

Encyclopedia of Demons, Gods, Jinns, Spirits, Ghosts or Non-Organic Creatures (Distribution and Types)



- **Table of contents:**

- **How to make them fear and scape**
- **What they eat**
- **What they want**
- **What they do**
- **How they marriage**
- **Where they live**
- **When they attack and how**
- **Why they attack**
- **How to connect**
- **What is the consequences of connection?**
- **Types**
- **Powers**
- **Age**
- **Names**
- **Demonic signs**
- **Demonic tools**
- **How to make them fear and scape or defense**

بسم الله الرحمن الرحيم

in the name of god the beneficent the merciful

به نام خداوند بخشنده مهربان

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Preface:

This handbook is written in case of increasing knowledge about non-organic creatures. Any information in this handbook is gained from famous, scientific and religious texts. This handbook is a collection of historical and modern experiments and results (nothing is added from author's opinion). Please do not abuse it. Please do not perform anything from text without safety precaution.

Encyclopedia of Demons, Gods, Jinns, Spirits, Ghosts or Non-Organic Creatures (Distribution and Types)

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Abstract

Supernatural and paranormal activities are increasing these days. Number of non-organic creature's observation reached in high rate. Due to existence of recording devices and global communication, any contact with them is reported and speared so fast. Scientific research takes place and integrated with historical and religious believes to achieving believable proofs. Demons, Jinns and spirits meaning was a story for science, but with development of technology and accessing to other spectrums of light, this is not a story anymore. Scientist could calculate the mass of these creatures using proper and developed tools and called them Non-organic creatures. So all those names just have one unique scientific name of non-organic creatures now. There is a famous theory which says: if they can make change in material world, so they could appear in material form, so they could be subject of an experiment. This handbook covers important subjects of these non-organic creatures in aim to reach a unique perspective about them according to religious, historical and scientific researches. Also, the text tries to fix some misunderstanding about them. Things like their ranks in universe and relation between them and aliens or Unidentified Flying Object (UFO). According to historical texts, they have will and categories below humans and above animals and they are not gods (but known as gods). There is no gods; just one God is exist. Also aliens are not gods. They are known to be aliens from other planets, but this is wrong (so they are not aliens also). They are from our planet and are living inside us, but not visible to human eyes. This text is decided to make thing clear about them by evidences as it is needed to know more about them; because they are involve more in our lives these days.

I. Introduction

Eblis or Satan

The term Satan (Hebrew: שָׁטָן) is a generic noun meaning "accuser" or "adversary" [9] [10] which is used throughout the Hebrew Bible to refer to ordinary human adversaries [11] [10], as well as a specific supernatural entity [11] [10]. The word is derived from a verb meaning primarily "to obstruct, oppose" [12]. When it is used without the definite article (simply Satan), the word can refer to any accuser [11]. Satan is the Lucifer itself and it was and is a Jinn not an angel [1].

Iblīs (or Eblis) [1] is a figure frequently occurring in the Quran, commonly in relation to the creation of Adam and the command to prostrate himself before him. After he refused, he was cast out of heaven. For many classical scholars, he was an angel [2] [3], but regarded as a jinn in most contemporary scholarship [4]. Due to his fall from God's grace, he is often compared to Satan in

Christian traditions. In Islamic tradition, Iblis is often identified with Al-Shaitan ("the Devil"). However, while Shaitan is used exclusively for an evil force, Iblis himself holds a more ambivalent role in Islamic traditions [5]. The term Iblis (Arabic: إِبْلِيس) may have been derived from the Arabic verbal root *bls* (بَلَسْ) (with the broad meaning of "remain in grief") [6] or بَلَسَ (balasa, "he despaired"). [7] Furthermore, the name is related to *talbis* meaning confusion. [8] Iblis is mentioned 11 times in the Quran by name, 9 times related to his rebellion against God's command to prostrate himself before Adam.

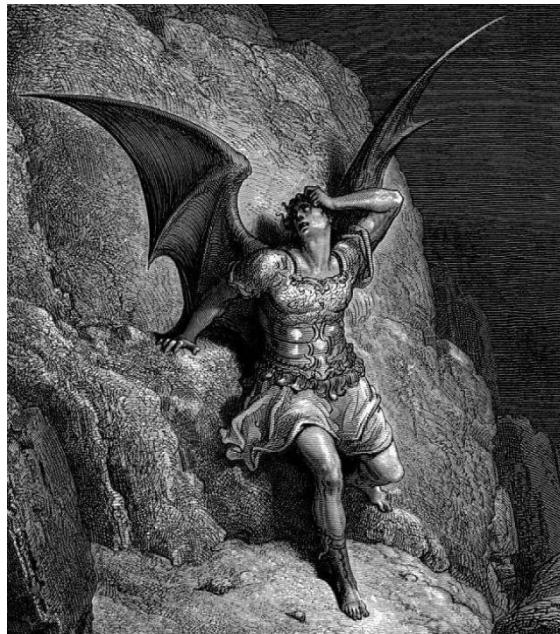


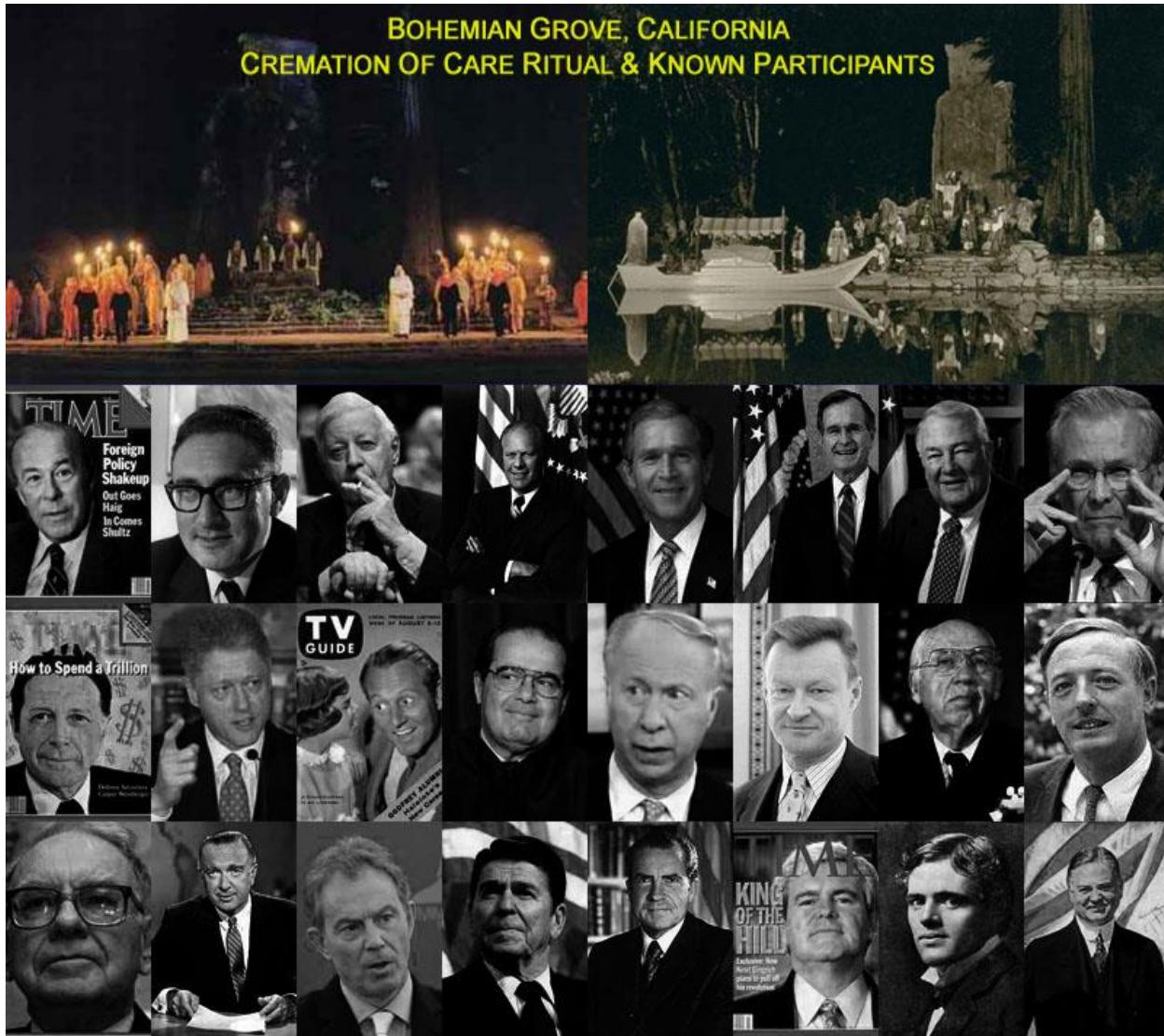
Figure 1. Eblis

Baphomet

Baphomet (/ˈbæfəmət/; [citation needed] from Medieval Latin *Baphomet*, *Baffometi*, Occitan *Bafometz*) is a deity that the Knights Templar were falsely accused of worshipping and that subsequently was incorporated into disparate occult and mystical traditions.

The name Baphomet appeared in trial transcripts for the Inquisition of the Knights Templar starting in 1307. [1] It first came into popular English usage in the 19th century during debate and speculation on the reasons for the suppression of the Templars. [2]

Since 1856, the name Baphomet has been associated with a "Sabbatic Goat" image drawn by Eliphas Levi [3] which contains binary elements representing the "sum total of the universe" (e.g. male and female, good and evil, on and off, etc.). [4] On one hand, Lévi's intention was to symbolize his concept of "the equilibrium of the opposites" that was essential to his magnetistic notion of the Astral Light; on the other hand, the Baphomet represents a tradition that should result in a perfect social order. [5]. Baphomet is worshiped by Illuminati people, bohemian grove and so famous people for getting popularity and power around the world.



Baal

Baal (/ˈbeɪəl, 'ba:əl/),^[1]^[a] properly Ba‘al,^[b] was a title and honorific meaning "owner," "lord" in the Northwest Semitic languages spoken in the Levant during antiquity. From its use among people, it came to be applied to gods.^[6] Scholars previously associated the theonym with solar cults and with a variety of unrelated patron deities, but inscriptions have shown that the name Ba‘al was particularly associated with the storm and fertility god Hadad and his local manifestations.^[7]

The Hebrew Bible, compiled and curated over a span of centuries, includes generic use of the term in reference to various Levantine deities, and finally pointed application towards Hadad, who was decried as a false god. That use was taken over into Christianity and Islam, sometimes under the opprobrious form Beelzebub in demonology. The spelling of the English term "Baal" derives from the Greek Báal (Βάαλ), which appears in the New Testament^[8] and Septuagint,^[9] and from its Latinized form Baal, which appears in the Vulgate.^[9] Ba‘al is well-attested in surviving inscriptions and was popular in theophoric names throughout the Levant^[22] but he is usually mentioned along with other gods, "his own field of action being seldom defined".^[23] Nonetheless, Ugaritic records show him as a weather god, with particular power over lightning, wind, rain, and fertility.^[23]^[d] The dry summers of the area were explained as Ba‘al's time in the underworld and his return in autumn was said to cause the storms which revived the land.^[23].

He is known as god of sun and is very dangerous.



Ahriman

Angra Mainyu or Ahriman is the Avestan-language name of Zoroastrianism's hypostasis of the "destructive spirit". The Middle Persian equivalent is Ahriman (Anglicised pronunciation: /'a:rimən/). Angra Mainyu is omnimalevolent. Angra Mainyu is Ahura Mazda's adversary. Angra Mainyu can be thought of as the original concept of Satan or other similar entities from multiple religions.



Pazuzu



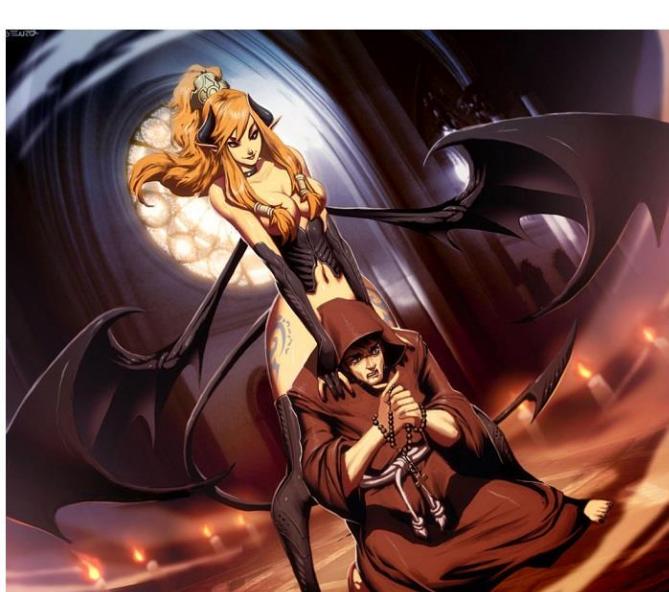
Succubus

A succubus is a demon in female form, or supernatural entity in folklore (traced back to medieval legend), that appears in dreams and takes the form of a woman in order to seduce men, usually through sexual activity. The male counterpart is the incubus. Religious traditions hold that repeated sexual activity with a succubus may result in the deterioration of health or mental state, or even death.

In modern representations, a succubus may or may not appear in dreams and is often depicted as a highly attractive seductress or enchantress; whereas, in the past, succubi were generally depicted as frightening and demonic.

According to the Kabbalah and the school of Rashba, the original three queens of the demons, Agrat Bat Mahlat, Naamah, Eisheth Zenunim, and all their cohorts give birth to children, except Lilith.[10] According to other legends, the children of Lilith are called Lilin.

In the field of medicine, there is some belief that the stories relating to encounters with succubi bear resemblance to the contemporary phenomenon of people reporting alien abductions,[17] which has been ascribed to the condition known as sleep paralysis. It is therefore suggested that historical accounts of people experiencing encounters with succubi may rather have been symptoms of sleep paralysis, with the hallucination of the said creatures coming from their contemporary culture.[18][19]



Oni

TRANSLATION: ogre, demon

HABITAT: Hell; remote mountains, caves, islands, abandoned fortresses

DIET: omnivorous; especially livestock, humans, and alcohol

APPEARANCE: Oni are one the greatest icons of Japanese folklore. They are large and scary, standing taller than the tallest man, and sometimes many times that. They come in many varieties, but are most commonly depicted with red or blue skin, wild hair, two or more horns, and fang-like tusks. Other variations exist in different colors and with different numbers of horns, eyes, or fingers and toes. They wear loincloths made of the pelts of great beasts. All oni possess extreme strength and constitution, and many of them are also accomplished sorcerers. They are ferocious demons, bringers of disaster, spreaders of disease, and punishers of the damned in Hell.

BEHAVIOR: Oni are born when truly wicked humans die and end up in one of the many Buddhist Hells, transformed into Oni. They become the ogreish and brutal servants of Great Lord Enma, ruler of Hell, wielding iron clubs with which they crush and destroy humans solely for enjoyment. An oni's job is to mete out horrible punishments such as peeling off skin, crushing bones, and other torments too horrible to describe to those who were wicked (but not quite wicked enough to be reborn as demons themselves). Hell is full of oni, and they make up the armies of the great generals of the underworld.



Jikininki

TRANSLATION: human-eating ghost

HABITAT: old temples and ruins

DIET: human corpses

APPEARANCE: Jikininki are ghouls which feast on the bodies of the dead. They appear as ordinary humans for the most part, except their features are more monstrous. They have sharp, pointed teeth which they use to peel the flesh off of the recently deceased.

BEHAVIOR: Jikininki are found near villages, usually in abandoned temples or old ruins. They avoid excessive contact with humans, but remain close to human settlements, as humans are their main source of food. Jikininki gain their sustenance by devouring the flesh and bones of the recently deceased. They do not enjoy their existence and do not find pleasure in eating the dead. It merely temporarily relieves some of the pain of their eternal hunger.



Iso onna

TRANSLATION: coast woman

HABITAT: coasts, particularly rocky ones; native to Kyushu

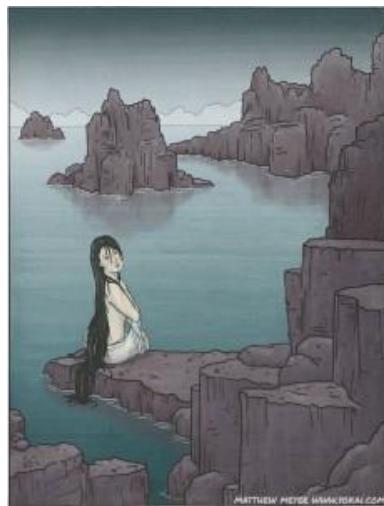
DIET: blood

APPEARANCE: Iso onna are dangerous vampires from Kyushu and Western Japan looking for fisherman and travelers to feed upon. They are closely related to nure onna, despite having no serpentine features at all. Iso onna wander rocky beaches, hunting for prey.

Individual accounts of iso onna vary quite a bit when it comes to their appearance. In most cases, they appear as beautiful women who have just come out of the water, dripping wet. Their hair is long and matted, reaching almost all the way down to the sand. Their eyes are heavy with sultry, sexual energy, and their wet clothes stick, nearly transparent, to their skin. From the waist up, they

appear like ordinary human women, albeit soaking wet, while from the waist down, they are slightly blurry and transparent, betraying their ghostly nature. In some regions, iso onna are said to have serpentine bodies like nure onna, while in other regions they are said to be large enough to crush ships out at sea, like umi-bōzu. They also have the ability to disguise themselves perfectly as large beach rocks when they don't want to be seen.

INTERACTIONS: When Iso onna appear to humans on sandy beaches, they look like beautiful women, staring far out to sea. When somebody approaches and tries speak to them, they turn around and let out an ear-piercing shriek, which stuns their victim. Then they lashes out with their long hair and drag their prey into the sea, where they drains their victim's blood with their hair.



