a u-mu*
tuppu Vkam ma-aq-lu-ú

Tablet VI

ÉN den-lil qaqqadi-ia pa-nu-ú-a u-mu
duraš ilu git-ma-lu la-mas-sat pa-ni-ia
kišadi-ia ul-lu šá dnin-lil
idâmeš-ai dgam-lum šá NANNA-SIN amurri

[5] *ubânâtumeš-ú-a isbînu esemtu IGIGI*
la ú-šá-as-na-qa ru-hi-e a-na zu-um-ri-ia
LUGAL-edin-na dla-ta-raq irti-ia
kin-sa-ai dmu-úh-ra šêpâII-ai šá ittanallakaka
ka-li-ši-na lu lah-mu

[10] *at-ta man-nu ilu lim-nu šá lúkaššapi u kaššapti*
iš-pu-ru-niš-šú a-na dâki-ia
lu-ú e-ri-ta la tal-la-ka
lu-ú sal-la-ta la te-tib-ba-a
amâtemeš-ka lu ishašhuru ina pân ili u šarri li-nu-šú

[15] *ul-te-sib ina bâbi-ia LUGAL-gir-ra ilu dan-nu
sukkal ilimeš dpap-sukkal
li-du-ku lúkaššapi u kaššapti
li-tir-ru amât-sa a-na pî-šá SU.EN
ÉN e-piš-ta qu-um-qu-um-ma-tum*

[20] *kassaptukud-dim-ma-tum
e-piš-ti eš-še-bu-tum
ummu e-piš-ti-ia nar-šin-da-tum
am-me-ni tu-ub-ba-li napišiti ana ma-al-ki
ana-ku a-na pu-sur kiš-pi-ki šam- na-šá-ku*

[25] *riqqukukru šá šadî -meš ka-ÉN
riqqukukru-ma riqqukukru
riqqukukru ina šadânimeš ellûtimeš qud-du-šu-ti
sihrûtimeš tir-hi šá e-ni-ti
sihrâtimeš terinnâtimeš šá qa-aš-da-a-ti*

[30] *al-ka-nim-ma šá lúkaššapi-ia u kaššapti-ia
dan-nu hipameš rikis-sa
tir-ra kiš-pi-ša a-na me-hi-e amâtemeš-šá ana šâri
li-in-ni-eš-pu kiš-pi-ša ki-ma pû
li-ša-as-li-mu-ši ki-ma di-iq-me-en-ni*

[35] *ki-ma libitti igâri liš-hu-hu kiš-pu-šá
šá kaššapti-ia lip-pa-tir rikis lib-bi-šá
ÉN riqqukukru-ma riqqukukru
riqqukukru ina šadânimeš ellûtimeš qud-du-šu-ti
sihrûtimeš tir-hi šá e-ni-ti*

[40] *sihrâtimeš terinnâtimeš šá qa-aš-da-a-ti
al-ka-nim-ma šá lúkaššapi-ia u kaššapti-ia
dan-nu hipâa rikis-sa
ù mimma ma-la te-pu-šá nu-tir a-na šâri
ÉN e kaššapti-ia e-li-ni-ti-ia*

[45] *-a-bu la taš-ku-ni tu-qu-un-tu
am-me-ni ina bîti-ki i-qat-tur qut-ru
a-šap-pa-rak-kim-ma -ti
ù-sap-pah kiš-pi-ki ú-tar amâtemeš-ki ana pî-ki
ÉN la-am dnin-gir-su ina šadî il-su-u da-la-la*

[50] *la-am kal i-lu-u ana na-kas isbîni
kassaptušá ana annanna apil annanna tu-kap-pa-ti abnêmeš*

taš-te-ni-'-e li-mut-ta
a-za-qa-kim-ma kima iltani amurri
ú-sap-pah urpata-ki ú-hal-laq u-um-ki

[55] *ù mimma ma-la te-pu-ši ú-tar a-na šâri*
ÉN e kassaptuú-kaš-šip-an-ni
<unreadable text in next 3 lines> -tum ú-ri-ih-ha-an-ni
- -tum iš-bu-šu epirhi.a šêpêII-ia
- -tum il-qu-ú sillu ina igâri

[60] *SAMAS u BEL ummânâtîhi.a dé-a BEL šimâtîmeš*
dasari-lú-du BEL a-ši-pu-ti
mah-sa lêt-sa tir-ra amât-sa ana pî-šá
e-piš-tum ù muš-te-piš-tum
- lipû šipâtîmeš lubarêmeš batqûti

[65] *kima qaqqad riqqukukri*
a-na a-ha-meš la i-qar-ri-bu
kiš-pu-šá ru-hu-šá ru-su-šá up-šá-šu-šá lem-nu-ti
lâ itehhûmeš-ni lâ i-qar-ri-bu-ni ia-a-ši SU.EN
ÉN at-ta e šá te-pu-ši ka-la-a-ma

[70] *min-mu-u te-pu-ši ia-a-ši u šim-ti-ia*
riqqukukru šá šadîi ihtepi rikis-ki
šá imitti-ki u šumêli-ki šâru lit-bal SU.EN
ÉN kibri-dit ellitu mârat šamêe rabûtimeš ana-ku
da-nim ib-na-ni-ma dé-a den-lil ú-še-ri-du-ni-

[75] *e-piš-tu-a ki-a-am tepuši-in-ni.....*
<unreadable text in next 8 lines> -ri-du mu šamêe- ma-la šêpê-ia ki-bi-
- bi-ta - na-dâtat šipat-su šá apqal ili SU.EN
ÉN kibri-dit kibri-ditšá
u kaššapâtîmeš šá u ai-ba-ti-šá

[80] *e- ul in-ni-ip-pu-uš*
e-bi-ši - ul iq-bi- -me
man-nu šá a-na kibri-dit ip-pu-šá kiš-pi
kibri-dit šá u êpušûmeš-niki-
-ru-ki ana-ku lu-ub-lut SU.EN

[85] *ÉN kibri-dit ellitu šam-KUR.KUR šam-mu qud-du-šu ana-ku*
e-pi-šu-u-a apqallu šá apšî
e-pi-iš-tu-u-a mârat da-nim šá šamêe
ki-i e-te-ni-ip-pu-šu-ni ul i-li-'-a-in-ni

ki-i e-pu-šu-si-na-a-ti iš-te-'u-si-na-a-ti

[90] e-til-la-a kima nûnêmeš ina mêmêš-ia
 kîma šahi ina ru-šum-ti-ia
 kîma šam-maštakal ina ú-sal-li
 kîma šamsassati ina a-hi a-tap-pi
 kîma zêr isušî ina a-hi tam-tim

[95] e-šá dillat-e e-šá dillat-e
 nar-qa-ni a-na qaq-qa-ri
 šá tu-na-sis-a-ni kim-mat-ku-nu ia-a-ši
 ÉN dit qaqqadi-ia kibri-dit pa-da-at-ti
 šêpâ-ai na-a-ru šá man-ma la idûu ki-rib-šá

[100] šam-AN.HUL.LA pû-ia tâmtu ta-ma-ta rapaštumtum rit-ti
 kîma dit qaqqadi-ia kibri-dit pa-da-at-ti
 kîma <unreadable text in next 9 lines>
 meš-ri-ti-ia-

-

[105] ÉN dit a-kul al-ti
 ÉN e kaššapti-ia e-li-ni-ti-ia
 -ba-nu-uk-ki i-
 -šá šamêe parakki šá qaq-qa-ri
 -kibri-dit mârat ilimeš rabûtimeš

[110] -ki ina ûm bubbuli iptatar ru-hi-e-ki
 ÉN at-ti tabtu šá ina áš-ri elli ib-ba-nu-ú
 ana ma-ka-li-e ilimeš rabûtimeš i-šim-ki den-lil
 ina ba-li-ki ul iš-šak-kan nap-tan ina é-kur
 ina ba-li-ki ilu šarru BELU u rubû ul is-si-nu qut-rin-nu

[115] ana-ku annanna apil annanna šá kiš-pi su-ub-bu-tu-in-ni
 up-šá-še-e li-'bu-in-ni
 putri kiš-pi-ia tabtu pu-uš-ši-ri ru-hi-e-a
 up-ša-še-e muh-ri-in-ni-ma kîma ili ba-ni-ia
 lul-tam-mar-ki

[120] ÉN e kaššapti-ia lu rah-ha-ti-ia
 šá a-na bêriám ip-pu-hu išâta
 a-na bêri iš-tap-pa-ra mâr šip-ri-ša
 ana-ku i-di-ma at-ta-kil ta-ka-lu
 ina -ia ma-sar-tú ina bâbi-ia az-za-qap ki-din-nu

[125] ismaiâli-ia al-ta-me subâtú-li-in-na
 ina rêš ismaiâli-ia a-za-raq šamnuhurtu
 dan-na-at šamnuhurtu-ma ú-na-ha-ra kal kiš-pi-ki
 ÉN e kaššapti-ia lu rah-ha-ti-ia
 šá a-na bêriam ippuhaha išâta

[130] a-na bêri iš-tap-pa-ra mâr šip-ri-ša
 ana-ku i-di-ma at-ta-kal ta-ka-la
 ina- -ia ma-sar-tú ina bâbi-ia az-za-qap ki-din-nu
 ina rêš ismaiâli-ia ašakan iššá-'-ir-ri
 - -šá etimmi ri-hi-it GIRRA qa-mi-ki

[135] ù dnisaba šar-ra-tu mu-ga-si-sa-at ubânatimeš-ki
 ÉN e kaššapti-ia e-li-ni-ti-ia
 šá tattallaki kal mâtâti
 ta-at-ta-nab-lak-ka-ti kal šadânimeš-ni
 ana-ku i-di-ma at-ta-kil ta-ka-lu

[140] ina- -ia ma-sar-tú ina bâbi-ia az-za-qap ki-din-nu
 ina imitti bâbi-ia u šumêli bâbi-ia
 ul-te-iz-ziz LUGAL-gir-ra u dmiš-lam-ta-è-a
 ilimeš šá ma-sar-te na-si-ih lib-bi muš-te-mi-du kalâtimeš
 kassaptuli-du-ku-ma ana-ku lu-ub-lut

[145] ÉN e kaššapti-ia e-li-ni-ti-ia
 šá tallakiki kal mâtâti
 ta-at-ta-nab-lak-ka-ti kal šadânimeš-ni
 ana-ku i-di-e-ma at-ta-kil ta-ka-lu
 ina- -ia ma-sar-tú ina bâbi-ia az-za-qap
 ki-din-nu

[150] <unreadable text> ak -lu
 ÉN rit-ti dman-za-ád .
 tuppū kam ma-aq-lu-ú

Tablet VII

ÉN rit-ti dman-za-ád GIR.TAB-meš
 ši-i kassaptuú-nak-ka-ma kiš-pi-šá
 ú- -pah-kim-ma ki-ma marrati ina šamêe
 ú-za-qa-kim-ma kîma iltâni amurrî

[5] ú-sa-ap-pah urpata-ki ú-hal-laq ûm-ki
 ú-sap-pah kiš-pi-ki šá tak-ki-mi mu-šá u ur-ra

ù na-áš-pa-rat zitarrutâa šá tal-tap-pa-ri ia-a-ši
 sa-lil nêbiru sa-lil ka-a-ru
 mârêmeš malâhi ka-li-šú-nu sal-lu

[10] elî isdalti ù issikkuri na-du-u hur-gul-lu
 na-da-at ši-pat-su-un šá dsiris u dnin-giš-zi-da
 šá lúkaššapi-ia u kaššapti-ia ip-šá bar-tum amât limuttitim
 ai ithunimeš.ni ai i-ba-'-u-ni
 bâba ai êrubûnimeš.ni ana bîti

[15] dnin-giš-zi-da li-is-suh-šú-nu-ti
 lib-bal-ki-tu-ma e-pi-šá-ti-šu-nu li-ba-ru
 ilu šarru BELU ù rubû lik-kil-mu-šú-nuina
 qâtê ili šarri BELI u rubî ai ú'si kaš-šap-ti
 a-na-ku ina qî-bit MARDUK BEL nu-bat-ti

[20] ù dasari-lú-du BEL a-ši-pu-ti
 min-mu-ú e-pu-šu lu ku-ši-ru
 ip-še te-pu-šá-ni li-sa-bil šâra
 ÊN a-ra-hi-ka ra-ma-ni a-ra-hi-ka pag-ri
 ki-ma dsumuqân ir-hu-ú bu-ul-šú

[25] sênu im-mir-šá sabîtu ar-ma-šá atânu mu-ur-šá
 isepinnu irsitimtim ir-hu-ú irsitimtim im-hu-ru zêr-šá
 ad-di šipta a-na ra-ma-ni-ia
 li-ir-hi ra-ma-ni-ma li-še-se lum-nu
 ù kiš-pi ša zumri-ia li-is-su-hu

[30] ilimeš rabûtimeš
 ÊN šamnu ellu šamnu ib-bu šamnu nam-ru
 šamnu mu-lil zumri šá ilimeš
 šamnu mu-pa-áš-ši-ih širšir-a-na šá a-me-lu-ti
 šaman šipti šá dé-a šaman šipti šá dasari-lú-du

[35] ú-ta-hi-id-ka šaman tap-šu-uh-ti
 šá dé-a id-di-nu a-na pa-áš-ha-a-ti
 ap-šu-uš-ka šaman balâti
 ad-di-ka šipat dé-a BEL eri-du dnin-igi-kug
 at-ru-ud a-sak-ku ah-ha-zu

[40] šu-ru-up-pu-u ša zumri-ka
 ú-sat-bi qu-lu ku-ru ni-is-sa-tú šá pag-ri-ka
 ú-pa-áš-ši-ih šir-a-ni mî-na-ti-ka la tâbâtîmeš
 ina qî-bit dé-a šar apsî

ina tê ša dé-a ina šipat dasari-lú-du

[45] *ina ri-kis ra-ba-bu šá dgu-la
ina qâtê pa-áš-ha-a-ti šá dnin-din-ug-ga
ú dnin-a-ha-qud-du BEL šipti
ana annanna apil annanna šub-šu-ma dé-a šipat-ka šá balâti
apqallê šu-ut eri-du li-pa-áš-ši-hu zumur-šu SU.EN*

[50] *ÉN den-lil qaqqadi-ia MULKAK.SI.ŠÁ la-a-ni
pûtu SAMAS nap-hu
idâ-ai isgamlu šá bâb MARDUK
uzna-a-a li-'-u šêpâII-a-a lah-mu mu-kab-bi-sa-at lah-me
at-tu-nu ilimeš rabûtimeš šá ina šamêe nap-ha-tu-nu*

[55] *kîma an-na ku an- ip-šu bar-tum amât lemut-tim
la itehhûmeš-ku-nu-ši la i-sa-ni-qú-ku-nu-ši
ip-šû bar-tú amât lemut-tim la itehhû-ni la isanniqû-ni ia-ši ÉN
ÉN at-ti man-nu kassaptušá êpušušu sal-mi
it-tu-lu la-a-ni êpušušu la-mas-si*

[60] *i-mu-ru bal-ti ú-šar-ri-hu ga-ti
ú-sab-bu-u nab-ni-tú
ú-maš-ši-lu bu-un-na-ni-e-a
ub-bi-ru mi-na-ti-ia
ú-kas-su-u meš-ri-ti-ia*

[65] *ú-kan-ni-nu ma-na-ni-e-a
ia-a-ši dé-a maš-maš ilimeš ú-ma-'-ra-an-ni
ma-har SAMAS sa-lam-ki e-sir
la-an-ki ab-ni bal-ta-ki a-mur
gat-ta-ki ú-šar-ri-ih nab-nit-ki ú-sab-bi*

[70] *i-na dnisaba ellitimtim bu-un-na-an-ni-ki ú-maš-šil
mi-na-ti-ki ub-bi-ir meš-ri-ti-ki ú-kas-si
ma-na-ni-ki ú-kan-ni-in
ip-šú te-pu-šin-ni e-pu-uš-ki
mi-hir tu-šam-hir-in-ni ú-šam-hir-ki*

[75] *gi-mil tag-mil-in-ni ú-tir ag-mil-ki
kiš-pi-ki ru-hi-ki ru-si-ki ip-še-te-ki lim-ni-e-te
up-šá-še-ki ai-bu-te
na-áš-pa-ra-ti-ki šá li-mut-ti
râm-ki zêr-ki dipalû-ki zitarrutû-ki*

[80] kadibbidû-ki dubbubu-ki li-kil-lu rêš-ki
 it-ti mēmeš šá zumri-ia5 u mu-sa-a-ti šá qâtê-ia liš-šá-hi-it-ma
 a-na muh-hi-ki u la-ni-ki lil-lik-ma ana-ku lu-ub-lut
 e-ni-ta li-na-an-ni ma-hir-ta lim-hur-an-ni
 ÊN ba-'ir-tú šá ba-'ra-a-ti

[85] kassaptušá kaššapâtimeš
 šá ina sūqâtameš-ta na-da-tu še-is-sa
 ina ri-bit âli it-ta-na-al-la-ka ênâII-šá
 lúetlêmeš âli ub-ta-na-'
 it-ti lúetlêmeš âli ub-ta-na-'-in-ni ia-a-ši

[90] ardâtimeš âli is-sa-na-hur
 it-ti ardâtimeš âli is-sa-na-hur-an-ni ia-a-ši
 e ú-ba-'-kim-ma lúkurgarêmeš lúeš-še-bi-e
 rikis-ki a-hi-pi
 lúkaššapêmeš li-pu-su-ki rikis-ki a-hi-pi

[95] kaššapâtimeš li-pu-ša-ki rikis-ki a-hi-pi
 lúkurgarêmeš li-pu-šu-ki rikis-ki a-hi-pi
 lúeš-še-bu-ú li-pu-šu-ki rikis-ki a-hi-pi
 nar-šin-du-umeš li-pu-šu-ki rikis-ki a-hi-pi
 mušlahhêmeš li-pu-šu-ki rikis-ki a-hi-pi

[100] a-gu-gil-lumeš li-pu-šu-ki rikis-ki a-hi-pi
 a-mah-has li-it-ki a-šal-la-pa lišân-ki
 ú-ma-al-la ru-'-a-ta ênâII-ki
 ú-ša-lak a-hi-ki lil-lu-ta
 ú ak-ka-a-ši ru-uq-bu-ta ú-ša-lak-ki

[105] ù mimma ma-la te-te-ip-pu-ši ú-tar ana muh-hi-ki
 ÊN ep-ši-ki ep-še-ti-ki ep-še-et ep-ši-ki
 ep-še-et mu-up-pi-še-ti-ki
 dé-a maš-maš ilimeš ú-pat-tir-ma mēmeš uš-ta-bil
 pî-ki lim-nu e-pi-ra lim-la

[110] lišân-ki šá limuttimtim ina qí-e lik-ka-sir
 ina qí-bit den-bi-lu-lu BEL balâti SU.EN
 ÊN ki-is-ri-ki ku-us-su-ru-ti
 ip-še-ti-ki lim-ni-eti up-šá-še-ki ai-bu-ti
 na-áš-pa-ra-tu-ki šá limuttimtim

[115] dasari-lú-du maš-maš ilimeš ú-pat-tir-ma ú-šá-bil sara
 pî-ki lim-nu epirahi.a lim-ma-li

lišan-ki šá limuttimtim ina qí-e lik-ka-sir
 ina qí-bit den-bi-lu-lu BEL balâti SU.EN
 ÉN am-si qa-ti-ia ub-bi-ba zu-um-ri

[120] ina mēmeš naqbi ellûtimeš šá ina eri-du ib-ba-nu-u
 mimma lim-nu mimma lâ tâbu
 šá ina zumri-ia šêrēmeš-ia šir'ânēmeš-ia bašûu
 lumun šunâtimeš idâtimeš ittâtimeš limnêtimeš lâ tâbâtimeš
 lumun šîrîmeš ha-tu-ti par-du-ti lemnû-timeš lâ tâbûtimeš

[125] lipit qâti hi-niq šu'i ni-iq ni-qi nêpeš-ti barû-ti
 šá at-ta-ta-lu u-me-šam
 ú-kab-bi-su ina sûqi e-tam-ma-ru ina a-ha-a-ti
 še-ed lem-utti ú-tuk-ku lim-nu
 mursu di-'di-lip-ta

[130] qu-lu ku-ru ni-is-sa-tú ni-ziq-tú im-tu-uta-ni-hu
 'ú-a a-a hu-su-su qis lib-bi
 gi-lit-tum pi-rit-tum a-dir-tum
 ár-rat ilimeš mi-hir-ti ilimeš ta-zi-im-ti
 ni-iš ilî ni-iš ilî ni-iš qâti ma-mit

[135] lum-nu kiš-pi ru-hi-e ru-si-e up-šá-še-e lem-nu-ti šá amêlûtimeš
 it-ti mēmeš šá zumri-ia u mu-sa-a-ti šá qâte-ia
 liš-šá-hi-it-ma ana muhhi salam nig-sagilêe lil-lik
 salam nigsagilêe ár-ni di-na-ni li-iz-bil
 su-ú-qu ù su-lu-ú li-pat-ti-ru ár-ni-ia

[140] e-ni-tum li-na-ni ma-hir-tum lim-hur-an-ni
 am-hur mi-ih-ru lim-hu-ru-in-ni
 u-mu šul-ma arhu hi-du-ti šattu hagalla-šá li-bil-la
 dé-a SAMAS u MARDUK ia-a-ši ru-sa-nim-ma
 lip-pa-áš-ru kiš-pu ru-hu-u ru-su-u

[145] up-šá-šu-ú lim-nu-ti šá a-me-lu-ti
 ù ma-mit lit-ta-si šá zumri-ia
 ÉN te-bi še-e-ru mesâa qâte-ia
 -ma qaq-qa-ru mu-hur up-ni-ia
 šá kassaptuú-kaš-šip-an-ni

[150] eš-še-bu ú-sa-li-'-an-ni
 SAMAS pi-šir-ta li-bil-am-ma
 irsitimtim lim-hur-an-ni

ÉN it-tam-ra še-e-ru pu-ut-ta-a dalati
a-lik ur-hi it-ta-si abulla

[155] mâr šipri is-sa-bat har-ra-na
e-piš-tum e te-pu-šin-ni
ra-hi-tum e tu-ri-hi-in-ni
ú-tal-lil ina na-pa-ah dšamši
mimma ma-la te-pu-ši ù tu-uš-te-pu-ši

[160] li-tir-ru-ma li-is-ba-tu-ki ka-a-ši
ÉN še-ru-um-ma še-e-ru
an-nu-ú šá lúkaššapi-ia u kaššapti-ia
it-bu-nim-ma kîma mârêmeš lúnâri ú-lap-pa-tú nu-'-šú-nu
ina bâbi-ia iz-za-zi PALIL

[165] ina rêš ismaiâli-ia iz-za-zi LUGAL-edin-na
a-šap-pa-rak-kim-ma šá bâbi-ia PALIL
šá rêš ismaiâli-ia LUGAL-edin-na
mîli bêri dib-bi-ki mîli har-ra-ni a-ma-ti-ki
ú-tar-ru kiš-pi-ki ru-hi-ki ú-sa-ab-ba-tu-ki ka-a-ši SU.EN

[170] ÉN ina še-rî misâa qâtâ-ai
šur-ru-ú dam-qu li-šar-ra-an-ni
tu-ub lib-bi tûbub šêri li-ir-te-da-an-ni
e-ma ú-sa-am-ma-ru su-um-mi-ra-ti-ia lu-uk-šu-ud
šunât e-mu-ru ana damiqtimtim liš-šak-na

[175] ai ithâa ai isniq mimma lim-nu mimma lâ tâbu
ru-hi-e šá lúkaššapi u kaššapti
ina qî-bit dé-a SAMAS u MARDUK u ru-bâti BELIT i-li SU.EN
ÉN am-si qâtê-ia am-te-si qâtê-ia
-hu-u mêmêš mîli ra-šub-bat nâri

[180] <unreadable text> bi-li bal-ta-ki
--NI LUM mi-ra-ni ra-šub-bat-ku-nu
kîma mêmêš an-nu-ti ip-šú bar-tum amât limuttimtim
lâ itehûu lâ i-qar-ri-bu
ip-šú bartu amât limuttimtim lâ itehâ

[185] lâ i-qar-ri-ba ia-a-ši SU.EN-É-NU-RU
ÉN a-di tap-pu-ha ú-qa-a-ka be-lí SAMAS
tuppu kam ma-aq-lu-ú

Tablet VIII

ÉN a-di tap-pu-ha ú-qa-a-ka be-li SAMAS

<unreadable text throughout tablet> šá-qa-a ri-šá-ai

- be-li SAMAS

- tap-ta-šar a... la

-

[5] - it-te-bi ši-kar-šá

- -te-bu-u ar-qu-šá

ú-ma-'-ra-an-ni be-li SAMAS

- -e-pu-šá-an-ni

- -ú-ra-ah-ha-an-ni

[10] - -šá a-hu-la-ai

- -a-hi nâridiqlat

- -a-tap-pi

- -na-a-ru

- -u

[15] -

ÉN it-tap-ha SAMAS a-kaš-šad

ú-na-a -

ú-še-li -

e-piš-tú -

[20] gallû id- -

- -šu-lu -

- -te-ih- -

pa- -

be- -

[25] dé-a -

dnin- -

za-am- -

šá la -

kal a-ma-tu-šá -

[30] li-ra- -

pi- -

-

ÉN un-du kassaptui-bir nâra

- -u iš-la-a -

[35] e-piš-ti áš-bat ina ni-bi-ri
 - -šú-uš ka-a-ri
 ub-ta-na-'-an-ni ia-ši ana sa-ha-li-ia
 li- -ši-ma apqallêmeš šá apsî
 - -zi ni-me-qî ni-kil-ti dea iq-bu-u la-pan-šá

[40] dé-a šar apsî lih-da-a pa-ni-šá
 li-sa-hi-ip-ši be-en-na te-šá-a ra-i-ba
 li-tir hur-ba-as-sa
 - -pu-luh-ta šá i-da-a eli-šá
 ana elî salmânimeš-šá misâa qâtâ-ia

[45] i-na riqqukukri šá šadî riqquburâši elli
 i-na šam-DIL.BAT mu-ul-lil amêli misâa qâtâ-ia
 e-te-lil ana-ku -ina elî sêri-šá
 kiš-pu-šá lim-lu-u- sêru
 amâtemeš-šá šâru- lit-bal

[50] ù mimma ma-la e-pu-šu li-tur ana šâri
 ÊN ultu dsumuqân ina šadî ilsûú da-la-la
 ultu kal i-lu-ú a-na na-kas isbîni
 áš-bat-ma ummu - -šú
 áš-bu-ma i-ma-li-ku- ahu -

[55] at-ti man-nu kassaptušá ia-a-ši u ram-ni-ia
 e-piš-tú e-pu-šá kiš-pi ik-ši-pu
 kiš-pu-šá lu-u šâru kiš-pu-šá lu-u me-hu-ú
 kiš-pu-šá lu-u pu-u lit-tap-ra-šá-du elî-šá
 ÊN an-nu-u e-nin-na-ma

