

Temple of Ascending Flame



OPEN PROJECT

Nyarlathotep as the Guide to the Necronomicon Gnosis

By Asenath Mason & Temple of Ascending Flame

24th - 30th October 2016

The following series of workings is our second and the last open project in 2016. The previous open projects embraced such themes as the Draconian current of Lilith and Samael, Three Faces of Hecate, the Flaming Star of Set, the Spider Goddess of the Qliphoth, the Four Angels of Prostitution, and many more. This set of workings is dedicated to Nyarlathotep, the initiator into the mysteries of the Necronomicon Gnosis and the companion to all who walk the path of the Great Old Ones. He is the mythical intermediary between the forgotten gods and mankind, the Crawling Chaos who opens the gate to the Outer Void through which the Great Old Ones can enter our consciousness, and he who leads man on the path of self-liberation. All rituals and meditations were written and designed by members, friends, and partners of the Temple of Ascending Flame. The sigil and information about Nyarlathotep are derived from *Necronomicon Gnosis: A Practical Introduction* by Asenath Mason.

The project contains 7 workings which have to be done individually on 7 days in a row, at any hour of the evening/night. Before the actual workings, you will have to prepare a parchment that will serve as a physical representation of your pact with Nyarlathotep. The seven rituals that follow the initial stage will explore his seven chosen masks/avatars, each one referring to a different aspect of the Necronomicon Gnosis. These masks are as follows: the Crawling Chaos, the Black Pharaoh, the Haunter of the Dark, the Black Man of the Witch-Cult, the Faceless God, the Messenger of the Old Ones, and the Lord of the Black Tower. The purpose of the whole project is to introduce the practitioner to foundations of the Necronomicon Gnosis through the pact with Nyarlathotep - the mediator between man and the Great Old Ones.

After each working, write down your experiences, visions, or anything else that happened and keep it all for your own records. When the project is finished, prepare a report (a few sentences about each day's workings, or more if you wish - there's no word limit) and send it to us. After gathering all the reports, we will prepare a summary which will be shared with all participants who submit their results. If you do not feel comfortable with the idea of sharing your results, you do not have to send the report (this will not exclude you from participation in our future open projects), BUT if you would ever like to join us in the Temple of Ascending Flame and participate in our inner projects, you have to be active, open-minded, and willing to speak about your work. Our wish and hope is to see the current spread dynamically among practitioners, and such is also the purpose of our open projects and other public materials.

The following schedule will look familiar to practitioners who have worked with our projects before. But if you have never worked this way and have questions about the methods, or if anything here seems unclear, feel free to contact us. You do not need to be an advanced practitioner to participate in the project - anyone with a genuine interest in the Necronomicon Gnosis is welcome to join the workings.

Please send your report within 10 days following the final day of the project. We will cease gathering reports on **November 10th** and shortly after you will receive the summary of results. Thank you for your interest in our work and good luck with the project!

Necronomicon Gnosis

What is the Necronomicon Gnosis? The majority of available Necronomicon versions are based on the fiction of H.P. Lovecraft and his followers. All these stories are part of the so-called Cthulhu Mythos. Lovecraft himself claimed that the Necronomicon was his own invention, and the name of the reputed author, Abdul Al-Hazred, was his childhood nickname, inspired by the reading of *One Thousand and One Nights* stories. Therefore, any research into the Necronomicon lore always raises the question whether the book really existed or was only a creation of Lovecraft's imagination. Nevertheless, its popularity among the twentieth-century occultists was enormous. The Necronomicon inspired such magicians as Aleister Crowley, Michael Bertiaux, Anton LaVey, Michael Aquino, Kenneth Grant, and many others. Those magicians claimed that the Necronomicon in fact existed within the realm of Akasha, the sphere of Astral Light containing all knowledge about the universe and all past and future events since the beginning of time. Sometimes glimpses of this knowledge manifest in the material world through the minds of individuals sensitive enough to receive transmissions from subtle planes, but access to this hidden knowledge can also be gained by means of magic - while practicing rituals and ceremonies described in the Necronomicon. These workings are aimed at awakening the Great Old Ones in human consciousness through interaction with extraterrestrial cosmic currents and forces existing outside the world as it is known to man. According to the Cthulhu Mythos, they lie dormant, waiting to be awakened and to rise again.