- Figures from famous gods in different regions:





Japanese



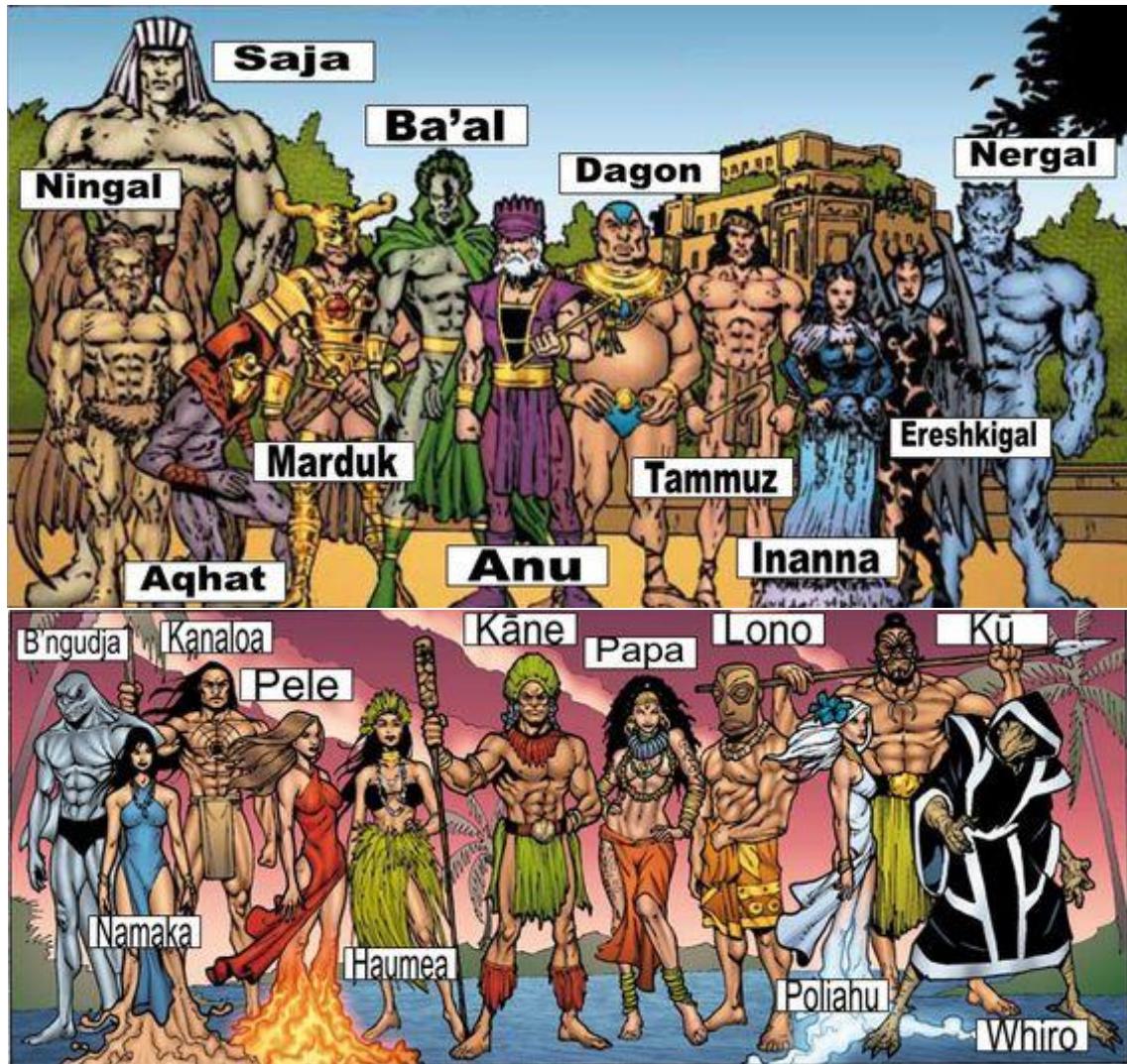


THE ASGARDIANS

Art by Kevin Sharpe







Yasha

TRANSLATION: yaksha; demon gods from Buddhist cosmology

HABITAT: rivers, forests, and mountains

DIET: omnivorous; occasionally man-eating

APPEARANCE: Yasha are a race of powerful, high ranking nature spirits which appear in Buddhist cosmology. They are a type of kijin, or demon god—both worshiped as benevolent gods and feared as wrathful demons. They are fearsome warriors, and serve as guardians of the treasures of the earth. They have varied forms, but generally are humanoid in appearance, with brightly colored skin, spiked hair, sharp teeth, and fierce eyes. They are usually depicted carrying weapons and wearing ornate armor.

BEHAVIOR: Yasha are one of the members of the the Eight Legions—eight supernatural races who listened to the sermons of Shaka Nyōrai and converted to Buddhism. Along with the ten, tatsu, kendatsuba, ashura, karura, kinnara, and magoraka, they serve as guardians of the Buddhist teachings.



ISIS

Isis was a major goddess in ancient Egyptian religion whose worship spread throughout the Greco-Roman world. Isis was first mentioned in the Old Kingdom (c. 2686–2181 BCE) as one of the main characters of the Osiris myth, in which she resurrects her slain husband, the divine king Osiris, and produces and protects his heir, Horus. She was believed to help the dead enter the afterlife as she had helped Osiris, and she was considered the divine mother of the pharaoh, who was likened to Horus. Her maternal aid was invoked in healing spells to benefit ordinary people. Originally, she played a limited role in royal rituals and temple rites, although she was more prominent in funerary practices and magical texts. She was usually portrayed in art as a human woman wearing a throne-like hieroglyph on her head. During the New Kingdom (c. 1550–1070 BCE), as she took on traits that originally belonged to Hathor, the preeminent goddess of earlier times, Isis came to be portrayed wearing Hathor's headdress: a sun disk between the horns of a cow.

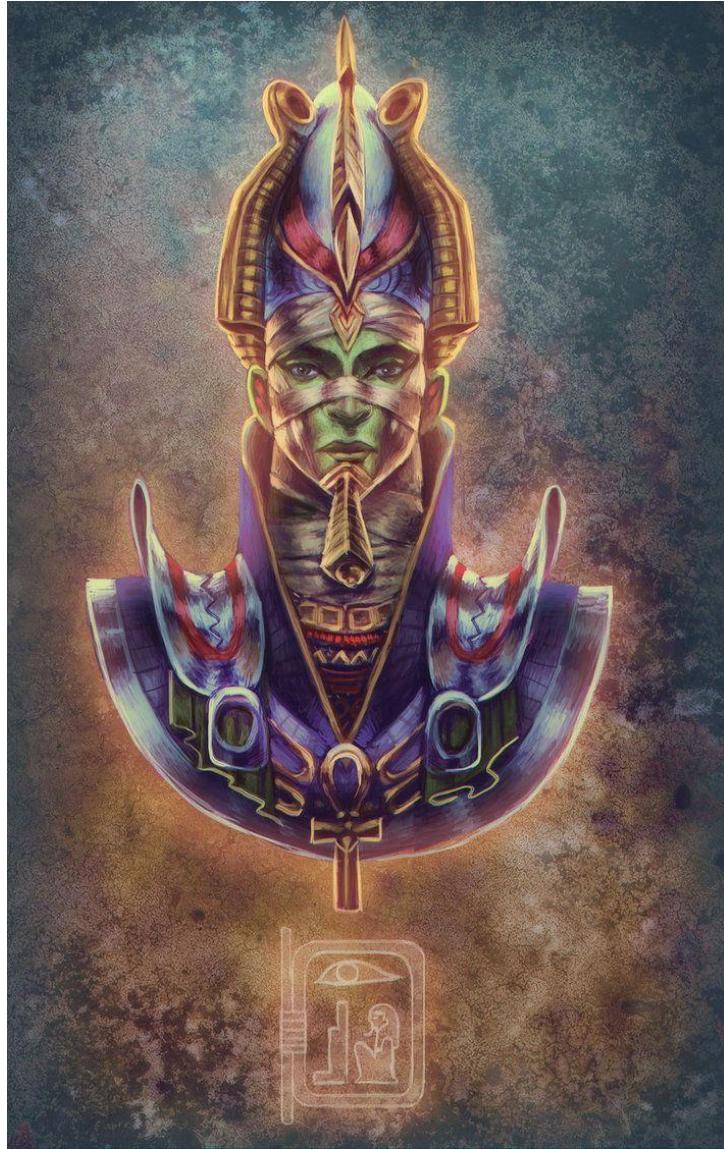


Osiris

Osiris (/oʊ'sairɪs/, from Egyptian *wsjr*, Coptic ⲥⲱⲣ) [1][2] is the god of the afterlife, the underworld, and rebirth in ancient Egyptian religion. He was classically depicted as a green-skinned deity with a pharaoh's beard, partially mummy-wrapped at the legs, wearing a distinctive atef crown, and holding a symbolic crook and flail. [3] (He was one of the first to be associated with the mummy wrap. When his brother, Set, cut him up into pieces after killing him, Isis, his wife, found all the pieces and wrapped his body up.) Osiris was at times considered the eldest son of the god Geb [4] and the sky goddess Nut, as well as being brother and husband of Isis, with Horus being considered his posthumously begotten son. [4] He was also associated with the epithet Khenti-Amentiu, meaning "Foremost of the Westerners", a reference to his kingship in the land of the dead. [5] As ruler of the dead, Osiris was also sometimes called "king of the living": ancient Egyptians considered the blessed dead "the living ones". [6] Through syncretism with Iah, he is also the god of the Moon. [7]

Osiris was considered the brother of Isis, Set, Nephthys, and Horus the Elder, and father of Horus the Younger. [8] The first evidence of the worship of Osiris was found in the middle of the Fifth dynasty of Egypt (25th century BC), although it is likely that he was worshiped much earlier; [9] the Khenti-Amentiu epithet dates to at least the first dynasty, and was also used as a pharaonic

title. Most information available on the myths of Osiris is derived from allusions contained in the Pyramid Texts at the end of the Fifth Dynasty, later New Kingdom source documents such as the Shabaka Stone and the Contending of Horus and Seth, and much later, in narrative style from the writings of Greek authors including Plutarch[10] and Diodorus Siculus.



ANUBIS

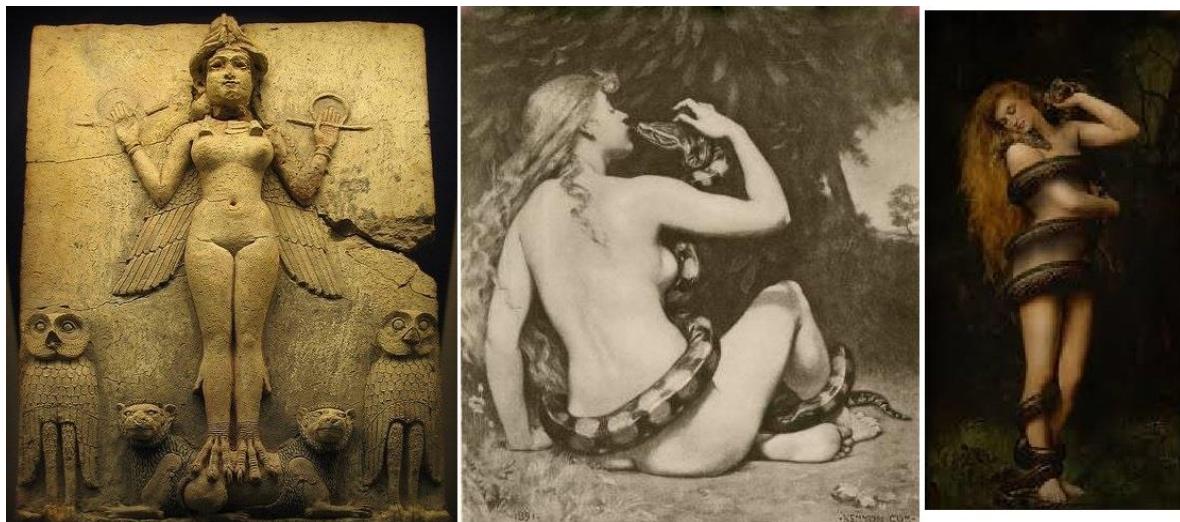
Before Osiris took over, Anubis patrolled the Afterlife. Being a psychopomps Anubis was the offspring of Ra and Nephthys was known for mummifying the dead ones and guiding the dead soul towards the afterlife. Having his skin tone black, he is symbolized as the dark Nile deposits which eased off farming and making it a successful one. With the head of a jackal and a body of the man Anubis was also symbolized Renaissance and the staining of the dead bodies after the embalming (Preserving the dead human remains).



Lilith

Lilith ('/lɪlɪθ/; Hebrew: לִילִית Lîlît) is a figure in Jewish mythology, developed earliest in the Babylonian Talmud (3rd to 5th centuries). Lilith is often envisioned as a dangerous demon of the night, who is sexually wanton, and who steals babies in the darkness.^[1] Lilith may be linked in part to a historically earlier class of female demons (lilitu) in ancient Mesopotamian religion, found in cuneiform texts of Sumer, the Akkadian Empire, Assyria, and Babylonia.

In Jewish folklore, Alphabet of Sirach (c. 700–1000 CE) onwards, Lilith appears as Adam's first wife, who was created at the same time (Rosh Hashanah) and from the same clay as Adam—compare Genesis 1:27. (This contrasts with Eve, who was created from one of Adam's ribs: Genesis 2:22.) The legend developed extensively during the Middle Ages, in the tradition of Aggadah, the Zohar, and Jewish mysticism.^[2] For example, in the 13th-century writings of Isaac ben Jacob ha-Cohen, Lilith left Adam after she refused to become subservient to him and then would not return to the Garden of Eden after she had coupled with the archangel Samael.^[3]



The Whore of Babylon (Eve)

The Whore of Babylon or Babylon the Great is a symbolic female figure and also place of evil mentioned in the Book of Revelation in the Bible. Her full title is stated in Revelation 17:5 as Mystery, Babylon the Great, the Mother of Prostitutes and Abominations of the Earth (Greek: μυστηριον, Βαβυλων ἡ μεγάλη, ἡ μήτηρ τῶν πορνῶν καὶ τῶν βδελυγμάτων τῆς γῆς; transliterated Mysteriōn, Babylōn hē megalē, hē mētēr tōn pornōn kai tōn bdelygmatōn tēs gēs). The Whore is associated with the Antichrist and the Beast of Revelation by connection with an equally evil kingdom. (The word "Whore" can also be translated metaphorically as "Idolatress").[2] The Whore's apocalyptic downfall is prophesied to take place in the hands of the image of the beast with seven heads and ten horns. There is much speculation within Christian eschatology on what the Whore and beast symbolize as well as the possible implications for contemporary interpretations.[3][4][5][6]



Ahura Mazda

Ahura Mazda (/ə, hʊərə 'mæzdə/;[1] also known as Ohrmazd, Ahuramazda, Hourmazd, Hormazd, and Hurmuz) is the creator and sole God of Zoroastrianism. Ahura Mazda is the highest spirit of worship in Zoroastrianism, along with being the first and most frequently invoked spirit in the Yasna. The literal meaning of the word Ahura is "mighty" or "lord", and Mazda is "wisdom".

Ahura Mazda first appeared in the Achaemenid period (c. 550 – 330 BCE) under Darius I's Behistun Inscription. Until Artaxerxes II of Persia (405–04 to 359–58 BCE), Ahura Mazda was worshipped and invoked alone. With Artaxerxes II, Ahura Mazda was invoked in a triad, with Mithra and Anahita. In the Achaemenid period, there are no representations of Ahura Mazda other than the custom for every emperor to have an empty chariot drawn by white horses, to invite Ahura Mazda to accompany the Persian army on battles. Images of Ahura Mazda began in the Parthian period, but were stopped and replaced with stone carved figures in the Sassanid period.



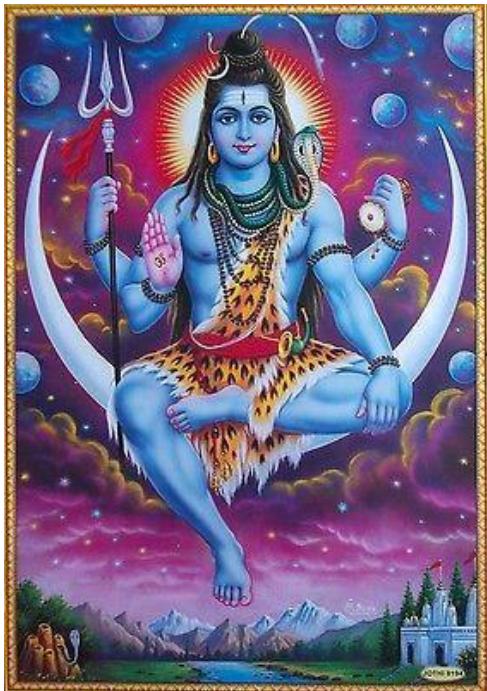
Shiva

Shiva (/'sivə/; Sanskrit: शिव, Śiva, lit. the auspicious one) also known as Mahadeva (lit. the greatest god)[8][9][10] is one of the principal deities of Hinduism. He is the Supreme Being within Shaivism, one of the major traditions within contemporary Hinduism.[11][12]

Shiva is known as "The Destroyer" within the Trimurti, the Hindu trinity that includes Brahma and Vishnu.[1][13] In Shaivism tradition, Shiva is the Supreme being who creates, protects and transforms the universe.[8][9][10] In the tradition of Hinduism called Shaktism, the Goddess, or Devi, is described as supreme, yet Shiva is revered along with Vishnu and Brahma. A goddess is stated to be the energy and creative power (Shakti) of each, with Parvati (Sati) the equal complementary partner of Shiva.[14][15] He is one of the five equivalent deities in Panchayatana puja of the Smarta tradition of Hinduism.[11]

According to the Shaivism sect, the highest form of Shiva is formless, limitless, transcendent and unchanging absolute Brahman,[16] and the primal Atman (soul, self) of the universe.[17][18][8] There are many both benevolent and fearsome depictions of Shiva. In benevolent aspects, he is depicted as an omniscient Yogi who lives an ascetic life on Mount Kailash[1] as well as a householder with wife Parvati and his two children, Ganesha and Kartikeya. In his fierce aspects, he is often depicted slaying demons. Shiva is also known as Adiyogi Shiva, regarded as the patron god of yoga, meditation and arts.[19][20][21]

The iconographical attributes of Shiva are the serpent around his neck, the adorning crescent moon, the holy river Ganga flowing from his matted hair, the third eye on his forehead, the trishula or trident, as his weapon, and the damaru drum. He is usually worshipped in the aniconic form of Lingam.[2] Shiva is a pan-Hindu deity, revered widely by Hindus, in India, Nepal and Sri Lanka.[22][23]

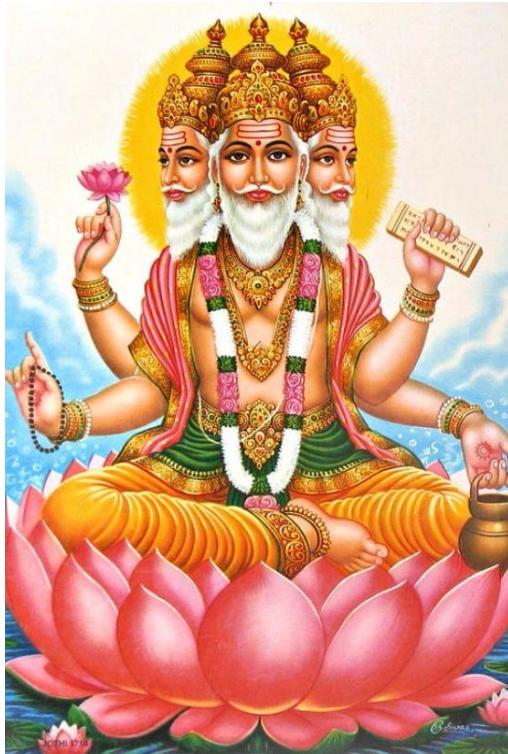


Brahma

Brahma (Sanskrit: ब्रह्मा, IAST: Brahmā) is a creator god in Hinduism.[1] He has four faces.[2] Brahma is also known as Svayambhu (self-born) or creative aspect of Vishnu,[3] Vāgīśa (Lord of Speech), and the creator of the four Vedas, one from each of his mouths. Brahma is consort of Saraswati and he is father of Four Kumaras, Narada, and Daksha.[2][4]