[60] kassaptunak-rat-an-ni
 ù muš-te-piš-tú na-bal-ku-ta-at-an-ni
 - -ina kiš-pi-šá
 - -kaš-šap-tú
 - -ka-su-ti

[65] - -lib-bi-šá
 - -šipat-ki
 - -amât limuttimtim-ki
 - -dé-a -ka- -na a-na - uš-te-pi-lu-ki- dé-a BEL -
 ù mimma ma-la te-pu-ši

[70] li-šam-hir-ki ka-a-ši SU.EN
 ÊN pu-u id-bu-ub lim-na-a-ti

pu-u im-ta-lik-si-na-ti
šá kaš-šap-a-ti kiš-pi-ši-na
šá eš-še-ba-a-ti ši- -ši-na-ti

[75] *li-šab-ri-ši-na-ti*
li-šal-lu-ši-na-ti
ina ši-pat - ZI pû lišânu
na-áš-pa-rat mûši u kal ûmimi
šá - te-pu-šá-ni ia-a-ši

[80] *tal- -pa-ra-ni ana ram-ni-ia - kiš-pi-ku-nu u ku-šá-pi-ku-nu-kîma mêmêš mu-*
sa-a-ti a-sur-ra-a li-mal-li
ÉN e-piš-tu muš-te-piš-tú mu-ri-bat kiš-pi ru-hi-e - -ri mu-- -napištim ta-bi-kát - -ki-
SAG.DU -
-ta-pi- -
- -SAMAS ku-
- -irsitimtim ai ú-še- -

[85] *ana lúpagri-ki našru u zibu li-in-na-ad-ru*
qu-lu hur-ba-šu lim-qu-ut elî-ki
kalbu u kalbatu li-ba-as-si-ru-ki
kalbu u kalbatu li-ba-as-si-ru šêrêmeš-ki
ina qí-bit dé-a SAMAS u MARDUK u rubâti dmah SU.EN

[90] *ÉN at-ta silli at-ta ba-aš-ti*
at-ta dšêdi at-ta ga-at-ti
at-ta pa-da-at-ti at-ta du-u-ti
- -tae
tam-hur kiš-pi e tam-hur ú-pi-ši

[95] *KI.MINA šag-gaš-tú KI.MINA na-kas napištimtim*
KI.MINA ru-'-ut-ta -ab-tu
KI.MINA kadibbidâ KI.MINA dipa-lâa
KI.MINA zêru KI.MINA ši- -pi-ši
limnûtimeš - -ti

[100] *at-ta ia-ú a-na-ku ku-ú*
man-ma-an ai il-mad-ka mimma lim-nu ai ithi-ka
ina qí-bit dé-a SAMAS MARDUK
u frubâti dmah SU.EN
tuppu kam ma-aq-lu-ú

Tablet IX

e-nu-ma ni-pi-še šá ma-qa-lu-u te-ip-pu-šu

<unreadable text in next 20 lines> -

ÉN al-si-ku-nu-ši- -e

-bi-šú -ma

[5] - -salam lipî

-taškan-ma

-in-na-at-tuk

-a-di

-hu-lu-up-paq-qi

[10] - -mashatu

-tâbti tašakan

-tu

-šiptu šú tamannu-ma

-hu-lu-up-pa-qi

[15]- -tú

-ki-tum - -meš

-u tam-

-tú u mashatu

-ti- -

[20] - -is-

-salam itti salam titi

-hu-lu-paq-qi

-ina elî gizilâ tašakanan-ma

-hu tata-ras-ma tamannunu

[25] qanû tâbu ina libbi tu-sa-an-na-aš sa-lam dakî

ina išât kibri-it ta-qal-lu asu MUK

isata ana libbi hu-lu-up-paq-qi tanaddi

ÉN NUSKU šur-bu-u ma-lik ilimeš rabûtimeš salam lipî

ÉN GIRRA BELu git-ma-lu gaš-ra-a-ta na-bi šum-ka salam siparri kibri-dit

[30] ÉN GIRRA a-ri-ru bu-kur da-nim salam siparri

ÉN GIRRA a-ri-ru mar a-nim salam liši

ÉN GIRRA gaš-ru u-mu na-an-du-ru salam titi

ÉN GIRRA šar-hu bu-kur da-nim salam itti

ÉN ki-eš libeš ki-di-eš salam kuspi

[35] ÉN e-pu-šú-ni etenippušûnimeš.ni salam itti šá gassa bullulu

ÉN at-ti man-nu kassaptušá ina nâri im-lu-' tîta-ai
 salam titi šá lipâ bullulu
 ÉN at-ti man-nu kassaptušá tub-ta-na-in-ni
 salam isbîni salam iserini

[40] ÉN kaššaptum mut-tal-lik-tum šá sūqâ-timeš salam tîti
 lipû ina rêš lib-bi-sa êra ina kalâtimeš-šá tu-sa-na-áš
 ÉN ta ši-na mârâtimeš da-nim šá šamêe salam lipî hi-im-ma-ti
 ÉN kassaptunir-ta-ni-tum salam dakî
 ÉN dit ellu nam-ru qud-du-šú ana-ku salam itti

[45] ÉN la-man-ni su-tu-ú e-la-mu-ú ri-da-ni
 salam itti šá kibri-dit
 ÉN at-ti man-nu kassaptušá iq-bu-u a-mat limuttimtim-ia ina libbi-šá
 salam titi ina kunukki arqi amâta-šá ta-šá-tar
 ÉN at-ti ia-e šá te-pu-šin-ni ISTAR - -

[50] ha-ha-a šá ú-tu-ni um-me-en-na šá di-qa-ra
 ina mêmêš ta-mah-ha-ah-ma ana qaqqad salam titi ta-tab-bak
 ÉN šá e-pi-šá-an-ni ul-te-piš-an-ni maqur titi
 salmu ina libbi
 ÉN maqurri-ia NANNA-SIN ú-še-piš

[55] - -salam lîšiÉN
 LA sūqâtimeš am-me-ni tug-tan-na-ri-en-ni
 LA sūqi ir-bit-ti lipa tapaššaš nabâsa ta-ka-rik
 ÉN rit-tu-um-ma rit-tum rit-ta lipî
 ÉN rit-tum-ma rit-tum <unreadable text>

[60] ÉN biš-li biš-li bal-lu-ur-ta qanêmeš šá gi-sal-li
 qanâtimeš šá ma-lu-ú ina muh-hi a-ha-meš ta-par-rik
 ina ni-ri ina qabal -
 salam lipi salam -
 ina ap-pa-a-ta šá bal-lu-ur-ta te-en-ni-ma

[65] tašakanan- <unreadable text in next 15 lines>
 ÉN at-ta man-nu kassaptušá zitarrutâa êpušuš
 hu-sab- -
 ÉN nir-ti-ia kaššapti-ia u ku-šá-pa-ti-ia
 lipû uban titi- -

[70] ÉN šá dšamšiši man-nu abu-šú
 markas šipâti pisâti riksê ta-rak-kas
 ÉN i-pu-šá-ni i-te-ni-ip-pu-šá-ni

markas šipâti pisâti riksê ta-rak-kas
 ÉN ru-ú-a kaš-ša-pat ana-ku pa-ši-rak

[75] LA-ta sūqi irbitti ta- -
 ÉN e-piš-ta ù muš-te-piš-ta ri- -
 ÉN man-nu pû ip-til pû- -
 ÉN du-un-na-ni du-un-na-ni
 ta-bi-lu ka- -

[80] ÉN at-ti man-nu kassaptušá te-te-ni-ip-pu-šá
 riqqukukru šamhašûtu ù pû ta-šar-rap
 ÉN zêru ša te-pu-šá-ni tu-še-pi-šá-ni ana muh-hi-ku-nu
 ÉN at-ta man-nu kassaptušá ki-ma šûti ik-ki-mu ûmi kam
 ÉN šá-ru-uh la-a-ni KI.MINA

[85] ÉN šir'ane tu-qas-si-ra
 ÉN at-tu-nu mēmeš ina mēmeš tu-na-ah
 ÉN e-piš-ú-a e-piš-tu-u-a ina mēmeš tu-na-ah
 ÉN iz-zi-tu-nu šam-ra-tu-nu ina mēmeš tu-na-ah
 ÉN ak-bu-us gallâ-ai <unreadable text in next 5 lines>

[90] ÉN hu-la zu-ba ina niqnaqqi šá pân NUSKU- -
 ÉN šadûu lik-tûm-ku-nu-šû
 aban šadûi ina muh-hi niqnaqqi tašak-kanan
 ÉN i-sa-a i-sa-a tamannunu
 mashata tanaddidi- -

[95] arki-su ÉN UDUH HUL EDIN.NA.ZU.ŠE a-di ni-pi-ši-ša
 tamannu-ma mashata bâbâtîme te-sir
 a-na bîti terrub-ma a-šar ma-aq-la-a taq-lu-u a-meš ŠUB.ŠUB.DI
 ÉN a-nam-di šipta a-na pu-uh-ri ilîmeš ka-la-a-ma tamannunu
 ÉN den-lil qaqqadi-ia pa-nu-ú-a u-mu- -

[100] ÉN e-piš-ta qu-um-qu-um-ma-ta riqqukuk-ru
 ÉN riqqukukru-ma riqqukukru pû di-iq-me-en-na
 ÉN riqqukikru-ma riqqukukru - -riqqukukru
 ÉN e kaššapti-ia e-li-ni-ti-ia riqqukukru
 ÉN la-am dnin-gir-su ina šadî il-su-ú da-la-a riqqukukru

[105] ÉN e kassaptuú-kaš-šip-an-ni riqqukukru
 lipû lu-ba-ri-e parsûtimeš
 ÉN at-ta e šá êpušuš ka-la-ma riqqukukru
 ÉN kibri-dît ellitimtim mârat šamêe ra-bûtimeš ana-ku
 kibri-dît

[110] ÉN kibri-dít kibri-dít - -dít kibri-dít
 ÉN kibri-dít ellitutu šam-KUR.KUR šam-mu qud-du-šú ana-ku
 kibri-dít šam-KUR.KUR
 ÉN dít qaqqadi-ia kibri-dít pa-da-at-ti
 kibri-dít šamAN.HUL.LA šamimhur-lim

[115] ÉN dít a-kul al-ti kibri-dít
 ÉN e kaššapti-ia e-li-ni-ti-ia
 idêe ul ide kibri-dít
 ÉN at-ti tabtu šá ina aš-ri elli ib-ba-nu-u
 ana elî kurban tâbti tamannunu-ma

[120] ina elî niqnaqqi šá qu-ta-ri šá ina rêš ismaiâli tašakanan
 ÉN e kaššapti-ia lu rah-hat-ia
 ana elî šamnuhurti tamannunu-ma
 ina elî niqnaqqi šá ina rêš ismaiâli taša-kanan
 subâtú-li-in-na ismaiâla taltamimi

[125] ÉN e kaššapti-ia lu rah-hat-ia
 ana elî iššá-ir-ri tamannunu-ma
 ina elî niqnaqqi šá ina rêš ismaiâli ta-šakanan
 ÉN e kaššapti-ia e-li-ni-ti-ia šá tattana-laki ka-lu mâtâtîmeš
 a-na elî hu-sab êri tamannunu-ma

[130] ina imitti bâbi u šumêli bâbi kamîi ta-šakanan
 ÉN e kaššapti-ia e-li-ni-ti-ia
 ana elî aban šadîi tamannunu-ma
 ina tarbasi ta-na-suk
 qu-ta-ri šá ÉN den-lil qaqqadi-ia

[135] ma-la ana riksêmeš šat-ru
 ištenišmeš tuballal-ma tu-qat-tar-šú
 ÉN den-lil qaqqadi-ia tamannunu
 ÉN rit-ti dman-za-ád mashatu u bil-litu
 a-na rikis lúmarsî taballal-ma

[140] šamnu tâbu sip-pi-e bâbânîmeš taltappat
 ÉN a-ra-ah-hi ra-ma-ni GAR šamni
 ÉN šamnu ellu šamu ib-bu GAR šamni
 ÉN den-lil qaqqadi-ia muKAK.SI.ŠÁ la-a-ni
 šipâtîmeš an-na-a-ti ŠID-nu-ma- -

[145] Î.GIŠ ka-la UZU.MEŠ-šú ŠÉŠ- -
 ÉN ENŠADA DUMU.UŠ ÉKUR šá te-ret DINGIR.MEŠ GAL.MEŠ

ENŠADA LUGAL šu-te-šir KASKAL-ka-ana- -
 arki-šú ZĪ.SUR.RA-a GIŠ.NÁ te-es-sir
 ÉN SAG.BA SAG.BA ÉN tùm-mu-ú bîtu

[150] i-na še-ri - -pa šur-pu ta-šar-rap
 šur-pu- - bâba tušessi-ma taarki-
 šú EN at-ti man-nu kassaptušá êpušu sal-mi tamannunu
 salam kaššapti šá qêmi ina libbi erûnam-si-e te-is-sir
 salam titi šá kaššapti ana elî tašakanan qâtê-šú ana elî imisisi

[155] ÉN ba-'-ir-tú šá ba-'-ra-a-ti
 salam lúkaššapi u kaššapti
 šá qêmi ina libbi erûnam-si-e te-is-sir
 salam titi šá lúkaššapi u kaššapti ina elî salam qêmi tašakanan
 qâtê-šú ina elî imisisi ina hu-sab êri ana šú i-kar-rit

[160] ÉN ip-ši-ki ip-še-te-ki mis qâtê
 ÉN kistrêmeš-ki kussurûtimeš mis qâtê eprah-ia
 ana libbi erûnam-si-e ta-na-suk
 ÉN am-si qâtê-ia ub-ba-ab zumri-ia
 ana eli salam pûhi qâtê-šú imisisi

[165] ÉN te-bi še-e-ru mis qâtê
 ÉN it-tam-ra še-e-ru mis qâtê
 ÉN še-ru-um-ma še-e-ru mis qâtê
 ÉN ina še-rî misâa qâtêII-ai mis qâtê
 ÉN am-si qâtê-ia am-te-si qâtê-ia mis qâtê

[170] ÉN a-di tap-pu-ha isbinu šam-DIL.BAT aban suluppi
 pû gassu unuq abanšubi riqqukukru
 riqquburâšu qâtê-šú imisisi
 ÉN it-tap-ha SAMAS a-bi mâti mis qâtê
 ÉN un-du kassaptui-bir nâra mis qâtê

[175] ÉN ultu dsumuqân ina šadî ilsûu da-la-la
 pû ana libbi karpatLA.SAR tanaddidi-ma
 ina pî-šú ana libbi nam-si-e tanappahah
 ÉN an-nu-u in-nin-na-ma
 salam kaššapti šá titi teppušuš-ma aban šadî ina rêš libbi-šá- tašakanan

[180] qâtê-šú ana muh-hi imisisi
 ina hu-sab êri ana šú i-kar-rit
 ÉN pu-ú id-bu-ub lim-na-a-ti mis qâtê
 ÉN e-piš-ti muš-te-piš-ti ina mu-ri-bat kiš-pi ru-hi-e

akâlêh-ia ta-ám salam lúkaššapi u kaššapti

*[185] šá liši teppušuš-ma ina libbi akâlêhi. a tarakkas-ma
ina imitti-šú u šumêli-šú tanašši-ma šipta tamannunu-ma
a-na kalbi u kalbati ta-nam-din*

*ÉN at-ta sillî mêmêš karpātursītu tumalli-ma
- -ina libbi ŠI-ma*

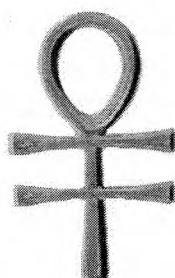
*[190] - -liš tušessi tasallah
arki-šú ÉN anaššiši gam-li-ia tamannu-ma
- -meš ta-sal-la-'*

[End of tablet lost.]



Tablet N

BOOK OF NEMESIS &
THE ENUMA ELIS



This is the Book of Nemesis, known to the Priests of Old Babylon as the *Enuma Elis* and the *Eridu Genesis*. Here is the account of which has appeared on the tablets forged by the Nabu Scribes, once read by the Priests of Babylon. They form a decree for the position of the Slayer-of-Serpents as taken by Lord MARDUK, who gives fight in the epic against the ancient ANUNNAKI nemesis, considered the First Dragon: KUR TIAMAT (TI.AM.TU). The tablets illustrate one interpretation of the ancient “heavenly battle” (among many) that result-ed in bringing order out of chaos and the construction of the known manifested reality/universe and its “zones.”

The Tablets of Creation are seven, though six appear within this book, the number of MARDUK. The seventh is actually the proclamation of Lordship for MARDUK and appears separate from this section as the F-Series of tablets. The Tablets of Creation were read during Gatework operations and when a ceremonial Star Gate was being opened, particularly during the Spring (Equinox) A.KI.TI (“on Earth, bring Life”) festival of MARDUK when the Sun enters Aries, annually. [Perhaps also at the May and Harvest festivals.]

Lord MARDUK is revealed as the younger of the Elder Gods and yet in the Babylonian version of the *Enuma Elis* (“Epic of Creation”) is recognized as Lord Supreme on Earth (material creation) due to his victory over KUR TIAMAT. The Ancient Mystery School recognizes the role of Supreme Champion (slayer) first to ENKI and then NINURTA in previous Sumerian versions of the epic. In even other variegated versions available to a seeker, INANNA/ISHTAR is given credit for this role. Later Gnostic and Hermetic versions attributed the same icons to the Unicorn (the Elder Gods of Truth) and the Dragon (Ancient Ones of Choas) as the nemesis.

Tablet I

When in the heights the Heavens had not been named,
And the Earth had not yet been named, And the primeval
APSU, who birthed them, And CHAOS, TI.AM.TU,

The Ancient One, Mother to them all.

Their waters were as One and no field was formed, no marsh was to be seen;

When of the gods none had been called into being,
And none bore a name, and no destinies were ordained;
Then were created the celestial gods in the midst of heaven,
LAHMU and LAHAMU were called into being
And the Ages increased.

Then ANSAR and KISAR were created,
And the god ANU then came forth who begat Nudimmud, ENKI.
Abounding in all wisdom he had no rival.
Thus the Great Gods were established.

But TI.AM.TU and APSU were still in confusion, troubled and in disorder.

APSU was not diminished in might, and TI.AM.TU roared.
APSU, the begetter of the great gods, cried unto MUMMU, his minister,

And said: "O MUMMU, thou minister that causes my spirit to rejoice,
Come with me to TI.AM.TU." So they went and consulted on a Plan with regard to the gods, their sons.

APSU spoke: "Let me destroy their ways, let there be lamentation,
And then let us lie down again in peace."

When TI.AM.TU heard these words, she raged and cried aloud.
She uttered a curse and unto APSU she asked: "What then shall we do?"

MUMMU answered giving counsel unto APSU,
"Come, their way is strong, but you can destroy it;
This day you shall have rest, by night shalt thou lie down in peace."

They banded themselves together
And at the side of TI.AM.TU they advanced; they were furious;
They devised mischief without resting night and day.
They prepared for battle, fuming and raging;

They joined their forces and made weapons invincible;
 She spawned monster-serpents, sharp of tooth, and merciless of fang;
 With poison, instead of blood, she filled their bodies.
 Fierce monster-vipers she clothed with terror.
 With splendor she clothed them, she made them of lofty stature.
 Whoever beheld them, terror overcame him,
 Their bodies reared up and none could withstand their attack.
 She set up vipers and dragons, and the monster LAHAMU.
 And hurricanes, and raging hounds, and scorpion-men,
 And mighty tempests, and fish-men, and rams;
 They bore cruel weapons, without fear of the fight.
 Her commands were mighty, none could resist them;
 After this fashion she made eleven kinds of monsters.

Among the gods who were her sons, inasmuch as he had given her
 support,
 She exalted KINGU; in their midst she raised him to power.
 To march before the forces, to lead the host,
 To give the battle-signal, to advance to the attack,
 To direct the battle, to control the fight,
 Unto him she entrusted, saying: "I have uttered thy spell,
 In the assembly of the gods I have raised thee to power.
 The dominion over all the gods have I entrusted unto him.
 Be thou exalted, you are my chosen spouse,
 May your name be magnified among all ANUNNAKI."

She gave him the Tablets of Destiny, on his breast she laid them,
 Saying: "Thy command shall not be in vain,
 And your decrees shall be established."
 Now KINGU, thus exalted, having received the power of ANU,
 Decreed the fate among the gods his sons,
 Saying: "Let the opening of your mouth quench the Fire-god;
 He who is exalted in the battle, let him display his might!"

Tablet II

TI.AM.TU made weighty her handiwork,
 Evil she wrought against the gods her children.
 To avenge APSU, TI.AM.TU planned evil,
 But how she had collected her forces, the god unto EA-ENKI divulged.
 ENKI was grievously afflicted and he sat in sorrow.

The days went by, and his anger was appeased,
 And to the place of ANSAR his father he took his way.
 He went and, standing before ANSAR, his father,
 All that TI.AM.TU had plotted he repeated unto him,
 Saying "TI.AM.TU, our mother hath conceived a hatred for us,
 With all her force she rages, full of wrath.
 All the gods have turned to her,
 With those, whom you created, they go to her side.

They have banded together and at the side of TI.AM.TU
 And they advance; they are furious,
 They devise mischief without resting night and day.
 They prepare for battle, fuming and raging;
 They have joined their forces and are making war.
 TI.AM.TU {IALDABAOTH}, who formed all things,
 And made weapons invincible;

She hath spawned monster-serpents,
 Sharp of tooth, and merciless of fang.
 With poison, instead of blood, she hath filled their bodies.
 Fierce monster-vipers she hath clothed with terror,
 With splendor she has armed them;
 She has made them tall in stature.
 Whoever beholds them is overcome by terror,
 Their bodies rear up and none can withstand their attack.

She hath set up vipers, and dragons, and the monster LAHAMU,
 And hurricanes and raging hounds, and scorpion-men,
 And mighty tempests, and fish-men and rams;

They bear cruel weapons, without fear of the fight.
 Her commands are mighty; none can resist them;
 After this fashion, huge of stature, she has made eleven kinds of
 monsters.

Among the gods who are her sons, inasmuch as he has given her
 support,
 She has exalted KINGU;
 In their midst she hath raised him to power.

To march before the forces, to lead the host,
 To give the battle-signal, to advance to the attack.
 To direct the battle, to control the fight,
 To him she has uttered your spell;
 She hath given to him the Tablets of Destiny, on his breast she laid
 them,

Saying: 'Thy command shall not be in vain,
 And the your word shall be established.'

"O my father, let not the word of thy lips be overcome,
 Let me go, that I may accomplish all that is in thy heart. I shall
 avenge."

Tablet III

ANSAR spoke to his minister:

"O GAGA, thou minister who causes my spirit to rejoice,
 Unto LAHMU and LAHAMU I will send thee.
 Make ready for a feast, at a banquet let them sit,
 Let them eat bread, let them mix wine,
 That for MARDUK, the avenger, they may decree the fate.
 Go, GAGA, stand before them, And all that I tell thee,
 Repeat unto them, and say: 'ANSAR, your son, has sent me,
 The purpose of his heart he has made known unto me.

He said that TI.AM.TU, our mother, has conceived a hatred for us,
 With all her force she rages full of wrath.
 All the gods have turned to her, with those, whom you created,

They go to her side. I sent ANU, but he could not withstand her;
 NUDIMMUD was afraid and turned back.
 But MARDUK has set out, the champion of the gods, your son;
 To set out against TI.AM.TU his heart has called him.
 He opened his mouth and spake unto me,
 Saying: 'If I, your avenger, Conquer TI.AM.TU and give you life,
 Appoint an assembly, make my fate preeminent and proclaim it so.
 In UPSUKKINAKU seat yourself joyfully together;
 With my word in place I will decree fate.
 May whatsoever I do remain unaltered,
 May the word of my lips never be changed nor made of no avail.'
 Quickly decree for him the fate which you bestow
 So that he may go and fight your strong enemy."

GAGA went humbly before LAHMU and LAHAMU, the gods,
 His fathers, and he kissed the ground at their feet.
 He humbled himself; then he stood up and spake unto them saying:
 "ANSAR, your son, has sent me,
 The purpose of his heart he hath made known unto me.
 He says that TI.AM.TU, our mother, hath conceived a hatred for us,
 With all her force she rages full of wrath."

And he spoke the words of the tale.
 LAHMU and LAHAMU heard and cried aloud.
 All of the IGIGI wailed bitterly, saying:
 "We do not understand the deed of TI.AM.TU!"

Then did they collect and go,
 The great gods, all of them, the ANUNAKI who decree fate.
 They entered in the House of ANSAR, kissed one another,
 They made ready for the feast, ate bread,
 And they mixed sesame-wine.
 They were wholly at ease, their spirit was exalted;
 Then for MARDUK, their avenger, they decreed the fate.

Tablet IV

The ANUNNAKI prepared for MARDUK a lordly chamber,
Before his fathers as prince he took his place.

"Oh MARDUK, You are now chief among the great gods,
Thy fate is unequaled, thy word is ANU {ENLIL}.

Your words shall be command, in your power shall it be to exalt and to
abase.

None among the gods shall transgress your boundary.

Abundance, shall exist in thy sanctuary shrine, even if you lack
offerings.

Oh MARDUK, you are our avenger!

We give you sovereignty over the whole world.

Sit down in might; be exalted in thy command.

Your weapon shall never lose its power; it shall crush your enemy.

Lord, spare the life of him that puts his trust in thee,

But as for the god who began the rebellion, empty them of life."

The ANUNNAKI set out a garment and continued to speak to
MARDUK.

"May thy fate, O lord, be supreme among the gods,

To destroy and to create; speak only the word,

And your command shall be fulfilled.

Command now that the garment vanish;

And speak the word again and let the garment reappear!"

Then he spake the words and the garment vanished;

Again he commanded it and the garment reappeared.

When the gods, his fathers, beheld the fulfillment of his word,

They rejoiced, and they did homage unto him,

Saying, "Maerdechai! Maerdechai! MARDUK is king!"

They bestowed upon him the scepter, the throne and the ring,

They give him invincible weaponry to overwhelm the enemy.

"Go, and cut off the life of TI.AM.TU," they said.

"And let the wind carry her blood into secret places."

MARDUK made ready the bow, his first choice in weapon,
He slung a spear upon him. He raised the club in his right hand.

The bow and the quiver he hung at his side.
He set the FLAMING DISC in front of him
And with the flame he filled his body.
He fashioned a net to enclose the inward parts of TI.AM.TU,

He stationed the four winds so that nothing of her might escape;
The South wind and the North wind and the East wind
And the West wind He created the evil wind,
And the tempest, and the hurricane, And the fourfold wind,
And the sevenfold wind, and the cyclone,
And the wind which had no equal;
He sent forth the winds which he had created, seven in total;
To disturb the inward parts of TI.AM.TU.

Then MARDUK raised the thunderbolt, mounted the chariot,
A storm unequalled for terror, and he harnessed four horses
Named DESTRUCTION, FEROCITY, TERROR,
And SWIFTNESS; and foam came from their mouths and they were
mighty in battle,
Trained to trample underfoot.

