

Satanic Bay Area, Pazuzu's Blessing, 2019 edition

Note: This ritual employs some material our regular Black Mass script. For the benefit of anyone already familiar with the “base ritual” who doesn't want to have to review it, alterations and new material appear in red text.

When we finished our very first Satanic Remembrance Ritual in early 2019, we realized this created another opportunity. After all, many of our members were coping with difficult times, but many others also had positive milestones in their lives: weddings, children, new relationship, new jobs, new achievements, new opportunities, etc.

Pazuzu's Blessing is a compliment to the Remembrance Ritual, meant as an emotional balance, although one can be easily be conducted without the other.

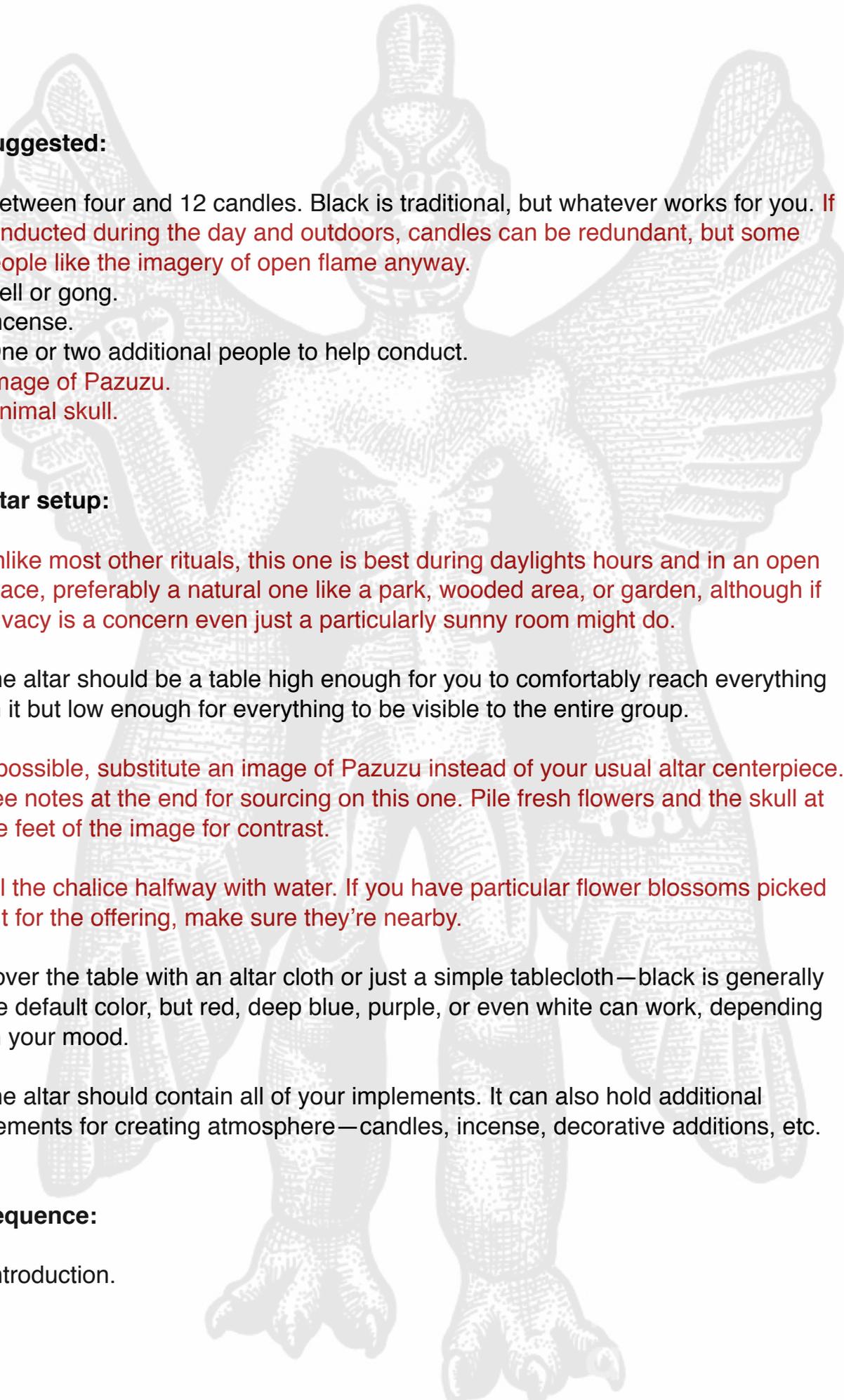
In Mesopotamian myth, Pazuzu was the king of evil wind demons, but he was also paradoxically a protective figure, since his fearsome image was thought to ward off more destructive demons. He was particularly useful as a ward to protect mothers and children.

Here we've expanded his role beyond motherhood to act as an icon for all good fortune, and as an avatar for personal achievement.