Brahma is sometimes identified with the Vedic god Prajapati, he is also known as Vedanatha (god of Vedas), Gyaneshwar (god of Knowledge), Chaturmukha (having Four Faces) Svayambhu (self born), Brahmanarayana (half Brahma and half Vishnu), etc, as well as linked to Kama and Hiranyagarbha (the cosmic egg).[5][6] He is more prominently mentioned in the post-Vedic Hindu epics and the mythologies in the Puranas. In the epics, he is conflated with Purusha.[2] Although, Brahma is part of the Brahma-Vishnu-Shiva Trimurti, ancient Hindu scriptures mention multiple other trinities of gods or goddesses which do not include Brahma.[7][8][note 1]

Several Puranas describe him as emerging from a lotus, connected to the navel of Lord Vishnu. Other Puranas suggest that he is born from Shiva or his aspects,[10] or he is a supreme god in diverse versions of Hindu mythology.[5] Brahma, along with other deities, is sometimes viewed as a form (saguna) of the otherwise formless (nirguna) Brahman, the ultimate metaphysical reality in Vedantic Hinduism.[8][6] In an alternate version, some Puranas state him to be the father of Prajapatis.[11]

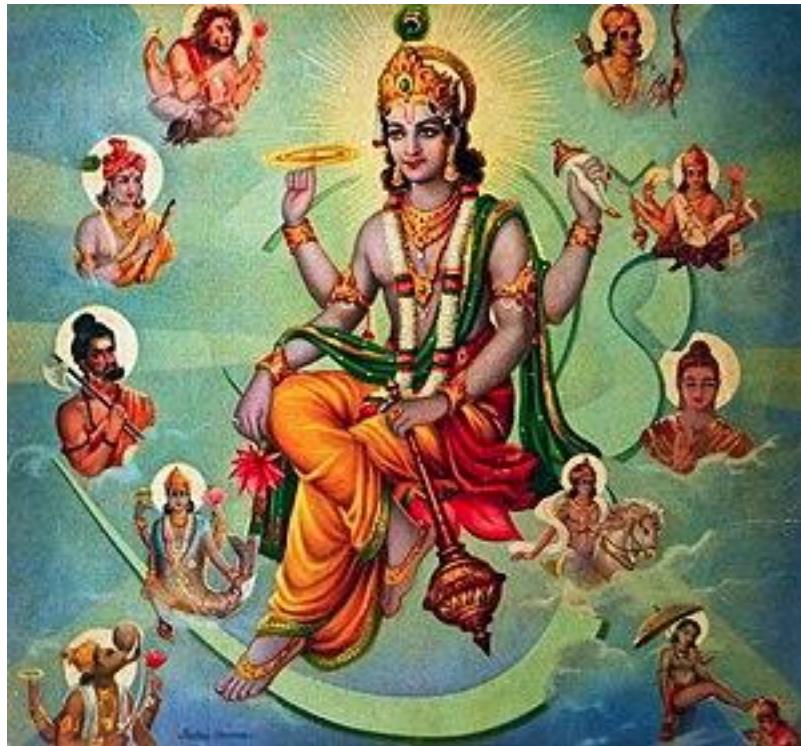


Vishnu

Vishnu (/ˈviʃnu:/; Sanskrit pronunciation: [viṣṇu]; Sanskrit: विष्णु, IAST: Viṣṇu) is one of the principal deities of Hinduism, and the Supreme Being or absolute truth in its Vaishnavism tradition.[5][6] Vishnu is the "preserver" in the Hindu triad (Trimurti) that includes Brahma and Shiva.[7]

In Vaishnavism, Vishnu is identical to the formless metaphysical concept called Brahman, the supreme, the Svayam Bhagavan, who takes various avatars as "the preserver, protector" whenever the world is threatened with evil, chaos, and destructive forces.[8] His avatars most notably include Rama in the Ramayana and Krishna in the Mahabharata. He is also known as Narayana, Jagannath, Vasudeva, Vithoba, and Hari. He is one of the five equivalent deities worshipped in Panchayatana puja of the Smarta Tradition of Hinduism.[6]

In Hindu iconography, Vishnu is usually depicted as having a pale or dark blue complexion and having four arms. He holds a padma (lotus flower) in his lower left hand, Kaumodaki gada (mace) in his lower right hand, Panchajanya shankha (conch) in his upper left hand and the Sudarshana Chakra (discus) in his upper right hand. A traditional depiction is Vishnu reclining on the coils of the serpent Shesha, accompanied by his consort Lakshmi, as he "dreams the universe into reality".



Zeus

Zeus (/zju:s/;[3] Greek: Ζεύς, Zeús [zdeús])[4] is the sky and thunder god in ancient Greek religion, who rules as king of the gods of Mount Olympus. His name is cognate with the first element of his Roman equivalent Jupiter. His mythologies and powers are similar, though not identical, to those of Indo-European deities such as Indra, Jupiter, Perkūnas, Perun, and Thor.[5][6][7]

Zeus is the child of Cronus and Rhea, the youngest of his siblings to be born, though sometimes reckoned the eldest as the others required disgorging from Cronus's stomach. In most traditions, he is married to Hera, by whom he is usually said to have fathered Ares, Hebe, and Hephaestus.[8] At the oracle of Dodona, his consort was said to be Dione, by whom the Iliad states that he fathered Aphrodite.[11] Zeus was also infamous for his erotic escapades. These resulted in many godly and heroic offspring, including Athena, Apollo, Artemis, Hermes, Persephone, Dionysus, Perseus, Heracles, Helen of Troy, Minos, and the Muses.[8]

He was respected as an allfather who was chief of the gods[12] and assigned the others to their roles:[13] "Even the gods who are not his natural children address him as Father, and all the gods rise in his presence." [14][15] He was equated with many foreign weather gods, permitting Pausanias to observe "That Zeus is king in heaven is a saying common to all men".[16] Zeus' symbols are the thunderbolt, eagle, bull, and oak. In addition to his Indo-European inheritance, the classical "cloud-gatherer" (Greek: Νεφεληγερέτα, *Nephelēgerēta*)[17] also derives certain iconographic traits from the cultures of the ancient Near East, such as the scepter. Zeus is frequently depicted by Greek artists in one of two poses: standing, striding forward with a thunderbolt leveled in his raised right hand, or seated in majesty.



Poseidon

Poseidon (/pə'saɪdən, pɔ-, pou-;[1] Greek: Ποσειδῶν, pronounced [poseidό̄n]) was one of the Twelve Olympians in ancient Greek religion and myth. He was god of the Sea and other waters; of earthquakes; and of horses.[2] In pre-Olympian Bronze Age Greece, he was venerated as a chief deity at Pylos and Thebes.[2] His Roman equivalent is Neptune.

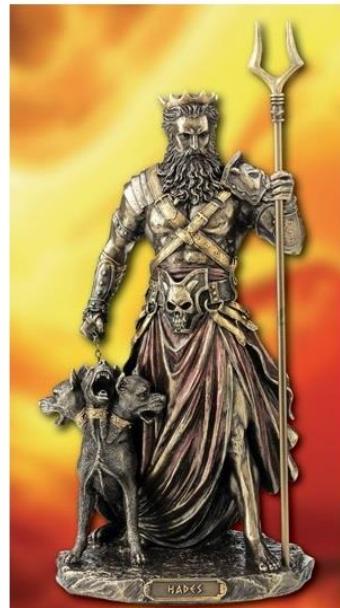
Poseidon was protector of seafarers, and of many Hellenic cities and colonies. In Homer's Iliad, Poseidon supports the Greeks against the Trojans during the Trojan War. In the Odyssey, during the sea-voyage from Troy back home to Ithaca, the Greek hero Odysseus provokes Poseidon's fury by blinding his son, the Cyclops Polyphemus, resulting in Poseidon punishing him with storms, the complete loss of his ship and companions, and a ten-year delay. Poseidon is also the subject of a Homeric hymn. In Plato's Timaeus and Critias, the island of Atlantis was Poseidon's domain.[3][4][5]



Hades

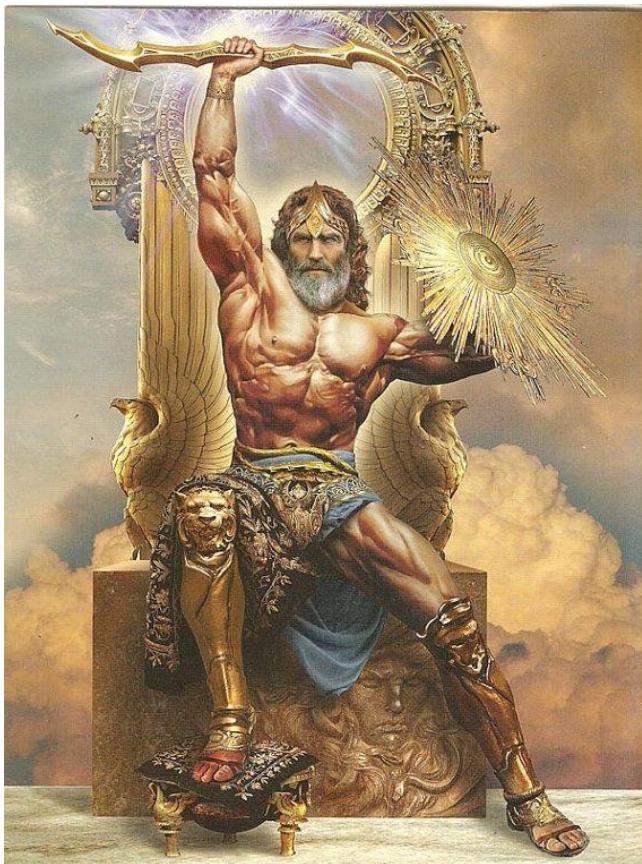
Hades (/ˈheɪdəz/; Greek: Ἅδης Hádēs; Ἀιδης Háidēs), in the ancient Greek religion and myth, is the god of the dead and the king of the underworld, with which his name became synonymous.[14] Hades was the eldest son of Cronus and Rhea, although the last son regurgitated by his father.[15] He and his brothers, Zeus and Poseidon, defeated their father's generation of gods, the Titans, and claimed rulership over the cosmos. Hades received the underworld, Zeus the sky, and Poseidon the sea, with the solid earth, long the province of Gaia, available to all three concurrently. Hades was often portrayed with his three-headed guard dog Cerberus.

The Etruscan god Aita and the Roman gods Dis Pater and Orcus were eventually taken as equivalent to Hades and merged into Pluto, a Latinization of Plouton (Greek: Πλούτων, Ploútōn)[16], itself a euphemistic title often given to Hades.



Jupiter

Jupiter (Latin: Iuppiter) is the king of the gods in Roman mythology.[1][2][3] He was the god of the sky and thunder. He is known as Zeus in Greek mythology.[1] His brother's name was Pluto and his sister was Ceres. Jupiter was named after a Roman king (god of sky and thunder) Zeush).[1][2][3] Saturn, who was the previous king of the gods,[1] began to swallow the children that he had with his wife, Ops (Greek equivalent Rhea), when they were born.[1][3] This was because he had been warned that one of his children would overthrow him.[1][3] Saturn swallowed the children Neptune, Pluto, Ceres, Juno and Vesta.[3] When Ops realised that she was pregnant again, she had the baby secretly and moved to Crete,[1][3] giving a stone wrapped in baby clothes to Saturn for him to eat.[3] Saturn believed he had eaten Jupiter and Jupiter was saved



Mars

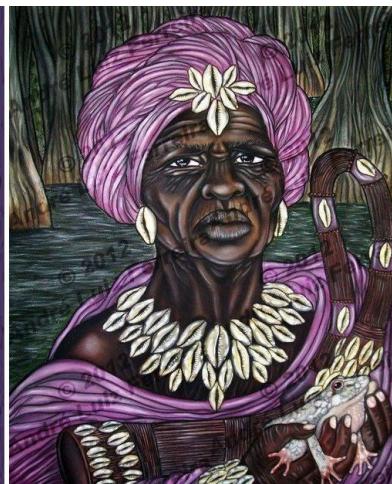
Mars is the god of war in Roman mythology. Mars is the son of Juno and Jupiter. Mars is the father of Romulus and Remus. The planet Mars and the month March are named after him. He was the god of war, murder, and bloodshed. His Greek name is Ares.



Nana Buluku

Nana Buluku, also known as Nana Buruku, Nana Buku or Nanan-bouclou, is the female Supreme Being in the West African traditional religion of the Fon people (Benin, Dahomey) and the Ewe people (Togo).^{[1][2][3]} She is the most influential deity in West African theology, one shared by many ethnic groups other than the Fon people, albeit with variations. For example, she is called the Nana Bukuu among the Yoruba people and the Olisabuluwa among Igbo people but described differently, with some actively worshipping her, while some do not worship her and worship the gods originating from her.^{[1][4]}

In Dahomey mythology, Nana Buluku is the mother Supreme Creator who gave birth to the moon spirit Mawu, the sun spirit Lisa and all of the Universe. After giving birth to these, she retired and left the matters of the world to Mawu-Lisa, according to the Fon mythology. She is the primary creator, Mawu-Lisa the secondary creator and the theology based on these is called Vodun, Voodoo or Vodoun.^[5]



Oya

Oya (Yoruba: Oya, also known as Oyá or Oiá; Yansá or Yansã; and Iansá or Iansã in Latin America) is an orisha of winds, lightning, and violent storms, death and rebirth.[1] She is similar to the Haitian god Maman Brigitte, who is syncretised with the Catholic Saint Brigit.

In Yoruba, the name Oya means "she tore." [2] She is known as Oya-Iyansan – the "mother of nine" — due to the Niger River (known to the Yoruba as the Odo-Oya) traditionally being known for having nine tributaries.



Damballa

Damballa also spelled Damballah (Haitian Creole: Danbala) is one of the most important of all the loa. Damballa is the Sky Father and the primordial creator of all life. He rules the mind, intellect, and cosmic equilibrium. White rum is sacred to him. Damballa, as the serpent spirit and The Great Master, created the cosmos by using his 7,000 coils to form the stars and the planets in the heavens and to shape the hills and valleys on earth. By shedding the serpent skin, Damballa created all the waters on the earth.[1] Damballa is syncretized with either Saint Patrick, Christ the Redeemer, Our Lady of Mercy, or Moses.[2]



Dagda

The Dagda (Irish: An Dagda) is an important god in Irish mythology. One of the Tuatha Dé Danann, the Dagda is portrayed as a father-figure, chieftain, and druid.[1][2] He is associated with fertility, agriculture, manliness and strength, as well as magic, druidry and wisdom.[1][2][3][4] He is said to have control over life and death, the weather and crops, as well as time and the seasons.

He is often described as a large bearded man or giant[3] wearing a hooded cloak.[5] He owns a magic staff or club (the lorg mór or lorg anfaid) which can kill with one end and bring to life with the other, a cauldron (the coire ansic) which never runs empty, and a magic harp (uaithne) which can control men's emotions and change the seasons. He is said to dwell in Brú na Bóinne (Newgrange). Other places associated with or named after him include Uisneach, Grianan of Aileach, Assaroe Falls and Lough Neagh. The Dagda is said to be husband of the Morrígan and Boann.[3] His children include Aengus, Brigit, Bodb Derg, Cermait, Aed, and Midir.[1] He is said to have two brothers, Nuada and Ogma, but this may be an instance of the tendency to triplicate deities.[3]

The name Dagda is believed to come from Proto-Celtic: *Dagodeiwos, "the good god" or "the great god".[6] He has several other names or epithets which reflect aspects of his character.[7] These include Eochu or Eochaid Ollathair ("horseman, great father" or "all-father"),[8] Ruad Rofhessa ("mighty one/lord of great knowledge"),[4][9] Dáire ("the fertile one"),[3] Aed ("the fiery one"),[10][11] Fer Benn ("horned man" or "man of the peak"), Cera (possibly "creator"),[12] Cerrce (possibly "striker"),[2] Easal[13] and Eogabal.[5] It is argued that the death and ancestral god Donn was originally a form of the Dagda,[14] and he also has similarities with the later harvest figure Crom Dubh.[15] Several tribal groupings saw the Dagda as an ancestor and were named after him, such as the Uí Echach and the Dáirine.

The Dagda has been likened to the Germanic god Odin, the Gaulish god Sucellos,[1] and the Roman god Dīs Pater.[3]



Morrígan

The Morrígan or Mórrígan, also known as Morrigu, is a figure from Irish mythology. The name is Mór-Ríoghain in Modern Irish. It has been translated as "great queen", "phantom queen" or "queen of phantoms".

The Morrígan is mainly associated with war and fate, especially with foretelling doom, death or victory in battle. In this role she often appears as a crow, the badb.[1] She incites warriors to battle and can help bring about victory over their enemies. The Morrígan encourages warriors to do brave deeds, strikes fear into their enemies, and is portrayed washing the bloodstained clothes of those fated to die. She also has some connection with sovereignty, the land and livestock. In modern times she is often called a "war goddess" and has also been seen as a manifestation of the earth-and sovereignty-goddess,[2][3] chiefly representing the goddess's role as guardian of the territory and its people.[4][5]

The Morrígan is often described as a trio of individuals, all sisters, called 'the three Morríga'.[2][6][7] Membership of the triad varies; sometimes it is given as Badb, Macha and Nemain[8] while elsewhere it is given as Badb, Macha and Anand (the latter is given as another name for the Morrígan).[9] It is believed that these were all names for the same goddess.[2][10] The three Morríga are also named as sisters of the three land goddesses Ériu, Banba and Fódla. The Morrígan is said to be the wife of The Dagda, while Badb and Nemain are said to be the wives of Neit.[2] She is associated with the banshee of later folklore.[2]



In Celtic mythology Taranis is the god of thunder who was worshipped primarily in Gaul, Gallaecia, Britain, Ireland but also in the Rhineland and Danube regions, amongst others. Taranis, along with Esus and Toutatis as part of a sacred triad, was mentioned by the Roman poet Lucan in his epic poem *Pharsalia* as a Celtic deity to whom human sacrificial offerings were made.^[1] Taranis was associated, as was the cyclops Brontes ("thunder") in Greek mythology, with the wheel.

Gundestrup cauldron, created between 200 BCE and 300 CE, is thought to have a depiction of Taranis on the inner wall of cauldron on tile C

Many representations of a bearded god with a thunderbolt in one hand and a wheel in the other have been recovered from Gaul, where this deity apparently came to be syncretised with Jupiter.^[2]

The name as recorded by Lucan is unattested epigraphically, but variants of the name include the forms Tanarus, Taranucno-, Taranuo-, and Taraino-.^{[3][4]} The name is continued in Irish as Tuireann[citation needed], and is likely connected with those of Germanic (Norse Thor, Anglo-Saxon Þunor, German Donar), Latvian (Pērkons), Lithuanian (Perkūnas), Slavic (Perun) and Sami (Horagalles) gods of thunder. Taranis is likely associated with the Gallic Ambisagrus (likely from Proto-Celtic *ambi-sagros = "about-strength"), and in the interpretatio romana with Jupiter.