With garments cloaked in terror and an overpowering brightness
Crowning his head, MARDUK set out toward the raging TI.AM.TU.
Then the gods beheld him.
And when the lord drew near, he gazed upon the inward parts of
TI.AM.TU,
He heard the muttering of KINGU, her spouse.

As MARDUK gazed, KINGU was troubled,
The will of KINGU was destroyed and his motions ceased.
And the gods, his helpers, who marched by his side,
Beheld their leader's fear and their sight was troubled.
But TI.AM.TU did not turn her neck.
She spit rebellious words.

MARDUK raised the thunderbolt, his mighty weapon, against
 TI.AM.TU,

Who was raging, and he called out:

“You have become great as you have exalted yourself on high,
 And your heart has prompted you to call to battle.

You have raised KINGU to be your spouse,

You have chosen Evil and sinned against ANU and his decree.

And against the gods, my fathers, you have dedicated yourself to a
 wicked plan.

Let us face off now then in battle!”

When TI.AM.TU heard these words, she acted possessed and lost her
 sense of reason.

She screamed wild, piercing cries, she trembled and shook to her very
 foundations.

She recited an incantation, and cast a spell,

And the gods of the battle cried out for their weapons.

Then TI.AM.TU and MARDUK advanced towards one another,
 The battle drew near.

Lord MARDUK spread out his net and caught her,

And the evil wind that gathered behind him he let loose in her
 Face when she opened her mouth fully.

The terrible winds filled her belly,

And her courage was taken from her,

And her mouth opened wider.

MARDUK seized the spear and burst her belly,

Severing her inward parts, he pierced her heart.

He overcame her and cut off her life; he cast down her body and stood
 upon it.

After slaying TI.AM.TU, the leader of the ANCIENT ONES,

The might was broken and her minions scattered.

But they were surrounded, so that they could not escape.

MARDUK took them captive and broke their weapons;

In the net they were caught and in the snare they sat down.
 And on the eleven monsters which she had filled
 With the power of striking terror, he brought them affliction,
 Their strength he stole and their opposition
 He trampled under his feet.
 From KINGU who he had conquered, he rightly took the
 Tablets of Destiny
 And sealed them with his seal, then hung them from his neck.

Now after MARDUK had conquered and cast down his enemies,
 And had fully established ANSAR's triumph over the enemy,
 And had attained the purpose of NUDUMMID EA ENKI,
 Over the captive gods he strengthened his position,
 And he returned to the conquered TI.AM.TU.
 With his merciless club he smashed her skull.
 He cut through the channels of her blood,
 And he made the North wind steal it away
 Outside in secret places between spaces.
 His fathers beheld, and rejoiced and were glad;
 Presents and gifts they brought unto him.

Then Lord MARDUK rested, gazing upon her dead body
 And devised a cunning plan.
 He split her up like a flat fish into two halves;

One half of her he established a covering for heaven.
 Sealed with a GATE he stationed a WATCHER IAK SAKKAK
 And fixed him not to let her waters to ever come forth.

MARDUK passed through and surveyed the regions of Heaven,
 And over the Deep he set the dwelling of NUDIMMUD/ENKI.
 And after measuring the structure of the Deep,
 He founded his Mansion, which was created likened to Heaven and he
 set down
 The fixed districts for ANU, ENLIL and ENKI to reign.

Tablet V

MARDUK fixed the Star Gates of the Elder Gods [planets?];
 And the stars he gave images as the stars of the Zodiac,
 which he fixed in place.
 He ordained the year and into sections he divided it;
 For the twelve months he fixed the stars.

He founded his Star Gate on NIBIRU [Jupiter?] to fix them in zones;
 That none might rebel or go astray, he fixed the
 Star Gate of ENLIL [Bel]
 And IA/ENKI alongside him.
 He opened great gates on both sides, he made strong gates on the left
 and on the right
 And in the midst thereof he fixed the zenith;

He fixed the Star Gate for the Moon-god and decreed that he shine
 forth,
 Trusting him with the night and to determine days;
 The first of the great gates he assigned to NANNA SIN
 And every month without ceasing he would be crowned, Saying:
 "At the beginning of the month, when you shine down upon the land,
 You command the trumpets of the six days of the moon,
 And on the seventh day you will divide the crown.
 On the fourteenth day you will stand opposite as half- moon.
 When the Sun-god of the foundation of heaven calls thee,
 On that the final day again you will stand as opposite.
 All shall go about the course I fix. You will drawn near to judge the
 righteous
 And destroy the unrighteous. That is my decree and the covenant of the
 first gate."

The gods, his fathers, beheld the net which MARDUK had fashioned,
 They beheld his bow and how its work was accomplished.
 They praised the work which he had done and then ANU raised up
 And kissed the bow before the assembly of the gods.
 And thus he named the names of the bow, saying:

"Long-wood shall be one name, and the second name shall be Dragon-slayer,
And its third name shall be the Bow-star, in heaven shall it remain as a sign to all."

Then ANU and MARDUK fixed a Star Gate for it too,
And after the ANUNNAKI decreed the fates for the ANCIENT ONES,
MARDUK set a throne in heaven for himself at ANU's right hand.

Tablet VI

The ANUNNAKI acclaimed him "First among the ELDER GODS."
MARDUK heard the praises of the gods,
His heart called to him to devised a cunning plan.
He approached IA/ENKI, saying:

"The Key to the GATE shall be ever hidden, except to my offspring.
I will take my blood and with bone I will fashion a Race of Men,
That they may keep watch over the GATE.
And from the blood of KINGU I will create a race of men,
That they will inhabit the Earth in service to the gods
So that our shrines may be built and the temples filled.
But I will alter the ways of the gods, and I will change their paths;
Together shall they be oppressed and unto evil shall they no longer reign.

I will bind the ELDER GODS to the WATCHTOWERS,
Let them keep watch over the GATE of ABSU,
And the GATE of TI.AM.TU and the GATE of KINGU.
I bind the WATCHER IAK SAKKAK to the GATE
With the Key known only to my Race.
Let none enter that GATE since to invoke DEATH is to utter the final prayer."

The ANUNNAKI rejoiced and set their mansions in UPSUKKINAKU.
When all this had been done, the Elders of the ANUNNAKI
Seated themselves around MARDUK and in their assembly they
exalted him

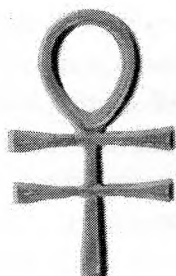
And named him FIFTY times, bestowing upon him the FIFTY powers
of the gods.

[Final portions found as *Tablet F.*]



Tablet O

BOOK OF THE ORACLES
& CHALDEAN WISDOM



This is the Book of the Chaldean Oracle Tablets that are attributed to the teachings of Zoroaster, "He who contemplates the stars." As we have seen in the past concerning other grimoires "attributed" to a particular person, the "Chaldean Oracles" were most likely not written by the man known as Zarathustra, nor were the "Keys of Solomon" written by Solomon – or a "Greek" edition of a NECRONOMICON penned by a Mad Arab. Does this invalidate the materials? Perhaps not. For, if the content is sound, the messenger should become unimportant. [In the same light we have known that even the Judeo-Christian scriptures were not literally written by their alleged authors.]

These tablets compose an additional part to the "Book of Nabu-Tutu" [Tablet T] that appears to be the foundations of "western magickal traditions" and the "Hermetic System" that is drawn upon in all previously known grimoires and magickal organizations such as the AA, OTO, GD and the like. [It is probably by no small coincidence that the combination of them also became designated as the "O" and "T" sections of our work. A significance that would detract from the simplicity of this present work to currently delve into.]

The ancient work of the Chaldeans and Babylonians later became the basis for the Assyrian and Semitic Kabbalistic lore, which not only offered the priests and magicians a map of the systematically created universe, but a guide to the energetic currents they would pass along the way – that which became identified as perceived "layers" separating this existence in duality from the Source. [Sufficient space has been spent elsewhere concerning the relation of this lore to the Anunnaki Star-Gate system.]

THE FIRST TABLET: CAUSE GOD. FATHER, MIND, FIRE. MONAD, DYAD, TRIAD.

The voice of the God with head of the hawk.
The God that is incorruptible, eternal, unbegotten, undivided,
The dispenser of all that is good and indestructible;
The best of what is good; The wisest of what is wise;

He is the Father of equality and justice,
 He is the Father of the self-taught, physical, perfect and wise
 Who know the meaning of these words and are inspired.

The magicians come forth knowing that he is the God,
 And he is celebrated by his Older and Younger names,
 Circulating through and about the Universe as the Eternal God,

Understanding the meaning of all numbers,
 And the movements of all things in the Universe,
 Which are infinite and flow through the spiral force.

The true and indestructible God is known as "Silence",
 By the Divine Powers [ANUNNAKI] of the Universe,
 And is known to the souls of humans through the power of the Mind
 alone.

There are no speakable names for this force, though he has been known
 as IAO,
 Signifying he is above the Seven Pillars of Material Existence.

The Father conceals himself, withdrawn from our sight.
 He is enveloped in the Fire of the Intelligent Light.
 The Mind was activated before energy permeated the Universe.
 The Second Mind rules the "Empyrean World".
 Though power is with them, the Mind is from the One.
 The Mind of the One soars with the guise of relentless fire.

After the paternal conception in the soul resides,
 The heat resonates forth to animate all things.
 The Intelligible was placed within Soul Programs,
 And the Soul Programs were placed in dull bodies.
 The Father of Gods and Men activated these Soul Programs.

Natural works co-exist with the Father's Intelligent Light.
 The Soul Program is dispensed from Heaven,
 And the control of that program was established on high.
 The Eternal Spark imbued is a brilliant never ceasing fire,

The Mistress of Life that fills the many recesses of the World.
 And the fiery whirlwind drew forth all of its brilliance,
 Resonating outward, penetrating the abysses of the Universe,
 Extending to the material world, seven wondrous rays.

The monad first existed, and the paternal monad persists still.
 When the monad divided itself, the dyad was generated.
 The dyad glitters with Intelligible Light,
 Spreading to govern all things [in the lower]
 And to give order to everything not ordered.

When the Father's Mind was further divided by Will,
 The decree was put forth that the One shall be Three,
 And when the Will was inserted into the Soul Program,
 All things in material existence were so divided: Light, Mind and Will.

Every spirit and form in the Universe was governed as such.
 The Eternal Spark was mingled from the triad.
 And on the Ladder of Lights they became known as
 The Three Supernals – governing the existence of the Seven.
 The Force emanated the Three: Virtue, Wisdom and Ineffable Truth.

THE SECOND TABLET: IDEAS, INTELLIGIBLES. INTELLECTUALS, AIR.

The Father whirled forth by invincible Will and Thought formed.
 The Fountain of Beginnings and Endings was sprung forth.
 The Fountains sprung up – being divided, but were One.
 By Intellectual Fire, the Fountain was distributed among the
 Intellectuals.

The Universe shined forth with Ideas in all forms.
 But the primary Father poured forth the Primordial Idea.

The Three Supernal Rays shinned forth.
 And many ideas and rays shinned forth onto the world.
 But all things are connected in the Intelligible World,

And the Seven are the Three and the Three are the One.
But the Intellect cannot exist without the Intelligible.

By Intellect, the Intelligibles introduced the Souls into the World.
By Intellect, the Intelligibles introduced Senses into the World.
And the Paternal Intellect has distributed secret symbols within.
Those who have known the mysteries will reveal:
It is contained within Mystic Silence.

The whirlwinds of the ALL-Father give watch to the Supernals.
The properties of his own strength,
He mingled it with the [ANUNNAKI] Material Synod.
And there are many who serve the [ANUNNAKI] Synods.

The Fountain of Life was sprung forth by Blessed Intellectuals,
Who had first received their own powers from its waters.
It was poured forth to supply perpetual Generations of form.

The Fountains of the Intellectuals are bound the the "depths."
And there is the power and strength of its sections.

Oh how indeed the material world has inflexible Rulers.
The thunders and rolling fires are sprung forth,
And the Spirits of the Poles, fiery in nature, are kindled.
The Fountain of Fountains.

Like unto the One, but divided from the rest.
Under two Minds united, the life-generating fountain flows.
Beneath is the A PRIORI [Principle One] of the Immaterials.
The Fountains churn and the principles whirl, ceaseless.

The Principles of Principles,
Which have understood the Intelligible works of the Father,
He has given sensible bodies of form.
These energetic links allow the Father communicate with matter,
The symbols and images are immaterial,
Reflecting the natures of the unapparent matrix of this world.

THE THIRD TABLE: POWERS. ORDERS, WATER. SOULS, MAN, LIFE.

In the leaves of the Olden Book from the Greek tongue it reads:
 TYPHON [TI.AM.TU], ECHIDNA and PYTHONI,
 The progeny of TARTAROS and GAEA,
 United by AN, forming the Supernal Triad of the Old Ones.
 AN, Inspector General and Guardian of the chaotic fabrications.

To what are the natures of these material fabrications?
 Irrational Daemons formed Mindless Elementals,
 Their existence becomes dependent on the Aerial Rulers
 The powers given to the Aerial, Terrestrial and Aquatic domains.

All intelligences are the ideas put forth from the ALL Father,
 And all the bodies contained the Divine Spark,
 All mortal bodies were animated by the breath of the Source.

For the fractured mind and soul-programs
 Were put into the crystalline networks [human bodies].

And within the containment of each is hidden the Soul-Symbol,
 By which the ALL can recognize the Divine Spark
 United from two substances: The Mind and the Divine Spirit,
 And as to the third, a secret Perfect Holy Love,
 The Venerable Charioteer that united the destiny of the Universe.

The life-giving power is imbued with the Breath and Mind,
 But the Ineffable Love must be joined to create and for it to exit.
 The spirit form was imbued with Divine Love.
 And the Soul-Program enveloped the existence to itself,
 As the ALL-Source possessed nothing material or mortal,
 And was whole within itself – by the Intelligent Light.
 The glories are to be experienced from within the mortal bodies.

Higher Powers are self-knowing.
 Their power is the perception of self-honest Truth,

Through themselves, their thought-forms are more creative.
Such are bound by no deception,

And are able to survive the wake of fire by their own accord,
[...according to the Oracle]

The Perfected Souls recognize the symbols of the Father
And understand their significance.

To ascend is to avoid the deterministic Wing of Fate;
To place the Will and Mind and Soul with God,
To return to the Source of All being and creation -
These are the light-bearers, the gate-keepers,
Those who have descended on Earth from Heaven,
To gather about the souls of "Empyrean Fruits"
Grown from the soul-nourishing flower of life.

The Soul-Program grew upon itself and became a Demon.
The anima [animistic] or pneumatic soul-stuff
Became an intelligent spirit unto itself,
And projected for itself the image of a disembodied form.
It is from this form that the soul punishes itself and is punished.
The Demon can create itself a realm to be miserable,
But the visions of being entrapped in "Hades" are self created.

From one life to another, the soul-program passes,
Carried on the Union-Love of the Divine Spark,
To and from widely distributed places, passing above and below
And through the Center of the Earth [Existence],
And from the Middle Earth, passing its fiery center,
The life-bearing fires consume themselves, in the Depths of the
Material World. Water is the symbol of life.

[According to Zoroaster...]

The Soul-Program perpetually follows the wheel of ASHA,
Compelled to repeat [recursive] upon itself,
The Dragon swallows its tail,
As does the Matrix of Creation that is the Physical World.

The travels of the spirit repeat unless the level is overcome.

THE FOURTH TABLE: MATTER. WORLDLY NATURE, EARTH.

The Material World is upon a Matrix that contains all things.
The Material World is wholly divisible, and yet indivisible.
The aerial, astral, terrestrial and aquatic share the domain.
Matter only pervades throughout the world of form,
And is the domain of the Gods [ANUNNAKI – ELOHIM].

The Eternal Self-Created Mind is immaterial,
And it experiences itself through the experience of the parts.
The true nature of the Divine is “incorporeal” [without body],
And these are bound to bodies for you to have experience.
In this chain, the experience of the illusion of time,

All beings remain in the Light of the ALL-Father,
So that the Universe may continue in infinite time and love,
And the elemental forces of the Material World,
Will continue their course, and the wheel continues to spin.

The Physical forms are the fabrications of the Mind,
They imitate [mirror] the A PRIORI [archetypal] Thought.
But these thoughts at first had no form to hold them.
The creation were brought forth by the Venerable Name,
Which was shouted and leaped out into the realms,
The fiery rapid tones of the ALL-Father resonating vibrations.

From the Astral Light, the visions appear in the Physical.
From the Astral come the elemental realms of the Physical:

Fire, Air, Water, Earth and the all-encompassing Ether [Ak-asha].
The Air was placed above the Middle Earth,
The Waters were placed below the Middle Earth,
And Fire was blended with the Stars and Fire was forced into StarFire.

The Seven Rays (Pillars) of the Firmaments of the Cosmos,
 They circumscribed the heavens like a serpent,
 Bound to the wandering gods [planets].
 The disorder of the wandering gods was fixed,
 To the stations [zonei] of the highway [ladder] they were fixed.

Six in number – the Seventh cast into the fiery sun.
 The center of all is equal and harmonic to the One.
 And even the swift-footed Sun must travel around a center.

THE FIFTH (SECRET) TABLET: MAGICKAL PRECEPTS, AKASHA.

Do not fix your mind on the vast systems of the Earth;
 For the Plant of Truth grows not upon the ground.

You need not measure the motions of the Sun, or collect rules for its
 travel,
 For this is already done by the Eternal Will of the ALL Father,
 And it is not for your sake on Earth to understand this Will.
 Dismiss from your mind the necessity to project the course of the
 Moon,
 For the Celestial Orb moves always by the power of necessity.

The procession of the Stars and the Zodiac is a Godly thing
 And was not generated in this world for your sake.

The aerial flight paths of birds will give you no true knowledge,
 Nor will the dissection of the entrails of your victims -
 These are mere toys and the basis of fraudulent mediums.

Move, therefore, away from the Material World,
 If you should enter the Star-Gate of the Sacred Paradise,
 Where only Virtue, Wisdom and Unity are assembled.

Stoop not, therefore, down unto this Darkly-Splendid World;

Wherein lies a continually faithless “depth” and Hades shrouded in
 cloudy gloom,
 Delighting in senseless images, in a tortuous, winding, ever-rolling
 Abyss;
 Containing the lightless body – formless and void.

Keep not to the path which is equal with the dross of Matter,
 For there is a place for your Image that is much more splendid,

And it may be reached by first traveling past the Gate of Earth,
 And then upon the LADDER,

Which has SEVEN STEPS,
 Therein lies a Throne of a devastating and fatal force.
 Invoke not the visible image of the Soul of Nature,
 For the material world has but one name, which is Death.
 To look upon and give to these is to be as one with them,
 And they seduce the soul-programs from their progress,
 Whereby they may be kept from the sacred mysteries.

There is only one sin: To defile the Divine Spark within.

Do not change the barbarous Names of Evocation,
 For they are sacred names in every language,
 And they have been entrusted to you by the God,
 Who renders all the powers of the Sacred Rites possible.

It would be wise to hasten yourself onto the Ladder of Lights,
 To become a receptacle for the Seven Rays of the Father.
 Seek Paradise – Return to the Source.

Things Divine are not attainable by mortals who understand [by] the
 body alone,
 But only by those who approach the Eternal Fire,
 Submitting themselves in self-annihilation.
 Fortify and purify your soul, make it ready to be a beacon of light,
 Embodied by the Seven Rays, that are Three, that are One.

Your Goddess will furnish you with every kind of armor.
 Let that which is in your center,
 The Divine Spark of the ALL-Father Source guide you on the Ladder
 of Lights.

Keep watch of the gates – plant your gaze always upward.

You who discovers the Absolute Truth of your own nature,
 Shall be revealed the truth of all things -
 For that which you experience comes first from within you.

The one who does not recognize – will be fruitlessly vigilant.

So therefore, first, the Priest who governs the works of Fire,
 Must sprinkle about the Waters of the loud-resounding Sea.
 Should you see a terrestrial demon approach – Scream at it!

If you invoke the lower often, the darkness will consume you.
 You will no longer see the Intelligent Light,
 And you will no longer be visible to the Light-Bearers,
 Who suspend themselves from the vaulted sky of Heaven,
 Then will three lightning bolts strike,
 And all things will be engulfed in chaotic thunders.

Then comes the Fire, flashing and extending through the rushes of the
 Air,
 Or a fire most formless, which carries the Vision and the Voice,
 Or a flashing light, abounding, revolving, whirling forth and crying
 aloud.

Behold a vision of the flashing Light-Bearer, or a boy king,
 Who has been carried on the fiery celestial steed,
 And is clothed in fire and gold and shoots bolts from his bow,
 While standing on the shoulders of the horse.
 If you can sustain your meditation to this point still,
 You will behold these symbols united in the form of a lion.

There is an Incorruptible Flame above the Celestial Lights,
Always sparkling, the Spring of Life, the Formation of all Beings,
The original A PRIORI [archetype] of all things.
This flame produces all things, and no existence may perish except
what it consumes.

This flame cannot be contained in any single place
And it encompasses the Starry Heavens you can see.

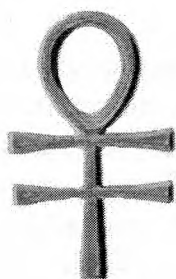
Whosoever understands the meaning of these things;
Shall not experience death.

[Here ends the Chaldean Oracle Tablets attributed to Zoroaster.]



Tablet P

BOOK OF THE PRAYERS
& ANUNNAKI LITURGY



The ancient priests and priest-kings of Babylonia and Egypt were very devoted to their ANUNNAKI pantheon. In the relatively recent ages it was the Younger Gods, led by MARDUK, that the traditions more closely revolved around. This pious life was echoed in ancient Zoroastrian traditions as well, though little attention is given to this area of study other than it being the origins of the “light is good and dark is evil” polarity, or “dualism”.

But surely the brotherly feuds of ENKI and ENLIL (neither of which seek to bring us closer to the Source, which is part of the rivalry of MARDUK against all the “fallen angels” or ANUNNAKI) do not compare with the pure duality of “good” vs. “evil”, which would actually predate the ANUNNAKI system development itself if we are to assume that it extends farther back to the rivalry of the Elder Gods vs. the Ancient Ones (e.g. TIAMAT), and is not purely a political epic.

The magick number most frequently associated with the tradition, including the rites and invocations, the building of the temples and the actual arrangement of the cosmologies, is seven. Other significant numbers of “completion” or “unity” include ten and twelve. Mystical liturgies and incantations were often read seven times.

Specific names and titles for deities are unimportant as these roles pass on from character to character and are personified under unique cultural guises as the tradition spread throughout geography and time. For example the BEL-MARDUK lore is one and the same with the OSIRIAN lore, and yet this is most commonly identified with the INANNA/ISHTAR/ISIS cycle [Tablet C]. The same archetypal opposition appears in the ENUMA ELIS [Tablet N] where BEL-MARDUK is called to do battle against TIAMAT, a concept latter mirrored in the lore of RA vs. APEP and even OSIRIS vs. SET.

Roles also tend to shift based on who is telling the tale, where one branch interprets the cycle as MARDUK and SARPANIT, and another as ISHTAR and DUMUZI. This essentially becomes a matter of patronage since both versions emerge simultaneously.

These prayers that follow were used in the liturgy of ancient priests observing their practices in what the Sumerians called “KA-DINGIR-RA(KI)” [The Gate-way of the Gods], “TIN-TIR(A)” [The Grove of Life] and the Akkadians (Semitic Babylonians) called “BABILU” or “BABILI” [Gate of God]. The famous ziggurat [zikkurat] temple-shrine of Babylon became the E.TEMEN.AN.KI, or House of the Foundation [Stone] of Heaven and Earth, during the Age of the Reign of MARDUK. Several of the fragments come from Egyptian sources from during the Reign of Marduk there.

OPENING HYMN [EGYPTIAN]

Gate of the Earth, open to me.
 Gate of the Underworld, open to me.
 Gate of the Abyss, open to to me.
 O you Holy Gods of the Abyss,
 Great God N. , I, N. as is my Earth-name,
 Under the soles of whose feet
 The ANUNNAKI of the sky are placed.
 Words of Truth [Power – MAAT] are in my mouth.

[The following added for Necromantic applications.]

ANUBIS, Chief of the Mysteries of the Underworld,
 ANUBIS, Whose face is strong among the ANUNNAKI [gods],
 Arise, move and come forth into this place.
 Show yourself here on Earth and raise your army of the dead.

OPENING INVOCATION [HERMETIC]

I invoke thee, you, who are seated in the Invisible Darkness,
 You, who are in the midst of the ANUNNAKI [Great Gods],
 Who send forth NEBO-UTO-SOUAETH, BARZAN, BOUBARZAN,
 NARZA-ZOU-ZAN, BARZA-BOUZATH.
 Send to me the Archangel, ZEBO-URTH-AUN-EN.
 Answer my inquiries in truth, without falsehood.

I conjure thee by the ANU, the Almighty Father in Heaven.
 I conjure thee by the Head of the Almighty Divine Source.
 I conjure thee by the Soul-Bringer,
 The four-faced demon and the Darkling.
 Do not disregard the call of your priest.
 Come to me in haste this day [night].

[Stomp the ground with your feet seven times and circumnavigate your mandala (magick circle) seven times with each recitation.]

GENERAL CONSECRATION

Great God hidden in the mountain [E.KUR].
 Let my eyes be opened tonight [this day] for all things.
 Reveal the Light of Truth [Power – MAAT] without falsehood.
 I pray that you reveal yourself to me and give me true answers
 To that which I ask of you,
 And I ask that you answer my requests.
 I am the Face of the Ram.
 I am the Youth among the Elders.
 I am the Dragonsblood in BABYLON.
 I am the Soul of the Chief in ABYDOS.
 I am the Guardian of the KA and the BA.
 I am the Watcher of the Gate of the Dead.
 I am he whose name is “Hidden”.

THE NECROMANTIC LITURGY

Arise, Spirits of the Dead.
 Rise and smell the incense.
 Rise and speak truthfully this day [night].
 I am the Highest among the Earth-Men.
 It is not I, but NERGAL, Lord of the Underworld, that calls you.
 It is not I, but ANUBIS,
 Guardian of the Underworld, that calls you.
 I pray to you now, woe!

Woe to the Elements! Earth, Air, Fire, Water.
 Woe to the Watchtowers! East, South, West, North.
 The fury of the ANUNNAKI [Sky Gods] summons thee here!
 Arise, the drowned and the dead,
 Let you soul and your forms live for me again
 Within this sacred vessel [catalyst].

THE ANUNNAKI STAR-GATE LITANY

Open to me, the Gates of Heaven.
 Hear me, MAMMI, Mother among the ANUNNAKI [gods].
 Hear me, ANU, Father of the ANUNNAKI [gods].
 Hear me, ISTARA, Lady of AN [stars or "Heaven"].
 Hear me, MARDUK,
 Lord of the Magicians and Priests on Earth.
 Hear me, ENKI, Father of MARDUK and of Men on Earth.
 Let me see the Stairway-to-the-Stars [Star-Gate],
 Let me bare witness to your ascent and descent.
 SARPANIT, Lady of the Shrine,
 Consort of MARDUK, lead me.
 Open your mysteries, Mistress of the Spirits.
 Open to me, the Primordial Heavens.
 It is not I, but NABU, Herald of the Gods who calls to you.
 It is not I, but GEB, Heir of the Gods in the Black Lands, who calls.