Unlike most other rituals, Pazuzu's Blessing is specifically meant to be performed during the day and in a festive open space, and the atmosphere is quite different from the usual sinister overtones of other ritual proceedings.

Required:

- Altar.
- At least one person to conduct the ceremony.
- Cup, bowl, or chalice.
- Black book.
- Flowers (live or fake)
- Physical “blessings”
- Blood (see notes on sourcing)



Suggested:

- Between four and 12 candles. Black is traditional, but whatever works for you. If conducted during the day and outdoors, candles can be redundant, but some people like the imagery of open flame anyway.
- Bell or gong.
- Incense.
- One or two additional people to help conduct.
- Image of Pazuzu.
- Animal skull.

Altar setup:

Unlike most other rituals, this one is best during daylight hours and in an open space, preferably a natural one like a park, wooded area, or garden, although if privacy is a concern even just a particularly sunny room might do.

The altar should be a table high enough for you to comfortably reach everything on it but low enough for everything to be visible to the entire group.

If possible, substitute an image of Pazuzu instead of your usual altar centerpiece. See notes at the end for sourcing on this one. Pile fresh flowers and the skull at the feet of the image for contrast.

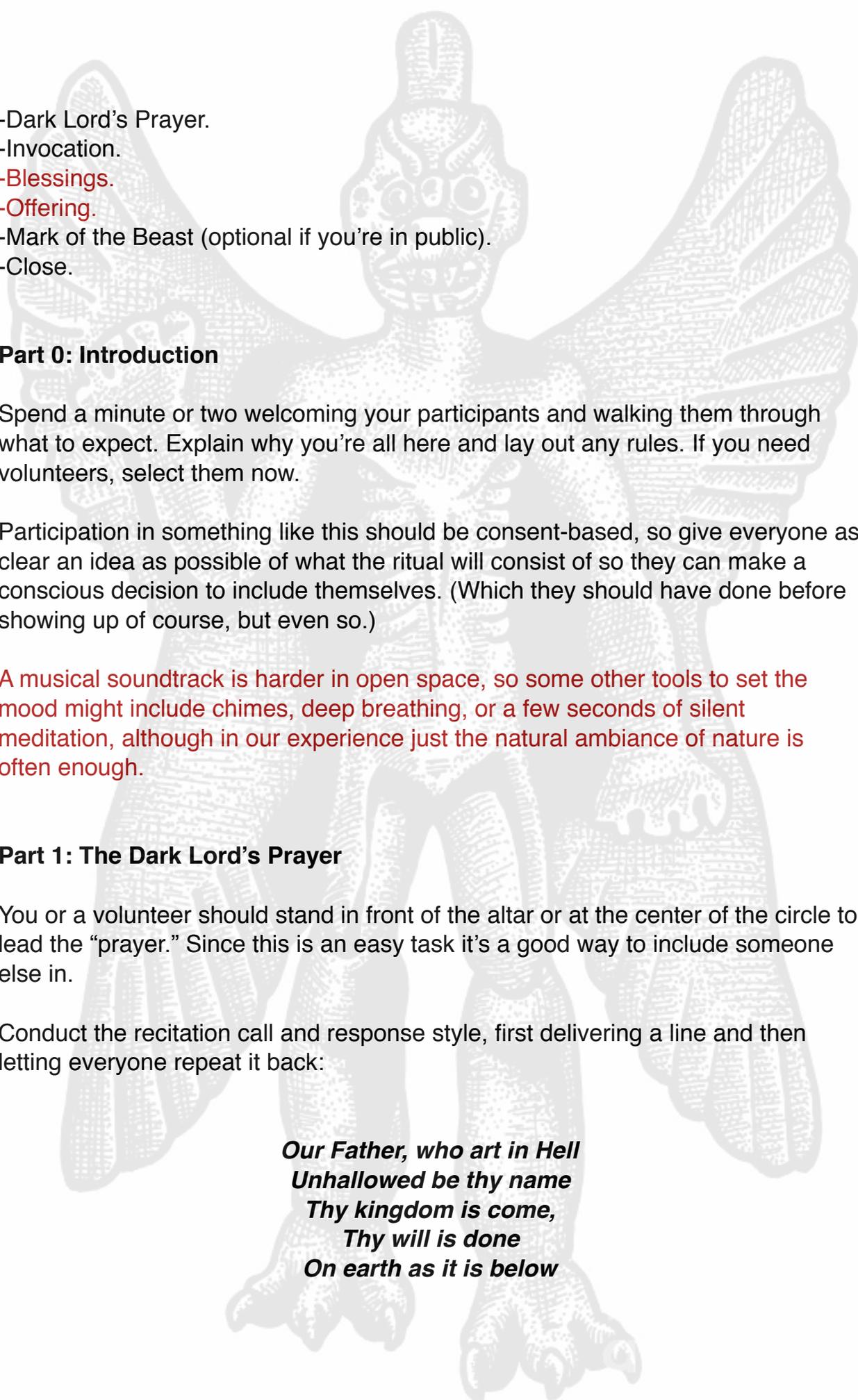
Fill the chalice halfway with water. If you have particular flower blossoms picked out for the offering, make sure they're nearby.