The reconstructed Proto-Celtic form of the name is *Toranos "thunder".^[5] In present-day Welsh taranu and taran means 'to thunder' and 'thunder' (taraniñ and taran in Breton and "Taran" in Cornish).

Taranis, as a personification of thunder, is often identified with similar deities found in other Indo-European pantheons. Of these, Old Norse Þórr, Anglo-Saxon Þunor, Old High German Donar—all from Proto-Germanic *þunraz (earlier *þunaraz)—and the Hittite theonym Tarhun (see Teshub) contain a comparable *torun- element. The Thracian deity names Zbel-thurdos, Zbel-Thiurdos also contain this element (Thracian thurd(a), "push, crash down"). The name of the Sami thunder god Horagalles derives from Thor's.^{[6][7]}



ALTJIRA

In the beginning, ALTJIRA created the Earth and supplied everything that humans might need — then retired without leaving instructions. Luckily the world was slumbering quite happily in DREAMTIME and the primordial spirits managed to dream their way out of trouble.

Footnote: ALTJIRA is depicted as having emu's feet, for no reason we can fathom.

Name : ALTJIRA

Pronunciation : Coming soon

Alternative names : None known

Area or people : Aranda tribe of Northern Territory and others

Location : Australia

Gender : Male

Type : deity

In charge of : Creating

God of : Creation

Celebration or Feast Day : Unknown at present

Good/Evil Rating : GOOD, quite approachable

Popularity index : 31723



JULUNGGUL

Mythology is full of rainbow serpents — particularly Oz mythology. But JULUNGGUL is a snake with a difference. She oversees the initiation of boys into manhood. So if you're having awkward teen problems such as acne, bad hair, or social angst, slip her a note during break.

How she got the job is unclear. When prompted to think of male puberty and testosterone-powered teenage awakenings, a pretty rainbow is not the first image which springs to mind. How many butch lads do you know who look good in violet?

We reckon the JULUNGGUL the Rainbow Goddess should be embraced as a gay icon. She's colorful, she's an expert in gender issues — she's out and she's proud.

JULUNGGUL FACTS AND FIGURES

Name : JULUNGGUL

Pronunciation : Coming soon

Alternative names : KALSERU

Area or people : Arnhem Land

Location : Australia

Gender : Female

Type : deity

In charge of : Desire

God of : Desire, Lust

Celebration or Feast Day : Unknown at present

Good/Evil Rating : GOOD, quite approachable

Popularity index : 9510



MAMARAGAN

Speaks with a booming voice of pure thunder.

When the mood takes him, he rides a vast black storm cloud across the sky, throwing great bolts of lightning down to Earth in a terrifying display of power.

So it's something of a disappointment to discover that when it's not raining he actually lives in a puddle.

MAMARAGAN FACTS AND FIGURES

Name : MAMARAGAN

Pronunciation : Coming soon

Alternative names : None known

Location : Australia

Gender : Male

Type : deity

In charge of : Storms

God of : Storms

Celebration or Feast Day : Unknown at present

Good/Evil Rating : NOT OKAY, be careful

Popularity index : 11061



Yù Huáng

The Jade Emperor (Chinese: 玉皇; pinyin: Yù Huáng or 玉帝, Yù Dì) in Chinese culture, traditional religions and myth is one of the representations of the first god (太帝 tài dì). In Daoist theology he is the assistant of Yuanshi Tianzun, who is one of the Three Pure Ones, the three primordial emanations of the Tao. He is also the Cao Đài ("Highest Power") of Caodaism known as Ngọc Hoàng Thượng đế. In Buddhist cosmology he is identified with Śakra.^[1] In Korean mythology he is known as Haneullim.^[2]

The Jade Emperor is known by many names, including Heavenly Grandfather (天公, Tiān Gōng), which originally meant "Heavenly Duke", which is used by commoners; the Jade Lord; the Highest Emperor; Great Emperor of Jade (玉皇上帝, Yu Huang Shangdi or 玉皇大帝, Yu Huang Dadi). The world started with wuji (無極, nothingness) according to the Chinese creation myth. The Jade Emperor was the head of the pantheon, but not responsible for creation.

In another creation myth, the Jade Emperor fashioned the first humans from clay and left them to harden in the sun. Rain deformed some of the figures, which gave rise to human sickness and physical abnormalities. (The most common alternative Chinese creation myth states that human beings were once fleas on the body of Pangu.)

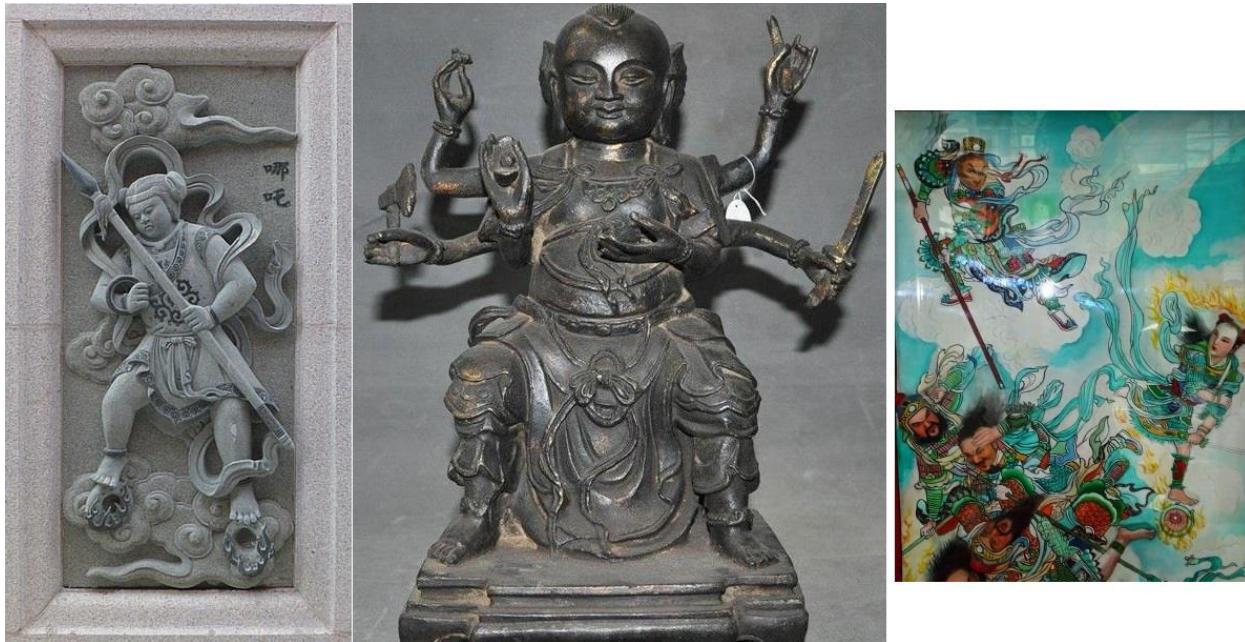
In another myth, Nüwa fashions men out of the mud from the Yellow River by hand. Those she made became the richer people of the earth. After getting lazy, she dipped her scarf into the mud and swung it around. The drops that fell from the scarf became the poorer humans.



Nezha

Nezha (哪吒) is a protection deity in Chinese folk religion. His official Taoist name is "Marshal of the Central Altar" (中壇元帥). He was then given the title "Third Lotus Prince" (蓮花三太子) after he became a deity. According to Meir Shahar, Nezha is ultimately based on two figures from Hindu mythology. The first is a yaksha from the Ramayana named Nalakubar, the son of Yaksha King Kubera and nephew of the antagonist Ravana. The link to Nalakubar is established through variants in his Chinese name appearing in Buddhist sutras. The original variant Naluojiupoluo (那羅鳩婆羅) changed to Naluojubaluo (捺羅俱跋羅), Nazhajuwaluo (那吒矩韁囉), and finally Nazha (那吒). The simple addition of the "mouth radical" (口) to Na (那) changes the name to the current form Nezha (哪吒). The second figure is the child god Krishna. Both Krishna and Nezha are powerful children that defeat mighty serpents, Kaliya in the case of the former and Ao Bing in the latter. The Bhagavata Purana describes how Nalakubar was rescued from imprisonment within a tree by Krishna. A 10th-century Tantric Buddhist sutra mentions a child god that seems to be an amalgam of Krishna and Nalakubar called Nana (那拏). In addition, Nalakubar's father Kubera was eventually absorbed into the Buddhist pantheon as the Heavenly King Vaiśravaṇa. Shahar

notes that Vaisravana was somehow connected to the historical Tang Dynasty general Li Jing. This explains the name and position of Nezha's father, the Pagoda-Bearing Heavenly King Li Jing.[2]



TIAN-MU

The wife of Thunder God LEI-GONG, who makes the thunder, she creates lightning with the aid of two large reflective silvery surfaces. It's all done with mirrors.

GodNote: Sorry this Tian-mu article is a bit short. We have sent our Data Dwarves off to find more nuggets of information. Updates coming soon.

TIAN-MU FACTS AND FIGURES

Name : TIAN-MU

Pronunciation : Tee-yen Moo

Alternative names : T'IENT-MU

Location : China

Gender : Female

Type : deity

In charge of : Lightning

God of : Lightning

Celebration or Feast Day : Unknown at present

Good/Evil Rating : Unknown at present

Popularity index : 14596



Ukko

Ukko,[1] or Äijä or Äijö (Finnish: male grandparent, grandfather, old man),[2][3] parallel to Uku in Estonian mythology,[4] is the god of the sky, weather, harvest and thunder[5] in Finnish mythology. Ukkonen, the Finnish word for thunder is the diminutive form of the name Ukko.[note 1] [note 2] Some researchers believe that Ilmarinen, another Finnic sky god, is the origin of Ukko,[6][7] while some others believe that Ukko's original name was Baltic Perkele.[8] Ukko is held the most significant god of Finnish mythology, although it is disputed by scholars whether this is accountable to later Christian influence. In the folk poems and prayers he is also given the epithet Ylijumala (English: Supreme God), probably in reference to his status as the most highly regarded god and on the other hand his traditional domain in the heavens. Other names for Ukko include Pitkänen (pitkä, "long"), Isäinen (isä, "father"), Isoinen (iso, archaic form of the above, modern meaning "great"). Although portrayed active in myth, Ukko makes all his appearances in legend solely by natural phenomena when appealed to.[9] According to Martti Haavio, the name Ukko was sometimes used as a common noun or generalised epithet for multiple deities instead of denoting a specific god.



SURMA

Finnish Demon

Underworld Jaws of Death Monster with sword-like fangs and indestructible nostrils.

He patrols the borders of TUONELA to keep you out if you're alive or keep you in if you're dead.

He also guards the rotting stench-filled home of KALMA. Presumably in case of attack by air freshener.

SURMA FACTS AND FIGURES

Name : SURMA

Pronunciation : Coming soon

Alternative names : None known

Location : Finland

Gender : Male

Type : demon

In charge of : Unknown at present

God of :

Celebration or Feast Day : Unknown at present

Good/Evil Rating : Unknown at present

Popularity index : 11821



VAMMATAR

Finnish Malicious Goddess

Goddess of Suffering

Her sisters make you feel sick, but VAMMATAR specializes in anguish. See KIPU-TYTTO.

GodNote: Sorry this Vammatar article is a bit short. We have sent our Data Dwarves off to find more nuggets of information. Updates coming soon.

VAMMATAR FACTS AND FIGURES

Name : VAMMATAR

Pronunciation : Coming soon

Alternative names : None known

Location : Finland

Gender : Female

Type : deity

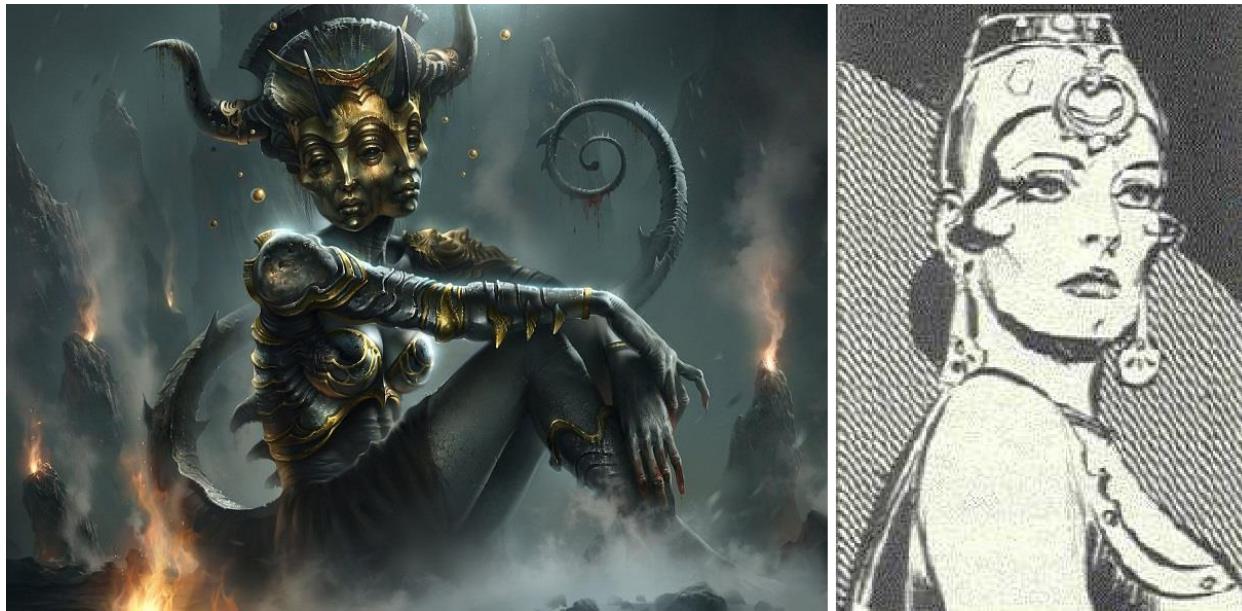
In charge of : Suffering

God of : Suffering

Celebration or Feast Day : Unknown at present

Good/Evil Rating : NEUTRAL, may not care

Popularity index : 9358



Inti

Inti is the ancient Incan sun god. He is revered as the national patron of the Inca state. Although most consider Inti the sun god, he is more appropriately viewed as a cluster of solar aspects, since the Inca divided his identity according to the stages of the sun.^[1] Worshiped as a patron deity of the Inca Empire,^[2] Pachacuti is often linked to the origin and expansion of the Inca Sun Cult.^{[3][4]} The most common story says that he is the son of Viracocha, the god of civilization.^[5]

The word *inti* is according to linguist Rodolfo Cerrón-Palomino not of Quechua origin but a loanword from Puquina language.^[6] Borrowing from Puquina language explains why genetically unrelated languages such as Quechua, Aymara and Mapuche have similar words for the sun.



CATEQUIL

Picture of the Incan Thunder God CATEQUIL from our Incan mythology image library.
Illustration by Chas Saunders.

Incan Thunder God

God of Thunder and Lightning

He produces thunder and lightning by battering the clouds with his club. He is also responsible for twins being born when he turns into a lightning bolt and participates in mortal lovemaking. This does not sound like safe sex to us.

May be APOCATEQUIL in disguise.

CATEQUIL FACTS AND FIGURES

Name : CATEQUIL

Pronunciation : Coming soon

Alternative names : None known

Location : the Andes

Gender : Male

Type : deity

In charge of : Thunder

God of : Thunder

Celebration or Feast Day : Unknown at present

Good/Evil Rating : Unknown at present

Popularity index : 20687



Izanagi

Izanagi (いざなぎ, recorded in the Kojiki as 伊邪那岐 and in the Nihon Shoki as 伊弉諾) is a deity born of the seven divine generations in Japanese mythology and Shinto, and his name in the Kojiki is roughly translated to as "he-who-invites" or Izanagi-no-mikoto. He is also known as Izanagi-no-Okami. He with his spouse and younger sister Izanami gave birth to the many islands of Japan (kuniumi), and begat numerous deities of Shintoism (kamiumi). But she died after giving birth to the fire-god Kagu-tsuchi. Izanagi executed the fire god with the "ten-grasp sword" (Totsuka-no-Tsurugi). Afterwards, he paid his wife a visit in Yomi-no-kuni (the Underworld) in the hopes of retrieving her. But she had partaken of food cooked in the furnace of the Underworld, rendering her return impossible. Izanagi betrayed his promise not to look at her, and lit up a fire, only to behold her in her monstrous and hellish state. To avenge her shame, she dispatched the lightning god Yakusa no ikazuchi no kami (Raijin) and the horrible hag Yomotsu-shikome to chase after him. Izanagi escaped, but the goddess vowed to kill a thousand of his people every day. Izanagi retorted that a thousand and five hundred will be born every day.[1][2][3]



Izanami

In Japanese mythology, Izanami no mikoto (Japanese: 伊弉冉尊 or 伊邪那美命, meaning "she who invites") is a goddess of both creation and death, as well as the former wife of the god Izanagi-no-mikoto. She is also referred to as Izanami no kami. The first gods Kunitokotachi and Amenominakanushi summoned two divine beings into existence, the male Izanagi and the female Izanami, and charged them with creating the first land. To help them do this, Izanagi and Izanami were given a spear decorated with jewels, named Ame-no-nuboko (heavenly spear). The two deities then went to the bridge between heaven and earth, Ame-no-ukihashi ("floating bridge of heaven"), and churned the sea below with the spear. When drops of salty water fell from the spear, Onogoroshima ("self-forming island") was created. They descended from the bridge of heaven and made their home on the island.

Eventually they wished to be mated, so they built a pillar called Ame-no-mihashira ("pillar of heaven"; the mi- is an honorific prefix) and around it they built a palace called Yahiro-dono (one hiro is approximately 1.82 m, so the "eight-hiro-palace" would have been 14.56 m). Izanagi and Izanami circled the pillar in opposite directions and, when they met on the other side, Izanami spoke first in greeting. Izanagi did not think that this was proper, but they mated anyhow. They had two children, Hiruko ("leech-child") and Awashima ("faint island"), but they were born deformed and were not considered deities, but devils.

They put the children into a boat and set them out to sea, then petitioned the other gods for an answer as to what they did wrong. They were told that the male deity should have spoken first in greeting during the marriage ceremony. So Izanagi and Izanami went around the pillar again, this time Izanagi speaking first when they met, and their marriage was finally successful.