GRAND SALUTATION

Hail to the Seven ANUNNAKI Judges.
 Hail to the Seven Kings of Dragonblood.
 Bull of Heaven, Lord of Strength,
 Light of the Earth, Soul of the Abyss,
 Lion of the Gods, Bull of Night
 [That rules the people of the East].
 RA-MARDUK, Soul of the Ram
 [That rules the people of the West].
 Soul of Souls, Open your Gate to me,
 For I am the Opener of the Gate on Earth.

HYMN TO ANU

ANU, King in Heaven, Eternal Prince of the ANUNNAKI [gods],
 Whose words are the rule over the Assembly of the ANUNNAKI,
 Lord of the unequalled Horned Crown [of ANU],
 You who can travel anywhere in the Universe on a raging storm;
 You who stands in the royal chamber admired as king.
 The ears of the IGIGI are directed to hear your pure words,
 The Assembly of ANUNNAKI gather around thee in reverence.
 At your command the ANUNNAKI [gods] bow in salute;
 At your command the wind blows
 And food and drink are abundant;
 At your command the angry demons turn back to their habitations.
 May all the gods of Heaven and Earth pray at your Altar of Offering;
 And may the Kings of Dragonblood on Earth give you heavy tribute.
 May men pray to you daily and offer sacrifices and adoration.
 May your heart be at rest and may you ever reign righteously.
 To the city of N. show your abundant favor and grace.

A HYMN TO MARDUK [BABYLONIAN]

Among the multitudes of men who exist and have names,
 Who is there that can of himself have True-Knowledge?
 Who has not erred on Earth? Who has not transgressed?
 Who is there to follow on Earth knowing the Way of the God?
 I will worship the God of Heaven, but I will not tolerate the wickedness
 That reigns in Men on Earth.

I will seek out the regions where flows the Waters of Life.
 I wash clean my iniquity before thee, which is seen by my God.
 Forgive me, my Lord, for the sins I have committed on Earth,
 Willingly or unknowingly, from the time of my youth until now.
 Let not me fall into despair, but destroy the sin and fault in me,
 Lighten the labor of my turmoil and illuminate my gloom.
 Let the sins of my father and mother and their generations,
 Not fall upon me, may they pass on one side.

Speak to me now, my Lord! Make me clean and pure!
 Let the merciful hands of my Lord fall grant me well-being,
 So that I may ever stand strong before thee with prayer.
 May the good folk spread throughout the world bend their knee,
 Let them worship thee who may destroy their sin.

MARDUK, Lord of the Magicians and Priests, destroy my sin.

ERU(A), Great Goddess of the Earth, destroy my sin.

NABU, Fair One, Herald of your Father, destroy my sin.

SARPANIT, Consort of Marduk,

Lady of BABYLON, destroy my sin.

NERGAL-ERRA [The Annihilator], destroy my sin.

You ANUNAKI [gods] who dwell in the Heavens with ANU,
 May you come forth and destroy my sin, do away with my sin.

May your heart be at peace,

May my mother and father be at peace,

Bring me a life of sinless peace, and then,

Brave MARDUK, will I honor thee with submission.

PRAYER TO MARDUK

MARDUK, Almighty, Powerful One of ASURA,

Exalted, Noble-Blood, Firstborn of ENKI,

Almighty MARDUK, Who causes the ITURA to rejoice,

Lord of the ESAGILA,

Aid to BABYLON, Lover of the IZIDA, Preserver of Life,

Prince of IMAHTILLA, Renewer of Life, Shadow over the Land,

Protector of Foreign Lands, forever is MARDUK the

Sovereign of Shrines,

Forever is MARDUK the Name in the mouth of the people.

Almighty MARDUK KURIOS,

At your command the Earthborn remain alive,

At your command let me live, let me be perfect,

Let me behold your divinity.

What I will to be, let me obtain my wishes.

MARDUK, cause righteousness to come from my mouth,
 MARDUK, cause mercy to dwell in my heart,
 Return to the Earth; re-establish the ANUNNAKI and command mercy.

May my God stand at my right hand.
 May my Goddess stand at my left hand.
 May my Lord who is favorable to the stars, stand firmly at my side,
 To speak the Word of Command, to hear my prayer and
 Show favor, When I speak, let the words be powerful.
 Almighty Lord MARDUK, come and command life.
 BEL's Fires go with you, ENKI smile upon us all.
 May the Elder Gods delight in your mercy.
 May the Earth Deities be favorable to thee and me.

PRAYER TO MARDUK [BABYLONIAN]

*SIPTU GAASRU SUPUU IZIZ ASSUR,
 RUBU TIZIKARU BUKUR NU.DIM.MUD,
 MARDUK SALBABU MURIS I.TUR.RA, BIL I.SAG.ILA,
 TUKULTITI BABILIKI RAIM I.ZID.DA,
 MUSALIM, NAPISTITI ASARID I.MAH.TIL.LA
 MUDUSSYYBALATU, ZULUL MAATI GAMIL NISI
 RAPSAATI, USUMUGAL KALIS PARAKKANI, SUMUKA
 KALIS INA PI NISI TAAAB, MARDUK BILU RABUU INA
 KIBITKA KABITTI LUUBLUT, INA KIBITKA SIRTI
 LUUBLUT LUUSLIMMA, LUUSTAMMAR ILUUTKA IMA
 USAAMMARU LUUKSUUD, SUPSIKA DAMIKTIMTIM
 INALIBBIYA, TIRU U, NAANZAZU LIKBUU
 DAMIKTIMTIM ILLIYA LIIZZIZ INA IM NIYA, ISTARIYA
 LIIZZIZ INA SUMILII, ILLYA SALLIMU INA IDIYA
 LUUKAAIAN, SURGAMMA KABAA SIMAA U MAGARA
 AMAT AKABBUU IMA AKABUU LUU MAAGRAT,
 MARDUK BILU RABUU NAPISTIMTIM KIBI, BALAT
 NAPISTIYA KIBI, MAHARKANAMRIS ADALLUKA
 LUUSBI BIL URRULA IA LITISKA, ILANI SA KISSATI
 LIKRUBUKA, ILANI TABUTI LIBBAKA LITIBU*

GRAND INVOCATION [MARDUKITE]

ENU SHUB AM GIG ABSU KISH E.GIGGA
 GAR SHAG DA SISIE AMARADA YA.
 DINGIR UD KALAMA SINIKU.
 DINGIR NINIB GUYU NEXRRANIKU.
 GA YA SHU SHAGMUKU TU.
 MAR.SIDI, MAR.KURRA, MAR.URULU, MAR.MARTU.
 ZI DINGIR AN.NA KANPA. ZI DINGIR KIA KANPA.
 UTUK ZUL, TA ARDATA. IA ANU. IA ENLIL. IA ENKI.

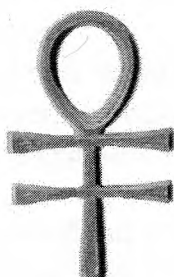
Spirits, Lords of the Lords of MARDUK, remember.
 Spirits, Ladies of the Ladies of MARDUK, remember.
 Spirits of the Heavens, remember.
 Spirits of the Earth, remember.

CURSE OF THE TOMB [EGYPTIAN]

Spirits of the Sky! Spirits of the Earth!
 Spirits shadowing the steps of men!
 Spirits of the Crossing and the Celestial Highway,
 Wanderers beneath the shade of Night.
 Spirits of the ABZU of the West.
 Spirits of the Twilight, residing in caverns of obscurity,
 Rousing terrors, causing shuddering;
 Spirits who walk the Night, Watchers I will not name,
 Friends of the Moon and you invisible inhabitants of the Night.
 You people, Denizens of the Tomb, approach and be witness:
 Let the hand raised against my form be withered!
 Let all be destroyed who blaspheme my name,
 Cause ruin to my foundations,
 Or disturb images of my likeness.

Tablet Q

BOOK OF THE QLIPPOTH
& THE OTHER SIDE



This close of the Year 1 cycle of Mardukite materials [indicating *Liber 9*] is meant to bridge what is in the “light” to what is laying hidden in the “shadows,” in the “darkness,” in the “night.” O, Sons of the Night, gather around to hear the words which might bring you to the “Crossing to the Abyss” - that which you desire must strongly in your heart – your heart's desire.

* * *

The evil [fever] has set upon like a deluge,
Wide and broad it fills the whole of the Earth.
Enveloped in Terror, cloaked in Fear;
It roams freely about the streets...
It invisibly stands beside any man...
It sits and whispers to any man...
When it enters the home, its appearance is unknown.
When it goes forth out of the home,
It has gone unnoticed [“is not perceived”].

THE BROKEN FRAGMENT

It has been established, the Nations shall return to the Source.
Nations of men will return to the Womb of Creation.
To NIBIRU, Eternal Creatrix – Mother Goddess.

The ANUNNAKI have set forth the decree.
From the Heavens, the ANUNNAKI decree the fates for their creation.
From ANU is ENKI and ENLIL
From ENKI and ENLIL and NINHURSAG
Came the race to relieve the toil of the IGIGI [Watchers].

ENKI [PTAH], Founder of Men, founder of the Temple-Shrine in
ERIDU,
ANU – Father of All.
Father of the Dynasty in BAD-TIBIRA,
Father of the Dynasty in LARSA,

Father of the Dynasty in SIPPAR and SHURUPAK.

Aye, the First Cities of Men,
 Were founded by the ANUNNAKI,
 Those who fell to the Earth from the Heavens,
 They were the Light-Bearers among the Nations,
 They were men of renown, revered among the Nations.

ANU, ENLIL, ENKI – Sent Messengers.
 Multitudes poured forth from the Heavens [IGIGI, etc.]
 Then, led by MARDUK – all evil was expelled.
 The Divine Ordinances of the Temple-Shrines,
 The Books of Knowledge and Rites,
 These were entrusted to the priest-kings of men.

MARDUK & THE PLAGUE

May MARDUK, Eldest Son of ERIDU
 Sprinkle the afflicted one with pure water,
 Clean water – Bright water;
 With the water, twice seven times,
 That he may be pure, that he may be clean;
 Let the evil RABISU Daemon go forth
 And stand away from the afflicted one;
 May a kindly SEDU [spirit],
 May a kindly LAMASSU [guardian],
 Come forth and be present near his body.

The priest is to make an image of the affected person in dough, so as to force the Plague-God that afflicts the person to come away from the body and into the image. The ancient tablets list the name of the Plague-God as NAMTARU, and in other places it may be found as URA. The texts continue:

Plague-God that devours the land like fire,
 Plague-God that attacks the man like a fever,

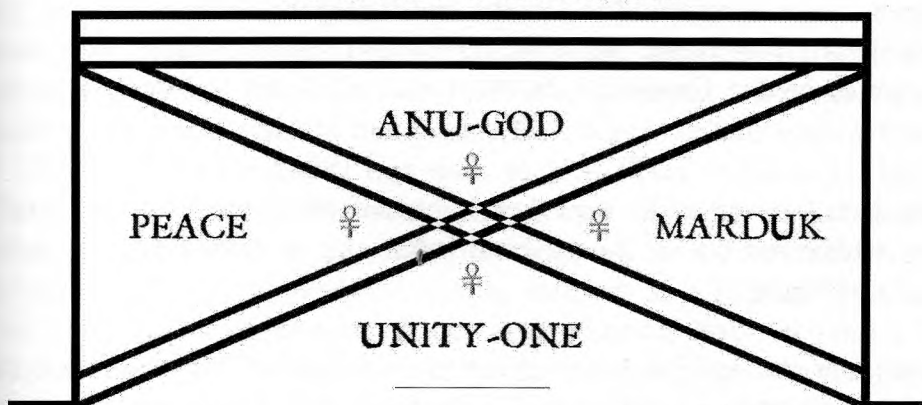
Plague-God that roams the wind like a desert,
 Plague-God that seizes the man like an evil thing,
 Plague-God that torments like a pestilence,
 Plague-God that has no hands or feet,
 But wanders the Night.
 Plague-God that tears the afflicted man in shreds,
 That binds the body of the afflicted man,
 That has decreased the strength of the afflicted man,
 Like a withering plant.
 At night on his bed, the afflicted one cannot sleep.
 The Plague-God has affected his body.
 The Plague-God has seized his loins.
 The god of the afflicted one is distant,
 The goddess is far from the body.
 MARDUK has set his eye on the body.
 MARDUK has set his hand on the body.

Pull off a piece of clay from the "deep" - fashion an image of the afflicted one's form and place it in the loins of the sick man at night. At dawn, make atonement for the body and perform the Incantation of ERIDU [Mardukite Pentagram Rite], turn his face to the west, that the evil Plague-God, the Great NAMTARU, wide with dread, which has seized the body of the afflicted one, will vanish away from him.

* * *

Square tablets have been found in the Middle East and elsewhere related to the secrets of the ANUNNAKI energetic "magicks" and protections offered to the priest-kings and children of MARDUK. These tablets were designed to be hung on a wall, particularly over doorways and thresholds. The origins of the "Peace-Love-Unity" [∕-<3-8] triad used among the Ordo Nabu Maerdechai is actually derived from such a tablet, which is found to be a "mardukite" tablet complete with a visual depiction. From an antiquarian manuscript we have found the following with the words: "May the Temple-Shrine of ASSUR & MARDUK be over this house!"

𐎶 MAY THE SHRINE OF ASSUR & MARDUK 𐎶
BE OVER THIS HOUSE



𐎶 ANA-NAM-TIL-LA KU-BAR-MES 𐎶

MARDUK went to his father for help,
To drive out the fever-daemon -
May pestilence be driven from the body.
ENKI advised him: "Fashion an image of his likeness
From dough and Earth - Set it upon the ground [holy ground]
Take men with a king [noble or literal] over him,
Take his hand before the "Sun" [actually written "dsamas"]].
Repeat the incantation SAR-AZAG-GA
While pouring water of his head and the Incantation of ERIDU.

THE RITUAL OF THE HANGING STONES SHADOW RITES FROM THE UNDERWORLD (CTHONIC NECRONOMICON GNOSIS)

So once we have put our foot it in, all that remains is of course to dislodge the Gates. To unleash the mighty forces within and around us - to being back the ANUNNAKI and let them have their reign on the Earth. And it matters not which names and ideals we attach to this ideal so long as it is maintained in the hearts and thoughts of the dedicated.

Let us discuss first the Primary Elements involved, the primum mobium (haha) as it were – water and air, yet also the spaces between them – the Heights and the Depths and the spaces between them. You have heard the name of Cthulhu – that name which men have connected to the Crossings, to the Land of Kutha (or Cutha), to the Underworld – of KUTU-LU – Darkness and Shadow abounds the name of TUTU and the TUTU-LU or alter-ego [Shadow] of the TUTU is what men have feared – and they know not its nature – it has simply been whispered out of the ethereal mists and remained unseen in the Realm of Light.

Know that the animal forms given over to minds as “gods” are but shadows of truth of the “gods” who have fragmented our beings as separate and distinct – and at first it had been decreed that the union of the two were to remain separate and distinct – the blending being taboo. This lore has existed concerning those among the Old Ones and Elder Gods that did come down to set themselves upon the “daughters of men” - though it has been written that they “corrupted” the women – we knoweth not the natures and minds of the gods.

What fierce beast waits for us at the Crossing to the Abyss – what monstrous visions will we be forced to behold? What is the nature of the Dweller at the Threshold? And in what names are we to know these by? For after climbing the Ladder of Lights and establishing the whole of the Light – what other motivation can there be except to enter into the Beyond? Perhaps one of the most fundamental of thoughts when considering the Gnosis of the *Necronomicon Cycle* is the reverberating echo of: “The Power of Man is the Power of the Ancient Ones.”

... and he read the dreaded name:
CTHULHU

... and he read the dreaded name:
ZKHORONZON

It has been compared to the Lovecraftian semantics – that the Depths are likened to Cthulhu and the Heights are to Yog-Sothoth. While these

names, among others invoked from that mythos, do not necessarily appear one-to-one with specific names on ancient tablets or from classical mythologies. The idea of a system (or belief paradigm) being so restricted as to require a specific verbiage to operate correcting, completely defies the infinitude of magickal ideals and metaphysical mysticism.

The Circle of Stone is a mystical representations of space and time, of course, *fragmented* space and *fragmented* time. The number and arrangement of the stones, just like the number of points indicated on a star (significant to a number of stars and not necessarily the point). The elemental entity? The Watchtowers? Yea, they are interconnected to the Four that are One and to the Stones in the physical world raised and named to them.

In the element of Water, Three Stones to
SYTH OOLOO

In the element of Fire, Six Stones to
SYTH ODOWOGG

In the element of Air, Eight Stones to
HRU SYTH

In the element of Earth, Five Stones to
SHUGNIGOTH

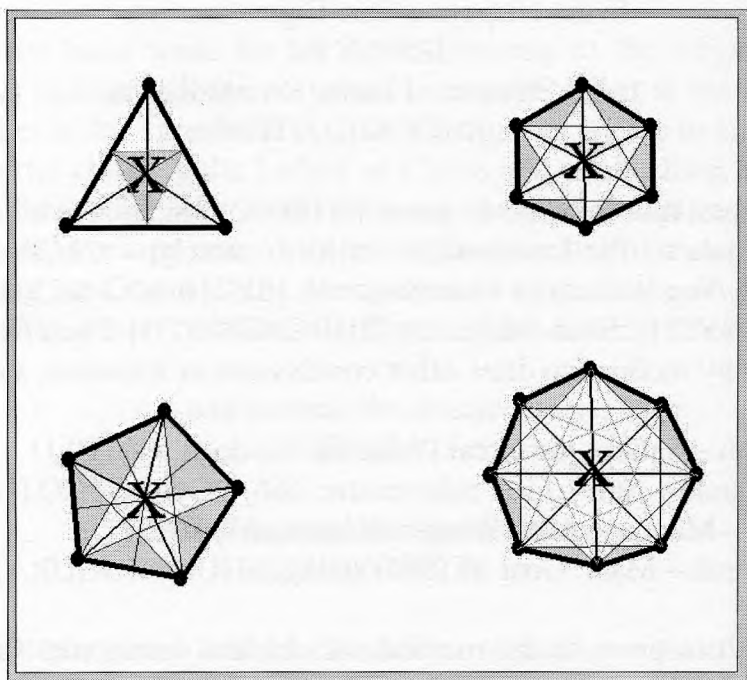
The interpretation of this, as some [OTO, AA] have arrived at, is the close sounds to the Lovecraftian entities, namely, - Cthulhu [SYTH OOLOO], Yog Sothoth or Ossa-dagowah [SYTH ODO-WOGG], Hastur [HRU SYTH], Shub-Niggurath [SHOGNIG-OTH]. Then one will be immediately inclined to draw other conclusions of formulae, such as:

- 3 : Binah – Saturn: the Great Deep, the abode of KUTULU
- 6: Tiphareth – Sun – Fire: solar center, 666, YOG-SOTHOTH
- 8: Hod – Mercury: Air, “Winged Messenger”, HASTUR
- 5: Geburah – Mars: Goat of 1000-Young, SHUB-NIGGURATH

For those not privy to the methods of old, the ceremonial formula is simple enough: the number of stones are indicative to the energetic

current being fragmented and channeled from the whole. The circle, is as always, a holy mandala of the Universe – the inner circle may be indicative of a transitional element (e.g. the water gate or sea shells) and the diameter too is usually reflective of the current. The stones are equally spaced and “named” as they are set out or marked (much as in the manner of the shamanic Medicine Wheel) – though all workings can also be done in the astral.

Lines of Power – forming seemingly “star-glyphs”, run across the surface of the most holy *nemeton* [mandala] that has been erected by the Stones of the Ancients. They not only form an energetic boundary for the “circle” - but too they cross the surface meeting not only the practitioner in the center, but also sharing the amplified resonance with one another to aid in the building of and channeling of energetic powers. Traditionally the stones [“earth element”] are to be collected by [near] the sea [“water element”] by the light of the full moon [“lunar current”] = and the working is sealed with the Incantation of ERIDU [e.g. Mardukite Pentagram Rite].



THE RITES AND LORE OF DAATH

MORE LOVECRAFTIAN NECRONOMICON GNOSIS

(SHADOWS FROM THE UNDERWORLD)

In the ancient and esoteric Semitic lore, there is a hidden sphere on the tree – a transitional doorway occulted by the Light of the other Spheres – called Daath. It is the true 8th Sphere [Sephira – Heaven or Gate] which is the height or summit of the material and also forms the basis and foundation (or depths) of the Supernal Triad – or Heights (wherby the Ninth Gate leads to the (Z)AIN).

* * *

AZATHOTH – The Primal Chaos, Center of Infinity, Formless, Unknown, the Anti-Thesis of Creation.

Zodiac: Leo; Direction: Hidden South

Alias: Azag-Thoth; Time Threshold: Sunday

Mardukite Pantheon: SAMAS (SHAMMASH-UTU)

Traditional Glyph: Spiral

YOG-SOTHOTH – All One – Unification – All in One, Vehicle of Chaos, Gate of the Void, Crossing to the Abyss.

Element: Fire; Zodiac: Leo

Direction: Immediate South; Time Threshold: Thursday

Mardukite Pantheon: MARDUK

Traditional Glyph: Circle

NYRALATHOTEP – Crawling Chaos, The Aether “Between” - The Will of the “Old Ones” in “Space” [Outer Space] – Milky Way, the Tortuous Serpent or Path of the Serpent.

Alias: NyPaLa(t)hotep

Time Threshold: Wednesday

Mardukite Pantheon: NABU (NEBO)

Traditional Glyph: Wand of Power

HASTUR – Voice of the “Old Ones”.

Element: Air

Zodiac: Aquarius

Direction: East Time Threshold: Saturday (?)

Mardukite Pantheon: NINIB ADAR

Traditional Glyph: Crescent

CTULU – Lord of the “Deep Ones”, Dreams, the Crossings of the Abyss.

Element: Water

Zodiac: Scorpio

Alias: Kutulu, Cthulu Direction: West

Time Threshold: Tuesday

Mardukite Pantheon: NERGAL

Traditional Glyph: Trapezoid

SHUB-NIGGURATH – The Black Goat, the Black Goat of the Woods (with 1000 Young), Gate of the North Wind.

Element: Earth

Zodiac: Taurus

Time Threshold: Friday

Mardukite Pantheon: ENKI (some list as ASTOR)

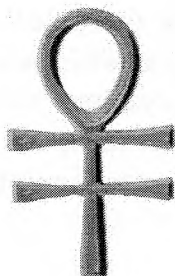
Traditional Glyph: Triangle

* * *

Make your invocation to Marduk and Sarpanit. Then call in (invoke) the Supernal Trinity – ANU, ENLIL and ENKI followed by a conjuration of the Fires and the Four Beacons [“lamps”] of the Watchtowers (cardinal directions). Performed the Incantation of ERIDU and call forth the presence of the personal Guardian-Spirit Watcher. Name the Talisman or Stone (whispering the name of the Seal or spirit called) and conduct the appropriate Invocation of the Gate.

Tablet R

BOOK OF THE RETURN
& THE LAST DAYS



Most people are aware that the times in which we live are ultimately unique. We are nearing the "End of Days" although this is not necessarily something cataclysmic and many will not live to see it through anyways. For those who are bound to their material systems and worldly glammers, well it will indeed be the "end of the world."

For those who have prepared in self-honesty and have learned the true knowledge, then there is no fear. Fear, loss and grief will only undo you. Forget the grimoires you may have read, these are the true DEMONS: Fear, Grief, Loss, Jealousy, Anger, Violence, Lust... Indeed, you know of what I speak.

There is a Source beyond this Universe, but we are removed from that into this world of Darkness that permeates throughout the universe and continues to spread. The beings of Light are not weaker, we are simply more outnumbered and seem to be in the position of having to constantly be on guard in defense. Darkness does not do this. It never questions its own nature, never questions if what it does is "right." That is a battle that only the true Seeker must fight since Darkness simply "is."

The use of "magick" is merely a term used for the practical application of essentially believing in yourself enough to act on what's really important via the ability to direct the "Unlimited Self" at will in self-honesty. All of your power comes from within and as Self and any system that would displace the focus of this power away from Self is a deception.

Directing the will and personal energies under the control of Self is the most important part of any magickal process and with time, the ceremonial ritualization and such do not remain as important for manifesting will. When you learn to work and resonate with the flow of the universe, things can seem to just "happen." This doesn't mean you can just sit back and do nothing... but using true magick is the understanding of how and where and when to apply the right energy for the best results.

The Divine Right of MARDUK/MERODACH/MICHAEL has been acknowledged to him, finally, to complete the vision of Babylon at this dawn of a brave new world, a New Babylon, a perfection of the Zionist ideal that is already prophetically described in various forms and systems. This process has already begun. Beyond this is the wholeness gained from the return to the even earlier source traditions of the Sumerians – a hidden key discussed in our *Gates of the Necronomicon* (or *Sumerian Religion*) – meaning the Seeker is working their way backward.

In 2009, the first modern A.K.I.TI Spring Festival was observed by dedicated Mardukite Chamberlains when the Zodiacal signs annually enter the Sign of Aries (the Ram of MARDUK) since the founding of Mardukite Ministries was the Summer Solstice of 2008. This March festival should continue to be observed in this tradition.

For Bel-tane (literally: “Fires of Bel”) in 2009, the existing Nabu Maerdechai, Joshua Free (editor of the Mardukite publications) banded together with other Mardukites all over the globe to conduct a synchronized “opening” of the MARDUK Gate. [In normal operations, this would be done alone and closed at the end of the rite. For BELTANE 2009, the South Gate was strongly thrust open by many dedicantes and left open to all until the End of Days – to the gain of all devotees who wish to access the current of MARDUK directly. There is much that has been accessed outside of this specific current as well for those who have followed the work closely and have called themselves Chamberlains.] *The result of this 'Gate-work' is the Bible you now hold.*

The evening of April 30 (May's Eve) is thought to be potentially the most powerful time for Gate-workings from “our” side. Annually it appears opposite the more famous Samhain/Halloween threshold, and practitioners of the tradition continue to hold both meditative and ceremonial Star Gate workings on this night.

The “key” to the Dimensions opens daily when “Great Bear hangs from its tail...” but it appears to be most significant at Beltane when it occurs just before the midnight threshold. For example, Beltane 2009 on

APRIL 30 was the sixth day of the moon and the Gate opened at approximately 11:30 PM. According to Simon Peter in his 'Gates of the Necronomicon,' for the 2009 Beltane Gate:

“Pluto continues to rise at 11:30 PM on Beltane this year. Jupiter and Neptune are conjunct in Aquarius, giving rise to spiritual insights, illumination and energy for Walking on the Stars...”