Cover the table with an altar cloth or just a simple tablecloth—black is generally the default color, but red, deep blue, purple, or even white can work, depending on your mood.

The altar should contain all of your implements. It can also hold additional elements for creating atmosphere—candles, incense, decorative additions, etc.

Sequence:

- Introduction.

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- Dark Lord's Prayer.
 - Invocation.
 - Blessings.
 - Offering.
 - Mark of the Beast (optional if you're in public).
 - Close.

Part 0: Introduction

Spend a minute or two welcoming your participants and walking them through what to expect. Explain why you're all here and lay out any rules. If you need volunteers, select them now.

Participation in something like this should be consent-based, so give everyone as clear an idea as possible of what the ritual will consist of so they can make a conscious decision to include themselves. (Which they should have done before showing up of course, but even so.)

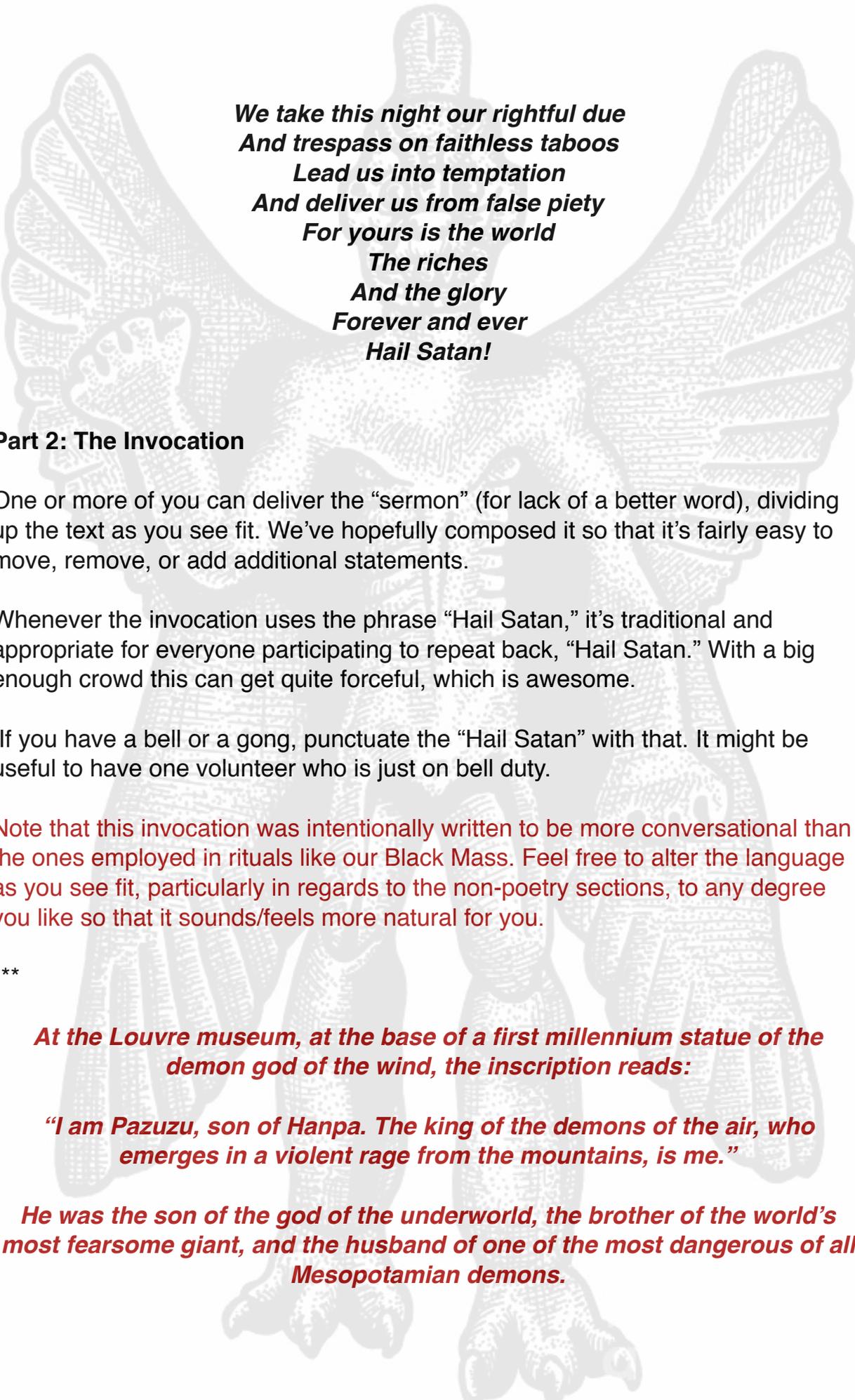
A musical soundtrack is harder in open space, so some other tools to set the mood might include chimes, deep breathing, or a few seconds of silent meditation, although in our experience just the natural ambiance of nature is often enough.

