



# Demonolatry Primer

This file courtesy of S. Connolly

**Basic Philosophies:** (Taken From Grandma Gynna's Q&A) Demonolatry is a religion of the Self. [Meaning we do Self work to better ourselves.] It is about discovering the personal divine power within each of us and living within the natural balance of the energies surrounding us [the Universe]. It is also about Self-Responsibility and inner peace. Demons, to some, are simply focal points of single pure energies. To others they are real entities with personalities and individual consciousness. Each of the Demons is the embodiment of an emotion, an element, or an idea. Some people believe these energies are sentient (real deities), while others believe they are simply natural forces without consciousness. I know this certainly sounds as Wiccan as it gets, but it really isn't. There are many differences including the base Hermetic foundation of our religion, and we have different Pantheons/Gods. Our Gods are Demons [Divine Intelligences Replete with Wisdom] because they represent misunderstood or clandestine parts of the world around us. Many Demons were merely Gods of pre-Christian pagan religions. There are Demons for love and healing just as sure as there are Demons for anger and destruction. There is a natural balance to our religion [Hermetic]. For every Demon there is an equal and opposite Demon. There are also those Demons on the subtle in-between of the two. In our religious philosophy, everything, every situation, and everyone has this balance. Therefore, we see the world in many subtle shades of gray and consider ourselves the physical manifestations of the divine. Demonolatry does include Self-Worship.

In our religion there is no heaven or hell. Many of us believe in reincarnation of our own personal energies. We also tend to take science into account when it comes to questions like "Where did we come from.." and "Are there other planets like ours in the universe.." and so on. Our religion doesn't conflict with most scientific theories about creation, our universe, and evolution.

Within the practice of Demonolatry there are many rites. Most of them are meditative (and include prayer and mental exercises), while others incorporate magick in which requests are burnt, incenses and candles are burnt representing certain aspects of the ritual's design. Many different forms of magick are used in conjunction with our religion. This depends on the individual's preference. We encourage a personal belief system that fulfills the needs of the practitioner.

A lot of people misconstrue our magickal practices as our religion. Magick is generally what people see on the forefront. What we gain from that practice is inner peace, positive self image, strength and courage, and a deep seated knowledge of ourselves and

humanity. Instead of attempting to stare into the eyes of our Gods, we form a personal relationship with them and work with them as our wise teachers and eternal friends. What we hope to achieve is to be able to look \*through\* the eyes of our Gods. Each and every Demon is a part of us as we are a part of them.

**Demonolatry - A General Overview** Demonolatry--not to be confused with Demonology (the study of Demons)--means, literally, the worship of Demons. Although the word is old, it was originally used (like the label Satanism) as a term of derision to refer to a variety of different religions that the early Church persecuted. It was not adopted as a term of self-reference until relatively recently (late 1950's/early 1960's). Even then, Demonolatry was clandestine. It was not until 1998 when the Guild of Demonolatry (now defunct) finally funded a website--Tezrian's Vault--devoted to the religion that Demonolatry came out-of-the-closet. That site closed five years ago. Previously, many sects simply referred to themselves as followers of [insert name of Demon here].

Modern Demonolatry is a polytheistic religion in which Demonic entities are worshiped and worked with as wise divinities. Each Demon is the wellspring of a single energy source. These energies can be defined as universal elements, emotions, or ideas. The most common pantheon of Gods used are Demonic--from Christian mythologies about diabolical beings, which were formerly the Gods of pre-Christian pagan religions. However, Roman, Greek, and other pantheons have been used. Perhaps the most popular of the pantheons is the Richard Dukant Hierarchy, which was developed in the early 1960's. It became the basis for many modern Demonolatry sects.

Each practitioner of Demonolatry chooses what is known as a "counterpart" Demon, or a Demon that defines or identifies with the attributes of the practitioner. This becomes the individual's main or patron deity. All Demons become secondary to this particular Demon. For those practitioners who border on what might be called traditional Satanism, this Demon may or may not be Satan. In Demonolatry, Satan is the "fifth element," or the source of all other energies. In other words, Satan is the Whole and every other Demon is simply a part of the whole. Each person, animal, plant, and thing that exists in nature is a part of the whole [the divine] as well. Because of this, there are no Demons more "powerful" than others. In worshiping Demons, Demonolaters mean that they respect them and hold them in high regard as teachers and friends. They are not evil, but, rather, are benign. Some Demonolaters believe that Demons are simply energy sources, while others believe they are actual entities. This varies from practitioner to practitioner. Regardless of their perspective, Traditional Demonolaters reject Christian mythology about Satan, Demons, heaven or hell, and do not believe in the Christian God.