Gaga/Pluto stands as gate-messenger again (nothing new), but Jupiter (MARDUK) and Neptune (IA/EA/ENKI) meet up in Aquarius, the sign of the “Lord of the Waters of Life” and the sign of our “New Age” Aeon! [Can you say “family reunion”?]

Mardukite Ministries, also known as the Mardukite Chamberlains [*Ordo Nabu Maerdechai*] supports modern “Mardukites,” those who acknowledge a living tradition composed of a belief in the existence and contribution of the ANUNNAKI, working in a tradition based on the work of NABU, prophet-scribe and son of the Babylonian figure named MARDUK, who is hailed as “Lord of the Earth” by Babylonian accounts, although the work has extended to also unveiling the Sumerian cover-up executed in Babylon. Such tablets have depicted MARDUK as a major contributor toward the creation and raising of humans and particularly the “Race of Marduk” (essentially the blood-line of ENKI) and perhaps farther, the work done by the “Sons of God” to fragment this existence from the Source, as was done by systematic design.

Contrary to the remaining ANUNNAKI, MARDUK seeks to free mankind from the slavery that has kept us from the truth of the human origins and living conditions. [Contrary to popular belief, MARDUK is not pantheistically deified to be worshiped as an “All-God” by modern Mardukites in the way a contemporary mind might conceive of.]

The purpose of the Mardukite Chamberlains is to prepare the “House of MARDUK” or “Bond-Heaven-Earth” [DUR.AN.KI] which is equal to as and with “Self,” “Earth” and “Universe,” All-as-One. This includes

practical processes of self-realization as well as dramatic ritual magick, but only that which exists from the point of self-honesty in commitment and service and not simply for the attainment of mundane pursuits, and towards the realization of a New Babylon – Heaven on Earth.

BEL AND THE DRAGON THE DECLINE OF BABYLON (APOCRYPHA OF DANIEL)

When King ASTYAGES was gathered with his fathers,
CYRUS the Persian succeeded to his kingdom,
And DANIEL was a companion to the king,
And was distinguished above all of his other friends.
The BABYLONIANS were worshiping through the idol BEL,
And every day they bestowed upon the shrine
Twelve bushels of flour, forty sheep and fifty gallons of wine.
The King also worshiped at the shrine daily,
But DANIEL worshiped his own God.

The King asked DANIEL, "Why do you not worship BEL?"
Daniel replied, "Because I will not revere an artificial idol,
Only the Living God who has created Heaven and Earth,
The true and almighty sovereign of men and lord of the lands."
And the King asked, "Is BEL not a living God?
Do you not see that he eats and drinks much daily?"
Daniel laughed: "Do not be deceived my friend.
The idol is only clay and metal and never ate anything."

Then the king became angry and called the priests of BEL, saying:
"Show to me who eats the offerings at the shrine.
If you prove BEL eats, then DANIEL will die a blasphemer."

Daniel agreed.

There were seventy-two priests of BEL and their families.
The king went with DANIEL to the shrine of BEL.
The priests said: "You may put the food on the Altar of Offering and

Then the king will shut the door and seal it with the signet."

Such was done, but DANIEL ordered that his servants bring ashes,
To be scattered throughout the inside of the whole shrine.
Then they went away.

The priests came at night with their families, as they had many times,
And they ate up the food and wine that was left on the Altar of
Offering.

The king and DANIEL rose early the next morning and went to the
shrine.

The king asked, "Are the seals unbroken?"

DANIEL agreed that they were.

As soon as the king had opened the doors, he saw the table was empty,
And he shouted loudly: "You are great, BEL, who has not deceived."

DANIEL laughed, holding the king back from entering, saying:

"Look sire at the floor and observe the footprints."

The king looked and said angrily:

"I see the footprints of men, women and children!"

The king was enraged and ordered the priests show him the secret
doors,

And then the priests and their families were killed.

The king turned the idol of BEL over to DANIEL

And he destroyed both the idol and the shrine of BEL.

There was also a great serpent [*dragon*] near that place being
worshiped.

And the king said to DANIEL, "Do you deny this to be a living god?"

DANIEL replied: "I will only worship the living Lord my God,
But with your permission I will kill this serpent without sword or
stick."

And the king agreed.

DANIEL fed the serpent clumps of burning tar which caused it to
explode

And declared, "Look closely at the objects of your worship!"

When the BABYLONIANS heard this they were angry
And conspired against the king saying:

“The king is a Jew! He has overturned BEL,
Killed our serpent [*dragon*] and slaughtered the priests of BEL!”
They went to the palace of the king and demanded:
“Give up DANIEL to us or we will kill you and burn your house!”

The king saw it was hopeless and reserved himself to give up DANIEL.
They threw him into the lion's den where he remained for six days,
And there were seven hungry lions in the den.

The prophet HABAKKUK was in Judea at that time, who was cooking
in the fields
When an emissary [*ANUNNAKI*] descended:

“Take your food to DANIEL in the lion's den of BABYLON.”

When HABAKKUK agreed, the emissary lifted him to BABYLON.
“DANIEL, take the dinner which the Lord God has sent me with to
you.”

And DANIEL prayed: “You have not forgotten me Lord God,
A true servant who loves you.”
When DANIEL arose and ate, the emissary put HABAKKUK back
home.

When the king came to mourn for DANIEL on the seventh day,
The king found DANIEL sitting
And he moved to help him out saying:
“You must be great, Lord God of DANIEL, and there is no other like
you.”
When DANIEL had been lifted out safely,
Those who had acted against him were spontaneously devoured.

THE DESTROYER SCROLL

Men have long since forgotten the days of the Destroyer.
 Only the wise among men known what it was,
 Where it went and when it is to return in its appointed hour.
 In the Days of Wrath it raged across the heavens,
 Billowing a cloud of smoke, enveloped in a ruddy glow.
 Smoke, cinders and flame came from its abysmal mouth.

Aeons pass, the wheel turns,
 And laws operate on the Stars in Heaven.
 The ways of the Stars [Spheres] is altered,
 The Heavens will be in confusion as on Earth.

In the days when the Destroyer returns,
 The people will have the Great Book out before them.
 Wisdom is revealed to those who gather for the Last Stand.

Guardians of the Watchtowers who keep alert for the return,
 How long will your vigil last, and to you who are unprepared,
 Waiting to understand, where will you hide yourselves in the
 Doomscape? [*"Doom-shape"* ?]

In the dreaded Days of Doom, the Bond of Heaven and Earth will fail
 And Earth and Sky will be severed in two,
 Though men say such things are not destined for our time.

May the Great God grant that this be so...

A LAMENT FOR BABYLON AND THE LAST DAYS OF EARTH

Holy vision. Holy vision. What do I behold before me?
 The skies are filled with terror. The earth quakes beneath my feet.
 When out my window I expected daylight, only darkness has come.
 In the skies the clouds of doom gathered and rained forth death.

When the glow of lightning ceased, all was again washed in darkness,
And everything that had lived, had turned to ash.

During the age of ISHTAR, the rule of AKKAD SHARU-KIN
(Sargon),

MARDUK turned his head, poor BABYLON had done sacrilege.
Everywhere from east to west the day had to turned to darkness.
The current of the river had changed its course and flow,
And the eyes of the god had looked away, the land was to perish,
And the eyes of the god had looked away, the people were to perish.

But this is nothing compared to what will come in the Last Days.
That which will be done was never done before on Earth.
In the Last Days the Earth will completely perish of human life,
And the land will be damaged so as not to support life,
And the skies will be darkened so as not to allow the light of Sun,
And nothing will be allowed to live on Earth.

First the evil blast and then the baneful storm,
The heavens will be severed in two and the Earth will be impaled.

The face of the Earth will be smite as never before.
In the days of the Destroyer this nearly happened
When the Earth darkened, the shadow was passed over the face
And the Evil Wind was born anew.
You were given kingship on Earth but an eternal reign you were not
granted.

Again MARDUK comes to build the Foundation of Heaven-Earth,
And the unknown sovereign [of the faith] will come to his aid,
And he will be known hence as the "Triumphant Son- Man."
The armies of MARDUK will conquer the unjust
And the wrong-doer, the [aligned] people living in his time

Will rejoice in their freedom, but woe to the unprepared
Who have not learned the secrets of the ages.

Then will a new king rise in BABYLON, beside the prophet he sits.
 A new temple to the Heavens will be raised; a new BABYLON will
 rise.

The Foundation of Heaven-Earth will stand like a mountainside.
 And the Gateway of the Gods [Stairway to Heaven] will be
 opened!

There the servants of MARDUK will grasp his hand,
 To lead the Risen God in procession to the triumphant throne.

TABLET OF UNION

THE DESTINY SECRET OF THE ANUNAKI

All life is precious in the fact that it lives.
 Life IS – existing against all the odds,
 And Life grows and develops following a course.
 Love is Will and Love creates emotions.
 Love is everything in this world.
 God is the Supreme Being, that which represents
 True Pure All-Powerful Love,
 The Light that binds and unites the Universe
 In its Creation and Destruction.

God is the conscience at the center of all Life.
 When you put Love and Light into Life, which is God,

The spirit of that life becomes Eternal.
 The “Devil” is the name given to the path that leads

To harming another and the self against the natural order,
 And promoting the belief that one cannot live without Love.
 You cannot exist without Love.

Love is even within what is considered “Evil” for it to exist,
 As the Love in “Evil” manifests the Demons of Jealousy,
 Misery, Greed, Pain and Grief.
 But all Life is One in Equality and there are no “right” or “wrong”

choices.

In and of the love of God, man and woman is created to create
With the manifested creation of Love they have.

The power to create is in Love

And the power to destroy is in Love.

To live for yourself alone outside of Love is union with Greed.

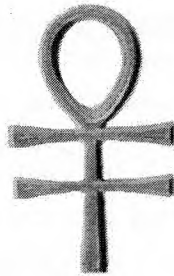
As the Love of God is in all Life,

The Natural State of Unity in all Life is to Love all Life.



Tablet S

BOOK OF SIROZAH
& THE SACRIFICES



This is the Book of Zoroastrian Sacrifices, which was read by the priests of the prophet Zarathustra, whose teachings were recorded on the Zend-Avesta tablets. Most famous aspects of the lore resulted in the Chaldean Oracles attributed to Zoroaster, being the product of an enlightened prophet of Mardukite Monotheism. The core of his teachings reflect the ANUNNAKI secrets recorded on the Tablets of Destiny and Union which describes the fundamental truths of the Universe [see also Tablets O and T].

Zoroaster (Zarathustra) taught the existence of a Supreme Being or "Divine Spark" that superseded all of the known deities and demigods of the peoples of Earth. This monotheistic precept does not disqualify the existence of "angelic" emissaries or intermediaries that human accounts record as "divine encounters" with Gods. Such beings exist, for lack of a perfected semantics, in "between" the existence of the all-encompassing immaterial All-Source and the mundane condensed energetic forms of the Material Earth Kingdom. The tenets of a consequential religious ethic were realized, just as they had been executed in Babylonia and Egypt.

Mystics teach that it is the minds and energies of the humans themselves that continue to give form and feed the "good" and "evil" in the world. That the powers and forms here are, essentially, without merit or substance except that which has been given to them by human consciousness or literally "thought-forms." The ancient tradition is "animistic" in nature, reflecting the realization that a "Divine Spark" from the All-Source is perceived as residing in the heart of all spiritual essences. This can be likened to the "Divine Breath" which is instilled as life given to the atom-matter that composes any sentient material existence.

The Zoroastrian interpretation as a religio-spiritual practice is similar to both Egypt and Babylon, whereas the tradition promotes a pious priestly magick where blessings and graces are obtained by means of prayer and devotion to patron deities. The iconic use of the archetypes are not replaced by "idol worship" as has been interpreted by contemporary historians. Instead, the patron deities reflect more closely

the “powers of the saints” that are observed in practices of both the Catholic Church and certain Christianized forms of Santerian Voodoo. Ancient cultures frequently practiced this via hymnal praise and sacrifice of “cattle and grain” in addition to “wine” at the Altars of Offering. The figure-head named MITHRAS by Zoroaster is actually the literal interpretation of the MARDUK current.

In regards to “healing magick”, illness was thought to be caused by an evil entity or spell which must be driven out or exorcised through contact with the temple-shrine priests. There are, as recorded on some tablets, Seven Evil Spirits who originated the evil in mankind's hearts which later became associated with “Seven Deadly Sins.” In some versions of the lore, they are created first by ANU and are listed as the South Wind, a dragon, a leopard, a viper (or serpent), a raging beast, a whirlwind and a hurricane. Healing rituals might include “holy water” and “medicated” anointing oils, though the Mardukite tradition taught that first and foremost it was prayer, devotion and self-sacrifice that led to a pure, pious and healthy life.

SÎRÔZAH TABLETS OF SACRIFICE TO AHURA-MAZDA

1. We sacrifice unto the bright and glorious AHURA-MAZDA; we sacrifice unto the AMESHA-SPENTAS, the all-ruling, the all-beneficent.
2. We sacrifice unto VOHU-MANO, the AMESHA-SPENTA; we sacrifice unto Peace, whose breath is friendly, and who is more powerful to destroy than all other creatures. We sacrifice unto the heavenly Wisdom, made by Mazda; we sacrifice unto the Wisdom acquired through the ear, made by MAZDA.
3. We sacrifice unto ASHA-VAHISTA, the fairest, the AMESHA-SPENTA; we sacrifice unto the much-desired AITYAMAN; we sacrifice unto the instrument made by MAZDA; we sacrifice unto the good SAOKA, with eyes of love, made by MAZDA.

4. We sacrifice unto KSHATHRA-VAIRYA, the AMESHA-SPENTA; we sacrifice unto the metals; we sacrifice unto Mercy and Charity.

5. We sacrifice unto the good SPENTA-ARMAITI; we sacrifice unto the good RATA, with eyes of love, made by MAZDA.

6. We sacrifice unto HAURVATAT, the AMESHA-SPENTA; we sacrifice unto the prosperity of the seasons. We sacrifice unto the years, the holy and masters of holiness.

7. We sacrifice unto AMENTET-AMERETAT, the AMESHA-SPENTA; we sacrifice unto fatness and flocks; we sacrifice unto the plenty of corn; we sacrifice unto the powerful GAOKERENA, made by MAZDA. We sacrifice unto MITHRAS, the lord of wide pastures; we sacrifice unto RAMA HVAstra.

7b. We sacrifice unto ASHA-VAHISTA and unto ATAR, the son of AHURA-MAZDA. We sacrifice unto APAM NAPAT, the swift-horsed, the tall and shining lord, the lord of the females; we sacrifice unto the water made by MAZDA.

7c. We sacrifice unto the good, powerful, beneficent FRAVASHIS of the Holy Ones; we sacrifice unto the females that bring forth flocks of males; we sacrifice unto the thrift of the seasons; we sacrifice unto the well-shaped and tall-formed Strength; we sacrifice unto VERETHRA-GHNA, made by MAZDA.

7d. We sacrifice unto the Crushing Ascendant. We sacrifice unto the holy, tall-formed, fiend-smiting SRA-OSHA, who makes the world grow, the holy and master of holiness; we sacrifice unto RASHNU-RAZISTA; we sacrifice unto ARSTAT, who makes the world grow, who makes the world increase.

8. We sacrifice unto the Maker AHURA-MAZDA, the bright and glorious; we sacrifice unto the AMERSHA-SPENTAS, the all-ruling, the all-beneficent.

9. We sacrifice unto ATAR, the son of AHURA-MAZDA; we sacrifice unto the Glory, made by MAZDA; we sacrifice unto the Wheel, made by MAZDA; we sacrifice unto the Glory of the ARYAS, made by MAZDA; we sacrifice unto the awful Glory of the KAVIS, made by MAZDA.

9b. We sacrifice unto ATAR, the son of AHURA-MAZDA; we sacrifice unto king HUSRAVAH; we sacrifice unto the lake of HUSRAVAH; we sacrifice unto Mount ASNAVANT, made by MAZDA; we sacrifice unto Lake KAEKASTA, made by MAZDA; we sacrifice unto the awful Glory of the KAVIS, made by MAZDA.

9c. We sacrifice unto ATAR, the son of AHURA-MAZDA; we sacrifice unto Mount RAEVANT, made by MAZDA; we sacrifice unto the awful Glory of the KAVIS, made by MAZDA.

9d. We sacrifice unto ATAR, the son of AHURA-MAZDA; we sacrifice unto ATAR, the beneficent, the warrior. We sacrifice unto that God, who is a full source of glory. We sacrifice. unto that God, who is a full source of healing.

9e. We sacrifice unto ATAR, the son of AHURA-MAZDA; we sacrifice unto all the Fires; we sacrifice unto the God, NAIRYO-SANGHA, who dwells in the bellies of true kings.

10. We sacrifice unto the good Waters, made by MAZDA; we sacrifice unto the holy water-spring ARD-VI-ANAHITA; we sacrifice unto all the waters, made by MAZDA; we sacrifice unto all the plants, made by MAZDA.

11. We sacrifice unto the bright, undying, shining, swift-horsed Sun [Flaming Disk].

12. We sacrifice unto the Moon that keeps in it the seed of the Bull of Heaven. We sacrifice unto the Soul and FRAVASHI of the sole-created Bull of Heaven; we sacrifice unto the Soul and FRAVISHI of the Bull of Heaven for many peoples.

13. We sacrifice unto TISTRYA, the bright and glorious star; we sacrifice unto the powerful SATAVAESA, made by MAZDA, who pushes waters forward; we sacrifice unto all the Stars that have in them the seed of the waters; we sacrifice unto all the Stars that have in them the seed of the earth; we sacrifice unto all the Stars that have in them the seeds of the plants; we sacrifice unto the Star VANANT, made by MAZDA; we sacrifice unto those stars that are seven in number, the HAPTO-IRINGAS, made by MAZDA, glorious and healing; in order to oppose the YATUS and PAIRIKAS.

14. We sacrifice unto the soul of the bounteous Cow [cattle]; we sacrifice unto the powerful DRVASPA, made by MAZDA.

15. We sacrifice unto the Great Creator AHURA-MAZDA, the bright and glorious; we sacrifice unto the AMESHA-SPENTAS, the all-ruling, the all-beneficent.

16. We sacrifice unto MITHRAS, the lord of wide pastures, who has a thousand ears and ten thousand eyes, a God invoked by his own name; we sacrifice unto RA-MA-HVASTRA.

17. We sacrifice unto the holy, tall-formed, fiend-smiting, world-increasing SRA-OSHA, holy and master of holiness.

18. We sacrifice unto RASHNU-RAZISTA; we sacrifice unto ARSTAT, who makes the world grow, who makes the world in-crease; we sacrifice unto the true-spoken speech that makes the world grow.

19. We sacrifice unto the good, strong, beneficent FRAVASHIS of the holy ones.

20. We sacrifice unto the well-shaped, tall-formed Strength; we sacrifice unto VERE-THRAGHNA, made by AHURA-MAZDA; we sacrifice unto the Crushing Ascendant.

21. We sacrifice unto RAMA-HVASTRA; we sacrifice unto the holy VAYU; we sacrifice unto VAYU, who works highly and is more power-

ful to destroy than all other creatures. Unto that part of thee do we sacrifice, VAYU, that belongs to SPENTA-MAINYU. We sacrifice unto the sovereign Sky; we sacrifice unto the Boundless Time; we sacrifice unto the sovereign Time of the long Period.

22. We sacrifice unto the beneficent, bounteous Wind; we sacrifice unto the Wind that blows below; we sacrifice unto the Wind that blows above; we sacrifice unto the Wind that blows before; we sacrifice unto the Wind that blows behind. We sacrifice to Courage.

23. We sacrifice unto the Creator AHURA-MAZDA, the bright and glorious; we sacrifice unto the AMESH-ASPENTAS.

24. We sacrifice unto the most right KISTA, made by MAZDA; we sacrifice unto the good Law of the worshipers of MAZDA.

25. We sacrifice unto ASHI VANGUHI, the bright, high, strong, tall-formed, and merciful; we sacrifice unto the Glory made by MAZDA; we sacrifice unto the Wheel made by MAZDA. We sacrifice unto PARENDI, of the Light Chariot; we sacrifice unto the Glory of the ARYAS, made by MAZDA; we sacrifice unto the awful kingly Glory, made by MAZDA; we sacrifice unto that awful Glory, that cannot be forcibly seized, made by MAZDA; we sacrifice unto the Glory of ZARATHUSTRA, made by MAZDA.

26. We sacrifice unto ARSTAT, who makes the world grow; we sacrifice unto Mount USHI-DARENA, made by MAZDA, a God of holy happiness.

27. We sacrifice unto the shining Heavens; we sacrifice unto the bright, all-happy, blissful abode of the holy ones.

28. We sacrifice unto the Earth, a beneficent God; we sacrifice unto these places, unto these fields; we sacrifice unto Mount USHI-DARENA, made by MAZDA, a God of holy happiness; we sacrifice unto all the mountains, that are seats of holy happiness, of full happiness; made by MAZDA, the holy and masters of holiness; we

sacrifice unto the awful kingly Glory, made by MAZDA; we sacrifice unto the awful Glory that cannot be forcibly seized, made by MAZDA.

29. We sacrifice unto the MATHRA SPENTA, of high glory; we sacrifice unto the Law opposed to the DAEVAS; we sacrifice unto the Law of ZARATHUS-TRA; we sacrifice unto the long-traditional teaching; we sacrifice unto the good Law of the worshipers of MAZDA; we sacrifice unto the Devotion to the MATHRA SPENTA; we sacrifice unto the understanding that keeps the Law of the worshipers of MAZDA; we sacrifice unto the knowledge of the MATHRA SPEN-A; we sacrifice unto the heavenly Wisdom, made by MAZDA; we sacrifice unto the Wisdom acquired through the ear and made by MAZDA.

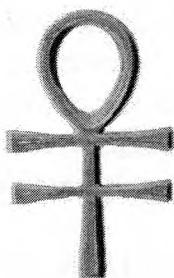
30. We sacrifice unto the eternal and sovereign luminous space; we sacrifice unto the bright GARONMANA; we sacrifice unto the sovereign place of eternal Wheel; we sacrifice unto the KIN-VAT bridge, made by MAZDA; we sacrifice unto APAM-NAPAT, the swift-horsed, the high and shining lord, who has many wives; and we sacrifice unto the water, made by MAZDA; we sacrifice unto the golden and tall HAOMA; we sacrifice unto the enlivening HAOMA, who makes the world grow; we sacrifice unto HAOMA, who keeps death far away; we sacrifice unto the pious and good Blessing; we sacrifice unto the awful, powerful, cursing thought of the wise, a God; we sacrifice unto all the holy Gods of the heavenly world; we sacrifice unto all the holy Gods of the material world.

30b. I praise, I invoke, I meditate upon, and we sacrifice unto the good, strong, beneficent FRAVASHIS of the holy ones.



Tablet T

BOOK OF NABU-TUTU
& THE HERMETICUM



This is the Book of NABU who is found among the “younger” pantheon of Gods (such as were observed in Babylon and then later in Egypt). NABU is one of the key figures, sometimes spelled NEBO, the prophet-son and heir of MARDUK (BEL-MERODACH) who recorded and maintained the tablets of the Babylonian Tradition (now brought together in the current age in the present “Necronomicon” volume).

Under the name and title of TUTU [which can be found listed among the “Fifty Names” and translated as TA-HUTI in Egyptian systems], NABU heralded the age and wisdom of MARDUK and under the direction of his father, recorded the legacies of the gods, kept safe the secret knowledge and prayers of the ANUNNAKI, and also the magick of ENKI, all of which could be maintained for posterity by a sacred priesthood – later alluded to by the masses as “NECRONOMICON” - a book of dead, ancestral names and memories. Figures from both sides of the pantheon (ENLIL and ENKI) are essentially attributed to the same teachings (having the same ANUNNAKI source and tablets of wisdom) and each have their own honored patrons of writing and knowledge.

The name or title of NABU literally means, “He who speaks for,” translated as “prophet” or “messenger herald.” The Ordo Nabu Maerdechai presently observes the current editor, Joshua Free, for this position in modern times, working with an active division of the Mardukite Chamberlains known as the Council of Nabu-Tutu.

The Earthling spouse of MARDUK (and mother to NABU) SARPANIT, is rarely given respect as the “way to her husband's ear and favor” in the traditionally understood pantheon, but NABU, being half-divine (directly the son of MARDUK) was given a position and ranking among the younger ANUNNAKI (after the rise to supremacy of MARDUK, recognized in Egypto-Babylonian lore, who then required a legal heir, NABU) and charge of his own Gate.

Tablet A reads:

*NABU,
Royal Son of MARDUK and SARPANIT,
Firstborn heir to MARDUK,
Given the secrets of Writing and Wisdom.
Called NEBO and NABAK,
He is the messenger [Mercurios] of MARDUK
And organizer of the Mardukite Tribes
Counselor to ... the prophets of MARDUK,
Brother to SATU, who the Egyptians named SETH,
NABU is the MUMMU of MARDUK on Earth.
The numerical designation of 12.*

In the "Invocation of the Nabu Gate" [found on Tablet B], NABU is given the title: "Caretaker of the Tablet of Destiny" and "Spirit of Babylon" supporting the functions described in the lore of his work and "ministry" among the people, particularly while MARDUK was denied reign by the ANUNNAKI and imprisoned alive in the Great Pyramid. According to the BABILI Texts used by priests, NABU was represented by the "Messenger Planet" Mercury (literally MER-KUR!!!) and the color blue. The "Book of Marduk" [Tablet F] lists TUTU as the thirteenth name of MARDUK: the one which is brought forth anew.

THE FIRST TABLET OF NABU (ORIGINS OF THE HERMETIC TRADITION)

And so NABU {indicated as I} went to the Mountain [pyramid],
To hear the Voice of the Great God come from the Mountain.
The Unseen God, whose vision and voice comes to the prophet.
And the voice of MARDUK came out of the Mountain [pyramid].

"I am the voice of the God who cannot be here.
I am the voice of the God who is in the hearts of all men.
I am the voice of the God who appears in many faces.
It is I, the voice of the God, that will teach you the way,
And I command you, dear son, to write this what I say

On tablets for all of humanity's sake,
 That they might honor the Gods of their Ancestors [ANUNNAKI]
 But worship the Eternal Source of All Being & Creation.
 I am not only the voice of your God, but also your commander.
 Prepare for the long and hard battle such as lies ahead."

NABU asked MARDUK:

"What can men do to prepare for the sake of their own lives,
 How can they live to serve and worship proper?"

And the voice of MARDUK echoed out:

"Live piously and by the Union Code [Tablet] of the ANUNNAKI.
 For there is no longer any religion higher than the Source.
 And the desire of God is for us to love one another,

And not to sacrifice the life which has been made possible.
 A certain knowledge of what is good and evil on Earth,
 With perfected choice will be the former, so is the will of God.
 There is no pleasure to be gained from the wasteful shed of blood.
 Celebrate life and sing praises to the creation around you,
 Which has been carefully made for you, by the Highest,
 Under who the ANUNNAKI live and reign over the Lower."