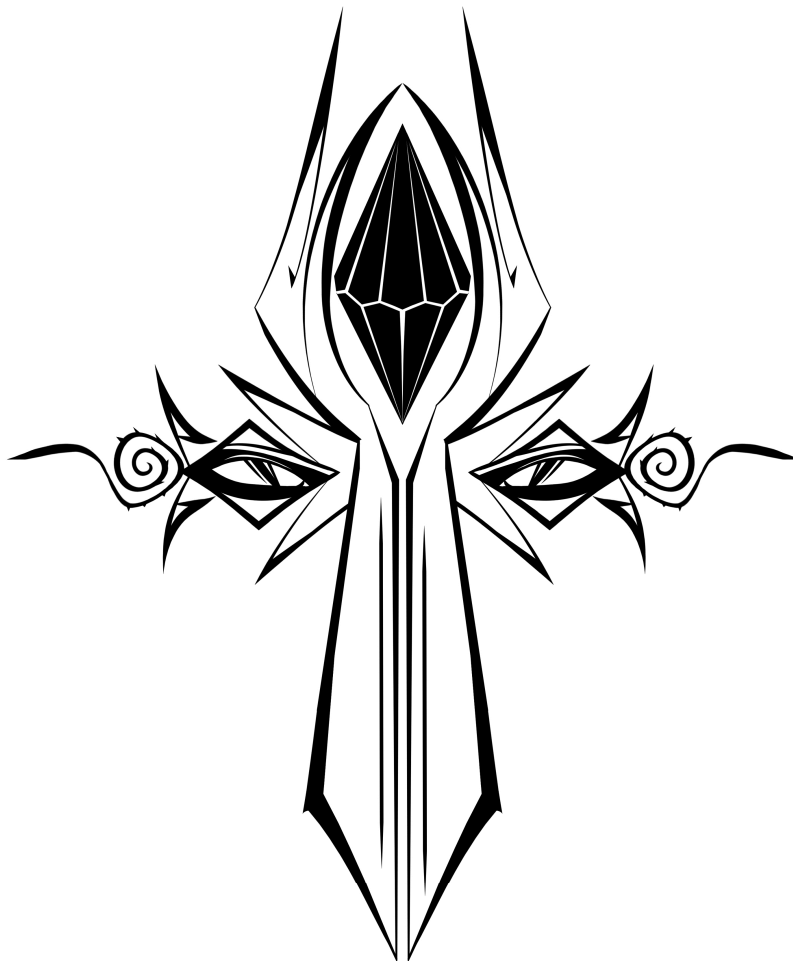
As a magical system, the Necronomicon Gnosis is difficult to legitimize and place in any mythological or historical context, because its elements are found everywhere and nowhere. The authenticity of the Necronomicon as an actual book has never been proved, which is the reason why its value as a magical system is often questioned. On the other hand, all mythological gods were invented by man in earlier or later times, and if we look at the issue from this point of view, the Great Old Ones seem no less valid than the ancient gods from the world's mythologies. There is a long span of time between their appearance in culture and magical traditions when we compare them to the ancient lore, but they are all inventions of human minds, born in response to contemporary needs of worship and identification. In present times we no longer need for example agricultural or fertility deities like our ancient ancestors, because those areas have been covered by science and technology, while the invention of the "modern" lore, to which the Great Old Ones belong, matches the needs of the modern practitioner far better than the worship of old god-forms that no longer reflect the human desire for transcendence. Therefore, we are now faced with alien beings of intangible nature and hybrid manifestations with destructive powers, possessing enormous evolutionary potential that seems to be a response to the fast development of science, quantum physics, experiments with the DNA code, etc. In this sense, the Lovecraftian entities are perfect representatives of what this scientific progress brings forth into the world. From all sides we are swamped with manifestations of rapid and fast development of science and technology, and its potential and possibilities are both fascinating and threatening, as the greater part of all these phenomena still remains unexplored. And thus, the entities described by this system are alien, unknown to mankind, intangible, and formless. Seldom do they manifest in any concrete form on the physical plane, which often makes evocation techniques completely useless and it is best to work with them through rites of invocation and dream work. They have hundreds of avatars, so weird and surprising that we often wonder how such shapes are possible at all. They hardly ever resemble terrestrial beings, and even if they do, they assume forms of strange and fantastic hybrids rather than the actual fauna of the earth, manifesting as giant octopi with wings or flying fungoid crustaceans for example. The reason why we perceive them like this is that our consciousness "translates" their intangible amorphous forms into shapes familiar to human perception. Only this way are we able to experience glimpses of their nature which is normally completely alien to how we perceive the surrounding reality. From the initiatory perspective, these forces represent the human evolutionary potential - what we may become if we manage to transgress the limitations of our finite human nature. Then we ourselves will be able to become like the Great Old Ones - beings of unlimited potential, ever-changing and mutable, infinite and timeless, with evolutionary possibilities as vast as the Eternal Chaos itself.