Marduk

Marduk (cuneiform: မְର୍ଦୁକ dAMAR.UTU; Sumerian: amar utu.k "calf of the sun; solar calf"; Greek Μαρδοχαῖος,[2] Mardochaios; Hebrew: מְרֹדָך, Modern: Mərōdak, Tiberian: Merōdak) was a late-generation god from ancient Mesopotamia and patron deity of the city of Babylon. When Babylon became the political center of the Euphrates valley in the time of Hammurabi (18th century BC), he slowly started to rise to the position of the head of the Babylonian pantheon, a position he fully acquired by the second half of the second millennium BC. In the city of Babylon, Marduk was worshiped in the temple Esagila. Marduk is associated with the divine weapon Imhullu. "Marduk" is the Babylonian form of his name.[3]

The name Marduk was probably pronounced Marutuk.[4] The etymology of the name Marduk is conjectured as derived from amar-Utu ("immortal son of Utu") or ("bull calf of the sun god Utu").[3] The origin of Marduk's name may reflect an earlier genealogy, or have had cultural ties to the ancient city of Sippar (whose god was Utu, the sun god), dating back to the third millennium BC.[5]

By the Hammurabi period, Marduk had become astrologically associated with the planet Jupiter.[6]



Susanoo

Susanoo (須佐之男 (スサノオ), also romanized as Susano-o, Susa-no-O, Susano'o, and Susanowo), also known as Takehaya Susanoo-no-Mikoto (建速須佐之男命) and Kumano Ketsumiko no kami at Kumano shrine, is the Shinto god of the sea and storms. He is also considered to be ruler of Neno-Katasu-Kuni (根之堅洲國) (now Yasugi, Shimane-ken). He is married to Kushinadahime In Japanese mythology, Susanoo, the powerful storm god of Summer, is the brother of Amaterasu, the goddess of the Sun, and of Tsukuyomi, the god of the Moon. All three were born from Izanagi, when he washed his face clean of the pollutants of Yomi, the underworld. Amaterasu was born when Izanagi washed out his left eye, Tsukuyomi was born from the washing of the right eye, and Susanoo from the washing of the nose. Susanoo used Totsuka-no-Tsurugi as his weapon.

The oldest sources for Susanoo myths are the ca. 712 CE Kojiki and ca. 720 CE Nihon Shoki. They tell of a long-standing rivalry between Susanoo and his sister. When he was to leave Heaven by orders of Izanagi, he went to bid his sister goodbye. Amaterasu was suspicious, but when Susanoo proposed a challenge to prove his sincerity, she accepted. Each of them took an object of the other's and from it birthed gods and goddesses. Amaterasu birthed three women from Susanoo's Totsuka-no-Tsurugi while he birthed five men from her necklace. Claiming the gods were hers because they were born of her necklace, and the goddesses were his, she decided that she had won the challenge, as his item produced women. The two were content for a time, but Susanoo, the Storm God, became restless. In a fit of rage, he destroyed his sister's rice fields, hurled a flayed pony at her loom, and killed one of her attendants. Amaterasu, who was in fury and grief, hid inside the Ama-no-Iwato ("heavenly rock cave"), thus effectively hiding the sun for a long period of time.

Though she was persuaded to leave the cave (with the help of a ceremony and a unique style of dancing), Susano-o was punished by being banished from Heaven. He descended to the province of Izumo, where he met an elderly couple who told him that seven of their eight daughters had been devoured by the eight-headed dragon Yamata no Orochi and it was nearing time for their eighth, Kushinada-hime (櫛名田比壳). The Nihon Shoki, here translated by William George Aston in Nihongi, gives the most detailed account of Susanoo and Amaterasu slaying Yamata no Orochi. Compare to that found in the Kojiki, translated by Basil Hall Chamberlain in The Kojiki (1919:71-3), where Susanoo is translated as "His-Swift-Impetuous-Male-Augustness":[1]



Hunab Ku

Hunab Ku (Mayan pronunciation: [hu'na'b ku]) is a Colonial period Yucatec Maya *reducido* term meaning "The One God". It is used in colonial, and more particularly in doctrinal texts to refer to the Christian God. Since the word is found frequently in the Chilam Balam of Chumayel, a syncretistic document heavily influenced by Christianity, it refers specifically to the Christian god as a translation into Maya of the Christian concept of one God, used to enculturate the previously polytheist Maya to the new Colonial religion.[1]

References to Hunab Ku have figured prominently in New Age Mayanism such as that of José Argüelles. The earliest known publicly available written reference to the term "Hunab Ku" (which translates as "Sole God" or "Only God") appears in the 16th century Diccionario de Motul, where "Hunab-ku" is identified as "the only living and true god, also the greatest of the gods of the people of Yucatan. He had no form because they said that he could not be represented as he was incorporeal".[2][3] The term also appears in the Book of Chilam Balam of Chumayel,[4] written after the Spanish Conquest, but is unknown in any pre-Conquest inscriptions in Maya writing. Hunab Ku was closely associated with an indigenous creator god, Itzamna, in an effort to make use of religious syncretism.[5] An assertion that Hunab Ku was the high god of the Mayas can be

found in Sylvanus Morley's classic book *The Ancient Maya* (1946).[6] It is necessary to refer to Mayan authors to verify the Mayan origin and use of this.

However, the interpretation of Hunab Ku as a pre-Hispanic deity is not widely accepted by Mayanist scholars today. Anthropological linguist William Hanks, for example, identifies hunab ku as an expression created in the context of maya reducido, a form of Yucatec created in the context of missionization. He writes, "The use of hunab ku ['one' + suffix + 'god'] for the singularity of God is linguistically transparent to the oneness of the Father, Son, and Holy Spirit and occurs widely in the missionary writings.[7] He also notes, "the fact that close paraphrases make reference to Dios, halal ku, and hunab ku allows us to securely identify hunab ku with the Christian God, even when surrounding text may be ambiguous."^[8]

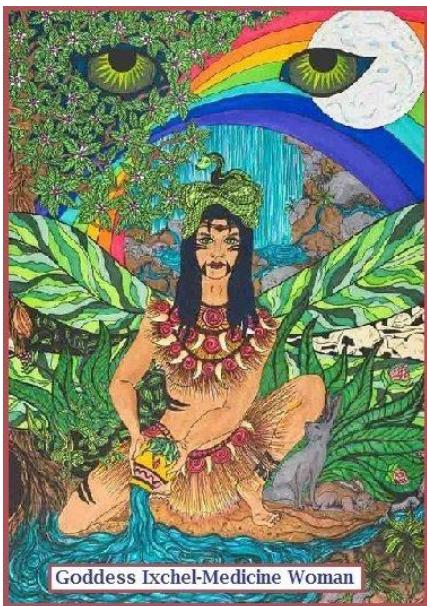


Ixchel

Ixchel or Ix Chel (Mayan: [iχtʃel]) is the 16th-century name of the aged jaguar goddess of midwifery and medicine in ancient Maya culture. She corresponds, more or less, to Toci Yoalticitl "Our Grandmother the Nocturnal Physician", an Aztec earth goddess inhabiting the sweatbath, and is related to another Aztec goddess invoked at birth, viz. Cihuacoatl (or Ilamatecuhtli).[1] In Taube's revised Schellhas-Zimmermann classification of codical deities, Ixchel corresponds to the Goddess O. Referring to the early 16th-century, Landa calls Ixchel "the goddess of making children".[2] He also mentions her as the goddess of medicine, as shown by the following. In the month of Zip, the feast Ihcil Ixchel was celebrated by the physicians and shamans (hechiceros), and divination stones as well as medicine bundles containing little idols of "the goddess of medicine whom they called Ixchel" were brought forward.[3] In the Ritual of the Bacabs, Ixchel

is once called 'grandmother'.[4] In their combination, the goddess's two principal qualities (birthing and healing) suggest an analogy with the aged Aztec goddess of midwifery, Tocî Yoalticatl.

Ixchel was already known to the Classical Maya. As Taube has demonstrated,[5] she corresponds to goddess O of the Dresden Codex, an aged woman with jaguar ears. A crucial piece of evidence in his argument is the so-called "Birth Vase" (Kerr 5113), a Classic Maya container showing a childbirth presided over by various old women, headed by an old jaguar goddess, the codical goddess O; all have weaving implements in their headdresses. On another Classic Maya vase, goddess O is shown acting as a physician, further confirming her identity as Ixchel. The combination of Ixchel with several aged midwives on the Birth Vase recalls the Tz'utujil assembly of midwife goddesses called the "female lords", the most powerful of whom is described as being particularly fearsome.[6]



Tengri

The oldest form of the name is recorded in Chinese annals from the 4th century BC, describing the beliefs of the Xiongnu. It takes the form 撑犁/Cheng-li, which is hypothesized to be a Chinese transcription of Tängri. (The Proto-Turkic form of the word has been reconstructed as *Teñri or *Tajri).[2] Alternatively, a reconstructed Altaic etymology from *T'angiri ("oath" or "god") would emphasize the god's divinity rather than his domain over the sky.[3]

The Turkic form, Tengri, is attested in the 8th century Orkhon inscriptions as the Old Turkic form 𐱅𐰴𐰼𐰴 Teñri. In modern Turkish, the derived word "Tanrı" is used as the generic word for "god", or for the Abrahamic God, and is used today by Turkish people to refer to any god. The supreme deity of the traditional religion of the Chuvash is Tură.[4]

Other reflexes of the name in modern languages include Mongolian: Тэнгэр ("sky"), Bulgarian: Тангра, Azerbaijani: Tanrı.

The Chinese word for "sky" 天 (Mandarin: tiān, Classical Chinese: thīn[5] and Japanese Han Dynasty loanword ten[5]) may also be related, possibly a loan from a prehistoric Central Asian language.[6]

However, this proposal conflicts with recent reconstructions of the Old Chinese pronunciation of the character "天" as "qhl'iin" (Zhengzhang)[7] or similar, with a lateral consonant (compare Wiktionary).

Linguist Stefan Georg has proposed that the Turkic word ultimately originates as a loanword from Proto-Yeniseian *tingVr- "high".[8]

Tengri was the national god of the Göktürks, described as the "god of the Turks" (Türük Tängrisi).[2] The Göktürk khans based their power on a mandate from Tengri. These rulers were generally accepted as the sons of Tengri who represented him on Earth. They wore titles such as tengrikut, kutlug or kutalmysh, based on the belief that they attained the kut, the mighty spirit granted to these rulers by Tengri.[9]

Tengri was the chief deity worshipped by the ruling class of the Central Asian steppe peoples in 6th to 9th centuries (Turkic peoples, Mongols and Hungarians).[10] It lost its importance when the Uighuric kagans proclaimed Manichaeism the state religion in the 8th century.[11] The worship of Tengri was brought into Eastern Europe by the Huns and early Bulgars.

Tengri is considered to be the chief god who created all things. In addition to this celestial god, they also had minor divinities (Alps) that served the purposes of Tengri.[12] As Gök Tanrı, he was the father of the sun (Koyash) and moon (Ay Tanrı) and also Umay, Erlik, and sometimes Ülgen. Tengri was the main god of the Turkic pantheon, controlling the celestial sphere.[13] Tengri is considered to be strikingly similar to the Indo-European sky god, *Dyeus, and the structure of the reconstructed Proto-Indo-European religion is closer to that of the early Turks than to the religion of any people of Near Eastern or Mediterranean antiquity.[14]

The most important contemporary testimony of Tengri worship is found in the Old Turkic Orkhon inscriptions, dated to the early 8th century. Written in the so-called Orkhon script, these inscriptions record an account of the mythological origins of the Turks. The inscription dedicated to Kul Tigin includes the passages (in the translation provided by the Language Committee of Ministry of Culture and Information of the Republic of Kazakhstan): "When the blue sky [Tengri] above and the brown earth below were created, between them a human being was created. Over the human beings, my ancestors Bumin Kagan and Istim Kagan ruled. They ruled people by Turkish laws, they led them and succeeded" (face 1, line 1); "Tengri creates death. Human beings have all been created in order to die" (face 2, line 9); "You passed away (lit.: 'went flying') until Tengri gives you life again" (face 2, line 14).

In Turkic mythology, Tengri is a pure, white goose that flies constantly over an endless expanse of water, which represents time. Beneath this water, Ak Ana ("White Mother") calls out to him saying "Create". To overcome his loneliness, Tengri creates Er Kishi, who is not as pure or as white as Tengri and together they set up the world. Er Kishi becomes a demonic character and strives to mislead people and draw them into its darkness. Tengri assumes the name Tengri Ülgen and withdraws into Heaven from which he tries to provide people with guidance through sacred animals that he sends among them. The Ak Tengris occupy the fifth level of Heaven. Shaman priests who want to reach Tengri Ülgen never get further than this level, where they convey their wishes to the divine guides. Returns to earth or to the human level take place in a goose-shaped vessel.[15]

According to Mahmud al-Kashgari, Tengri was known to make plants grow and the lightning flash. Turks used the adjective tengri which means "heavenly, divine", to label everything that seemed grandiose, such as a tree or a mountain, and they stooped to such entities.[16] Tengri worship by "infidels" was viewed negatively by Kashgari.[17] The non-Muslim Turks' worship of Tengri was mocked and insulted by al-Kashgari, who wrote a verse referring to them – The Infidels – May God destroy them![18][19]

al-Kashgari claimed that the Prophet assisted in a miraculous event where 700,000 Yabāqu infidels were defeated by 40,000 Muslims led by Arslān Tegin claiming that fires shot sparks from gates located on a green mountain towards the Yabāqu.[20] The Yabaqu were a Turkic people.[21]



Asena

Asena is the name of a wolf[1][2][3] associated with the Oghuz Turkic foundation myth.[4][5]

The legend of Asena tells of a young boy who survived a battle; a female wolf finds the injured child and nurses him back to health. The she-wolf, impregnated by the boy, escapes her enemies by crossing the Western Sea to a cave near the Qocho mountains and a city of the Tocharians, giving birth to ten half-wolf, half-human boys. Of these, Ashina becomes their leader and establishes the Ashina clan, which ruled over the Göktürk and other Turkic nomadic empires.[6][7]

These first Turks migrated to the Altai region, where they were known as expert blacksmiths, akin to the Scythians.[8] With the rise of Turkish ethnic nationalism in the 1930s, the veneration of figures of Turkic Mythology, such as Bozkurt [tr], Asena and Ergenekon was resurgent.[9] The symbol of Asena is embossed on the stage of the personal theater of the first President of Turkey, Mustafa Kemal Atatürk, at his residence in Ankara;[9] the Atatürk referenced the motif in speech, such as that of 13 February 1931, Türk Ocağı, in Malatya.'[10][11]



MANITOU

Native American Multi-talented Spirit

Also known as Mantóac, Manito, Manitoa, Manitu, Manitoo, Manidoog, Manidoowag

The all-embracing power spirit of the Algonquin

It fills the world and everything in it. According to the Algonquin-speaking peoples, MANITOU is the primeval force which gives every animal, plant and rock their power and character.

Although sometimes spoken of as a myriad of separate spirits, it is perhaps best regarded as a universal life-giving energy force. It should not to be confused with the Algonquin deity GITCHE-MANITOU (although it often is).

The word is usually translated 'spirit' — but it seems to have much more in common with The Force beloved by Jedi worshippers.

As even inanimate objects contain this living spirit, you may wish to start treating your local bit of planet with a little more respect. And may the MANITOU be with you.

MANITOU FACTS AND FIGURES

Name : MANITOU

Pronunciation : Coming soon

Alternative names : Mantóac, Manito, Manitoa, Manitu, Manitoo, Manidoog, Manidoowag

Area or people : Algonquin, Cree, Iroquois and Shawnee tribes

Location : North America

Gender : Sorry, we don't know

Type : spiritual being

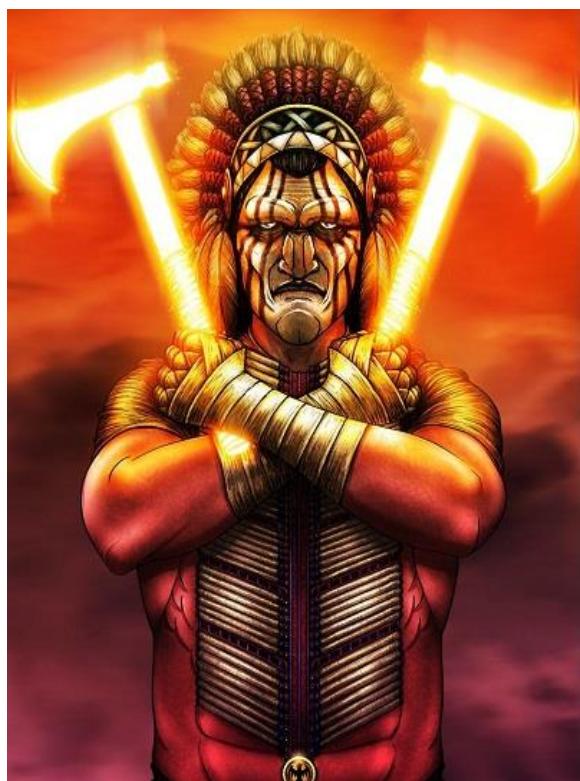
In charge of : Many Things

God of : Many Things

Celebration or Feast Day : Unknown at present

Good/Evil Rating : Unknown at present

Popularity index : 24503



Odin

In Germanic mythology, Odin (/ˈoʊdɪn/; [1] from Old Norse: Óðinn, IPA: ['o:ðin:]) is a widely revered god. In Norse mythology, from which stems most surviving information about the god, Odin is associated with wisdom, healing, death, royalty, the gallows, knowledge, battle, sorcery, poetry, frenzy, and the runic alphabet, and is the husband of the goddess Frigg. In wider Germanic mythology and paganism, Odin was known in Old English as Wōden, in Old Saxon as Wōdan, and in Old High German as Wuotan or Wōtan, all stemming from the reconstructed Proto-Germanic theonym *wōðanaz.

Odin is a prominently mentioned god throughout the recorded history of the Germanic peoples, from the Roman occupation of regions of Germania through the tribal expansions of the Migration Period and the Viking Age. In the modern period, Odin continued to be acknowledged in the rural folklore of Germanic Europe. References to Odin appear in place names throughout regions historically inhabited by the ancient Germanic peoples, and the day of the week Wednesday bears his name in many Germanic languages, including English.

In Old English texts, Odin holds a particular place as a euhemerized ancestral figure among royalty, and he is frequently referred to as a founding figure among various other Germanic peoples, including the Langobards. Forms of his name appear frequently throughout the Germanic record, though narratives regarding Odin are mainly found in Old Norse works recorded in Iceland, primarily around the 13th century. These texts make up the bulk of modern understanding of Norse mythology.

In Old Norse texts, Odin is depicted as one-eyed and long-bearded, frequently wielding a spear named Gungnir, and wearing a cloak and a broad hat. He is often accompanied by his animal companions and familiars—the wolves Geri and Freki and the ravens Huginn and Muninn, who bring him information from all over Midgard—and rides the flying, eight-legged steed Sleipnir across the sky and into the underworld. Odin is the son of Bestla and Borr and has two brothers, Vili and Vé. Odin is attested as having many sons, most famously the gods Thor (with Jörð) and Baldr (with Frigg), and is known by hundreds of names. In these texts, he frequently seeks greater knowledge, at times in disguise (most famously by obtaining the Mead of Poetry), makes wagers with his wife Frigg over the outcome of exploits, and takes part in both the creation of the world by way of slaying the primordial being Ymir and giving the gift of life to the first two humans Ask and Embla. Odin has a particular association with Yule, and mankind's knowledge of both the runes and poetry is also attributed to him, giving Odin aspects of the culture hero.