## **Most Demonolaters accept that:**

1. Everything in the universe is interconnected.
2. There are no such things as absolute good and evil. Rather, there are many subtle shades of gray.
3. Demonic entities are teachers/guides and deserve respect.
4. Demonolaters do not, therefore, conjure/evoke Demons against the Demon's will.
5. Satan is the whole, the Demons and ourselves are parts of the whole and therefore also divine.
6. We are responsible for our every action, and every action has an equal and opposite reaction.
7. We create our own reality (with the aid of the Demons or without it).
8. Spiritual growth and self discovery take place so long as one maintains a personal relationship with one's patron/matron and the whole. i.e. The Demon is the guide that leads man to his Divine nature.
9. Belief, religion, and opinion are unique to each individual and based on individual experiences and ideas. One does not have to agree with everyone, but rather one should respect others' rights to have their own beliefs, religion, and opinion without judging or condemning them.

Demonolaters do not regard themselves as being in the tradition of Anton LaVey's Satanism, although individual Demonolaters may personally believe in some aspect of his philosophy, particularly in the Self Worship aspects. However, LaVey's philosophy is not a driving force behind Demonolatory as a religion. Demonolatory advocates self empowerment and spiritual growth through developing a relationship with one's "creator" or the whole, and by discovering one's own purpose, divine nature and power within the scheme of things (or as part of the whole).

There are two types of Demonolaters with regards to practice: those whose approach is primarily religious and those who practice Demonic Magick.. Much of modern Demonolatory is steeped in elemental magick. The major religious rites are as follows (the specific dates may vary, but these are the days these holidays generally fall on):

**March 21** - Rite to Lucifer in celebration of enlightenment and the air that sustains life on this planet. Also a celebration of knowledge, education, and ideas. It is also a celebration of spring and new beginnings. Marriages are sometimes performed on or around the Rite to Lucifer.

**May 2** - First Rite to Leviathan. This is typically an initiation ceremony. Leviathan symbolizes the seed cycle and emotional bonds. Many sects choose to initiate their new arrivals during this rite. However, it is also the Rite wherein some people may choose to get married or to conceive children as it symbolizes fertility and bonding.

**June 21** - Rite to Flereous. Flereous is the Pheonix that rises from the ashes. This rite celebrates the warmth of the sun and summer. This is the Rite at which Baphometric Fire Baptisms are performed. Baptisms are rarely performed on children. However, adults

may choose to have their matron or patron diety's sigil either branded, tatoored, or cut somewhere into their body. While some cultures may regard this as self mutilation, a Demonolator finds honor in this ritual and bears the "scar" proudly. Nowadays, tatoos are very popular because sigils can be encompassed by a picture.

**September 21** - Second Rite to Leviathan. This is the Rite that celebrates autumn and harvest. It celebrates the element water. It also celebrates emotional ties (married couples sometimes choose this Rite to reaffirm wedding vows). Scrying, tarot readings, and other forms of divination are practiced during this time as it is believed the connection between the parts of the whole are stronger now.

**October 31** - Rite to Eurynomous/Baalberith/Babael. This rite, as in many other traditions, is a celebration of death, dying, and the dead. Many people choose this rite to "destroy" bad feelings by requesting curses on those who have wronged them. Cursing rites are a condoned and encouraged practice in Demonolatry. This is a time of emotional cleansing and self renewal.

**December 21** - Rite to Belial. This is sometimes called the second initiation rite because Belial also represents new beginnings. Belial represents material things, financial matters, and business endeavors. It is the celebration of winter, family and friends, and the birth of the sun (as it is the shortest day of the year).

These are the principal rites practiced by religious Demonolators in addition to the holiday of their Patron/Matron diety. They are too numerous to list.

Demonolators who practice Demonic magick also participate in the above holidays, but they will formulate rites in which to work magick whenever the need suits them. Unlike witchcraft of other forms of folk magick, Demonic magick generally only happens within the confines of a structured ritual or rite. Circles are constructed for containing and balancing the "energy" rather than protection. Incenses, herbal mixtures, and focusing materials are often used. Ritual oils for anointing candles and people is also common. Blood Rites, in which the practitioner cuts herself and uses her own blood during ritual is a regular part of many older rituals. It should be noted that for blood rites practitioners are taught to take blood in the least destructive way possible (e.g., pricking a finger, menstrual blood for women, and so on). Self-mutilation is not a part of Demonolatry.

Demonolatry has formal marriage rites (conducted in the name of Rosier and the patron/matron), formal funeral services (conducted in the name of the matron patron Eurynomous, Baalberith, and Babael), and formal divorces (in the name of the matron/patron and Rosier or Satan).

Religious Demonolators use prayer for self-empowerment while those who practice Demonic magick use both prayer and magick for self-empowerment. To those who use Demonic magick, the magick itself is symbolic and helps to focus personal energy to create a change in one's life. Many Demonolators believe that magick has a scientific explanation that we have yet to uncover.