About Nyarlathotep

Initiation into the Necronomicon Gnosis is usually approached through the work with Nyarlathotep. As a deity, Nyarlathotep does not make appearance in the Necronomicon itself, but he is one of the leading deities in the Cthulhu Mythos due to his role of the intermediary between humans and the Great Old Ones. The first occurrence of his name is found in a poem by H.P. Lovecraft in which he is described as a dark and forgotten god who came from Egypt. Moreover, he is reputedly the oldest of all Egyptian deities. His name is sometimes translated as: "ny" - "no," "har" - "at" or "through," "lut" - "gateway" or "place of judgment," and "hotep" - "peace" or "rest," thus meaning: "there is no peace at the gate," or "there is no peace at the place of judgment."

In the self-initiatory work of the Necronomicon Gnosis, Nyarlathotep is the guide who leads man to the stars, showing us how to transcend our finite nature and become infinite and eternal. The leading motto of the whole Necronomicon Gnosis is: "That is not dead which can eternal lie, and with strange aeons even death may die." This refers to man's strive for immortality and eternal life. From the perspective of the Left Hand Path, this strive represents the path to self-deification, and the Necronomicon Gnosis as an initiatory system can be related to this magical tradition in many ways. Nyarlathotep in this interpretation performs the role of the Adversary of the Left Hand Path. He is said to have 999 avatars, appearing in all cultures, religions and mythologies worldwide. They have been observed since the birth of mankind and will still be here when the human race ceases to exist.

While most of the Great Old Ones manifest as amorphous masses of various shapes, he usually comes in a human form or in a shape that is familiar to us, and thus easier to work with. For instance, in Lovecraft's story *Dreams in the Witch House* we see him as a black, thin figure, with a ghastly pale skin, dressed in a long black robe and a hat. It is important to notice that in the story he acts as an intermediary between the adept who enters a pact with the Great Old Ones and their representative, the mindless god Azathoth. The protagonist, Walter Gilman, is lured to the Other Side, where he signs his name in blood in the black book of Azathoth, sealing the pact with the dark forces - which is also a typical theme in the Western Esoteric Tradition. Nyarlathotep performs here a similar role as the devil of the European folklore or Mephistopheles of the Faustian legend, and we will use this concept as the leading motif of this project as well. Besides, Nyarlathotep, as one of the very few Necronomicon entities, can be encountered both through outdoor workings, out there in the wild, and in our home temples, within the closed ritual space. We can work with him through a wide variety of techniques: simple meditations and elaborate pathworkings, invocations and evocations, scrying, dream and astral workings, and even through such types of magic as necromancy or sexual gnosis. Of all the Great Old Ones it is easiest to establish contact with him, and it is through him that we gain access to the forces of the Necronomicon Gnosis.



Sigil of Nyarlathotep

Before the rituals:

You should perform the workings on seven days in a row, at any hour of the evening/night. Prepare your ritual space in the way you feel it is suitable for this work. On your altar place the tools that will be used in the rituals, but you may also put statues, images and other objects representing Nyarlathotep.

For the workings you will need the following items:

- **The sigil of Nyarlathotep** (It should be printed or drawn on paper or another material of your choice, preferably in black on a golden background or in gold on black. Make it big enough to gaze into comfortably, without straining your eyes.)
- **Seven black candles** (Each one represents a different mask/avatar of Nyarlathotep. Light only one in each ritual and let it burn out till the end.)
- **Strong, aromatic incense** (Dragon's Blood, the Nile Temple, or another fragrance of your choice.)
- **A tool to draw blood** (This can be a dagger, knife, razor, lancet, etc., and it is enough to draw a few drops only, no larger amounts are needed. The blood of the practitioner is a vital component of this work, as it opens inner gateways within your consciousness and serves as a symbolic act of self-sacrifice, leaving place for initiation and transformation.)
- **A parchment on which you will write down your pact with Nyarlathotep.** This can be any sheet of paper, simple or ornamented - this is up to you. You will also need red ink, mixed with your own blood, to write the words on the paper. If you do not feel comfortable working with blood, do not attempt this project at all. It is a rite of self-initiation, and the blood of the initiate is essential and cannot be replaced by any other substance.