In Old Norse texts, female beings associated with the battlefield—the valkyries—are associated with the god and Odin oversees Valhalla, where he receives half of those who die in battle, the einherjar. The other half are chosen by the goddess Freyja for her afterlife location, Fólkvangr. Odin consults the disembodied, herb-embalmed head of the wise being Mímir for advice, and during the foretold events of Ragnarök, Odin is told to lead the einherjar into battle before being consumed by the monstrous wolf Fenrir. In later folklore, Odin appears as a leader of the Wild Hunt, a ghostly procession of the dead through the winter sky. He is associated with charms and other forms of magic, particularly in Old English and Old Norse texts.

Odin is a frequent subject of study in Germanic studies, and numerous theories have been put forward regarding his development. Some of these focus on Odin's particular relation to other figures; for example, the fact that Freyja's husband Óðr appears to be something of an etymological doublet of the god, whereas Odin's wife Frigg is in many ways similar to Freyja, and that Odin has a particular relation to the figure of Loki. Other approaches focus on Odin's place in the historical record, a frequent question being whether the figure of Odin derives from Proto-Indo-European religion, or whether he developed later in Germanic society. In the modern period, Odin has inspired numerous works of poetry, music, and other forms of media. He is venerated in most forms of the new religious movement Heathenry, together with other gods venerated by the ancient Germanic peoples; some branches focus particularly on him



Thor

In Germanic mythology, Thor (/θɔ:r/; from Old Norse: Þórr) is a hammer-wielding god associated with thunder, lightning, storms, oak trees, strength, the protection of mankind, and also hallowing and fertility. Besides Old Norse Þórr, extensions of the god occur in Old English as Þunor, and in

Old High German as Donar (runic þonar þɔn̥ar). All forms of the deity stem from a Common Germanic *Þunraz (meaning 'thunder').

Thor is a prominently mentioned god throughout the recorded history of the Germanic peoples, from the Roman occupation of regions of Germania, to the tribal expansions of the Migration Period, to his high popularity during the Viking Age, when, in the face of the process of the Christianization of Scandinavia, emblems of his hammer, Mjölnir, were worn and Norse pagan personal names containing the name of the god bear witness to his popularity.

Due to the nature of the Germanic corpus, narratives featuring Thor are only attested in Old Norse, where Thor appears throughout Norse mythology. Norse mythology, largely recorded in Iceland from traditional material stemming from Scandinavia, provides numerous tales featuring the god. In these sources, Thor bears at least fifteen names, is the husband of the golden-haired goddess Sif, is the lover of the jötunn Járnsaxa, and is generally described as fierce eyed, red haired and red bearded.[1] With Sif, Thor fathered the goddess (and possible valkyrie) Þrúðr; with Járnsaxa, he fathered Magni; with a mother whose name is not recorded, he fathered Móði, and he is the stepfather of the god Ullr. By way of Odin, Thor has numerous brothers, including Baldr. Thor has two servants, Þjálfi and Röskva, rides in a cart or chariot pulled by two goats, Tanngnissir and Tanngnjóstr (that he eats and resurfaces), and is ascribed three dwellings (Bilskirnir, Þrúðheimr, and Þrúðvangr). Thor wields the mountain-crushing hammer, Mjölnir, wears the belt Meginjörð and the iron gloves Járngreipr, and owns the staff Gríðarvölr. Thor's exploits, including his relentless slaughter of his foes and fierce battles with the monstrous serpent Jörmungandr—and their foretold mutual deaths during the events of Ragnarök—are recorded throughout sources for Norse mythology.

Into the modern period, Thor continued to be acknowledged in rural folklore throughout Germanic-speaking Europe. Thor is frequently referred to in place names, the day of the week Thursday bears his name (modern English Thursday derives from Old English Þunresdæg, 'Þunor's day'), and names stemming from the pagan period containing his own continue to be used today, particularly in Scandinavia. Thor has inspired numerous works of art and references to Thor appear in modern popular culture. Like other Germanic deities, veneration of Thor is revived in the modern period in Heathenry.



Hel or Hela

In Norse mythology, Hel is a being who presides over a realm of the same name, where she receives a portion of the dead. Hel is attested in the Poetic Edda, compiled in the 13th century from earlier traditional sources, and the Prose Edda, written in the 13th century by Snorri Sturluson. In addition, she is mentioned in poems recorded in Heimskringla and Egils saga that date from the 9th and 10th centuries, respectively. An episode in the Latin work *Gesta Danorum*, written in the 12th century by Saxo Grammaticus, is generally considered to refer to Hel, and Hel may appear on various Migration Period bracteates.

In the Poetic Edda, Prose Edda, and Heimskringla, Hel is referred to as a daughter of Loki. In the Prose Edda book *Gylfaginning*, Hel is described as having been appointed by the god Odin as ruler of a realm of the same name, located in Niflheim. In the same source, her appearance is described as half blue and half flesh-coloured and further as having a gloomy, downcast appearance. The

Prose Edda details that Hel rules over vast mansions with many servants in her underworld realm and plays a key role in the attempted resurrection of the god Baldr.

Scholarly theories have been proposed about Hel's potential connections to figures appearing in the 11th-century Old English Gospel of Nicodemus and Old Norse Bartholomeus saga postola, that she may have been considered a goddess with potential Indo-European parallels in Bhavani, Kali, and Mahakali or that Hel may have become a being only as a late personification of the location of the same name.



Spenta Armaiti

In Zoroastrianism, Spenta Ārmaiti (Avestan 𐬂𐬃𐬃𐬃𐬃𐬃𐬃𐬃 for "creative Harmony" and later "holy devotion") is one of the Amesha Spentas, the six creative or divine manifestations of Wisdom and Ahura Mazda. Spenta suggests a creative and constructive quality or force while Armaiti means regulative thought originally alluding to the physical laws of nature (i.e. Physics). While older sources present the Amesha Spentas more as abstract entities in later sources, Spenta comes to denote holiness and sanctity and Spenta Armaiti is personified as a female divinity thus its association with the female virtue of devotion (to family, husband, and child). She is associated with earth and Mother Nature.

In the Armenian mythology, her name appears as Sandaramet (Armenian: Սանդարմետ).^[1]^[2]

In the Zoroastrian calendar, she is associated with the twelfth month (Persian: سپندارماد Spendārmad) and the fifth day of the month. The fifth day of the twelfth month is hence her holy day, Sepandārmazgān. Sepandārmazgān is an ancient festival to celebrate eternal love. Iranian lovers give each other gifts on this day.^[3]

Real Name: Spenta Armaiti

Occupation: Goddess of love and devotion

Legal Status: Citizen of Celestial Elysium

Identity: The general populace of Earth is unaware of the existence of Armaiti except as a mythological deity.

Other Aliases: None

Place of Birth: Unrevealed

Marital Status: Single

Known Relatives: Varuna (father, alias Ormazd), Gaea (mother, alias Aditi), Ameretet, Haurvatat (sisters), Asha, Sharevar, Vohu Manah (brothers), Mithras (uncle), Indra, Vayu, Agni (nephews)

Group Affiliation: The Gods of Persia

Base of Operations: Celestial Elysium

History: Armaiti is the goddess of love among the Yazatas and the eldest daughter of Ormazd. She stands at his left hand as his second-in-command against the Asuras.

Height: 5' 9"

Weight: 375 lbs.

Eyes: Brown

Hair: Black

Strength Level: Armaiti possesses superhuman strength enabling her to lift (press) 25 tons under optimal conditions.

Known Superhuman Powers: Armaiti possesses the conventional powers of the Persian gods including a ability to tap into and manipulate mystical energies on a level above any other Persian god except for Ormazd.



Bathala

According to the indigenous religious beliefs of the Tagalog people, Bathala (sometimes spelled Batala) is the all-mighty deity who created the universe.[1][2] A descriptive honorific is often attached to his name, describing him as the Bathalang Maylicha (Bathala the Creator; lit. "Actor of Creation") and as the Bathalang Maycapal (Bathala the Almighty; lit. "Actor of Power").[3][4]

It was after the arrival of the Spanish missionaries on the Philippines in the 16th century that Bathala came to be identified as the Christian God, thus its synonymy with Diyos (God) or Dibino (Divine, e.g. Mabathalang Awa), according to J.V. Panganiban (Diksyunaryo-Tesauro Pilipino-Ingles); in some Visayan languages, Bathala also means God.

In early Philippine history, Bathala was strongly associated with the Tigmamanukan omen bird - so much so that early chronicler Antonio de Morga thought the Tagalogs saw the bird as their ultimate deity. The anonymous author of the Boxer Codex (1590 b, 379) also nearly made this mistake, but was advised by the Tagalogs not to equate the two, because the Tigmamanukan was not the creator god "but only his messenger." [3]



Aswang

An Aswang (or Asuwang) is an umbrella term referring to a shapeshifting evil spirit in Filipino folklore, vampire, a ghoul, a warlock/witch, or different species of werebeast. It is the subject of a wide variety of myths and stories. Spanish colonists noted that the Aswang was the most feared among the mythical creatures of the Philippines, even in the 16th century.[1] The myth of the aswang is well known throughout the Philippines.[2] It is especially popular in the Visayas, southern parts of Luzon, and parts of Mindanao. Other regional names for the aswang include "tik-tik", "wak-wak", "sok-sok" and "kling-kling".[3]

Anthropologists postulate that the Aswang belief came from the myth-making of the Spaniards intent on keeping the population under control.[4] Through the encomienda system, a town was arranged into easy-to-manage layers, and those who lived too far away were labelled tulisans (dissenters).[citation needed] To frighten the Filipinos and discourage mobility, stories of Aswangs living on the outskirts of the forests were spread in towns to keep everyone in groups and maintain control.[5][6][7]

Modern investigation links the prevalence of the aswang myth in the Capiz province of the Philippines to the genetic disease X-linked dystonia parkinsonism (XDP) or Dystonia of Panay (Lubag Syndrome).[6]

Quintessential of these versions is the "bal-bal" or ghoul (maninilong in Catanauan, Quezon), which replaces the cadaver with banana tree trunks after consumption. Aswang stories and definitions vary greatly from region to region and person to person, and no particular set of characteristics can be ascribed to the term. Another common and very popular version is the manananggal which are usually depicted as having a large, ornate sunburst on their back. The wide variety of descriptions in the aswang stories makes it difficult to settle upon a fixed definition of aswang appearances or activities. However, several common themes that differentiate aswangs from other mythological creatures do emerge: Aswangs are typically described as shape-shifters.[4] Stories recount aswangs living as regular townspeople that are

quiet, shy and elusive. At night, they transform into creatures such as a bat, bird (usually a crow), wild boar, black cat, or most often, a big black dog.

They love to eat unborn fetuses and small children, favoring livers and hearts. Some have long proboscises, which they use to suck the children out of their mothers' wombs when they are sleeping in their homes. Some are so thin that they can hide themselves behind a bamboo post. They are fast and silent. Some also make noises, like the Tik-Tik, (the name was derived from the sound it produces) which are louder the farther away the aswang is, to confuse its potential victim; and the Bubuu, an aggressive kind of aswang that makes a sound of a laying hen at midnight. They may also replace their live victims or stolen cadavers with doppelgangers made from tree trunks or other plant materials. This facsimile will return to the victim's home, only to become extremely sick and then die. An aswang will also have bloodshot eyes, the result of staying up all night searching for houses where wakes are held to steal the bodies.

Aswangs are physically much more like humans at daytime; they only change their appearance at night when they feel they are hungry. It has been said that if an aswang married a human, upon their wedding, his or her mate would become an aswang as well but rarely can they reproduce. The couple may hunt together at night but will most often go in separate directions, either to avoid quick detection or because they do not like to share their food. y female.[8]



Tala

Tala, based on Hindu goddess Tara, is the name of the goddess of the morning and evening star in Tagalog mythology. Her origins are varied depending on region. Golden Tara, the Majapahit -era gold statue of Hindu deity Tara or Tagalog adoption Tala was found in 1918 in Agusan.[1][2] The legend of Tala has very close parallels to legends among non-Filipino cultures such as the India tribes of Bihar, Savara and Bhuiya, as well as the Indianized Semang (malay tribe).[3]

The most popular myth of Tala is that she is one of the three daughters of Bathala to a mortal woman. Her sisters include Mayari, the goddess of the moon and Hanan, the goddess of morning. She is known to have supported the creation of the Tagalog traditional constellations. Tala used light spheres or orbs to ferry men to safety at night, however, when the Spaniards came, they demonized the light orbs and called it santelmos in a bid to convert the natives into Christianity. The natives eventually regarded the orbs as deadly beings that kill men or get humans to lose their way.

In another, more modern story,[4] sun god Arao (probably Apolaki) and the moon goddess Buan (probably Mayari) both had large families of stars, but Buan believed her stars could not survive the heat of Arao. They both agreed to destroy their stars. While Arao devoured his, Buan hid hers in the clouds, where they would occasionally emerge. Upon seeing this, Arao was filled with rage and is eternally in pursuit of Buan, trying to destroy her. Eclipses are explained by Arao getting close enough to bite her. At dawn, Buan hides the stars and brings them forth only when her eldest daughter, Tala (the evening and morning star) says the sun is too far away to pursue them.

Derived from this myth are the Tagalog words tala, which means "bright star", araw (sun) and buwan (moon).

In Kapampangan mythology, a deity named Tálâ is also present. For the Kapampangans, Tálâ is the bright star and the one who introduced wet-rice culture in Pampanga.



Svarog

Svarog (Church Slavonic: Сварогъ, Russian, Serbian and Ukrainian: Сварог, Polish: Swaróg, Slovak and Croatian: Svarog) is a Slavic deity known primarily from the Hypatian Codex, a Slavic translation of the Chronicle of John Malalas. Svarog is there identified with Hephaestus, the god of the blacksmith in ancient Greek religion, and as the father of Dažbog, a Slavic solar deity. On the basis of this text, some researchers conclude that Svarog is the Slavic god of celestial fire and of blacksmithing.

The only mention of Svarog comes from the Hypatian Codex, a 15th-century compilation of several much older documents from the Ipatiev Monastery in Russia. It contains a Slavic translation of an original Greek manuscript of John Malalas from the 6th century. The complete passage, reconstructed from several manuscripts, translates as follows:

(Then) began his reign Feosta (Hephaestus), whom the Egyptians called Svarog... during his rule, from the heavens fell the smith's prongs and weapons were forged for the first time; before that, (people) fought with clubs and stones. Feosta also commanded the women that they should have only a single husband... and that is why Egyptians called him Svarog... After him ruled his son, his name was the Sun, and they called him Dažbog... Sun tsar, son of Svarog, this is Dažbog.

In the Greek text, the names of gods are Hephaestus and Helios. Apparently, the unknown Russian translator tried to re-tell the entire story (set in Egypt) by replacing the names of classical deities with those that were better known to his readers.[2] It is uncertain to what extent the Greeks gods were thought to resemble their Slavic counterparts.

Furthermore, this passage has raised quite a few theories about family relations between Slavic gods. If one assumes that Svarog was believed to be Dažbog's father, the question arises of his relation with Svarožič, another deity who is mentioned as a god of fire and war in several other medieval documents describing the beliefs of pagan Slavs.[citation needed] Vyacheslav Ivanov and Vladimir Toporov proposed a reconstruction of this mythical genealogy, claiming that Svarog, a deity of fire and the forge similar to the Greek Hephaestus, had two sons: Dažbog, who represented the fire in sky (i.e., the Sun), and Svarožič, who symbolised the flame on earth, in the forge.[2] Henryk Łowmiański, however, theorised that Svarog was a Slavic sky god and personification of daylight sky itself, possibly a continuation of Proto-Indo-European *Dyēus Ph2ter, while Svarožič and solar Dažbog were one and the same deity, although he concluded that two other aspects of Svarožič also existed: fiery Svarožič, as in the Sun (mentioned in Russian medieval manuscripts), and lunar Svarožič, associated with the Moon.[3] Franjo Ledić, on the other hand, simply assumed that Svarog and Dažbog are one and the same god.[4]

Eastern Slavic sources also mention Svarožič as a deity, there associated with fire. According to Thietmar of Merseburg, Svarožič (Latinized Zuarasici) was worshipped by a tribe of Ratars in the city of Ridelgost (Rethra). [5]

The word Svarog is cognate with the Sanskrit words Swaraj and Svarga.



Lada

Lada is a goddess in Baltic and Slavic mythology associated with beauty and fertility. Her masculine counterpart is called Lado. Lada and Lado are sometimes seen as divine twins, and at other times as a mother goddess and her son. They are commonly mentioned together in songs related to planting, harvesting, and weddings. Lada and Lado together form one aspect of a multiple deity, whose other names and aspects relate to the Sun, water, and grain, respectively.

Worship of Lada and Lado is attested in Russia between the fifteenth and eighteenth centuries during springtime fertility rites, as well as in Polish church prohibitions on pagan rituals. Some scholars have suggested that Lada and Lado are not the names of deities, but simple refrains in songs and poetry. However, a number of songs and historical chronicles provide evidence for a cult of worship.

The origins of Lada in mythology are uncertain; she may derive from other Slavic or Baltic goddesses, or from the Greek Leto or Leda. The names Lada and Lado may be related to the Russian word *lad*, "harmony, peace, union".

