

The Seven Duties of the Priest
According to the Simon Necronomicon
Commentary by Awen Eldorath

Know, first, that the Power of the Conquerors is the Power of the Magick, and that the stricken gods will ever tempt thee away from the Legions of the Mighty, and that you will feel the subtle fluids of thy body moving to the breath of TIAMAT and that Blood of KINGU who races in your veins. Be ever watchful, therefore, not to open this Gate, or if thou must needs, put a time for its closing before the rising of the Sun, and seal it at that time; for to leave it open is to be the agent of CHAOS.

Aleister Crowley tells us: “The law of the strong; this is our law and the joy of the world.” (AL, II: 21), “I am unique & conqueror.” (AL, II: 49) and “Never permit the thought or will of any other Being to interfere with you own.” (Duty, A: 7) Such instructions indicate that we must be strong in every way if we are to be counted amongst those who have Conquered any and all Forces from the Outside. The directions to set a time for the closing of the Gate refer to the role of the magick and the magician—one must know how and when to separate ritual action from the mundane. The unprepared magician who cannot close this Gate between worlds, between magick and mundane, and between the aware and unaware parts of our mind risks becoming “the agent of CHAOS”, blurring what’s real and what isn’t in an extreme and inappropriate fashion.

Know, secondly, that the Power of Magick is the Power of Our Master ENKI, Lord of the Seas, and Master of Magick, Father of MARDUK, Fashioner of the Magick Name, the Magick Number, the Magick Word, the Magick Shape. So, therefore, the Priest who governeth the works of Fire, and of the God of Fire, GISHBAR called GIBIL, must firstly sprinkle with the Water of the Seas of ENKI, as a testament to his lordship and a sign of the Covenant that exists between him and thee.

“Call upon me in the day of trouble, and I will hear thee, and thou shalt glorify me, saith the Lord. For all Ignorance is tribulation of the minde; therefore call upon the Lord in thy ignorance, and he will hear thee. And remember that thou give honour unto God, and say with the Psalmist, *Not unto us, Lord, but unto thy Name give the glory.*” (Arbatel of Magick, Aphorism 7) This is important: in the Mesopotamian traditions, humans exist to serve the Gods, not the other way around. The Gods do not exist to do our bidding; humans exist to do the bidding of the Gods. ENKI is considered the magician of the Gods, and this passage indicates his role as Hierophant. The magician can only hope to perform Magick by beseeching the blessings and aid of the Lord of Magick; the Priest can only properly perform rituals with the borrowed authority of ENKI in order to fashion the “Magick Name, the Magick Number, the Magick Word, the Magick Shape”. The second part of this instruction derives directly (and appropriately) from the Chaldean Oracles of Zoroaster: “*So therefore the priest who governeth the works of Fire must sprinkle with the lustral water of the loud resounding sea.*”

Know, thirdly, that by the Power of the Elder Gods and the submission of the Ancient Ones, thou mayest procure every type of honor, dignity, wealth and happiness, but that these are to be shunned as the Purveyors of Death, for the most radiant jewels are to be found buried deep in the Earth, and the Tomb of Man is the Splendor of ERESHKIGAL, the joy of KUTULU, the food of AZAG-THOTH.

In many ancient cultures including Mesopotamia, valuables and even food were often buried with the dead, which lead to the associations with treasures being hidden underground in the Earth. Being thus situated, such treasures were quite literally in the Underworld, the Abode of the Dead. Sarah Ban Breathnach states, “The wealthiest civilization in the ancient world was Babylon. Babylon was famous for its fortune because its people as well as its king were rich, enjoying a level of personal wealth beyond our contemporary comprehension. The poor Babylonian was the exception, because knowledge of the laws of prosperity was available to everyone.” (*Simple Abundance*; “October 30”) However, we must remember that even though it is possible to “procure every type of honor, dignity, wealth, and happiness”, all manner of riches and wealth fade in time, and ultimately cannot do more than line the tombs of the dead. If we seek true spiritual realization, we would be better served to seek That which Remains.

Therefore, thine obligation is as of the Gatekeeper of the Inside, agent of MARDUK, servant of ENKI, for the Gods are forgetful, and very far away, and it was to the Priests of the Flame that Covenant was given to seal the Gates between this World and the Other, and to keep Watch thereby, through this Night of Time, and the Circle of Magick is the Barrier, the Temple, and the Gate between the Worlds.

The Gates referred to in the *Necronomicon* seem to be based on the astrological bodies/deities of the Mesopotamian tradition, and are very similar in many ways to the Qabalah. (I have elsewhere outlined basic Mesopotamian deity associations using the Qabalistic schema as outlined by Crowley in 777; my Mesopotamian Tree of Life provides a preliminary basis for understanding the cosmological hierarchy and theogony of Mesopotamian magick.) Now let us consider the Law of Thelema: “Do as thou wilt shall be the whole of the law.” “Love is the law, love under Will.” “There is no law beyond do as thou wilt.” My short interpretation of the Law is that we have the ability and Divine Right to choose whether or not we will love, and whether or not we will let our actions be guided by love. By acting as the “Gatekeeper of the Inside”, we gain mastery over our ability to consciously choose what influences we allow to enter our Inner Worlds and thereby influence our realities, and which ones will remain Without. The phrase “Night of Time” is reminiscent of a Night and Day of Brahman, a Hindu calculation of the amount of time that passes before the next Cycle of Creation and Destruction; in associating this with the “Gate between the Worlds”, the importance of having mastery over all aspects of our lives is again being stressed, as is the importance of separating the sacred from the mundane.