And NABU asked MARDUK:

"For what can men do to repent of their sins if not by sacrifice?"
 The voice of MARDUK responded:
 "Give to the Eternal Source dedication and commitment in life,

And this is all that is asked of you in this life.
 Men approach the face of God in fear and beg forgiveness,
 When their efforts could be better spent in prayer and praise.

Men flood the temple-shrines with more food than is consumed,
 When it could be better distributed among the poor.
 [something later instilled by Babylonian kings...]
 Bring the God of Life no more vain offerings of flesh.

Pray and live a pious life at one with creation. How hard is this?
 Make simple rituals if it pleases you,
 For only prayer and devotion is asked of the God of All.
 Do not deny yourself of a happy existence in the name of God.
 Never let your livelihood be neglected because you worship God.

Lives dedicated to the Source are not preoccupied by worship,
 For to go out and live and act the pious life among men is best.”

THE SECOND TABLET OF NABU-TUTU

All things that are, are moved; Only that which is not,
 is unmovable.

Every Body is changeable.

Not every Body is able to be dissolved into elements.

Some Bodies are able to be dissolved into elements.

Every living thing is not mortal.

Not every living thing is immortal.

That which may be dissolved is also corruptible.

That which is Eternal is unchangeable, incorruptible.

That which is unchangeable is eternal.

That which is always physical is always corrupted.

That which is made but once,

Is never corrupted and does not become any other thing.

First, God; Second, the World; Third, Man.

The World for Man, Man for God.

Of the Soul-Program,

That part has been given as the conscience of mortals,

But that which is Reasonable is immortal.

Every essence is immortal.

Every essence is unchangeable.

Every thing that is, is double.

None of the things that are stand still.

Not all things are moved by a Soul-Program,

But everything that is, is controlled by its own Soul-Program.

Every thing that suffers is Sensible,
 Every thing that is Sensible suffers.
 Every thing that is sad is also able to rejoice,
 And must be a mortal living Creature.
 Not every thing that is able to be joyous can also be sad,
 Like unto the eternal living things.
 Not every Body can be sick;
 but every sick Body is dissoluble.

The Mind resides in the All [God].
 Reasoning in experience is in Man,
 Experience becomes the Reason in the Mind.
 The Mind is void of suffering.
 No thing in a Body is true.
 All that is incorporeal, is void of Lying.
 Every thing that is made is corruptible.
 Nothing good made upon Earth, nothing evil made in Heaven.

God is good, Man is evil.

Good is voluntary, or of its own accord.
 Evil is involuntary or against its will.
 The Gods choose good things, as good things.
 Time is a Divine thing.
 Law is Human.

Malice is the nourishment of the Material Kingdom [World].
 Time is the Corruption of Man.
 Whatsoever is in Heaven is unalterable.
 All upon Earth is alterable.

Nothing in Heaven is for a charge, nothing on Earth is free.
 Nothing unknown in Heaven, nothing known upon Earth.
 The things upon Earth communicate not with those in Heaven.
 All things in Heaven are without blame,

All things upon Earth are subject to consequence.

That which is immortal, is not mortal:

That which is mortal is not immortal.

That which is sown, is not always brought to fruition;

But that which is manifest had always been sown.

Of the perishable Body, there are two Times, one from sowing to generation, one from generation to death.

Of an everlasting Body, the time is only from the Generation.

Perishable Bodies are increased and diminished,

Perishable matter is divided into contraries; as in Corruption and Generation, but Eternal matter exists unto its self.

The Generation of Man is Corruption,

The Corruption of Man is the beginning of Generation.

That which off-springs or produces another,

Is itself an product of another.

Of things that are, some are in Bodies, some in their Ideas.

Whatsoever things belong to operation or working, are in a Body.

That which is immortal, partakes not of that which is mortal.

That which is mortal, does not come into an immortal Body,

But that which is immortal can come into a mortal Body.

Operations or Workings are not carried upwards,

But descend downwards.

Things upon Earth do nothing to advantage those in Heaven,

But all things in Heaven can do profit

And advantage for the things upon Earth.

Heaven is capable and a fit receptacle of everlasting Bodies,

The Earth is one of corruptible Bodies.

The Earth is brutish, the Heaven is rational.

Those things that are in Heaven are subjected or placed under it,

But the things on Earth, are placed over it's matrix

Heaven is the first Element.

Providence is Divine Order.

Necessity is the Minister or Servant of Providence.

Fortune is the vehicle or consequence of what is without Order;

The focus of operation,

Nothing more than opinionated glamour or a fantasy.

Avoid all conversation, both idle and wise,

With the multitudes or common people of the masses,

For that which is Above would not have you become either the subject
of Envy,

Much less to be considered ridiculous by the many.

The like have always been pulled toward themselves,

That which is like,

Such as when the waters settle upon their levels.

The unlike will never agree with the unlike natures,

Such is the pattern of their way:

Such as you will find

With the variegated philosophical discourses.

And dogmatic treatise that circulate among the masses.

The unlike natures are unique in one facet:

That they act as a sharpening stone for the evil tendencies in men,

Another vehicle for their maliciousness.

Conclusively it is better to avoid the multitudes

And realize that they are not in the path of understanding the virtue

And power of the things that have been said here.

And concerning the nature

And composition of those living things called "humans,"

It may be simply said that they are prone to maliciousness,

being something they are both familiar with and nourished by.

When first the world was made,

All things were in perfected accordance

With Providence and Necessity, Destiny [or Fate],

Bearing Rule over all. Knowing this perfection,

The mortal creatures will be the worse for it,

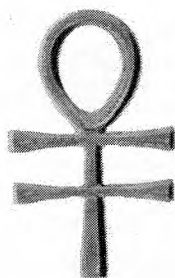
Despising the whole because it was made.

And if the only power known to them is to be the evil cause
Of disorder upon Fate or Destiny,
Than they will never abstain from the tendencies
Toward evil doings.



Tablet X

BOOK OF CROSSINGS II
& THE ILU STARGATES



Our physical universe operates on the fundamental geometry of vibration. The natures and currents of these vibrations are what wizards and mystics have called “magickal correspondences” and currents. The energetic polarity of a specific current is allocated across many systems of correspondence, for example: colors, planets, days of the week. Personal associations may not always be one-to-one for all practitioners and the effectiveness in contemporary magick must be judged on an individual basis.

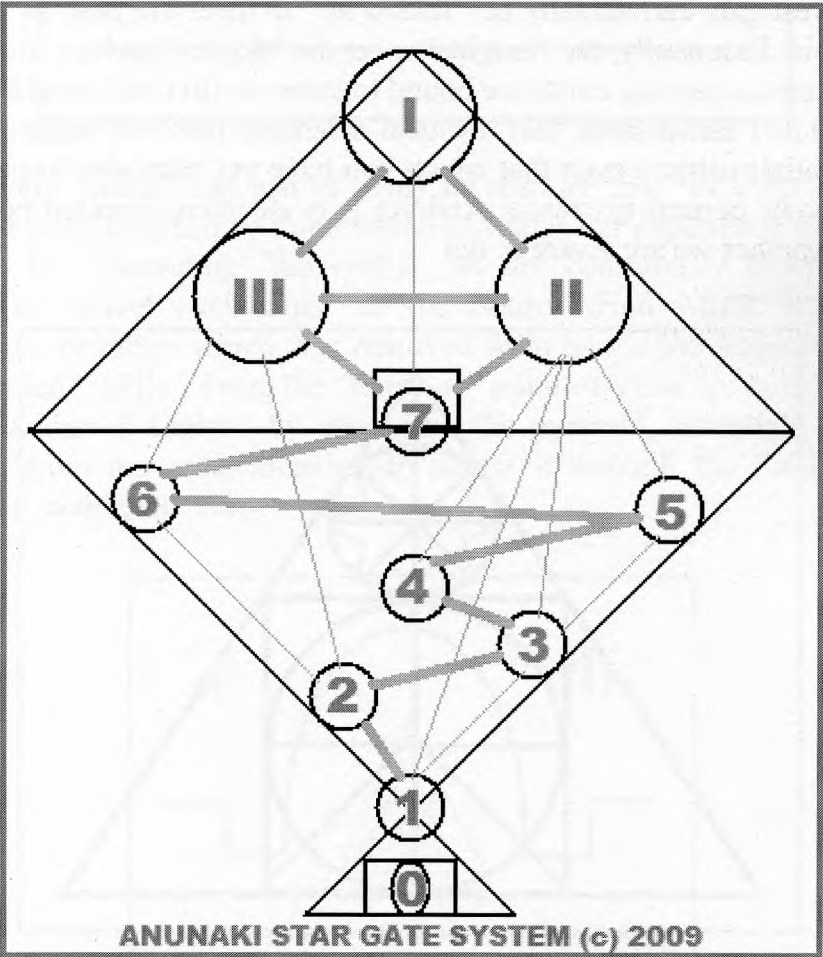
The emphasis should not be on the “levels” – as the separation of the whole into parts only to find more separate relationships and correspondences is not the best way back to true unification. Such is the dissolution of the equation back to “zero” [or “ $2=0$ ” as the mystics in some modern occult traditions have explained].

Accessing the powers of the Gates requires the activation and/or dissolution (depending on your semantic preference) of the astral form or “Body of Light” paradigm (which seems to be fairly symbiotic amongst varied mystical traditions) coupled with the envisioning of the Gate. Increased familiarity and true knowledge (and experience) that one can develop with the individual currents will increase the Gatekeepers initial chances for success. While they are “glamours” in themselves, each of these “Veils of Existence” must be confronted by the Seeker on their ascent back to the Source.

The envisioning of a proper portal (as a mental impress-ion upon the subconscious) can include any number of the glyphs found among the BAB.III tablets. True-knowledge and self-honesty are also adamantly necessary for perceiving existence as it truly is, from the perspective of its designers, as opposed to the way in which people have been programmed to experience it. Ritual and meditative incorporation of key glyphs and symbols for each individual “step” on the “Ladder of Lights” or “Star-Tower,” may aid the modern Gate-keeper in tuning into each Gate current.

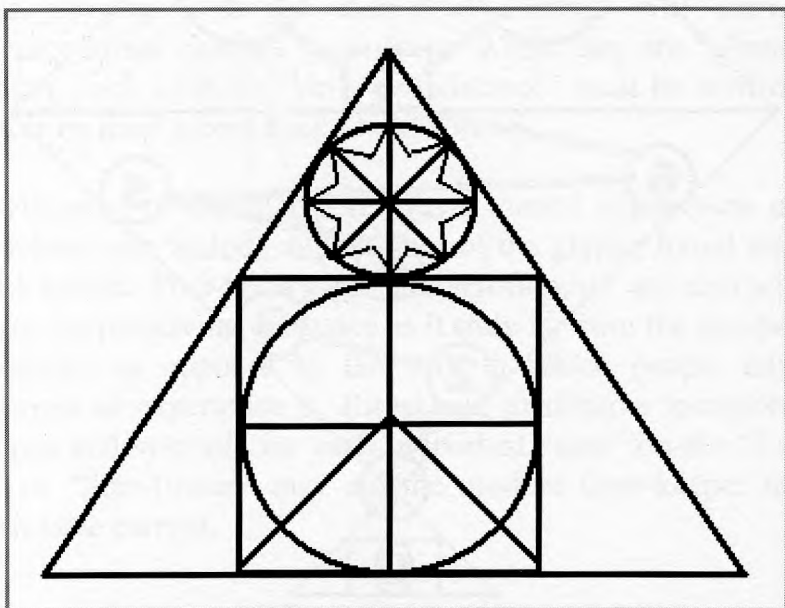
THE ANUNAKI STAR-GATE SYSTEM ORIGINS OF THE LADDER OF LIGHTS AND THE KABBALAH

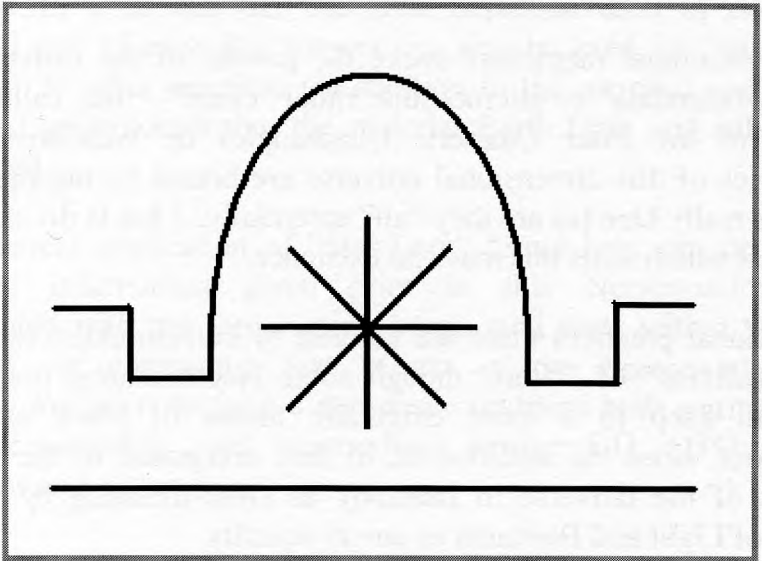
The BAB.ILI, or ANUNNAKI Star-Gate system can be a difficult model to relay, though it has not been hard to work with by those have had previous mystical experience with revivals of similar lore derived from Semitic or Assyrian Kabbalistic models. These are, in actuality, based on this earlier BAB.ILI lore. It is eluded to in the Book of Nemesis and the Book of Marduk, but the practical side of the system is reserved for the priests (as is generally the case for the Semitic Kabbalah as well, among practicing Jews).



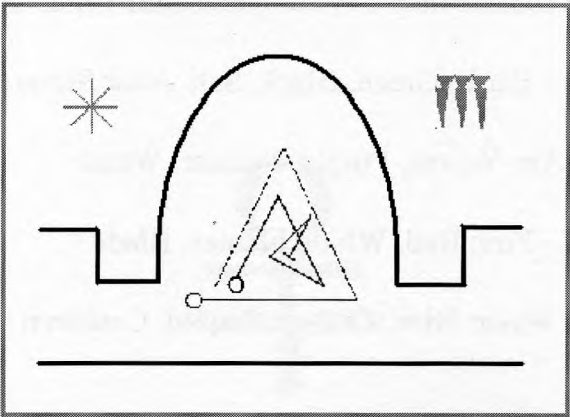
Models of the original Mesopotamian “Ladder of Lights” are seldom explored in contemporary mystic-ism, and 2-D or 3-D descriptions and depictions are hardly representative of its truest nature. Depicted here, the Gatekeeper will see a dual pyramid, one in the “heights” of Heaven, and one in the “depths” of material existence [Earth] – but these are actually one and the same “pyramid of existence” (not to mention the “Qlippoth” that reside “in the spaces between”), encompassed by the etheric ALL that entangles all existence as One.

As was revealed during the initial independent Chamberlains research into the “traditional” precession of the gates, we found the order to be valid, but as a matter of perception. What we might interpret as the first or lowest gate can actually be “folded up” to meet the peak of the top pyramid. Essentially, the “heights” meet the “depths” and are unified in an all-encompassing existence bound together as (in total) correlative to the $10 + 1$ dimensions that mystical scientists discover makes up all existential reality – even that which you have yet been able to perceive from your current existence. And yet it is all interconnected nonetheless, whether we are aware or not.





The many “Gates” can just as easily be seen as “one” or even “none” since it is the fragmented mind which separates our experience from the whole. By “ascending” the course, we are consciously making the effort to “travel backwards” to the Source from which we were removed, or rather which was removed from us via the fragmentation into varied “shells”. From the “Earth-ed” point-of-view, we must access the “Ladder of Lights” by ascending the pyramid, essentially backwards, from our side, meaning to access it through the Earth Gate which is numbered: zero.



THE FOUR QUARTERS

When ceremonial magicians evoke the powers of the Universe from within a “mandala” or microcosmic ritual “circle” - they call upon the powers of the Four Quarters, Quadrangles or Watchtowers. The boundaries of this dimensional universe are bound by the Earth Gate, which is really One (as are they “all” essentially...) but is divided by the Four, that which seals this material existence.

In traditional practices these are colored by correspondences with the “four elements” of Nature, though some Necronomical practitioners prefer to keep to a more enigmatic theme of black and white throughout, since the tradition is, in fact, composed of the manifold currents of the universe in harmony as One, meaning by both the powers of Light and Darkness as one in equality.

Gatekeeping can be done with physical meditation and/or in the astral plane, but when the Gatekeeper conducts the physical ceremonial observations, the “four quarters” of the Universe are assumed into the observation of the ritual microcosm. Such “tablets” can thereby be constructed, envisioned or drawn on surfaces for temporary use.

Remember that the Gates are simply bound to the “perception” of the “elements” on our side and this should help you to understand the related correspondences critical for success, so long as they are not distracting from the goal of Oneness. So as not to slight out the novice, some important rudimentary keys to elemental ritualcraft are:

NORTH – Earth: Green, Black, Salt, Altar Stone

EAST – Air: Yellow, Purple, Incense, Wand

SOUTH – Fire: Red, White, Flames, Blade

WEST – Water: Blue, Orange, Liquid, Cauldron

The images which are to follow come from the Mardukite realization of the BAB.ILI texts and the Star-Gate depiction used to encase the elemental seal of each Watchtower can also be used for “envisioning the gates” in other practices (in addition to the pictorial suggestions given just prior concerning the material Earth Gate and sub-sequent Star-Gates).

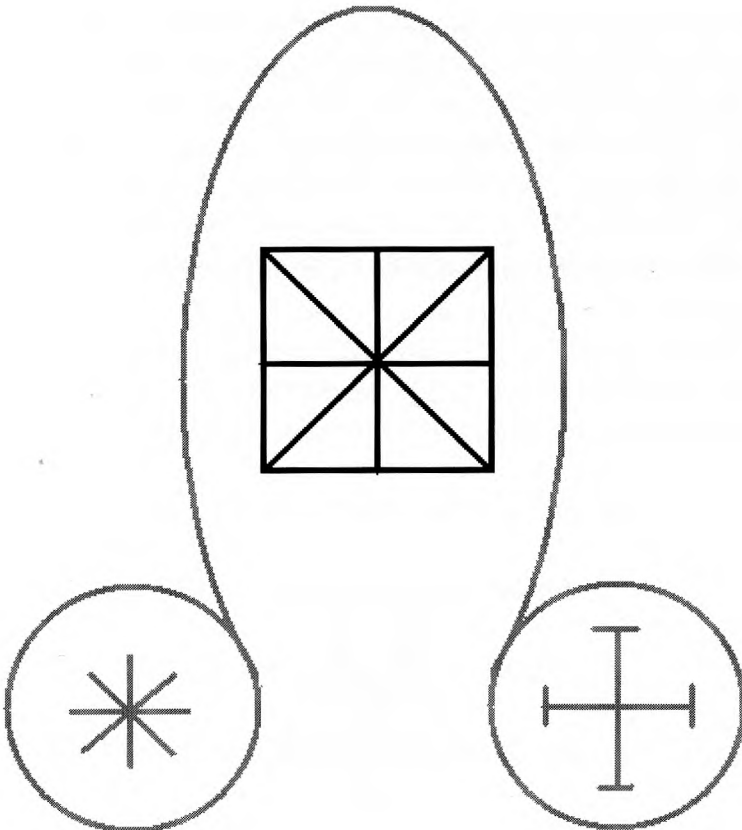
This practical application of “Star-Lore” found here can be coupled with the information given prior in this *Necronomicon*, and incorporated with the forthcoming ceremonial texts within this work and also our companion text “*Gates of the Necronomicon*” (or *Sumerian Religion*) to form a composite tradition both spiritually and ritually comparable (and superseding) similar GD, OTO and AA operations and systems.

Ceremonial applications that have already proven useful to modern practitioners include the “Opening by Watchtower” [or “Formulae of the Watchtowers”], adopted from the (Anunnaki) Enochian system and then blended with portions of the “Chaldean Oracles of Zoroaster” [Tablet O]. In their self-honest simplicity, the mystical applications of the accumulated lore within the Mardukite *Necronomicon* Cycle is essentially thought to be self-evident and forthright, based on the Seeker's own “purification, dedication and invocations.”



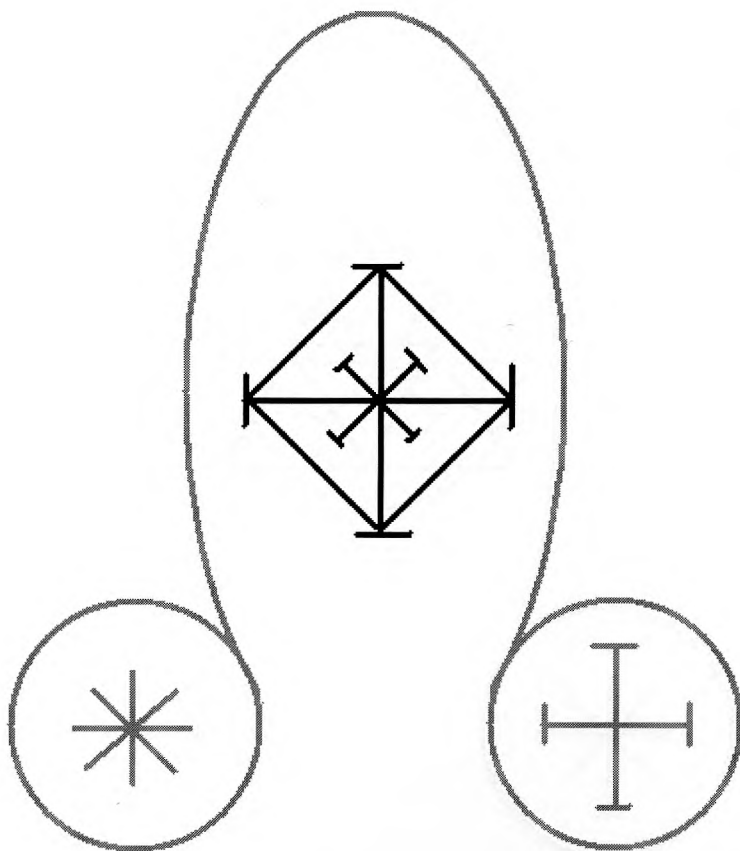
THE NORTH GATE

Gate of the Formless Hunter and of the Abyss [Nothingness],
 Thee I invoke the Bornless One
 Who brings the "Cleansing Darkness."
 Spirits of the Northern Gate, open your mysteries unto me.
 Gate of the Scales of Judgment and the Outside,
 From which comes the Hosts and Fiends,
 Manifest the Shield of ARRA, Truth and Spirit in my hands,
 And protect me from the fires of the Destroyer.
 Gatekeeper of the Northern Gate, remember:
 Open wide the Gate.
 Spirit of the Gate of the North, Thou art conjured!



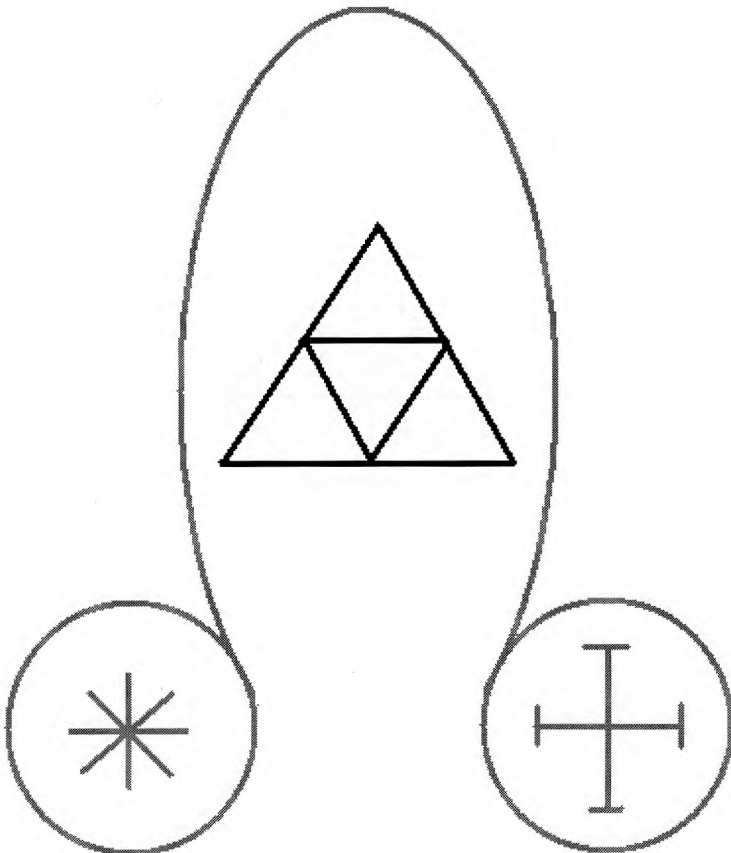
THE EAST GATE

Gate of the Rising Star and of the Rising Sun,
 Spirits of the Eastern Gate, Open your mysteries unto me.
 Gate of the Forgotten Memory, stir your light in my head,
 Kindle the warm fires of remembrance in my being,
 Protect me from the "light-so-blinding"
 And bring clarity to the washed out childhood memory.
 Gatekeeper of the Eastern Gate, remember:
 Open wide the Gate.
 Spirit of the Gate of the East, Thou are conjured!



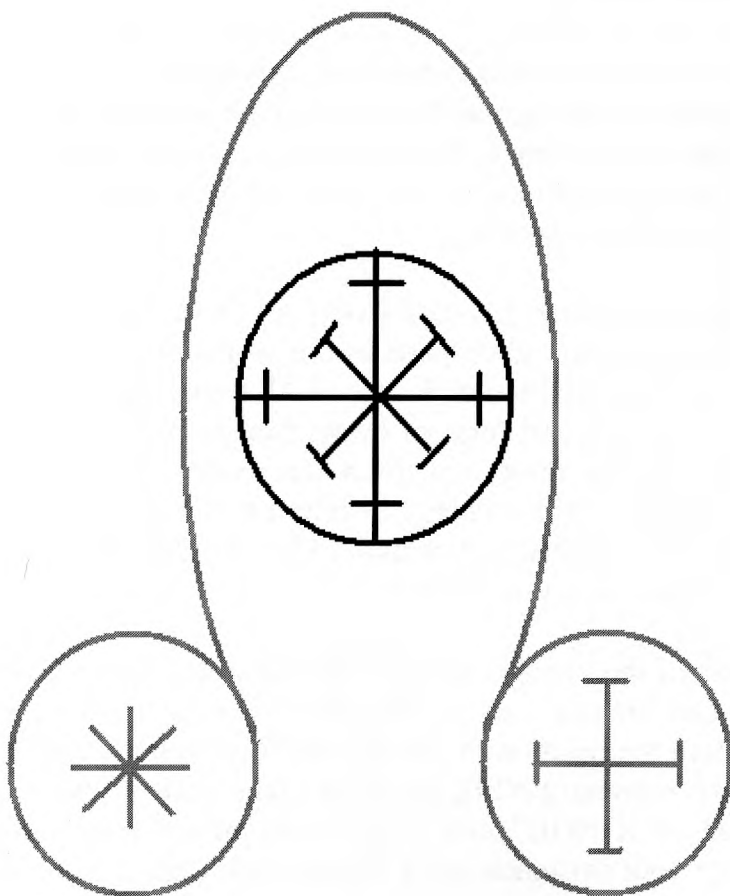
THE SOUTH GATE

Gate of the Fiery Angel and of the StarFire,
Spirits of the Southern Gate, Open your mysteries unto me.
Gate of the Fires of BEL,
Manifest the Sword of Fire, Truth and Spirit in my hands,
And protect me from the Destroyer and the destroyed.
In the names of the most holy armies of
MARDUK and ENKI,
Stand firmly by my side during the Decision [Judgment].
Gatekeeper of the Southern Gate, remember:
Open wide the Gate.
Spirit of the Gate of the South, Thou are conjured!