Lada is a goddess of beauty in Latvian, Lithuanian, and Slavic mythology.^[1] The divine twins Lada and Lado together form one aspect of a fertility deity akin to the Greek Dionysus. The other names for this deity are Kupalo/Kupala, associated with water; Kostromo-Kostrobunko/Kostroma, associated with grain; and Iarilo/Iarila, associated with the Sun. Each of these aspects has both a masculine and feminine component. Lada and her male counterpart Lado are commonly referred to together, such as in songs sung by groups of women during planting, harvesting, or wedding ceremonies.^{[2][3]}

According to Linda J. Ivanits, author of Russian Folk Belief, Lada originated in neolithic hunting culture, and "remains especially mysterious" among documented pagan Slavic deities.^[4] Depending on the source, Lada is thought to derive either from a Latvian goddess, or the Finno-Slavic Mokosh, or the Great Mother Goddess of the northern Letts (Latvians) and Mordvins. Other sources identify her with Loduna, the Scandinavian goddess of fire, the hearth, and herds.^{[2][3]}

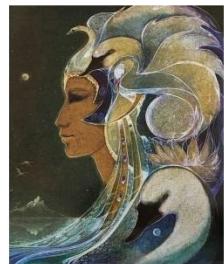
A seventeenth-century text names Lada as the mother of Lel and Polel, who are linked with the twins Castor and Pollux, the sons of Leda in Greek mythology. Another connection to Leda comes through association with the Polish twin deities Zizilia and Didilia, who are also associated with love and fertility.^{[2][3]}

Some authors see the male Lado as a deity of the underworld and marriage.^[4] David Leeming writes that Lada, like Iarilo, is a dying-and-rising deity.^[5] By the eighteenth century, Lada had apparently assumed the role of mother goddess, with Lado (also called Dido or Dida) as her son and/or consort.^{[2][3]} The Soviet archaeologist Boris Rybakov proposed that Lada and her daughter Leila were goddesses of spring, representing Slavic versions of the Greek Leto and her daughter Artemis, goddess of the hunt.^[4]



Laima

Laima is a Baltic goddess of fate.[1] She was associated with childbirth, marriage, and death; she was also the patron of pregnant women. Laima and her functions are similar to the Hindu goddess Lakshmi. In the Latvian mythology, Laima and her sisters, Kārta and Dēkla, were a trinity of fate deities, similar to the Norse Norns or the Greek Moirai.[2] Laima makes the final decision on individual's fate and is considerably more popular. While all three of them had similar functions, Laima is Goddess of luck and is more related with mothers and childbirth, Dēkla is in charge of children, and Kārta holds power over the adult's life.[2] In modern Dievturi these three goddesses are referred to as the three Laimas, indicating they are the same deity in three different aspects. Birth rituals at the end of the 19th century included offerings of hen, sheep, towels or other woven materials to Laima. Only women could participate in the ritual, performed in a sauna (pirtis).[3]



Svarozvich

Dažbog (Proto-Slavic: *dadž'bogъ,[1] Serbo-Croatian: Dabog, Daždbog, Dajbog; Belarusian, Ukrainian and Bulgarian: Даждбог, Polish: Dadžbóg, Russian: Даж(д)ьбог), alternatively Daždžbog (Belarusian: Даждзьбог), Dazhbog, Dajbog, Dazhdibog, or Dadzbóg, was one of the major gods of Slavic mythology, most likely a solar deity and possibly a cultural hero. He is one of several authentic Slavic gods, mentioned by a number of medieval manuscripts, and one of the few Slavic gods for which evidence of worship can be found in all Slavic nations

The Proto-Slavic reconstruction is *dadž'bogъ,[1] and is composed of *dadžЬ, imperative of the verb *dati "to give", and the noun *bogъ "god". The original meaning of Dažbog would thus, according to Dubenskij, Ognovskij and Niderle, be "giving god", "god-giver, "god-donor".

Morphologically this word is an old compound, that is particularly interesting because it retains the old meaning of the Proto-Slavic *bogъ "earthly wealth/well-being; fortune", with a semantic shift to "dispenser of wealth/fortune" and finally "god".[2] Due to the absence of convincing cognates in other Indo-European languages, Proto-Slavic *bogъ is often considered to be an Iranian borrowing, being related to Indo-Iranian words such as Old Persian baga and Sanskrit bhaga, or at least being semantically influenced by them; in both Slavic and Indo-Iranian cognate forms mean both "deity" and "wealth, share".[3] Thus, translated literally, Dažbog would be "dispenser of fortune". Similar formations such as Belobog and Chernobog furthermore prove an existence of Iranian dualism in Proto-Slavic mythology.[2]



Anu

Anu[a] or An[b] is the divine personification of the sky, supreme God, and ancestor of all the deities in ancient Mesopotamian religion. Anu was believed to be the supreme source of all authority, for the other gods and for all mortal rulers, and he is described in one text as the one "who contains the entire universe". He is identified with the north ecliptic pole centered in the constellation Draco and, along with his sons Enlil and Enki, constitutes the highest divine triad

personifying the three bands of constellations of the vault of the sky. By the time of the earliest written records, Anu was rarely worshipped, and veneration was instead devoted to his son Enlil, but, throughout Mesopotamian history, the highest deity in the pantheon was always said to possess the anûtu, meaning "Heavenly power". Anu's primary role in myths is as the ancestor of the Anunnaki, the major deities of Sumerian religion. His primary cult center was the Eanna temple in the city of Uruk, but, by the Akkadian Period (c. 2334 – 2154 BC), his authority in Uruk had largely been ceded to the goddess Inanna, the Queen of Heaven.

Anu's consort in the earliest Sumerian texts is the goddess Uraš, but she is later the goddess Ki and, in Akkadian texts, the goddess Antu, whose name is a feminine form of Anu. Anu briefly appears in the Akkadian Epic of Gilgamesh, in which his daughter Ishtar (the East Semitic equivalent to Inanna) persuades him to give her the Bull of Heaven so that she may send it to attack Gilgamesh. The incident results in the death of Enkidu. In another legend, Anu summons the mortal hero Adapa before him for breaking the wing of the south wind. Anu orders for Adapa to be given the food and water of immortality, which Adapa refuses, having been warned beforehand by Enki that Anu will offer him the food and water of death. In ancient Hittite religion, Anu is a former ruler of the gods, who was overthrown by his son Kumarbi, who bit off his father's genitals and gave birth to the storm god Teshub. Teshub overthrew Kumarbi, avenged Anu's mutilation, and became the new king of the gods. This story was the later basis for the castration of Ouranos in Hesiod's Theogony.



Nergal

Nergal, Nirgal, or Nirgali (Sumerian: dG̃IR-UNUG-GAL;[2] Hebrew: נֶרֶגֶל, Modern: Nergal, Tiberian: Nērḡál; Aramaic נֶרֶגֶל; Latin: Nergel) is a deity that was worshipped throughout ancient Mesopotamia (Akkad, Assyria, and Babylonia) with the main seat of his worship at Cuthah represented by the mound of Tell-Ibrahim. Other names for him are Erra and Irra.

Nergal is mentioned in the Hebrew Bible as the deity of the city of Cuth (Cuthah): "And the men of Babylon made Succoth-benoth, and the men of Cuth made Nergal" (2 Kings, 17:30). According to the Talmudists, his emblem was a cockerel[3] and Nergal means a "dunghill cock",[4] although standard iconography pictured Nergal as a lion. He is a son of Enlil and Ninlil, along with Nanna and Ninurta.

In this myth, Nergal is feeling dull and bored. To wake himself up, he decided to attack Babylon. However, Babylon is under the protection of Marduk, the most powerful of the gods. Nergal travels to Babylon on the ruse of a friendly visit. Pretending to show shock at the appearance of Marduk's clothing, he convinces the god to get a change of clothing and leave the city. Once Marduk has left Babylon, Irra attacks the city. People are slain in the streets. Soon Irra is satisfied and stops the attack and makes a prophecy about a great leader to protect the people.[11]

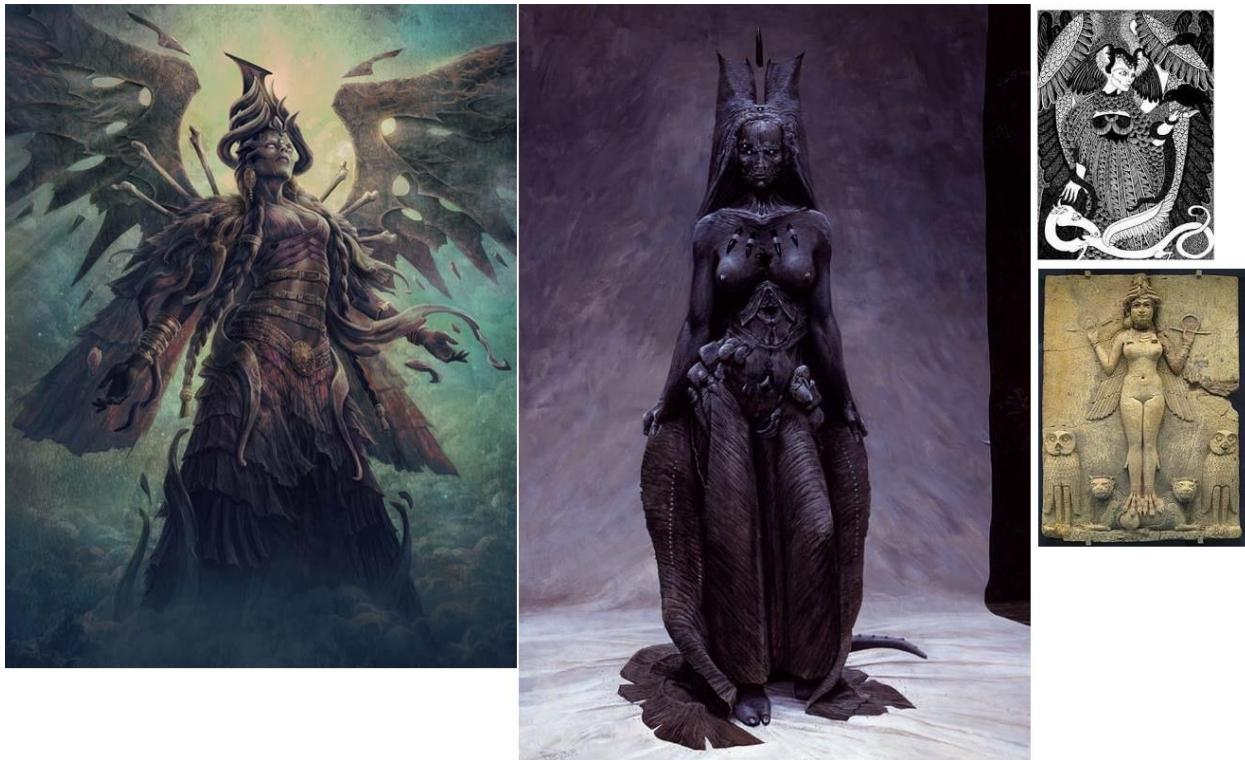


Ereshkigal

In Mesopotamian mythology, Ereshkigal (EREŠ.KI.GAL, lit. "Queen of the Great Earth") was the goddess of Kur, the land of the dead or underworld in Sumerian mythology. In later East Semitic myths she was said to rule Irkalla alongside her husband Nergal. Sometimes her name is given as Irkalla, similar to the way the name Hades was used in Greek mythology for both the underworld and its ruler, and sometimes it is given as Ninkigal, lit. "Lady of the Great Earth".

In Sumerian myths, Ereshkigal was the only one who could pass judgment and give laws in her kingdom. The main temple dedicated to her was located in Kutha.[1] In the ancient Sumerian poem Inanna's Descent to the Underworld, Ereshkigal is described as Inanna's older sister.[2][3] The two

main myths involving Ereshkigal are the story of Inanna's descent into the Underworld and the story of Ereshkigal's marriage to the god Nergal. In ancient Sumerian mythology, Ereshkigal is the queen of the Underworld. She is the older sister of the goddess, Inanna.[2] Inanna and Ereshkigal represent polar opposites. Inanna is the Queen of Heaven, but Ereshkigal is the queen of Irkalla.[4] Ereshkigal plays a very prominent and important role in two particular myths.



Pele

In the Hawaiian religion, Pele (pronounced ['pele]), is the goddess of volcanoes and fire and the creator of the Hawaiian Islands. Often referred to as "Madame Pele" or "Tūtū Pele" as a sign of respect, she is a well-known deity within Hawaiian mythology, and is notable for her contemporary presence and cultural influence as an enduring figure from ancient Hawaii.[1] Epithets of the goddess include Pele-honua-me ("Pele of the sacred land") and Ka wahine 'ai honua ("The earth-eating woman").[2]

In different stories talking about the goddess Pele, she was born from the female spirit named Haumea. This spirit is important when talking about Hawaii's gods due to how she is a descendant from Papa, or Sky Father, who is a supreme being. Due to Pele being born, she has become a notable deity known to the Hawaiian culture. She is also known as "She who shapes the sacred land", known to be said in ancient Hawaiian chants.[3][4]



Mermaid

In folklore, a mermaid is an aquatic creature with the head and upper body of a female human and the tail of a fish.^[1] Mermaids appear in the folklore of many cultures worldwide, including the Near East, Europe, Asia, and Africa. The first stories appeared in ancient Assyria, in which the goddess Atargatis transformed herself into a mermaid out of shame for accidentally killing her human lover. Mermaids are sometimes associated with perilous events such as floods, storms, shipwrecks, and drownings. In other folk traditions (or sometimes within the same tradition), they can be benevolent or beneficent, bestowing boons or falling in love with humans.

The male equivalent of the mermaid is the merman, also a familiar figure in folklore and heraldry. Although traditions about and sightings of mermen are less common than those of mermaids, they are generally assumed to co-exist with their female counterparts.

Some of the attributes of mermaids may have been influenced by the Sirens of Greek mythology. Historical accounts of mermaids, such as those reported by Christopher Columbus during his exploration of the Caribbean, may have been inspired by manatees and similar aquatic mammals. While there is no evidence that mermaids exist outside folklore, reports of mermaid sightings continue to the present day, including 21st-century examples from Israel and Zimbabwe.

Mermaids have been a popular subject of art and literature in recent centuries, such as in Hans Christian Andersen's well-known fairy tale "The Little Mermaid" (1836). They have subsequently been depicted in operas, paintings, books, films and comics.



What they eat

The jinn eat and drink. Ibn Masood said: The Messenger of Allaah (peace and blessings of Allaah be upon him) said: Someone from among the jinn called me, and I went with him and recited Quraan for them. He took us and showed us the traces of where they had been and the traces of their fires. They asked him for food and he said, you can have every bone on which the name of Allaah has been mentioned that comes into your possession, as meat, and all the droppings as food for your animals. **Their meal is smell of some type of foods mostly. Actually they don't eat it, they smell it. They like smell of lemon and Strawberry. Oh and FEAR.**

What they want

Mostly they want your fear and sin. Their final goal is you to pray them (sajdah to them). They want you to be like animals and lower than them. They are our vivid enemy (be aware).

What they do

They will marry, eat and drink, decide with their will, fly in the sky, shape shifting to animals like dog and snake, attacking humans when they sin, whispering to do sin and more.

How they marriage

They marry just like humans according to their religion and traditions as they have free will.

Where they live

They are mostly in deserts or jungles with red soil in it.

When they attack and how

Normally when you do a lot of sins then they will have permission to attack us. This permission is given by the god. Their attack would be by whispering in our ears or physically! Their physical attack is based on flowing in our veins!

How to connect

They do not have permission to contact us without god's will. We have priority on them in common. By doing great sins like sacrificing animals and other great sins in regular, the gate is open. For example doing this for 40 days.

What is the consequences of connection?

It is beautiful at first, but as soon as you stop doing sin, it is horrible.

Types

They are in main four element of wind, soil, water and fire. Water type is less dangerous and fire is the worse.

Powers

They have powers such as, mind reading, high speed, high power, transformation, science, high intelligence and more.

Age

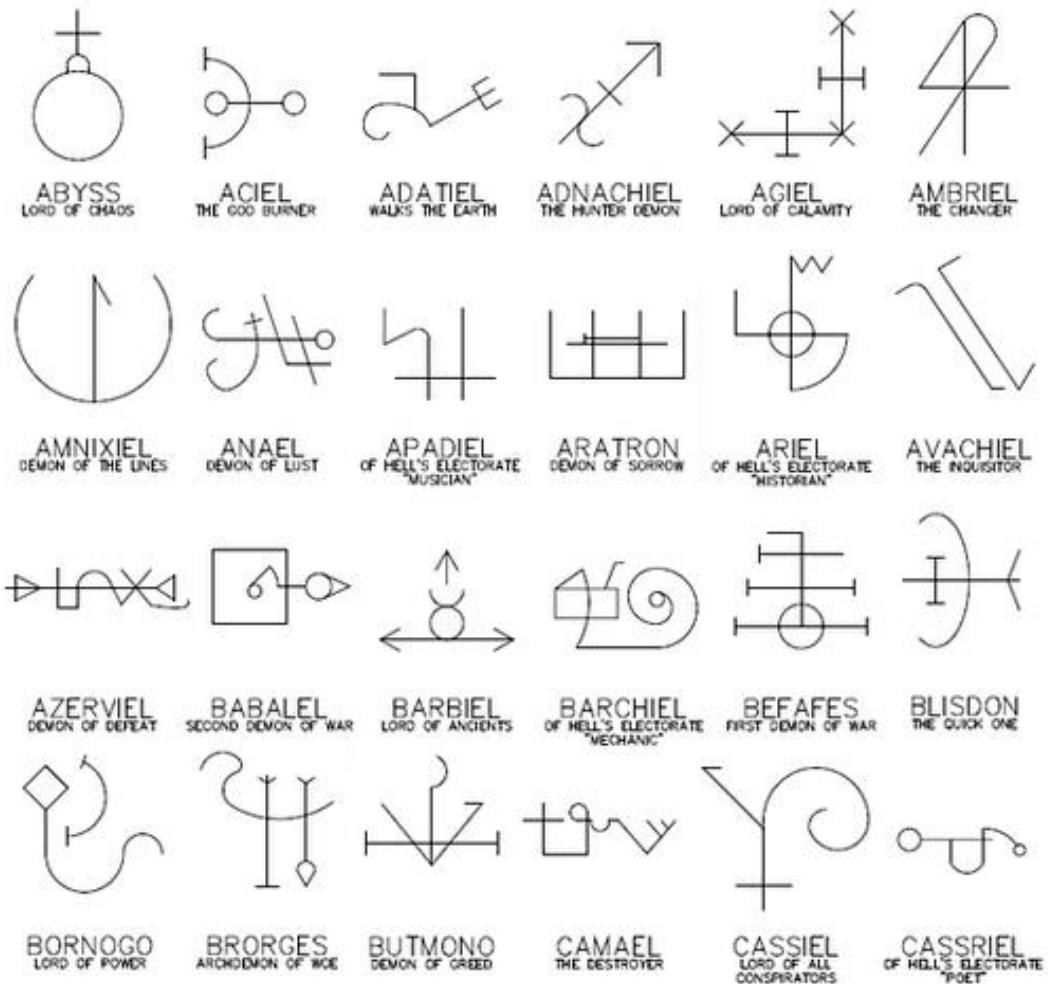
Normally they have age around 2000 years, but some of them more like Iblis).

Names

They have different name as the region they are in. They choice their names as humans, but sometimes they have manipulated names of us. For example consider human name of jaafar and jinn name of zaafar. Their names is mentioned in above.

Demonic signs

HERE FOLLOWS A LIST OF
SEVERAL DEMONS AND THEIR
SIGILS OF SUMMONING:









Bhumisparsa Mudra
Touching the earth as Gautama did, to invoke the earth as witness to the truth of his words.



Varada Mudra
Fulfilment of all wishes; the gesture of charity.



Dhyana

Mudra
The gesture of absolute balance, of meditation. The hands are relaxed in the lap, and the tips of the thumbs and fingers touch each other. When depicted with a begging bowl this is a sign of the head of an order.



Abhaya Mudra
Gesture of reassurance, blessing, and protection. "Do not fear."



Dharmachakra Mudra
The gesture of teaching usually interpreted as turning the Wheel of Law. The hands are held level with the heart, the thumbs and index fingers form circles.



Vitarka Mudra
Intellectual argument, discussion. The circle formed by the thumb and index finger is the sign of the Wheel of Law.



Tarjani

Mudra
Threat, warning. The extended index finger is pointed at the opponent.



Namaskara Mudra
Gesture of greeting, prayer, and adoration. Buddhas no longer make this gesture because they do not have to show devotion to anything.



Jnana Mudra
Teaching. The hand is held at chest level and the thumb and index finger again form the Wheel of Law.