Part 1: The Dark Lord's Prayer

You or a volunteer should stand in front of the altar or at the center of the circle to lead the "prayer." Since this is an easy task it's a good way to include someone else in.

Conduct the recitation call and response style, first delivering a line and then letting everyone repeat it back:

***Our Father, who art in Hell
Unhallowed be thy name
Thy kingdom is come,
Thy will is done
On earth as it is below***



***We take this night our rightful due
And trespass on faithless taboos
Lead us into temptation
And deliver us from false piety
For yours is the world
The riches
And the glory
Forever and ever
Hail Satan!***

Part 2: The Invocation

One or more of you can deliver the “sermon” (for lack of a better word), dividing up the text as you see fit. We’ve hopefully composed it so that it’s fairly easy to move, remove, or add additional statements.

Whenever the invocation uses the phrase “Hail Satan,” it’s traditional and appropriate for everyone participating to repeat back, “Hail Satan.” With a big enough crowd this can get quite forceful, which is awesome.

If you have a bell or a gong, punctuate the “Hail Satan” with that. It might be useful to have one volunteer who is just on bell duty.

Note that this invocation was intentionally written to be more conversational than the ones employed in rituals like our Black Mass. Feel free to alter the language as you see fit, particularly in regards to the non-poetry sections, to any degree you like so that it sounds/feels more natural for you.

At the Louvre museum, at the base of a first millennium statue of the demon god of the wind, the inscription reads:

“I am Pazuzu, son of Hanpa. The king of the demons of the air, who emerges in a violent rage from the mountains, is me.”

He was the son of the god of the underworld, the brother of the world’s most fearsome giant, and the husband of one of the most dangerous of all Mesopotamian demons.

He is the face of the merciless southwestern wind, and maybe it's his curse that an anonymous Akkadian poet feared when he wrote these lines:

“An evil wind has blown from the ends of the skies, and a specter has come forth from its hidden depths. He who was alive yesterday is dead today. For a minute someone is downcast, and then suddenly full of cheer, but a demon has clothed itself in my body for a garment.”

But fearsome though they may be, some demons are not always so bad. Pazuzu's image was prized as a protective ward against other demons, and particularly he protected against Lamashtu, the angry spirit who preyed on mothers and children.

Indeed, in Pazuzu's day the word “demon” meant any spirit, helpful or harmful, who was less powerful than a god but more so than human beings. The ancient Greek priestess Diotima taught:

“Love is a great demon, and he is the mediator who spans the chasm between worlds, in him all things come together. The wisdom that understands this is best; all other wisdom is poor and vulgar.”