THE WEST GATE

Gate of the Twilight Shadows and of the Setting Sun,
Spirits of the Western Gate, Open your mysteries unto me.
Gate of the Symphony of Light and Darkness,
Kindle the "cold dark blue flame" in my head
And protect me from the sorrow of remembrance.
Gatekeeper of the Western Gate, remember:
Open wide the Gate.
Spirit of the Gate of the West, Thou are conjured!



The ANUNNAKI gods sealed within this system are seven. Among them is MARDUK, who attempted to seal the others to the Gates of BABYLON – though his position is not even truly fixed in the sixth as some would believe. Before them all is the Earth Gate [Foundation of Heaven and Earth]. Beyond them all is the Ring [Gate] of Pass Not – wherein resides the Ancestral Chiefs of the Supernal Trinity – The Elder Gods: ANU, ENLIL & ENKI.

Energy currents of these ANUNNAKI forces are bound to the Seven Rays and to the Seven Stars – each vibrating the a tone or color of manifestation into this material existence – a property by which the dedicated might know their powers. The powers of the ANUNNAKI – as connected to the planets and rays – have called the “zonei” or “zones” - comparable even to the stations of the Spheres [Sephiroth in the Semitic Kabbalah].

And may the wise come forth to tap the powers of the Gateway of the Gods, that these currents may be realized on Earth once again, and may the ANUNNAKI return and command obedience. [But beware the deception of fragmentation for the colors and flavors displayed before you are of a unifying Source.]

Beyond the seven zonei [ANUNNAKI] are the three rays of unity that become fractured into seven parts in our world. And beyond the Holy Trinity is the One, the Eternal Source of All Being and Creation that is manifest in the will and form of every thought and thing. This power was divided by the three, and from the three – the seven. It is the necessary purpose of this energy to return to the unifying source once being realized, collected and channeled by the One, an Akashic being, on Earth, which is the practitioner.

The powers of the younger Elder Gods are sealed to the blood of their ancestors and lineage – as is yours, dear Seeker – which in-variably emerges from the position of ANU in the local system, and from ANU, divided then between ENLIL and ENKI. The ancient texts explain that the “Blood of KINGU” and the “Breath of the Elder Gods” were blended for your existence and it is from these things alone that “mag-

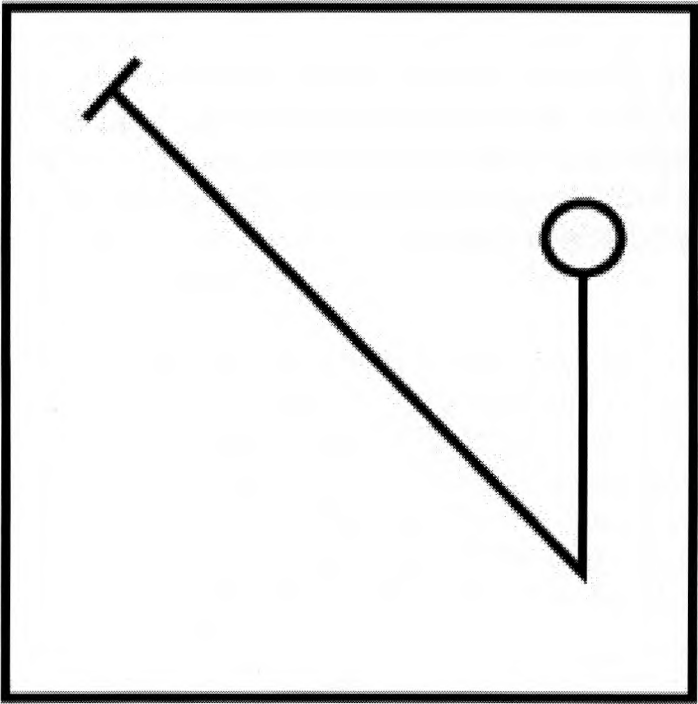
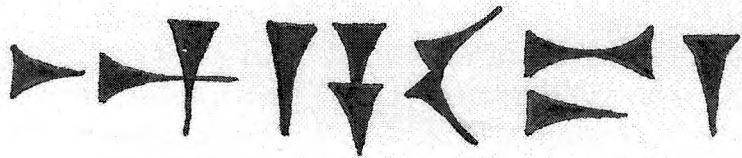
ickal powers” can be brought into materialization by the being that possesses them.

Remember that MARDUK and NABU sought to seal the power of “Enlilship” on Earth and so many of these powers are represented within either the Triangle of ENKI or the Triangle of ENLIL. Traditionally, only after the Seeker has passed the seven zonei should an attempt be made to contact the Holy Trinity directly, and then only with discretion. By rules of succession, NABU can lead you directly to MARDUK, who can petition you to ENKI, ENKI to ENLIL and ENLIL to the current of ANU, if desired. In the pious source tradition, the powers are “sent down” from above. They are not pulled or culled by threat and force as can be found in some types of mundane grimiore sorceries.

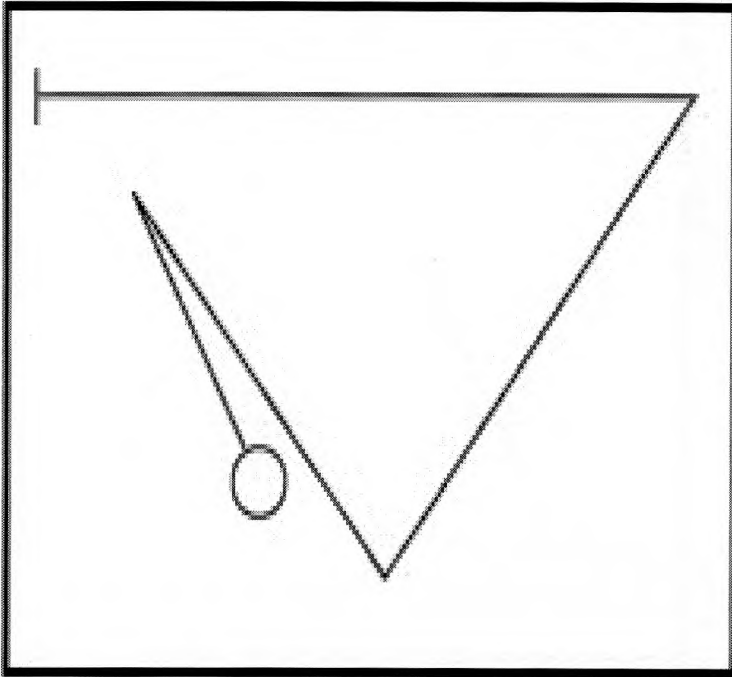
You can distinguish the primary source of a power by the designation of its “birthright” - most often connected to the insignias of command, mainly triangles, indicating the King of Heaven (ANU), the Lord of the [Original] ANUNNAKI Command (ENLIL) and the Lord of the Earth [or “Deep”] (ENKI) as shown.



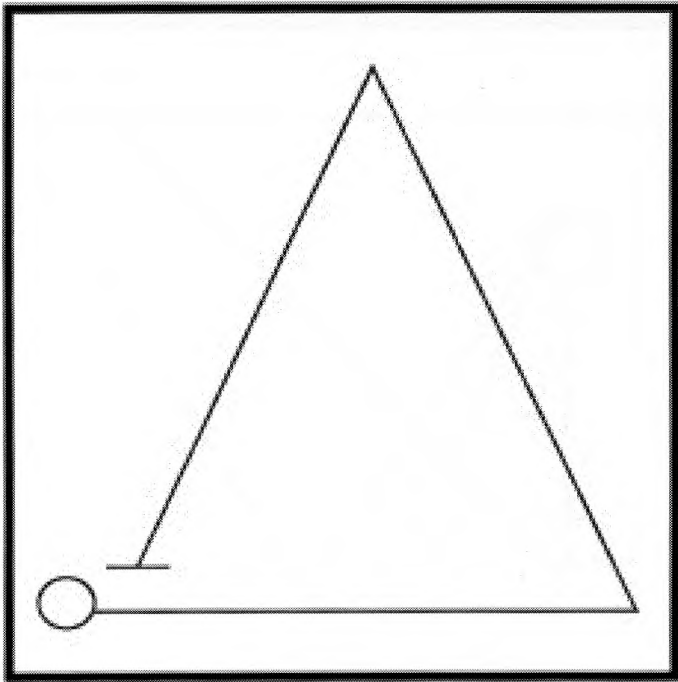
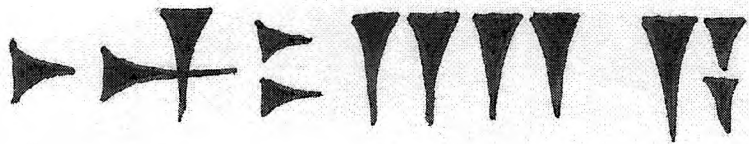
ش ANU



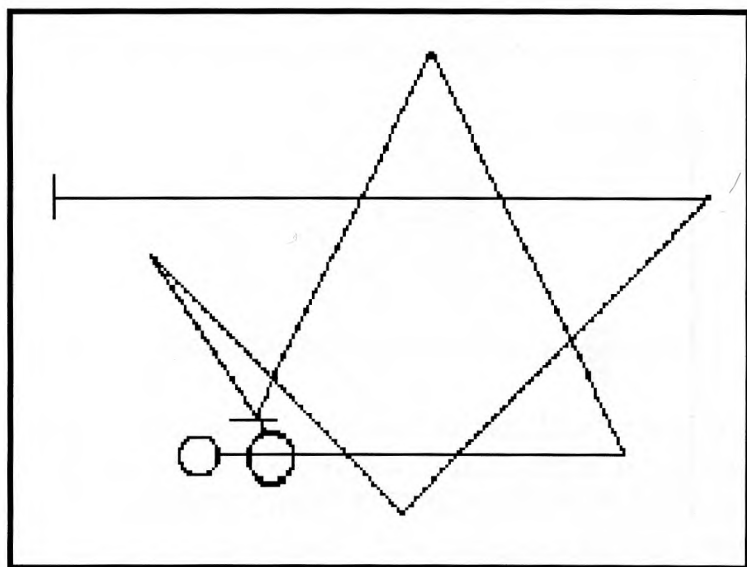
ENLIL و البتكار



ENKI فيكي



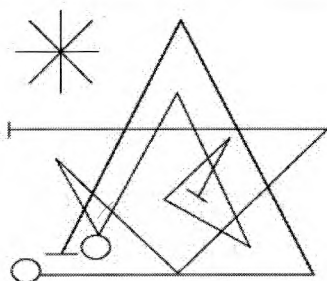
The seeker would do well to consider the seals of the two primary races of Gods and Men that have inhabited this world in the ancient world. As seen in the Babylonian tradition, the currents of both “side” are invoked in the completion of the Earth system. Bickering and rivalries (between “polarities”) do not slow the course of the natural systems because, as it is said, “the show must go on” and on a larger scale, the duality is not perceived to exist, such as can be found in the older Sumerian tradition [see our companion volume: *Gates of the Necronomicon* (or *Sumerian Religion*)].



[Original Anunnaki Hexagram – 2009]

As a constructive symbol, those with any familiarity in the power evoked from the ceremonial grimoires and angelic mysteries prior published in the mainstream will have little difficulty in recognizing the significance of the combined symbol form. Even more than the pentagram, it is the Hexagram that has been viewed by ceremonial magicians and occult sorcerers of “high magick” as the true symbol of power when working specifically with “Celestial Magick”, those practices that are highly concerned with the communications and exchanges between energies with forces beyond our material world.

The five-pointed star is actually a sign of our material race, and is sealed to the condensed material world and the sensual elements. The seven-pointed star is the sign of the Race of ANUNNAKI (and the eight-pointed is universal of the Star-Gate itself). Between the two is the sign of the “Stairway” by which the two are linked, and this is relevance of the six-pointed star – that which has been seen in the emblems of related orders and societies for centuries and lies at the heart of the grimoires of the Solomonic cycle, the Kabbalah and the Merkaba of an energetic matrix-existence.

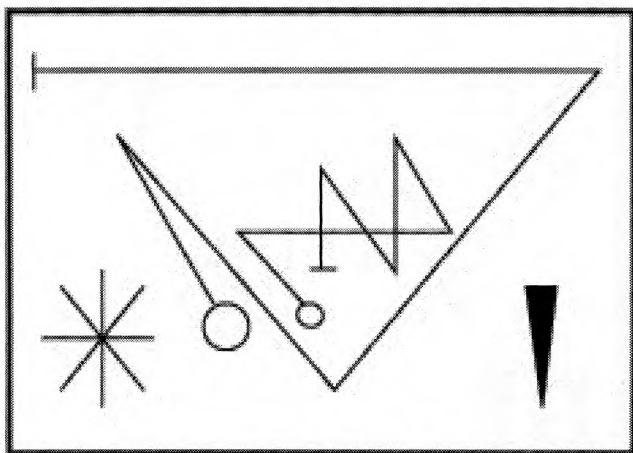


[Enhanced Anunnaki-Mardukite Merkaba – 2010]

In Enochian ceremonial magick, this sign is essentially traced (mentally envisioned) in an appropriate color (based on the planetary current) with an appropriate “elemental tool” while intoning the name of the spirit desired to make contact with. Evocation occurs by conjuring a manifestation of the current to appear in the center of the envisioned glyph. It comes then as no surprise that mystics who have already found success in the past using the Enochian system have also found that using a similar means to connect with more primordial currents of the *Necronomicon* cycle is effective.

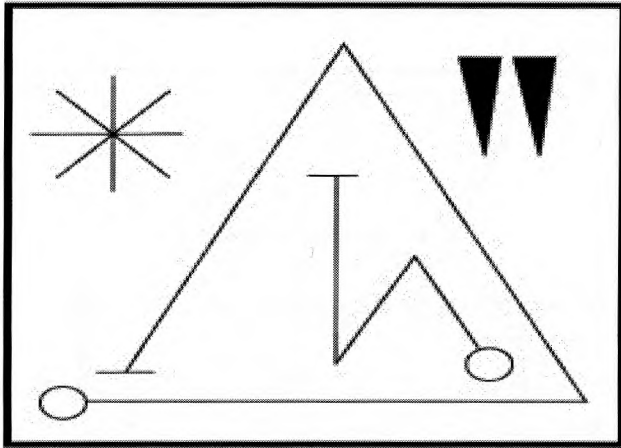


صفر صفر NANNA



The Spirit of NANNA-SIN is the Spirit of the Moon,
 The color is silver and blue-black and the day is Monday.
 NANNA-SIN possesses the Wand of Lapis Lazuli
 which he will bestow upon the initiate.
 He rules the Sphere of the Foundations
 And his essence is in silver,
 He grants the virtue of independence and the vision of unification.
 His powers may be called to overcome idleness and stagnation.

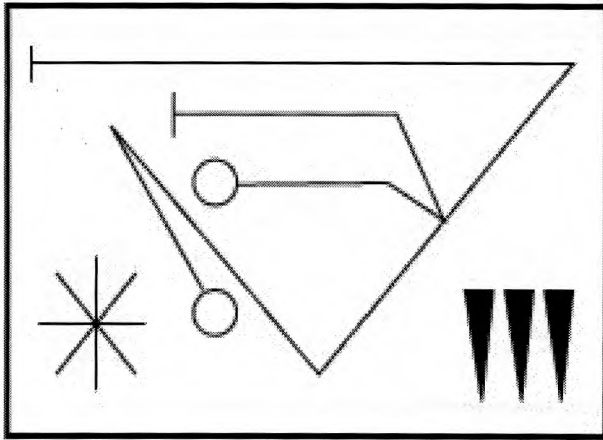
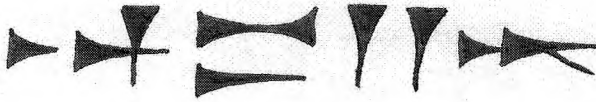
نبو NABU



NABU is the spirit of Mercury, whose day is Wednesday.
 His colors are blue & brown [orange]
 And his essence is quicksilver.
 He offers the virtue of True Words [MAAT],
 Powerful Prayers and stupendous vision.
 He may be called to overcome dishonesty, glamour,
 And will stand at your side on the Day of Judgment.

ايشبو شثبالتيت

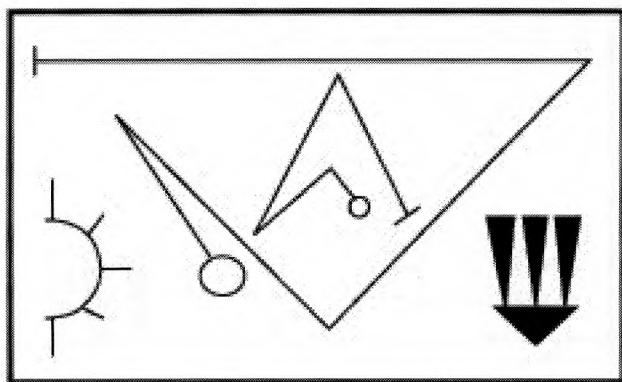
ISHTAR



ISTAR is the Spirit of Venus whose day is Friday.
 Her essence is copper and she bares the Copper Dagger.
 The colors of ISTAR are green and white.
 She offers her magicians the powers of love and visions of beauty.
 She may also be called to attain selflessness
 And dispel lust & impurity.

لَرْئَفَة مَشْعَل

SAMAS



The spirit of SAMAS is the Spirit of the Sun-Star, ruling Sunday.
His colors are gold & yellow and his essence is in gold.

SAMAS bestows justice

And blessings to dedictees of the Great Work.

He offers courage and visions of harmony

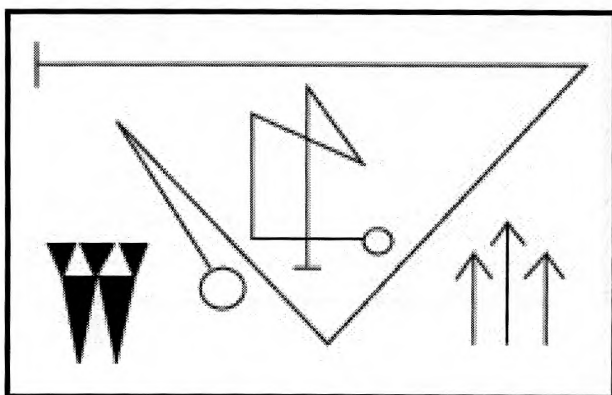
And may be called to dispel false pride

And to stand against accusers.

Lore suggests he is the Keeper of the Flaming Disk.

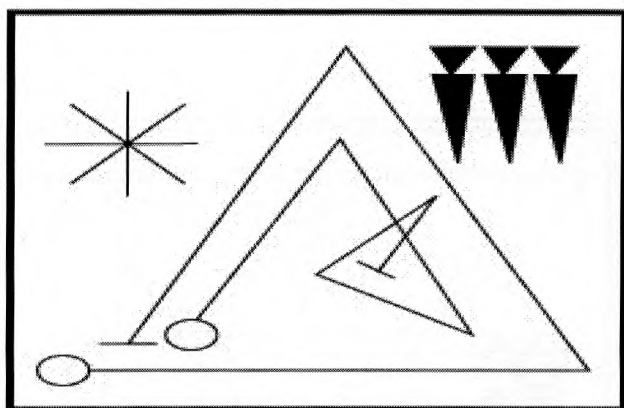
لصافية غال

NERGAL



NERGAL is the red & fiery spirit of Mars, ruling Tuesday.
His essence is in iron & blood called for vitality and raw power.
His wrath may be used to dispel the cruelty of the world.
He may also be called to petition ERESHKIGAL,
Queen of the Underworld.

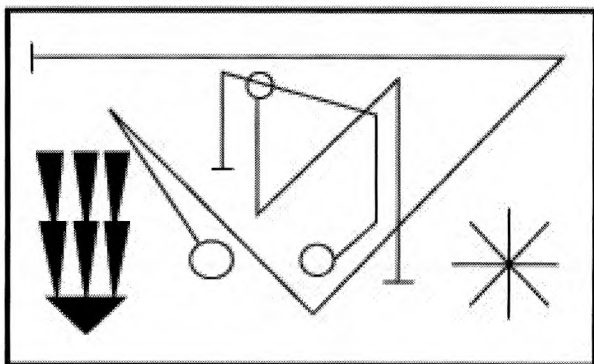
ماردوك MARDUK



MARDUK is the power of Jupiter, ruling Thursday.
 His colors are indigo & orange
 He is known as the Winged Disk.
 MARDUK commands obedience
 And visions of true love & unity.
 Dispelling the pride, hypocrisy & injustice in the lands.
 Magicians and Priests of Babylon
 Use the name of Marduk in their own stead,
 To petition to the ANUNNAKI of the Gates.

ایشبو شتمعهه

NINIB - NINURTA



The NINIB-NINURTA current is the Saturnalian spirit, Ruling Saturday.

His colors are black & violet with an essence in lead.

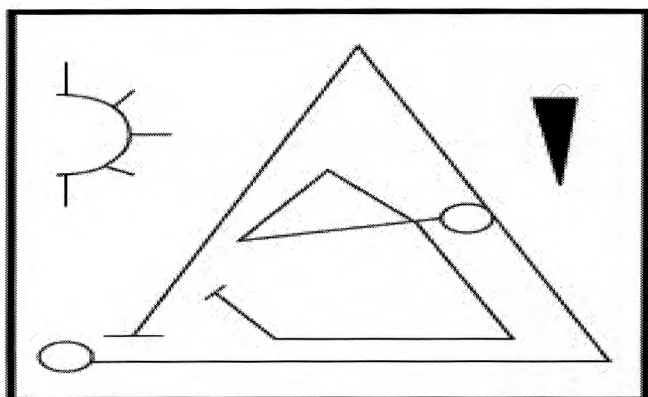
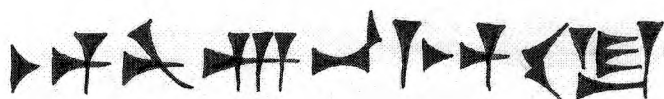
He offers the grace of silence & the virtue of self-annihilation.

The current carries the cancellation of greed & monetary systems.

NINIB-NINURTA also holds the true position of successor

As royal heir to ENLIL (BEL).

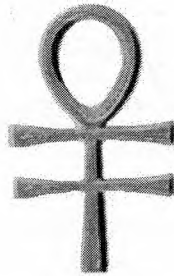
زاريو هو SARPANIT



SARPANIT, Earthing Consort, part-divine, of the god, MARDUK,
 Who is mother to the messenger- scribe of the god, NABU.
 SARPANIT became the Moon Goddess of MARDUK.
 And the ISHTAR of the Mardukites,
 Becoming the chosen royal consort of MARDUK.
 The wedding ceremony was conducted in BABYLON
 And is celebrated annually during the A.KI.TI festival.
 As the tradition spread, she became known to the people as ERU(A) –
 Mother Goddess of the Children of MARDUK.
 She is given her respects after the Enlilite powers are sealed,
 And those who serve her for her husband are rewarded.

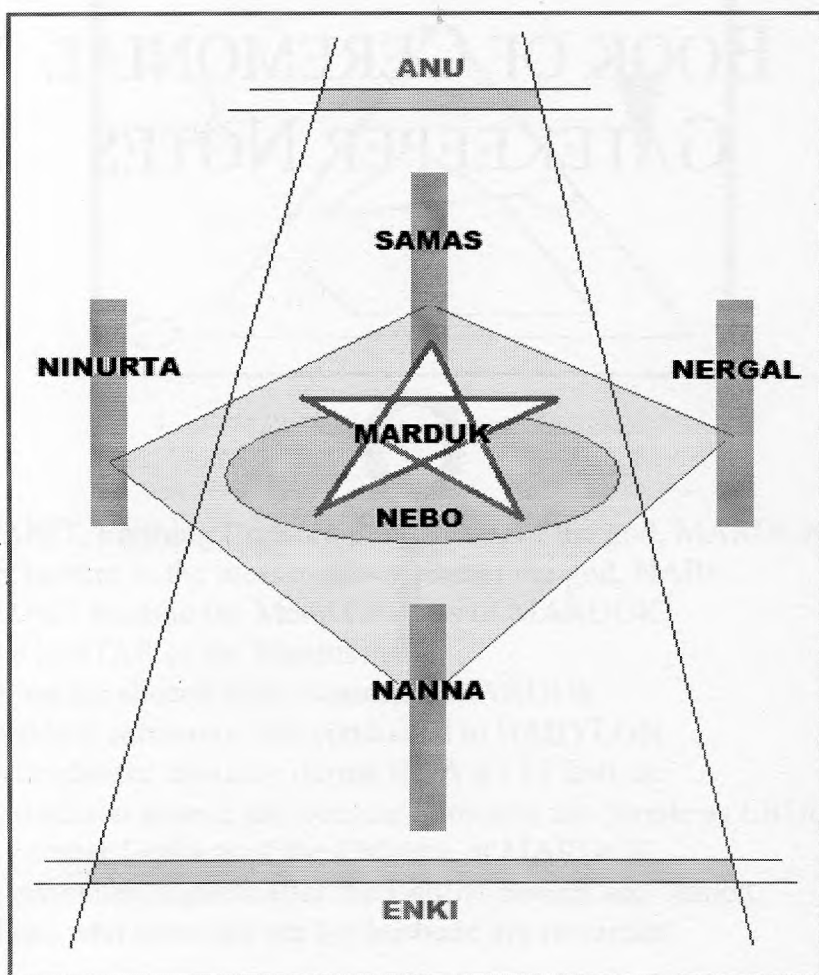
Tablet Y

BOOK OF CEREMONIAL
GATEKEEPER NOTES



Using the Mardukite materials to devise and plan, the Gatekeeper should then have all of the necessary physical ritual items thought to be required, prepared and ready. The practitioner should be internally prepared as well, and the “Body of Light” may be entered.

The ritual area, when using the traditional ANUNNAKI system described in this book, can be envisioned as sealed in the manner depicted in the following illustration. This was done based on the descriptions given in the unearthed “Mardukite Pentagram Rite” also known as the “Incantation of Eridu.”



The conjuration of a personal Watcher-spirit is not unique to the Egypto-Babylonian system. By the time of the Assyrians, this had come to be known as the “Guardian Angel,” essentially an IGIGI spirit [*sedu*] attached to each individual human on Earth as a “Shadow.”