On the parchment write the following invocation:

**"Into the void I call to you, Nyarlathotep, faceless and wandering one!
Heed my beckon call and come to this temple to manifest!
In the name of the Dragon I summon you to my presence.
Enter this temple and imbue me with your essence.
Fill me up with your wisdom and presence, and enter my soul from the depths of the void.
Bring your black light wisdom into my mind, and may you find my body an adequate vessel for your
mind.
I call to you, the Faceless One, the nameless one, the one without form, and void!
Black Pharaoh of the western desert!
Crawling Chaos of the night!
Messenger from beyond of the Old Ones, I open myself to your words and your wisdom!
Come from your Black Tower, O Lord, and fill me with your necroscopic vision!
Haunter of the Dark, I summon you into me!
I seek to become the Black Man of the Witch-Cult through our union, and through this union I open
myself to your blackened soul and timeless wisdom!
May we coagulate as one in the name of the Old Ones!"**

You can also add something from yourself, or even replace the invocation with your own words, but make sure they reflect the intent of the whole work, i.e. self-initiation into the Necronomicon Gnosis. They should also address all seven masks/avatars of Nyarlathotep that are worked with in this project. The whole text should be written in blood or/and red ink and signed in blood as well. It should also include the sigil of Nyarlathotep. You should prepare the pact before the actual workings and put it on the altar with the other ritual items. Then, on each day of the project, you will invoke and assume the particular masks/avatars of Nyarlathotep, anointing the parchment with your blood empowered by the energies of the god, and thus sealing the pact with his own signature. On the final day you should wrap the parchment in a red cord or red ribbon and bury or hide it in a secret place, thus completing the whole operation.

Day 1
24th October

Invocation of the Messenger of the Old Ones

The Messenger of the Old Ones is said to manifest as an enormous black mass creeping across the sky. However, he also appears in a human form, taking shape in front of the practitioner, or manifesting through people we meet and interact with. This shape varies depending on a practitioner, and he may appear as a dark hooded being, or a floating shadow, or even as a man in a business suit. He opens gateways to the Necronomicon current, making you sensitive to transmissions and manifestations of the current on the subconscious level. Stay open to how this mask/avatar may manifest for you and pay attention to your environment, as it is very likely that you will receive messages from him through the mouths of people that surround you or in the form of other interactions.

Stand or sit in a comfortable position and put the sigil in front of you or hold it in your hand. Anoint it with your blood and focus all your attention on it. See how the lines become charged and activated with your life substance, visualize the sigil glowing and flashing with golden-black light, sparks of energy flickering around you and filling the ritual space with the current of Nyarlathotep. Keep gazing at the sigil until you can easily memorize and visualize its shape. Then visualize it glowing in front of you, above the altar, forming a gateway to the current of the god. This gateway also connects you with the other participants. Visualize them as standing/sitting in the circle around you, as black shadows with dark faces, and as you chant the words of the invocation, hear them chanting with you.

When you build this image in your mind, speak the following words of calling:

**"I am the prophet of the Old Ones and the bringer of chaos.
I am the faceless and the unknown.
I am entropy."**

You can recite the invocation only once, or chant it repeatedly like a mantra. Keep chanting until you feel that the atmosphere in the room is charged and the current of Nyarlathotep is flowing through the gateway, surrounding you with golden-black threads of energy. At this point close your eyes and visualize yourself as Nyarlathotep - the Messenger of the Old Ones. Let his energy become your energy, his senses become your senses, and his power become your power. Feel his current flowing through your veins, his consciousness overriding yours, his thoughts filling your mind, etc. Focus on it until you feel that you are one with him. Then ask him to initiate you into the Necronomicon Gnosis and open yourself to whatever messages he may have for you. Anoint the parchment on which you have written the pact with your blood, which is now the blood of Nyarlathotep - the Messenger of the Old Ones. When you feel it is time to end the meditation, take a few deep breaths, blow out the candles, and finish the working for the day. Thank Nyarlathotep for his presence and assistance and write down all that you experienced.