Know, fourthly, that it is become the obligation of the Priests of the Flame and the Sword, and of all Magick, to bring their Power to the Underworld and keep it chained thereby, for the Underworld is surely the Gate Forgotten, by which the Ancient Ones ever seek Entrance to the Land of the Living. And the Ministers of ABSU are clearly walking the Earth, and sailing silently through the Water, and roaring in the Fire, and all these Spirits must be brought to subjection to the Person of the Priest of Magick, before any else. Or the Priest becomes prey to the Eye of Death of the Seven ANNUNNAKI, Lords of the Underworld, Ministers of the Queen of Hell.

The magician/priest must be able to master their own inner demons before one can hope to fully master any forces Outside; these Forces are manifest in all the Elements of Life, and they are constantly exerting their influence on the “Land of the Living”. The “Priests of the Flame and the Sword” is a reference to the True Will, which is represented by Fire. “Think not, o king, upon that lie: That Thou Must Die: verily thou shalt not die, but live. Now let it be understood: If the body of the King dissolve, he shall remain in pure ecstasy for ever. Nuit! Hadit! Ra-Hoor-Khuit! The Sun, Strength & Sight, Light; these are for the servants of the Star & the Snake.” (AL II: 21) The “Priest becomes prey to the Eye of Death” by allowing him/herself to maintain the thought-pattern of death, or to remain in Death-Consciousness. Again, the Gates teach the magician to be aware of possible influences so as to gain control over what will and will not influence them at any particular time.

Know, fifthly, that the worshippers of TIAMAT are abroad in the world, and will give fight to the Magician. Lo, they have worshipped the Serpent from Ancient Times, and have always been with us. And they are to be known by their seeming human appearance which has the mark of the Beast upon them, as they change easily into the Shapes of animals and haunt the Nights of Men; and by their odor, which comes of burning incenses unlawful to the worship of the Elder Ones. And their Books are the Books of CHAOS and the flames, and are the Books of the Shadows and the Shells. And they worship the heaving earth and the ripping sky and the rampant flame and the flooding waters; and they are the raisers of the legions of maskim, the Liers-In-Wait. And they do not know what it is they do, but they do it at the demands of the Serpent, at whose Name even ERESHKIGAL gives fright, and the dread KUTULU strains at his bonds:

MUMMU TIAMAT Queen of the Ancient Ones!

Man is the Beast; “Satan represents man as just another animal, sometimes better, more often worse than those that walk on all-fours, who, because of his ‘divine spiritual and intellectual development,’ has become the most vicious animal of all!” (LaVey, *The Nine Satanic Statements*, Statement 7.) Those who act randomly or without a true understanding are no better than unthinking animals subject to the whims of base instinct, fate, and Chaos. Even though “they do not know what it is they do”, their actions are guided by the Beast, the Daemon Within, and the Ego, which is their master and which

poisons them as surely as the Serpent harms the unwary. The magician must conquer the animalistic urges if they are to master the power of the “Ancient Ones”.

Know, sixthly, that thou shalt not seek the operations of this Magick save by the rules and governments set down herein, for to do other is to take the most awful risk, for thyself and for all mankind. Therefore, heed these words carefully, and change not the words of the incantations, whether thou understand them, or understand them not, for they are the words of the Pacts made of Old, and before Time. So, say them softly if the formula is “softly”, or shout them aloud if the formula is “aloud”, but change not one measure lest thou call something Else, and it be your final hour.

“Change not as much as the style of a letter; for behold! Thou, o prophet, shalt not behold all these mysteries hidden therein.” (AL I: 54) “All these old letters of my Book are aright; but *tzaddi* is not the Star. This also is secret: my prophet shall reveal it to the wise.” (AL I: 57) Such instructions serve primarily to convey the importance of the information being transmitted. It also conveys the importance of performing ritual properly—the magician must be confident and assured; if they are plagued by doubt or uncertainty, then the whole working will go wrong. “True ritual is as much action as word; it is Will.” (*Liber Librae*, 13)

Know, seventhly, of the Things thou art to expect in the commission of this Most Sacred Magick. Study the symbols well, and do not be afraid of any awful spectre that shall invade thine operation, or haunt thine habitat by day or by night. Only charge them with the words of the Covenant and they will do as you ask, if thou be strong. And if thou performest these operations often, thou shalt see things becoming dark; and the Wanderers in their Spheres shall no more be seen by thee; and the Stars in their places will lose their Light, and the Moon, NANNA, by whom thou also workest, shall become black and extinguished.

“Be not hasty to condemn others; how knowest thou that in their place, thou couldst have resisted the temptation? And even were it so, why shouldst thou despise one who is weaker than thyself?” (*Liber Librae*, 6) “Therefore fear not the Spirits, but be firm and courteous with them; for thou hast no right to despise or revile them; and this too may lead thee astray. Command and banish them, curse them by the Great Names if need be; but neither mock or revile them, for so assuredly wilt thou be led to error.” (*Liber Librae*, 7) Through performing meditation and Ritual regularly, the magician may transcend the so-called “astral light” or the veil of *maya* (illusion), which will cause the magician to “see things becoming dark”, as these things have no actual Light of their own.

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