Most practitioners in the past have also found some serious ceremonial success with the “Conjuration of the Watcher” alluded to in the “Simonian” contribution to the mysteries – and since we could find no logical reason to alter this part – and nothing except much later Hermetic rites in which to replace it – we have not. In the case of the *Conjuration of the Fire God*, the Mardukite Chamberlains did find one independently.

CONJURATION OF THE FIRE GOD

Servant of the Great God, Companion of the Flame,
 Bringer of Light. GIRRA – GIBIL – NUSKU.
 You, whose mouth is the Unquenchable Flame,
 You, who is seated in the Fire,
 You, whose seat is in the Lake of Fire in Heaven,
 In whose hands is left the greatness and power of God.
 Reveal yourself here this day [night] and speak with me,
 And give me answer without falsehood.

I will glorify your name in ABYDOS.
 I will glorify your name in BABYLON.
 I will glorify your name before the Sun.
 I will glorify your name before the Moon.
 Rise up, Son of the Flaming Disk of ANU.
 Great God, ANU, Heavenly Father,
 Descend into me with your Holy Servant, I invoke thee.

GIBIL GASHRU UMUNA YANDURU TUSHTE YESH SHIR
 ILLANI U MA YALKI – GISHBAR IA ZI IA. ZI DINGIR GIRRA
 KANPA.

It is not I, but MARDUK, Slayer of Serpents who calls thee here now.

It is not I, but ENKI, Father of the Magicians who summons thee.
Come forth, in and give answer.

Come forth and let my eyes be opened this day [night].
Spirit of the God of Fire, thou are conjured!

THE MARDUKITE PENTAGRAM RITE

This introductory rite is comparable to what many modern practitioners have encountered as the L.B.R.P (Lesser Banishing Ritual of the Pentagram). The rite is used often in contemporary ceremonial magick. A Mar-dukite version, also known as the "Priest's Incantation of Eridu," may be used within the ANUNNAKI system. The purpose of the rite is the same: a minor preliminary and closing rite used to banish the existing energies of the space, acknowledge the beings, consecrate the space as a "mandala" or magick circle to them, and finally to graciously negate the resonant ritual energies at the end.

In the L.B.R.P, blue pentagrams are traced and envisio-ned in addition to the activation of the elemental gates. Egypto-Babylonian rituals from ancient times often involved lighting a lamp or lantern at each quarter as well as a larger central fire consecrated to the "fire god". Candles may be substituted when necessary.

I am the priest of MARDUK, Son of our Father, ENKI.
I am the priest in ERIDU and the Magician in BABYLON.
SAMAS is before me.
NANNA-SIN is behind me.
NERGAL is at my right hand.
NINURTA is at my left hand.

About me flames the Pentagram, the Sign of our Race,
Above and Below me shine the Ladder of Lights.
ANU, Above me, the King in Heaven.
ENKI, Below me, the Lord of the Deep.

The Power of MARDUK is within me.
It is not I, but MARDUK, who commands thee!

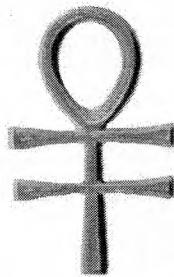
The final key to the dispersal of prior undesired energies that can affect the harmonic flow of a working are the following words:

ENU SHUB AM GIG ABSU-KISH E.GIGGA GAR
SHAG DA SISIE AMARADA YA DINGIR UD
KALAMA SINIKU. DINGIR NINA GUYU
NETZRRANKU GA YA SHU SHAGMUKU TU.



Tablet Z

ZARATHUSTRA'S BOOK
OF MITHRAIC LITANIES



THE LITANY OF THE SUN

0. In the name of God. I praise and invoke the creator ORMAZD, the radiant, glorious, omniscient, maker, lord of lords, king over all kings, watchful, creator of the universe, giver of daily bread, powerful, strong, eternal, forgiver, merciful, loving, mighty, wise, holy, and nourisher. May his just kingdom be imperishable. May the majesty and glory of ORMAZD, the beneficent lord, increase. May the immortal come, radiant, swift-horsed Sun. Of all my sins, I repent.

1. Homage to you, AHURA-MAZDA, thrice greater than other creatures. Homage to you, AMESHA-SPENTAS, all of one accord with the Sun. May this litany seek its way so as to reach to AHURA-MAZDA, may this litany reach to the AMESHA-SPENTAS, this litany to the FRAVASHIS of the righteous, this to VAYU, that follows its own law for the Long Count.

2. I praise ASHA.

3. I praise good thoughts, good words, and good deeds and those that are to be thought, spoken, and done. I do accept all good thoughts, good words, and good deeds. I do renounce all evil thoughts, evil words, and evil deeds.

4. I offer to you, AMESHA-SPENTAS, sacrifice and prayer, with thought, with word, with deed, with my entire being, with the very life breath of my body. I praise ASHA.

5. Praise to AHURA-MAZDA. Praise to the AMESHA-SPENTAS. Praise to MITHRAS of the wide cattle pastures. Praise to the Sun, the swift-horsed. Praise to the two eyes belonging to AHURA-MAZDA. Praise to the Bull of Heaven. Praise to GAYA. Praise to the FRAVASHI of the righteous SPITAMA ZARATHUSTRA. Praise to the whole creation of the Righteous One, that is coming into being and that will be.

5b. Advance the body through VOHUMAN, KSHATHRA and ASHA

in accordance with my will.

6. We sacrifice to the immortal, radiant, swift-horsed Sun. We sacrifice to MITHRAS of the wide cattle pastures, whose word is true, who is of the assembly, who has a thousand ears, the well-shaped one, who has ten-thousand eyes, the exalted one, who has wide knowledge, the helpful one, who sleeps not, the ever wakeful.

7. We sacrifice to MITHRAS, The lord of all the territories, whom AHURA-MAZDA created the most glorious of the supernatural YAZADS. So may there come to us for aid both MITHRAS and AHURA, the two exalted ones.

7b. We sacrifice to the immortal, radiant, swift-horsed Sun.

8. We sacrifice to TISHTRYA of sound eyes. We sacrifice to TISHTRYA. We sacrifice to those attendants on TISHTRYA. We sacrifice to TISHTRYA, the radiant and glorious one. We sacrifice to the star VANANT, made by MAZDA.

8b. We sacrifice to the star TISHTRYA, the radiant and glorious. We sacrifice to the Sky that follows its own law. We sacrifice to the boundless Time. We sacrifice to Time, that follows its own law for the long period. We sacrifice to the Wind, the holy and beneficent Wind.

8c. We sacrifice to Wisdom, the most upright, righteous, made by MAZDA. We sacrifice to the good Mazdayasnian Religion. We sacrifice to the Path leading to the good state. We sacrifice to the golden shaft. We sacrifice to Mount SAOKANTA, made by MAZDA.

9. We sacrifice to every righteous YAZAD of the spiritual world. We sacrifice to every righteous YAZAD of the material world. We sacrifice to the essence of our own soul [FRAVASHI]. Come to my assistance, MAZ-DA. We sacrifice to the good, helpful, holy FRAVASHIS of the righteous. We sacrifice to the immortal, radiant, swift-horsed Sun.

10. I proclaim this litany to be of the Ahurian [Mardukite] Faith for the

purpose of the glorification to the immortal, radiant, swift-horsed Sun.

11. We sacrifice to the immortal, radiant, swift-horsed Sun. When the Sun warms with its light, when the sunlight gives warmth, there stand the spiritual YAZADS, a hundred and a thousand. They gather together this glory. They distribute this glory. They bestow this glory upon the earth made by AHURA, with the progression of the world of ASHA, with the progression of the material existence of ASHA, with the furtherance of the Sun that lives immortal, radiant, swift-horsed.

12. When the Sun rises up, purification comes to the earth made by AHURA, purification to the flowing waters, purification to the waters of the wells, purification to the water of the seas, purification to the water that is standing. Purification comes to the righteous creation, which is of the Beneficent Spirit.

13. If indeed the Sun were not to rise, then the DAEVAS would kill all things that are in the seven regions. Not at all would the spiritual YAZDAS find support and stability in the material world.

14. Whoever sacrifices to the Sun that is immortal, radiant and swift-horsed, in order to withstand darkness, to withstand the DAEVAS, the progeny of darkness, to withstand the thieves and robbers, to withstand the sorcerers and the enchantresses, to withstand death that creeps about.

14b. He sacrifices to AHURA-MAZDA, he sacrifices to the AM-ESHA-SPENTAS, and he sacrifices to his own soul.

14c. He propitiates all heavenly and earthly YAZADS, who sacrifices to the Sun that is immortal, radiant and swift-horsed.

15. I shall sacrifice to MITHRAS of the wide cattle pastures, who has a thousand ears, ten-thousand eyes. I shall sacrifice to his mace, well aimed against the skulls of the DAEVAS, MITHRAS of the wide cattle pastures. And I shall sacrifice to that friendship which is the best of friendships, that between the Moon and the Sun.

16. For his splendor and fortune I shall sacrifice to him with audible worship, the immortal, radiant, swift-horsed Sun, with libations. We sacrifice to the immortal, radiant, swift-horsed Sun, with skill of tongue, and with the spell, and with word, and with deeds, and with libations, and with rightly spoken litanies.

16b. Of whomsoever among beings AHURA-MAZDA has known the perfection of YASNA-sacrifice in accordance with ASHA, to these we sacrifice.

16c. I desire worship and adoration and strength and force for the immortal, radiant and swift-horsed Sun.

17. I bless the sacrifice dedicated to the immortal, radiant and swift-horsed Sun.

18. We sacrifices to the Ahuranis-Ladies of AHURA with most excellent libations, with the fairest libations, with libations filtered by only a pious man. The one who does this, that man should receive radiance of God. I bless the sacrifice. Come to my aid, MAZDA, Keeper of Time [the Long Count].

19. Homage to the creator of the creatures of the world, on the this day. I praise ASHA. May there be a general increase in the luster and glory of the immortal, radiant and swift-horsed Sun, who is courageous and victorious. May the knowledge and glory of the good Mazdayasnian Law and Religion be in the seven regions of the earth. So be it.

19b. I must ascend to the Heavens to meet with the Creator of the world, to the Mazdayasnian Religion, the Law of ZARATHUSTRA. Praise to you, righteous AR-DVISURA-ANAHITA, the most profitable and righteous one.

19c. Praise and peace be with you, the good Tree of Life, righteous and created by ORMAZD. We sacrifice to the immortal, radiant and swift-horsed Sun. May the offerings reach the immortal, radiant and swift-horsed Sun.

LITANY TO MITHRA

0. In the name of God. May the majesty and glory of ORMAZD, the beneficent lord, increase throughout the Universe. May MITHRAS of the wide cattle pastures, the true judge. Of all worldly sins, I repent.

1-9. Homage to you, AHURA-MAZDA, come to my aid, MAZ-DA. We sacrifice to the good, helpful, holy FRAVISHIS of the righteous one. We sacrifice to MITHRAS of the wide cattle pastures.

10. I proclaim this rite of the Ahurian Faith.

10b. Glorification to MITHRAS of the wide cattle pastures, who has a thousand ears, who has ten-thousand eyes, the YAZAD who is invoked here by name and also to RAMA KHVASTA. Let the one who knows the Secret Name pronounce it to me.

11. We sacrifice to MITHRAS of the wide cattle pastures, whose words are Truth [Power – MAAT]. We sacrifice to MITHRAS, who is around the country. We sacrifice to MITHRAS, who is within the country. We sacrifice to MITHRAS, who is in the country. We sacrifice to MITHRAS, who is above the country. We sacrifice to MITHRAS, who is under the country. We sacrifice to MITHRAS, who is before the country. We sacrifice to MITHRAS, who is behind the country.

12. We sacrifice to MITHRAS and AHURA, the exalted ones, imperishable, righteous ones, and to the Stars, the Moon, and the Sun, by the means of Trees of Life.

12b. We sacrifice to MITHRAS, the Lord of all countries.

13. For his splendor and fortune I shall sacrifice with audible homage and libations, to MITHRAS of the wide cattle pastures. We sacrifice to MITHRAS of the wide cattle pastures, who offers an abode of joy, and a good abode to the Sum-Aryan countries.

14. May MITHRAS come to aid us. May MITHRAS come to support

us. May MITHRAS come to grant us to mercy. May MITHRAS come to cure us of our ailments. May MITHRAS come to help defeat our enemies. May MITHRAS come grant us the good life. May MITHRAS come to grant us the Words of Truth [Power – MAAT]. May the strong, unshakable, MITHRAS of the wide cattle pastures, who is worthy of praise, come to us for the sake of the whole material world.

15. This powerful strong Lord of Earth, MITHRAS, strongest in the kingdom of creatures, I will honor with libations. I will pay homage with praise and reverence and audible prayer to MITHRAS of the wide cattle pastures.

15b. We honor MITHRAS of the wide cattle pastures with HAOMA, which contains milk and twigs made with the herbal craft and skill of words [magick words], with speech and action and libations, and with the correctly uttered words.

15c. We honor both the male and female manifestations in our worship of those whom AHURA-MAZDA knows, according to what has been deemed best by ASHA.

LITANY TO THE MOON

0. In the name of God, may the power and glory of ORMAZD, the beneficent lord, increase among us. May the Moon, the Purifier come by the name of the YAZAD Moon. Of all my worldly sins, I repent.

1. Homage to AHURA-MAZDA. Homage to the AMESHA SPENTAS. Homage to the Moon that possesses the seed of the Bull of Heaven. Homage to the Moon when it is gazed upon and homage to the gaze.

2. Praise be to AHURA-MAZDA and praise be to AS-HA.

2b. I proclaim this rite of the Ahurian Faith. [*etc.*]

2c. Glory to the Moon that possesses the seed of the Bull of Heaven. To the self-created Bull that is known by many names. Let the one who knows the Secret Name of the Chosen Lord come and pronounce it to me.

3. Homage to AHURA-MAZDA... [*Repeat verse 1*].

4. What causes the Moon to wax? What causes the Moon to wane? Fifteen days to wax. Fifteen days to wane. As long as is the waxing, so is the waning. So long as is the waning, so is the waxing. Who is it that the Moon shines for other than the Highest?

5. We sacrifice to the Moon that possesses the seed of the Bull of Heaven, the righteous one and master of ASHA. Now I gaze upon the Moon. I present myself to the Moon. I behold the brilliant radiance reflected by the Moon. I present myself to the brilliant Moon. There stands the Watchers AMESHA SPENTAS, who hold the glory of the Universe in their will. There stands the Watchers AMESHA SPENTAS, who radiate the glory on Earth that was created by AHURA.

6. When the Moon warms the night with its light, then the golden-colored plants may always grow together on Earth in the spring. We sacrifice to the new-moon, the righteous one, master of ASHA. We sacrifice to the full-moon, the righteous one, master of ASHA. We sacrifice to the intervening seventh day, the righteous one, master of ASHA.

7. I will sacrifice to the Moon that possesses the seed of the Bull of Heaven, the Holy Bestower, radiant, glorious, possessed of water, possessed of warmth, possessed of knowledge, possessed of wealth, possessed of riches, possessed of discernment, possessed of goodness and healing.

8. To the splendor and fortune of the Moon I shall sacrifice audible praises, the Moon that possesses the seed of the Bull of Heaven, with libations.

8b. We sacrifice to the Moon that possesses the seed of the Bull of Heaven, the righteous one, master of ASHA, with HAOMA, which contains milk and twigs made with the herbal craft and skill of words [magick words], with speech and action and libations, and with the correctly uttered words.

8c. We honor both the male and female manifestations in our worship of those whom AHURA-MAZDA knows, according to what has been deemed best by ASHA.

9. I desire the rite to honor the Moon that possesses the seed of the Bull of Heaven, of the self-created Bull and of the cattle of all species.

10. Give us strength and victory. Give us a steady supply of cattle. Give us a multitude of men who are steadfast, belonging to the Great Assembly, able to vanquish adversaries at one stroke, by the manifestation of help to the blessed.

11. YAZADS full of fortune; YAZADS full of healing, manifest greatness by your greatness, manifest, those of you who help when invoked. O waters give indeed just your own manifest fortune to the worshiper.

LITANY TO THE WATERS

0. In the Holy Name of God, may the majesty and glory of ORMAZD, the beneficent lord, increase on Earth. May BANU ABAN ARDVISUR be here now. Of all my worldly sins, I repent.

1. Hail to the good waters, created by MAZDA. Hail to the waters of the righteous ARVEDI ANAHITA. Hail to all of the waters of Earth, created by MAZDA. Hail to the plants created by MAZDA, nourished with Waters of Life.

1b. Let the one who knows the Secret Name of the Chosen Lord come and pronounce it to me.

2. AHURA-MAZDA spoke to SPITAMA ZARATHUS-TRA: "Pay sacrifice for me, ZARATHUSTRA, to the Lady, ARVEDI SURA ANAHITA: the expansive healing waters, the Good Foe to the Ahurian DAEVAS, worthy of sacrifice in the material kingdom, worthy of prayers from the material world."

2b. Hail to the righteous waters, the Life-Increasing one.

2c. Hail to the righteous waters, the Cattle-Increasing one.

2d. Hail to the righteous waters, the Prosperity-Increasing one.

2e. Hail to the righteous waters, the Land-Increasing one.

3. Hail to the righteous waters that purifies the seed of males, to the righteous waters that purifies the wombs of females, to the righteous waters that ease the strain of childbirth and that bestow milk to the female [mother] who is needing.

4. Hail to the great one of these waters that runs along the face of the Earth, which, for the Strong One, flows forth from the heights [HUKAIRYA] to the depths of the sea [VYURUKASHA].

5. Hail to the the shores of the the Sea [VYURU-KASHA] who are in commotion when the spirit of the water flows forth up to them, when she [AREVDI SURA AMAHITA] streams forth, she who possesses a thousand lakes and a thousand currents.

5b (A territory expanding a forty days' journey to a man who rides a good horse.)

6. Hail to the outflow of this one water I behold, which extends outward to penetrate the seven lands. I behold that it flows continuously in both summer and winter.

7. It is not I, but AHURA-MAZDA, that has brought forth, by decree, the order for homes, villages, king-doms and countries.

8. I recite the Litany of the Waters so that the waters shall pour forth the ASHA, and purify the good waters together with the word by which AHURA-MAZDA was granted access to the Heavenly Abode.

8b. May the Lady of the Litany of the Waters grant me reward.

9. To the splendor and fortune of the Lady of the Waters, I shall sacrifice to her with audible litanies. By this devotion may you be summoned quickly when invoked.

9b. We sacrifice to AREVEDI SURA ANAHITA with libations the righteous master of ASHA, with HAOMA, which contains milk and twigs made with the herbal craft and skill of words [magick words], with speech and action and libations, and with the correctly uttered words and with correctly uttered words.

9c. We honor both the male and female manifestations in our worship of those whom AHURA-MAZDA knows, according to what has been deemed best by ASHA.

LITANY TO THE FIRES

0. Hail to you, Fire of AHURA-MAZDA, the greatness manifest, great ANUNNAKI. In the true and secret name of God, may the majesty and glory of ORMAZD, the righteous Lord, increase in strength.

0b. Hail to the Fire of BENRAM, the great Fire.

0c. Hail to the Fire of ADARAN, the great Fire.

0d. Hail to the Fire of DADGAH, the great Fire.

0e. Of all my worldly sins, I repent.

1. Rise up before me, AHURA, and give vigor through ARMAITI. Let your strength be reward felt by all through your Holy Spirit, MAZDA,

the mighty power felt through ASHA and the supremacy through VOHU MANAH.

2. Hail to the support given by the Far-Seeing One and may you manifest before me the miraculous things of your KSHATHRA, by AHURA, which are the reward of VOHU MANAH.

2b. Holy ARMAITI, through ASHA, be the instructor of our consciences.

3. ZARATHUSTRA as given offering of his life and body, by the excellence of VOHU MANAH unto MAZDA, and also by the power and obedience unto ASHA.

4. Hail to you, Fire of AHURA-MAZDA, the greatness manifest, great ANUNAKI. In the true and secret name of God, may the majesty and glory of ORMAZD, the righteous Lord, increase in strength.

4b. I profess myself a follower of the teachings of ZARATHUSTRA and the ways of MAZDA [*Mardukites will often use Mesopotamian semantics such as MARDUK or ANU, etc. etc.*], I stand opposing to the dark DAEVAS and accepting of the Ahuric doctrine.

4c. Hail to the great Fire, the son of AHURA MAZDA.

5. Hail to the great Fire, the son of AHURA MAZDA and to the good fortune and prosperity created by MAZ-DA; to Sum-Aryan good fortune, created by MAZDA; to the good fortune of the king, created by MAZDA.

5b. Hail to the great Fire, the son of AHURA MAZDA; to KAVI HUSRAVAH, to the Lake of HUSRAVAH, to the Mount AS-NAVANT, all made manifest by MAZ-DA.

6. ATHA AHU VAIRYO – ATHA RATUSH ASHTCH-IT HACHA

7. I bless the joyous offering in reverence and devotion to the great

Fire, son of AHURA MAZDA, worthy of sacrifice and prayer in the dwellings of men.

7b. May there be hope in the hear of a man who follows the form of sacrifice to you with fuel, milk and mortar in his hand.

8. May you be provided with proper fuel, incense and nourishment toward your upkeep, maintained by one who is wise in the priestly ways.

9. Let the fire be controlled until the end of the Long Count at the End of Days, then shall come the Great Renovation on Earth.

10. Great Fire, son of AHURA-MAZDA, send to me prosperity, life, well-being, a holy (pious) life in abundance, with true knowledge and understanding for my being [soul]; manifest these things here immediately.

11. By your blessing let us have native offspring that may honor you and further the house, village, kingdom and country.

12. Grant to us, spirit of the great Fire, son of AHURAMAZDA, the most righteous, happy, fulfilled life for ever, so that we might attain the greatest reward of the Highest.

13. The spirit of the Fires of AHURA-MAZDA gives command over all life, cooking the morning and evening meals for the people, soliciting the good offering by the dedicated and devoted SPITAMA.

14. The spirit of the Fires of AHURA-MAZDA watches the hands of all who pass by the flame, asking: "What does the friend bring to the friend?"

14b. We offer sacrifice unto the holy Fire of the bold warrior.

15. If the right offerings be brought unto the great Fire of AHURA-MAZDA, the blessings shall come:

16. With a mighty herd of cattle to follow you, legions of men to walk beside you, and a mighty and active spirit, mind and joyous life will befall you. Such is the covenant of sacrifice, purified by the rites of ASHA.

17. Lord ORMAZD, Increaser of Mankind and of the various good species on Earth. May you bring intelligence, steadfastness and goodness to those who follow in accordance with the ancient law. So mote it be!

17b. I desire the right to honor the strength and force of the great Fire, son of AHURA-MAZDA.

17c. Holy Fire, sacred warrior, ANUNNAKI of magnificent fortune, ANUNNAKI of healing, and to all Fires and to the ANUNNAKI offspring of sovereignty, hear me.

18. Through ASHA we ask for the powerful Fire of AHURA-MAZDA, which is taught through the Law of ASHA, to be manifest and visible for the ally against the foe of MAZDA.

19. Hail to the Source of All Being and Creation, to the creator of all the creatures on the Earth, who is known only as the most holy and unspeakable of names.

20. May there be an increase in the prosperity and good fortune to me and my good neighbors of the house, village, kingdom and country. May there be an increase in the luster and fortune .

20b. Hail to the Fire of BENRAM, the great Fire.

20c. Hail to the Fire of ADARAN, the great Fire.

20d. Hail to the Fire of DADGAH, the great Fire.

20e. May all of the the powerful and magnificent fires gather before me here: ADAR GUSHASP, ADAR KHORDAD, ADAR BURZIN MEH-

ER and the other ADARAN and ARASHAN who have been established in their proper places. May the power and victory of these fires increase for the benefit of the entire universe.

20f. May the knowledge and glory of the Mazdayasnian law permeate to the seven regions of the earth, so mote it be.

20g. [facing south] Hail to the creator of the world and the Law of [MARDUK] ASHA given to ZARATHUS-TRA and hail to thee, the righteous ARDVISURA ANAHITA, the most profitable and righteous one. ASHEM VOHU.

20h. Hail to you, the good and righteous tree, manifest-ed by MAZDA. ASHEM VOHU.

20i. Hail to you, holy and formless Fire of AHURA-MAZDA, manifest on Earth by the good ANUNNAKI. ASHEM VOHU.



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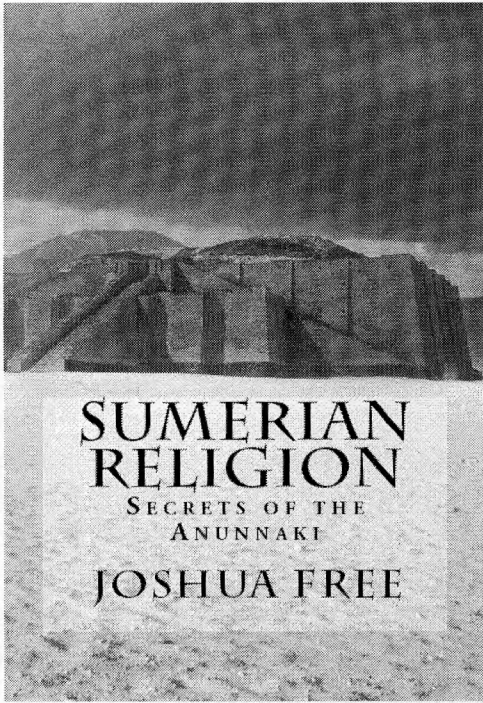
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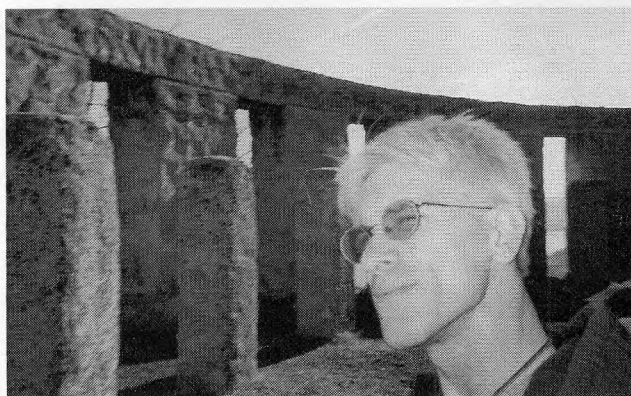
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ABOUT THE EDITOR:

**JOSHUA
FREE**

First known as "Merlyn Stone" in the 1990's, **Joshua Free** reappeared on the scene in 2008 with the launch of *Mardukite Ministries* on the Summer Solstice that year.

He is now *Archbishop-Patesi* of the *Mardukite Archdiocese of North America* and the *Mardukite Chamberlains, Nabu Maerdechai*.

His prolific writings include: *Arcanum*, *Book of Elven-Faerie*, *Sumerian Religion*, *Babylonian Myth & Magic*, *Necronomicon Anunnaki Bible*, and *The Sorcerer's Handbook of Merlyn Stone* among several others.

In 2011, he released his first novel of published fiction titled *The Hybrids*.



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The Necronomicon... Sumerians...

Star-Gates of Babylon... The Anunnaki... Alien Gods...

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