Day 2
25th October

Invocation of the Black Pharaoh

The Black Pharaoh is usually described as a tall, dark-skinned man, dressed in a robe. He can also appear in an ancient Egyptian outfit resembling the garments of a pharaoh - hence the name of this mask/avatar. He is said to wander the earth, gathering legions of followers and building the cult of the Great Old Ones. The Black Pharaoh can teach you about gods and spirits of the Necronomicon Gnosis, reveal ritual formulas and ways to make tools of the craft, and guide you through the work on the mundane level. He is an excellent teacher of the ritual/ceremonial aspects of the Necronomicon Gnosis.

Again, stand or sit in a comfortable position. Focus on the sigil and gaze at it for a while. Like on the previous day, envision it glowing and coming alive. See the other participants around you. Feel your ritual space being charged with the energy flowing through the sigil, vibrating and filling your temple with the current of Nyarlathotep. When you feel ready to perform the ritual, speak the following invocation:

**"Blackened pharaoh, blackened god, blacken me, blacken me.
Blackened Pharaoh, blackened god, illuminate me, illuminate me."**

Focus on it, or keep chanting the words until you feel connected with the god. Then close your eyes and visualize yourself as Nyarlathotep, this time in the form of the Black Pharaoh. Let his consciousness merge with yours and see the world through his senses. Focus on how it feels to be Black Pharaoh and ask him for guidance through the mysteries of the Necronomicon Gnosis. Like on the day before, anoint the parchment with your blood, visualizing that it is the blood of Nyarlathotep. Open yourself to visions or other messages he may have for you and write them down for your records. Finally, thank the god for his presence and close the working for the day.

Day 3 26th October

Invocation of the Crawling Chaos

The Crawling Chaos is described as a harbinger of apocalypse, the force of destruction, and the voice of an insane mind. He does not take any shape or form but manifests from within, arising from the depths of the inner mind. He transforms your consciousness, expanding it in all possible ways and adjusting it to the transmissions of the Great Old Ones. For this reason he is thought to be a destructive and consuming force, as transcending these borders is believed to bring forth madness to a mind unprepared for the experience. Be mindful of that and approach this mask/avatar with cautiousness. This form of Nyarlathotep also manifests through dreams, so pay attention to all your dream visions on the night following the ritual.

Begin this practice like on the previous days, following the same steps until you get to the point where you recite the invocation. This time speak the following words of calling:

**"Crawling Chaos I've become,
Crawling Chaos we are one,
Crawling Chaos come to me,
Crawling Chaos we shall be!"**

Again, keep chanting the invocation until you feel connected with Nyarlathotep and his current. Then close your eyes and visualize yourself as the Crawling Chaos. This mask/avatar is amorphous and more difficult to grasp than the other forms of Nyarlathotep. To experience this consciousness, simply open yourself to its influence and let it shape your visions in a natural and spontaneous way. This experience may be confusing or maddening, balancing on the border of sanity and madness. Let it happen - this is how the Crawling Chaos manifests. Again, anoint the parchment with your blood, visualizing that it is the blood of Nyarlathotep. Open yourself to whatever this experience may bring and write down all that comes to your mind during or after the working. Thank the god for his presence and close the working for the day.

Day 4 27th October

Invocation of the Haunter of the Dark

The Haunter of the Dark in the Necronomicon lore is described as a nocturnal bat-winged monster with a single three-lobed burning eye which is able to kill by fear alone. This mask/avatar can introduce you into nocturnal mysteries of the Necronomicon Gnosis - practices performed at night, based on the gnosis of fear and terror - confrontations with the unknown, the feared, the repulsive, all that we would rather avoid. This work helps to transcend personal barriers by confronting us with the most feared and avoided aspects of our own inner darkness. This may manifest as many disturbing, or even terrifying visions - let it happen. The gnosis of fear and terror is one of the most important aspects of the Necronomicon Gnosis.

Again, begin the ritual like on the previous days, following the same steps, and then recite the following invocation:

**"Nocturnal hunter, stalker in my soul, guide my mind, hone my skill.
Nocturnal hunter, midnight guide, we hunt the night and prey on light."**

Build the atmosphere in your ritual space and open the gateways to the current of Nyarlathotep. Then close your eyes and visualize yourself as the Hunter of the Dark. Open yourself to this consciousness and let it merge with yours. Anoint the parchment with your blood, visualizing that it is the blood of Nyarlathotep, and embrace whatever visions or messages may come to you. Write down all that you experienced, thank the god for his presence, and close the working for the day.