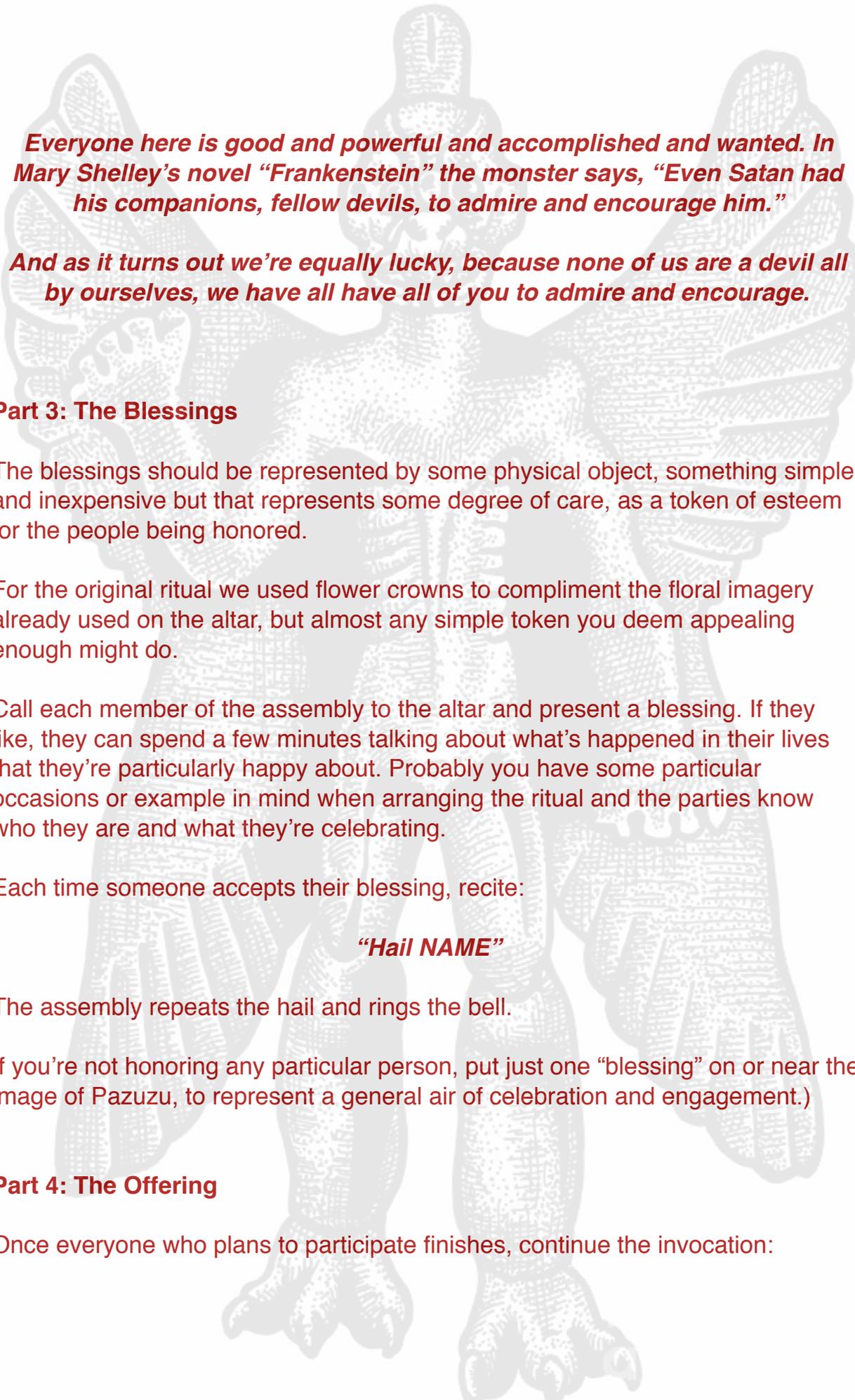
Heraclitus wrote “character is to a person their demon,” the great thing inside themselves that inspires and motivates them to their best accomplishments.

So maybe “the violent rage of the mountains” is not so bad when it's on your side; Pazuzu is the answer to the question, “What might Satan be like if he was your best friend?”

You might be happy to learn that Satan is your friend. In fact all of your friends are Satan; “satan” is a title, and that means Satan is any of us.

When some people talk about the good things in life they might say “Thank god”, but instead we say “Hail Satan,” because everything you've done comes from your strength, your choices, your relationships, your truth.

The priest in “The Exorcist” asks, “If all of the evil in the world makes you think there might be a devil, how do you account for all the good?” Turns out the answer to that question is also the devil--which is handy to know.



Everyone here is good and powerful and accomplished and wanted. In Mary Shelley's novel "Frankenstein" the monster says, "Even Satan had his companions, fellow devils, to admire and encourage him."

And as it turns out we're equally lucky, because none of us are a devil all by ourselves, we have all have all of you to admire and encourage.

Part 3: The Blessings

The blessings should be represented by some physical object, something simple and inexpensive but that represents some degree of care, as a token of esteem for the people being honored.

For the original ritual we used flower crowns to compliment the floral imagery already used on the altar, but almost any simple token you deem appealing enough might do.

Call each member of the assembly to the altar and present a blessing. If they like, they can spend a few minutes talking about what's happened in their lives that they're particularly happy about. Probably you have some particular occasions or example in mind when arranging the ritual and the parties know who they are and what they're celebrating.

Each time someone accepts their blessing, recite:

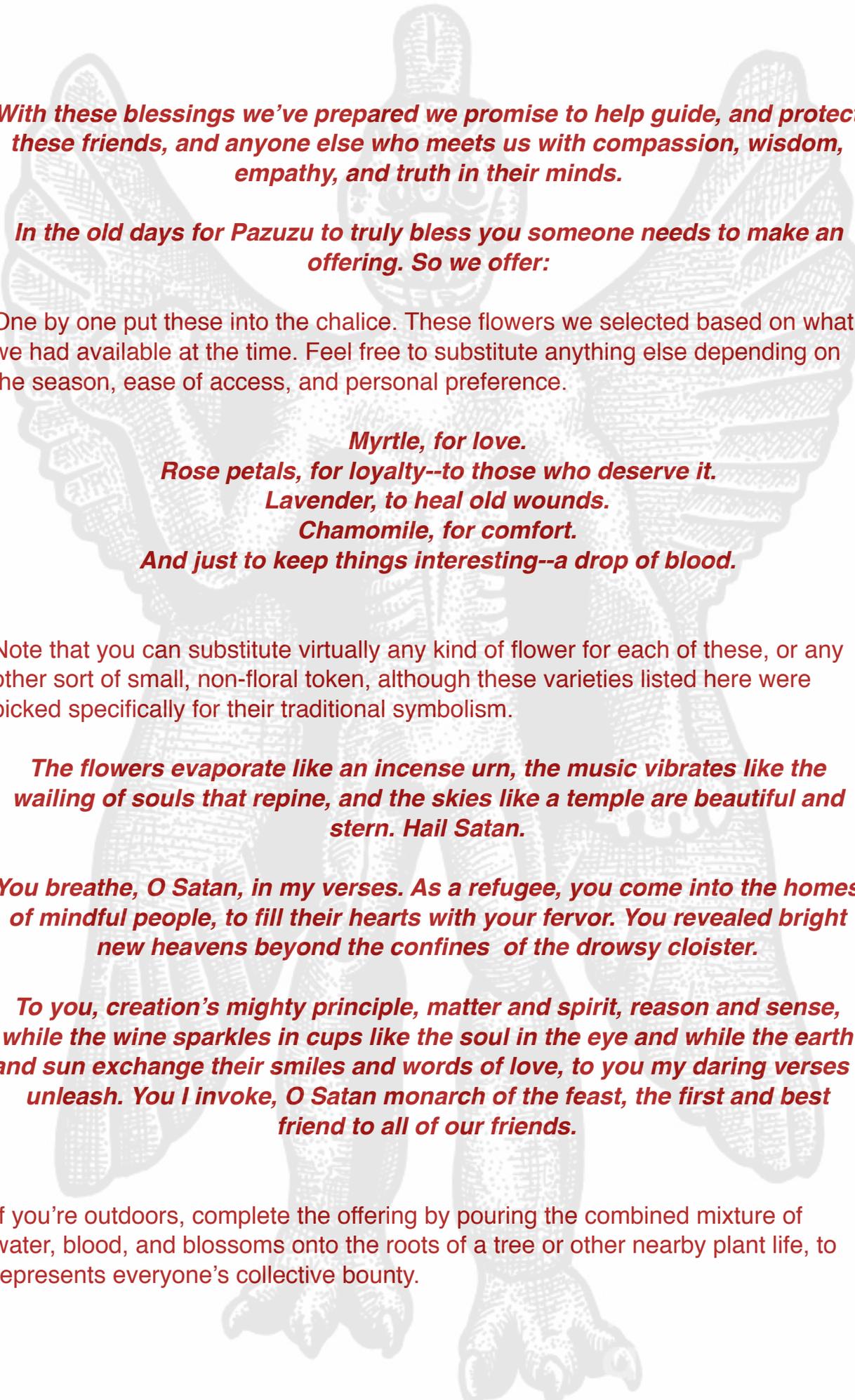
"Hail NAME"

The assembly repeats the hail and rings the bell.

If you're not honoring any particular person, put just one "blessing" on or near the image of Pazuzu, to represent a general air of celebration and engagement.)

Part 4: The Offering

Once everyone who plans to participate finishes, continue the invocation:



With these blessings we've prepared we promise to help guide, and protect these friends, and anyone else who meets us with compassion, wisdom, empathy, and truth in their minds.

In the old days for Pazuzu to truly bless you someone needs to make an offering. So we offer:

One by one put these into the chalice. These flowers we selected based on what we had available at the time. Feel free to substitute anything else depending on the season, ease of access, and personal preference.

- ***Myrtle, for love.***
- ***Rose petals, for loyalty--to those who deserve it.***
- ***Lavender, to heal old wounds.***
- ***Chamomile, for comfort.***
- ***And just to keep things interesting--a drop of blood.***

Note that you can substitute virtually any kind of flower for each of these, or any other sort of small, non-floral token, although these varieties listed here were picked specifically for their traditional symbolism.

The flowers evaporate like an incense urn, the music vibrates like the wailing of souls that repine, and the skies like a temple are beautiful and stern. Hail Satan.

You breathe, O Satan, in my verses. As a refugee, you come into the homes of mindful people, to fill their hearts with your fervor. You revealed bright new heavens beyond the confines of the drowsy cloister.

To you, creation's mighty principle, matter and spirit, reason and sense, while the wine sparkles in cups like the soul in the eye and while the earth and sun exchange their smiles and words of love, to you my daring verses I unleash. You I invoke, O Satan monarch of the feast, the first and best friend to all of our friends.

If you're outdoors, complete the offering by pouring the combined mixture of water, blood, and blossoms onto the roots of a tree or other nearby plant life, to represent everyone's collective bounty.

If no such vegetation is available, simply place it at Pazuzu's feet or in the center of the altar.

