

Babylonian Devil-Traps and Medieval Magick Mirrors

by Mark Krubsack

I have been intrigued by the magickal system of the Babylonian people for quite some time. In particular, their idea of deviltraps sounded interesting, and I decided to start out on a program of experimentation. What follows is an idea of the gist of that research.

My original source of information on this matter is E. A. Wallis Budge's book, **Amulets and Superstitions**. The chapter on devil-traps in this book is quite interesting, and I presume historically accurate (my knowledge on this aspect is no where near Budge's). However, I was struck with the idea that the idea of devil-traps needed updating to be of any use to the practicing magickian utilizing the Double Current. It appeared to me that this was too foreign a system to obtain the results I desired.

Initially, devil-traps were utilized as a means of protection. They consisted of clay bowls with a spell or incantation written on the concave surface and spiraling inwards toward the center of the bowl. These bowls were buried around the dwellers house and formed a psychic shield of security. Whatever baleful entities would come across such a protected abode would get caught up in the spirallings and be imprisoned.

My notion was that this general system could be applied as a form of skrying, similar to deep sea fishing looking to catch a monster from the depths. With a change in the wording of the original spells, and a more updated conjuration substituted, the devil-traps could serve as an admirable gateway to other dimensions that also provided a relative safe position to work from.

The actual technique that I have used, and that produced tangible results, is as follows. In place of the earthenware bowls, I use a concave black mirror. This makes a fine skrying instrument and works similar to a black hole in that in a very short time, the entity so desired, is sucked into it and cannot escape until the magickian licenses it to depart. On the exact center of the mirror goes the sigil. If this is a particular entity that one knows the name of, then the sigil can be devised from traditional means such as the Quabalah of Nine Chambers. If one desires to go fishing, an excellent beginning to find a sigil can be by looking at the kamea's and seal's of the planetary attribution of the Quabalistic Sefirah you desire to investigate. The sigil determines the type of entity that will be bound in the mirror, and an educated choice is desirable. This sigil should be traced on the mirror by a wax pencil the appropriate color of the sphere being worked.

Now comes the conjuration. This is written using the same color wax pencil as the sigil. One's creativity comes into play here, as there is ample room for experimentation. Good choices for languages to use in writing the conjuration are Hebrew, Enochian, and even English. It should be noted that the language used plays a very important role in the operation. The conjuration and sigil act as keys in unlocking certain parts of the mind and making them receptive to the subtle influences emanating from the mirror.

One such conjuration that I have achieved particularly good results is as follows --

IPSOS MAAT!
Hail Nuit!
Thee I evoke Spirit of (either Sephirah or Qliphoth worked)
Thee I evoke Spirit (name of entity)
Come Manifest by the word IPSOS!
Enliven thyself in that ever burning Black Flame within me
In the name of Ra-Hoor-Khut dash the blinds so that I may see
In burning hunger I yearn for your satiation
Like the Bee seeking Comm-Union with the Hive, Come!
In the name of the Son and Daughter hear the word and come.
IPSOS!

This should only serve as an example, and is certainly open to individual alteration. One is only limited by the size of the script and diameter of the mirror, or object used to skry. One begins at the outer Tim and working either towards the left or right writes the conjuration in a spiral until the sigil is reached. Whether one should proceed in a right- or left-spiral is up to the operator and most importantly it should be in harmony with the nature of the entity.

The foregoing now has little resemblance to the original devil-trap. The original trap was a protective repelling device. Modified for use in the New Aeon, the trap acts as a receiver for communication. The major modification of the incantation has significantly altered the purpose of the device.

There are a number of ways in which this device can be used. One way which I like is this ceremony --

Opening of the temple by a statement of purpose to the God/Goddess of your particular Universe.

Banishment of unclean influences by rites similiar to Space-Marks
Banishing, Pentagram Ritual, Star Ruby, etc.

Preliminary meditation such as on Liber AL or Pennae Praenumbraverse(s).

Skrying and contact with entity.

Banishment.

Closing.

The placement of the mirror in respect to the compass quadrants also has an influence upon the entities that can be successfully evoked. If one uses the Space-Marks Banishing, the areas of

Northeast, Northwest, Southwest, and Southeast are especially ripe. It is in these areas that ancient atavisms will emerge from when properly evoked. There are many uses for this device, the experiments continue, we go on as new work is built upon the foundation of the old.

Who falters in the flight must thereby falls the greatness of the gods is in the Go-ing.
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