Day 5 **28th October**

Invocation of the Black Man of the Witch-Cult

The Black Man of the Witch-Cult is the mask/avatar known from the story *Dreams in the Witch House*. He is described as a black-skinned, hairless man, dressed in black. Sometimes he has hooves and resembles the old depictions of the Devil from the testimonies collected during witch trials. This mask/avatar can teach you about pacts with the old gods and reveal forgotten formulas of sorcery and witchcraft. You can also ask him for familiar spirits. He often manifests through dreams, therefore pay attention to what happens both during and after the ritual.

Follow the same preliminary steps as on the previous days, and then recite the following invocation:

**"Witch cult black god, we bond as one and it is done.
Witch cult black god, we are one, we are one."**

Again, build the atmosphere in your ritual space and open the gateways to the current of Nyarlathotep. Then close your eyes and visualize yourself as the Black Man of the Witch-Cult. Let his consciousness merge with yours and open yourself to whatever visions or messages he may have for you. Like in the previous workings, anoint the parchment with your blood, visualizing that it is the blood of Nyarlathotep. When the working is finished, thank the god for his presence, write down all that you experienced, and close the ritual.

Day 6 **29th October**

Invocation of the Faceless God

The Faceless God is another mask/avatar connected with the ancient Egyptian lore, often described as a winged, faceless sphinx. He also appears as a man with no face - it is blurred or hidden under a hood. In the *Necronomicon Gnosis* he is believed to have the ability to send his worshippers back through time, and indeed, he represents the power of crossing barriers between worlds and dimensions, time and space, past and future. He can teach you about other dimensions and how to travel there with your mind. He is also an excellent teacher of scrying and many forms of astral magic.

Again, follow the same preliminary steps as on the previous days, and then recite the following invocation:

**"Nowhere and everywhere, we spread plague.
Nowhere and everywhere, we infest!
Nowhere and everywhere we invade.
Nowhere and everywhere we lay claim!"**

Focus for a while on building the atmosphere in your ritual space and open the gateways to the current of Nyarlathotep. Then close your eyes and visualize yourself as the Faceless God. Again let his consciousness merge with yours and open yourself to whatever visions or messages he may have for you. Anoint the parchment with your blood, visualizing that it is the blood of Nyarlathotep, and when you feel it is time to end the working, thank the god for his presence and close the ritual. Write down all that you experienced and pay attention to how this consciousness affects your dreams and manifests in your daily life.

Day 7 **30th October**

Invocation of the Lord of the Black Tower

The Black Tower, known also as the Tower of Koth, represents the concept of a gateway existing on the border of waking and dreaming. In the Necronomicon Gnosis it is believed to stand sentinel at the meeting point of worlds and dimensions, at the crossroads of Manifestation and Non-Being, channeling primal currents of the Great Old Ones and empowering the evolution of human consciousness. It is also thought to be the residence of Nyarlathotep, from which he watches over the world in his Lord of the Black Tower mask/avatar, sending out transmissions from the forgotten gods to all parts of the universe. The Lord of the Black Tower knows all secrets of the Necronomicon Gnosis and can teach you all of them through successive work with his current.

The procedure is here the same. Follow the preliminary steps as on the previous days, and then recite the following invocation:

**"Master of the Old Ones' keep, we rule the void and infect the world.
Black Tower power is ours to cast!"**

Build the atmosphere in your ritual space and open the gateways to the current of the Black Tower. Then close your eyes and visualize yourself as the Lord of the Black Tower. Let his consciousness merge with yours and open yourself to whatever visions or messages he may have for you. Enter the Black Tower and stand in the center of the universe, looking at the world with the eyes of Nyarlathotep. Anoint the parchment with your blood, visualizing that it is the blood of the god, and when you feel it is time to end the working, thank Nyarlathotep for his presence and close the ritual. Again, write down all that you experienced.

The last day of the project concludes the whole operation. On this day you should seal the pact for the last time, wrap it with a red cord or red ribbon, and hide or bury it at a secret place that will be known to you only. You can also do it on the next day, after the project is finished. When this is done, take a while to look back at your visions and experiences from the previous days and meditate on what they mean to you, how they affect your path, and how they empower your personal relationship with the God of a Thousand Faces. Let this conclusion to the project be a time of reflections and perhaps new inspirations on your journey on the path of the Necronomicon Gnosis.