Part 5: Mark of the Beast

Blood or wine should be on hand, in an easily accessible vessel. Whereas in the previous step participants approached the altar, this time you should approach the circle or seated participants to administer the mark.

Ask each person whether they prefer to be marked with wine or blood. And where. A simple smudge or X on the forehead or the right hand is sufficient, although feel free to get more creative.

After each marking, have the participant repeat after you:

“Hail Satan.”

Or any other appropriate sentiment. Once you've made the rounds to everyone, return to the altar for the conclusion.

Part 5: Conclusion

Returning to the altar, extinguish the candles or other lights one by one, until only one remains. At this point ring the bell once, close the book, and before putting out the final light say:

So say we all: Hail Satan.

Once everyone repeats, blow out the last candle. Fin.

Creative Notes:

-Most of these props are easy to obtain, but sourcing blood can be tricky. In major cities, butcher shops will often have animal blood on hand, as will markets

catering to communities where it's sometimes used as an ingredient, like in Filipino blood stew.

Some people may prefer not to use blood out of concern for animal rights or just distaste. That's your call, but the longtime and consistent association of alleged devil worship and black magic with blood rites and the religious taboos associated with blood in religious ceremonies makes it an attractive option.

Various fake blood recipes may create the same effect for those who shy away from the real thing, although we usually just employ red wine as a substitute when needed.

We don't recommend using actual human blood as a prop for reasons related to health and sanitation, but some other Satanic groups have employed it.

-For our blessing ritual we specifically procured a reproduction of an ancient image of Pazuzu and substituted it for our usual Baphomet. Thanks to the movie "The Exorcist," such props are available commercially, although they may be difficult or expensive for some groups. Online shopping is almost certainly the only convenient way to source one.

If such a prop is outside of your budget, a high-quality printed image of such an artifact might suffice, as long as it doesn't look cheap and can stand on its own, possibly affixed to something like a canvas.

Barring that, although the Pazuzu certainly puts an extra touch on this ritual that's hard to reproduce otherwise, just go ahead and do without it if you like. If anyone is critical, tell them they're free to chip in on the purchase themselves next time.

-The skull may be difficult to source as well, although most Satanic groups of any reasonable size probably have at least one member gothy enough to have an animal skull of some variety on hand as a loaner. If one is lacking, most major cities have curiosity shops, naturalism stores, or other outlets that stock bones, or that can at least direct you to resources that do, so call around.

Artificial skulls usually look less striking, but they're much cheaper and easier to find, so feel free to make the substitution if need be.

-Flowers are generally easy to obtain, real or fake. The specific kinds singled out here were selected for their symbolic associations, but this is not particularly

important. Don't worry too much about obtaining just the right kinds of flowers for your altar; almost anything will do.

We find the floral theme a festive and welcome change from the aesthetic of most of our Satanic rituals, but those who don't want to pretty their altar up to this degree don't have to. Your ritual should be about your own personal expression, so if the "Midsommar" vibe doesn't work for you feel free to discard it.

-The altar gives people something to focus on, sets the mood, and of course serves a practical purpose as just somewhere to keep everything you'll need.

I will admit that personally I find the model of a traditional religious service in which attention and thus importance is focused on one person or a small number of people who become de facto authority figures for its duration not quite satisfying and too much like the archaic practices of mainstream religions.

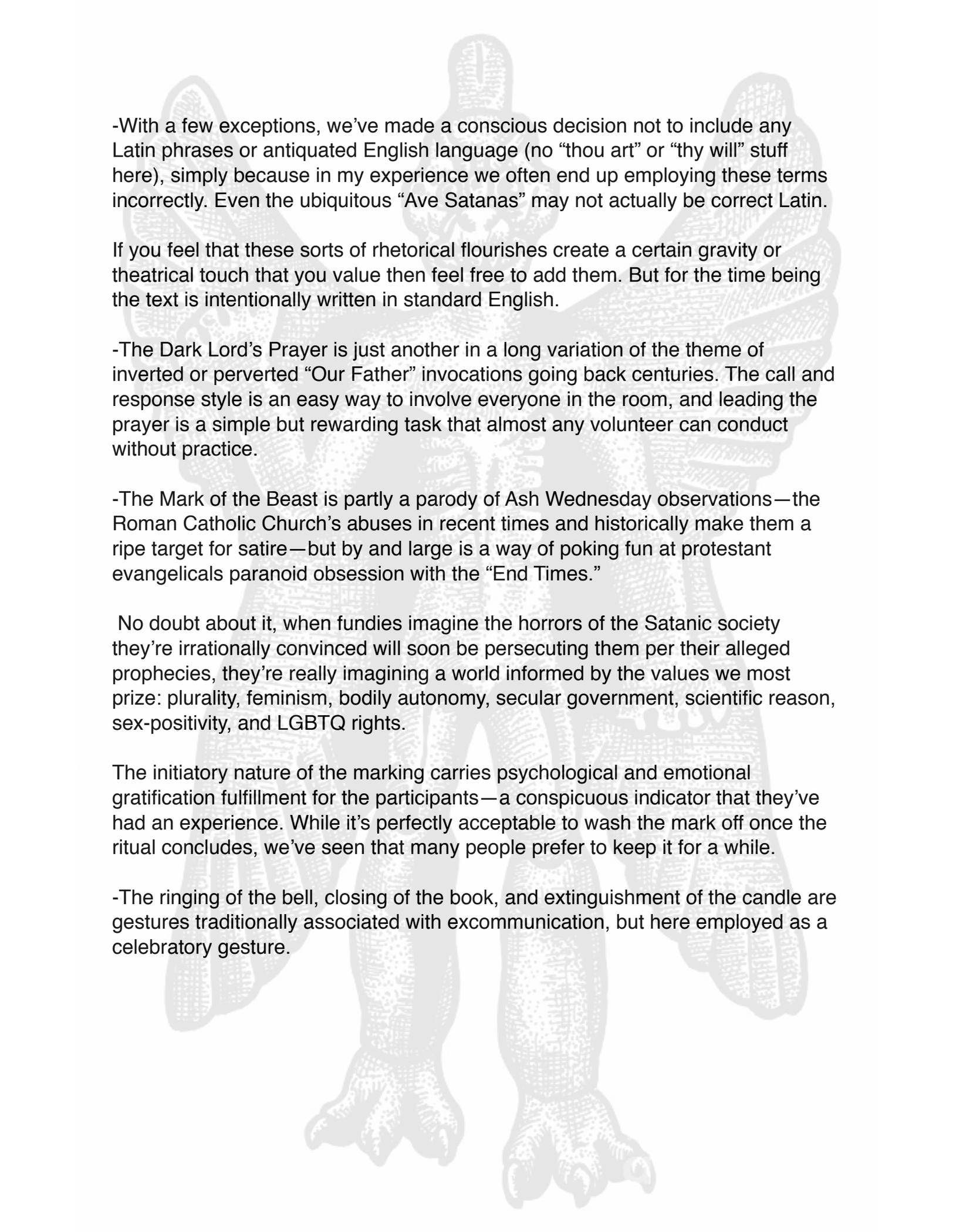
I think the ideal Satanic ritual would involve as many people as possible—up to and including everyone in the room—and avoid artificially (however briefly) elevating any one, as a formal rejection of traditional dogmas that try to invest imagined power and importance into "priests" and similar figures.

But I also admit that that's really difficult to both plan and execute, and as with most other things in life it's just plain easier if someone runs the show. You can't win them all.

-While it might seem perfunctory, the introduction is one of the most important parts of the proceeding. Some people may not know what to expect from the proceedings, some may be anxious, or some may be unclear on what their role is (if any).

While it would be fair to say that anyone who consciously chooses to attend a Satanic ritual is pretty much setting themselves up for almost anything that happens, a theme of mutual respect and basic consideration goes a long way toward establishing the trust needed for authenticity.

Just as consent is the byword in intimate matters, it should be in religious ones too. In both cases, basic and straightforward communication is the most valuable tool.



-With a few exceptions, we've made a conscious decision not to include any Latin phrases or antiquated English language (no "thou art" or "thy will" stuff here), simply because in my experience we often end up employing these terms incorrectly. Even the ubiquitous "Ave Satanas" may not actually be correct Latin.

If you feel that these sorts of rhetorical flourishes create a certain gravity or theatrical touch that you value then feel free to add them. But for the time being the text is intentionally written in standard English.

-The Dark Lord's Prayer is just another in a long variation of the theme of inverted or perverted "Our Father" invocations going back centuries. The call and response style is an easy way to involve everyone in the room, and leading the prayer is a simple but rewarding task that almost any volunteer can conduct without practice.

-The Mark of the Beast is partly a parody of Ash Wednesday observations—the Roman Catholic Church's abuses in recent times and historically make them a ripe target for satire—but by and large is a way of poking fun at protestant evangelicals paranoid obsession with the "End Times."

No doubt about it, when fundies imagine the horrors of the Satanic society they're irrationally convinced will soon be persecuting them per their alleged prophecies, they're really imagining a world informed by the values we most prize: plurality, feminism, bodily autonomy, secular government, scientific reason, sex-positivity, and LGBTQ rights.

The initiatory nature of the marking carries psychological and emotional gratification fulfillment for the participants—a conspicuous indicator that they've had an experience. While it's perfectly acceptable to wash the mark off once the ritual concludes, we've seen that many people prefer to keep it for a while.

-The ringing of the bell, closing of the book, and extinguishment of the candle are gestures traditionally associated with excommunication, but here employed as a celebratory gesture.