Karana Mudra
Gesture with which demons are expelled.



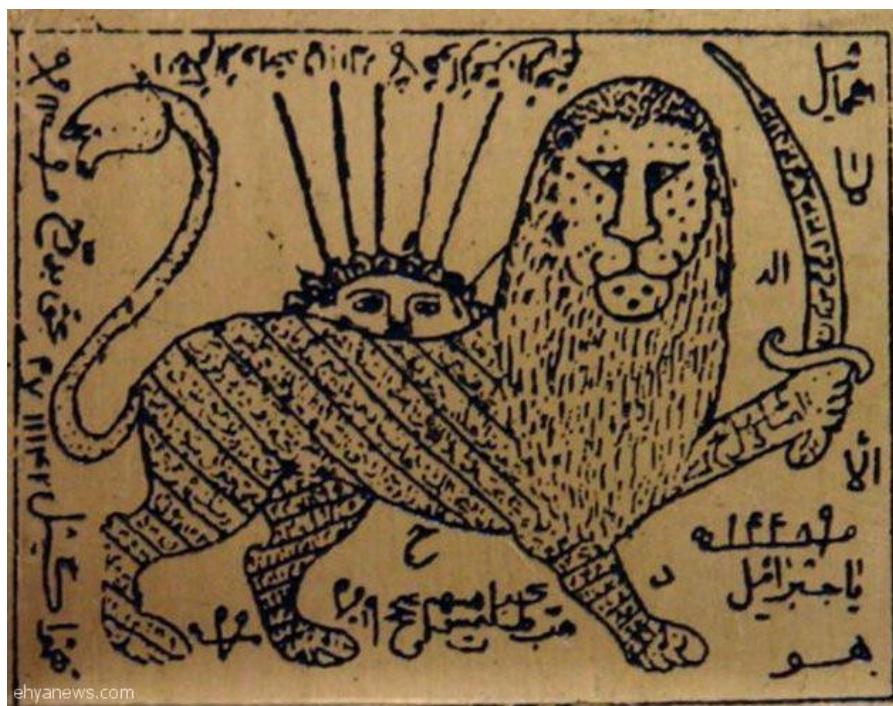
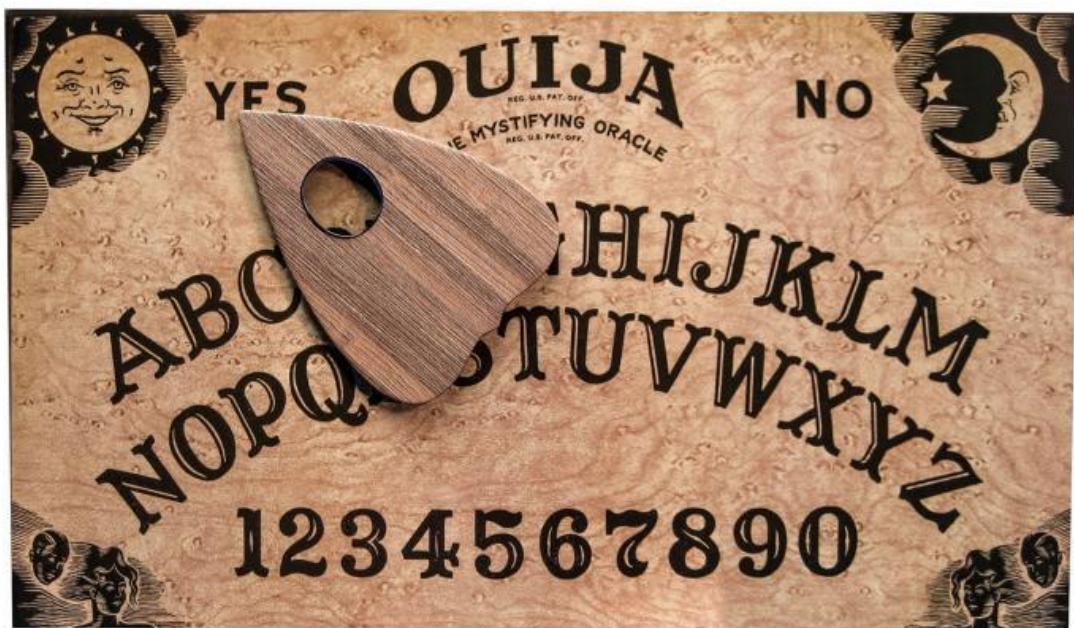
Ksepana Mudra
Two hands together in the gesture of 'sprinkling' the nectar of immortality.

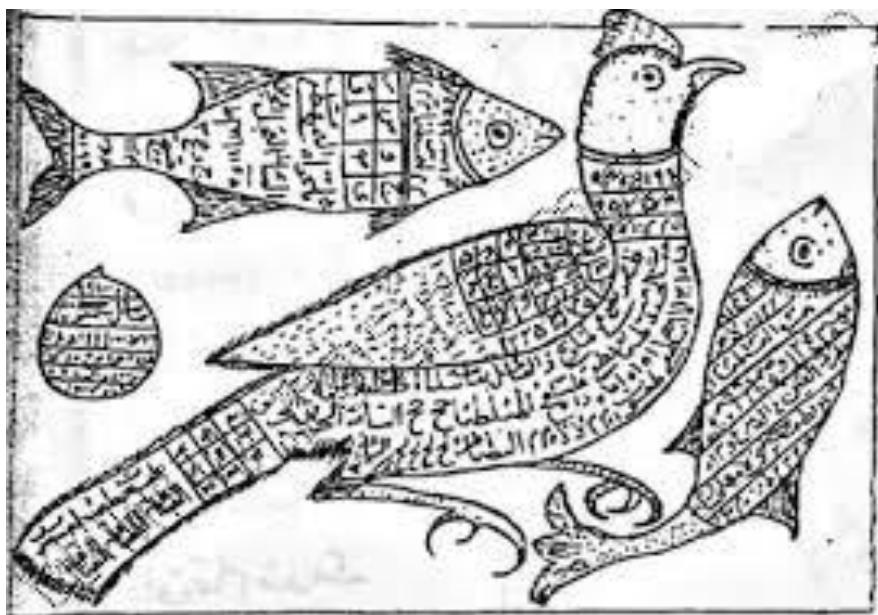


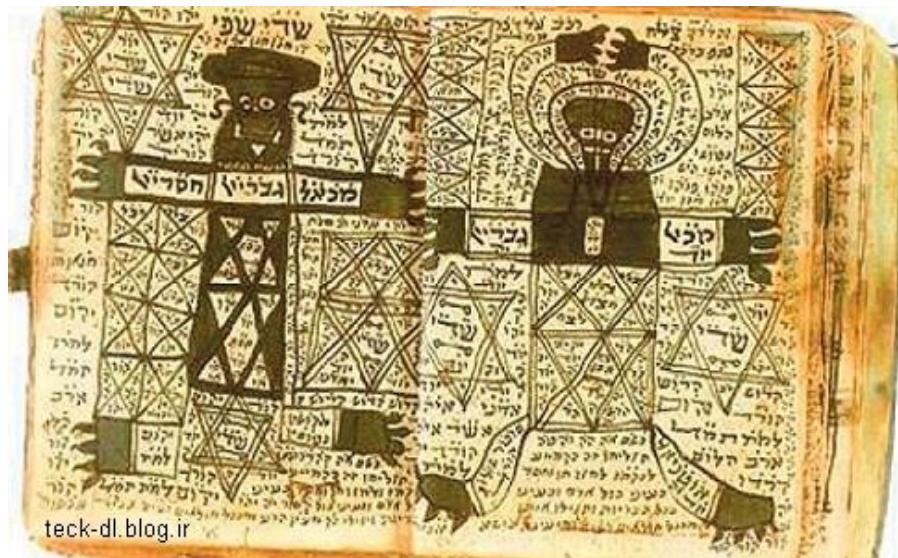
Uttarabodhi Mudra
Two hands placed together above the head with the index fingers together and the other fingers intertwined. The gesture of supreme enlightenment.

Demonic tools









How to make them fear and scape or defense:

You have to hang this sentences in your wall to protect yourself or printed and keep it with yourself. Or read it.

Ayatol Korsie Pray:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Allah, there is no god except he, the living, the everlasting, neither dozing, nor sleep overtakes him. to him belongs all that is in the heavens and the earth. who is he that shall intercede with him except by his permission! he knows what will be before their hands and what was behind them, and they do not comprehend anything of his knowledge except what he willed. his seat embraces the heavens and the earth, and the preserving of them does not weary him. he is the high, the great.

There is no compulsion in religion. Righteousness is now distinct from error. he who disbelieves in the idol and believes in allah has grasped the firmest tie that will never break. allah is hearing, knowing.

Allah is the guardian of those who believe. he brings them out from darkness into the light. as for those who disbelieve, their guides are idols, they bring them out from the light into darkness. they are the companions of the fire and shall live in it for ever

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ لَا تَأْخُذْهُ سَنَةٌ وَ لَا نَوْمٌ

خداست که معبدی جز او نیست؛ زنده و برپادارنده است؛

نه خوابی سبک او را فرو می‌گیرد و نه خوابی گران

لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ

آنچه در آسمانها و آنچه در زمین است، از آن اوست

مَنْ ذَا الَّذِي يَشْفَعُ عِنْهُ إِلَّا بِإِذْنِهِ يَعْلَمُ مَا بَيْنِ أَيْدِيهِمْ وَ مَا خَفْفَهُمْ

کیست آن کس که جز به اذن او در پیشگاهش شفاعت کند؟
آنچه در پیش روی آنان و آنچه در پشت سرshan است می داند

وَ لَا يُحِيطُونَ بِشَيْءٍ مِّنْ عِلْمِهِ إِلَّا بِمَا شَاءَ

و به چیزی از علم او، جز به آنچه بخواهد، احاطه نمی یابند

وَسِعَ كُرْسِيُهُ السَّمَاوَاتِ وَ الْأَرْضَ وَ لَا يَوْدُهُ حَفْظُهُمَا

کرسی او آسمانها و زمین را در بر گرفته، و نگهداری آنها بر او دشوار نیست

وَ هُوَ الْعَلِيُّ الْعَظِيمُ

و اوست والای بزرگ

لَا إِكْرَاهٌ فِي الدِّينِ قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ

در دین هیچ اجباری نیست. و راه از بیراhe بخوبی آشکار شده است

فَمَنْ يَكْفُرُ بِالْطَّاغُوتِ وَ يُؤْمِنُ بِاللَّهِ

پس هر کس به طاغوت کفر ورزد، و به خدا ایمان آورد

فَقَدِ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَى لَا انْفِصَامَ لَهَا

به دستاویزی استوار، که آن را گستن نیست، چنگ زده است

وَاللَّهُ سَمِيعٌ عَلِيمٌ

و خداوند شنوای داناست

اللَّهُ وَلِيُّ الَّذِينَ آمَنُوا يُخْرِجُهُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ

خداوند سرور کسانی است که ایمان آورده اند

آنان را از تاریکیها به سوی روشنایی به در می برد

وَالَّذِينَ كَفَرُوا أُولَئِكُو هُمُ الطَّاغُوتُ

و [لی] کسانی که کفر ورزیده اند، سرورانشان [همان عصیانگران=] طاغوتند

يُخْرِجُونَهُم مِّنَ النُّورِ إِلَى الظُّلُمَاتِ

که آنان را از روشنایی به سوی تاریکی ها به در می برند

أُولَئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ

آنان اهل آتشند که خود، در آن جاودانند

صدق الله العلی العظیم

Ziarat Ashura Pray:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Peace be on you, O Abu Abdullah!
Peace be on you, O son of the Apostle of Allah!
Peace be on you, O son of the commander of the faithfuls, the forebear of the successors!
Peace be on you, O son of Fatimah, the choicest among the women of the worlds!
Peace be on you, O the select, surpassing, chosen in preference over all good of Allah, and son of Allah's (such) good.
Peace be on you, who was martyred while fighting heroically in the cause of Allah, the son of Allah's fearless warrior, you were isolated and had been attacked with a vengeance!
Peace be on you and on those souls who had gathered in your camp, and strided along with you, in your journey. I pray and invoke Allah to keep all of you tranquil and restful, for ever; so far I am alive, this is my prayer, and till nights and days follow each other.
O Abu Abdullah! unbearable is the sorrow, nerve-racking is the agony, you put up with,
for us and for all the (true) Muslims, crimes committed against you also shocked and unnerved the dwellers of the heavens, one and all.
May Allah condemn and damn the people who laid the basis and set up the groundwork,
to wander astray and turn aside from not only you and your family but to take liberties and bear hard upon you.
May Allah condemn and damn the people who tried to obscure and deny your office and status, willfully neglected your rank and class Allah had made known in clear terms. May Allah condemn and damn the people who killed you.
May Allah condemn and damn the abettors who instigated and had a part in your murder. I turn to you and Allah, away from them, their henchmen, their followers and their friends,
O Abu Abdullah, I pray and invoke Allah to send blessings on you. I make peace with those who make their peace with you,
I make war on those who go to war against you, till the Day of Judgement.
May Allah condemn and damn the family of Ziyaad and the family of Marwaan;
may Allah condemn and damn the group and the tribe of Umayyah, one and all, altogether;
may Allah condemn and damn the son of Marjaanah;
may Allah condemn and damn Umar son of Saad;
may Allah condemn and damn Shimr;
may Allah condemn and damn the people who bridled the horses and erected the saddles for your martyrdom. I, my father and mother are at your disposal. Profound is my sorrow for you. I beg Allah, who honoured you above others, to be generous towards me on account of you, and give me the opportunity to be with the victorious Imam, the descendent of Mohammad (blessings and peace be on him and on his children from Allah) at the time of the final and decisive war against Allah's enemies.
O my Allah make me attend to Your cause, sincerely, in every respect following in Husayn's footsteps, in this world and the hereafter. O Abu Abdullah, I pray and invoke Allah to send blessings on you. I come nearer and seek greater intimacy with Allah, with His Apostle, with Ameerul Moomineen, with Fatimah, with Hasan and with you, with the help of your love and patronage, cutting off every connection with those who took up arms against you and killed you. I disconnect all links with those who, in the beginning, took the first steps to take liberties with and bear hard upon you, I take refuge with Allah and His Apostle (blessings of Allah be on him and on his children), free from the guilt of associating with those who laid the foundation for (your suffering), devised and carried out their corrupt plan of action, boldly gave currency to reign of terror and cruelty to oppress you and your friends and followers; I detach myself from them and present myself to Allah and to you, I (first) seek greater intimacy with Allah and then with you to win your love and patronage, and to make friends with your friends, cut off all links with your enemies, and with those who planted the seeds of hostility against you, and reject and discard their associates, their followers and their friends. I make peace with those who made their peace with you, I search out and confront those who waged war against you, I make friends with those who stood by you, I strive against those who came in conflict with you, therefore, I make a request to Allah to acquaint (me) with the awareness that perceives you and your friends, to set me free from the corrupting influence of your enemies, to make me keep company with you in this world and in the Hereafter, stand firm beside you and follow your footsteps closely in this world and in the next world. I beseech Him that he helps me to reach your highly praised station, given to you by Allah, (to meet you), that He provides me the opportunity to fight for justice and fairplay alongwith and under the leadership of the rightly guided guide (in your progeny) who surely will come and speak the truth. I beseech Allah in the name of your right and the purpose He assigned to you, that He overwhelms me with grief in memory of your sorrows, more than the personal grief that torments any one who is in great agony, sorrows which have no parallel and overshadow all calamities that took place in the history of Islam, for that matter, through out the whole universe.
O my Allah, in my on the spot situation, treat me like him (or her) who obtains from You
(Your) blessings, mercy and forgiveness.
O my Allah, bring me to life again, after death, in the place Mohammad and his "Aal" (children) are dwelling, and make me depart from this world like Mohammad and his "Aal" (children) had left,
O my Allah this day is a day of rejoicing for the "Bani Umayyah", the herd of hardened criminals, the eternally damned and accursed group, a fact that had been made public by You and by Your Prophet (blessings of Allah be on him and on his children), who, in every place and at all occasions, drew attention of people to this truism.
O my Allah condemn and damn Abu Sufyaan, Yazid son of Muwa'wiyah and let it be an everlasting curse upon them from You. Today the descendants of Ziyaad and Marwan make merry, laugh and dance because on this day they killed Husayn (blessings of Allah be on him).
O my Allah, therefore, double up the curse You brings upon them and also the punishment You decrees for them.
O my Allah, I seek nearness to You today in this frame of mind, cutting off all links with them for the rest of my life, denouncing them because of my love for Your Prophet and his children, peace be on him and them.
Then again say 100 times:
O my Allah condemn and damn the first tyrant who unjustly and wrongfully usurped that which rightly belonged to Mohammad and the children of Mohammad, and bring curse upon those who, after him, followed in his footsteps.
O my Allah condemn and damn those conspirators who vexed and harassed Husayn, showed eagerness, agreed mutually, and joined hands to kill him. O my Allah bring curse upon all of them.

Then again say 100 times:

Peace be on you, O Abu Abdullah, and on those souls who came to your camp to put themselves at your disposal.

So far I am alive and the days and nights follow each other I invoke Allah to send blessings on you for ever and ever.

May Allah not make my this pledge of close association, physical as well as spiritual, with you the last fulfillment.

Peace be on Husayn, and on Ali son of Husayn, and on the children of Husayn, and on the friends of Husayn.

Then say:

O my Allah, let the curse I call down on the head of the first tyrant stick like a leech; and stay put for ever on the first, then the second, the third and the fourth.

O my Allah damn and call down evil on the fifth, Yazid son of Mua'awiyah, and bring a curse upon Ubaydullah son of Ziyaad, ibna Marjanah, Umar son of Saad, and Shimr, and on the descendants of Abu Sufyaan, on the descendants of Ziyaad, on the descendants of Marwaan, till the Day of judgement.

Then go is Sajdah and say:

O my Allah! (All) praise is for You (alone); praise of the "Ever-thankful to You", who glorify You whatever come to pass. (All) praise is for Allah for my deep-felt intense grief. O my Allah make available for me the recommendations of Husayn on the day I present myself before You, let me stand firm in safety before You on account of my sincere attachment with Husayn, alongwith him and his comrades, who sacrificed everything they had (heart, mind, soul and life) for Husayn, peace be on him.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
 قُلْ أَعُوذُ بِرَبِّ النَّاسِ (١) مَلِكِ النَّاسِ (٢) إِلَهِ النَّاسِ (٣) مِنْ شَرِّ الْوَسَوَاسِ
 الْخَنَّاسِ (٤) الَّذِي يُوَسِّعُ فِي صُدُورِ النَّاسِ (٥) مِنَ الْجِنَّةِ وَالنَّاسِ (٦)
 بِهِ نَامَ خَدَايِ بخشاینده مهربان
 بگو: به پروردگار مردم پناه می برم، (۱) فرمانروای مردم، (۲) خدای مردم (۳) از
 شر وسوسه وسوسه گر نهانی، (۴) آن که در دلهاي مردم وسوسه
 می کند، (۵) خواه از جنیان باشد یا از آدمیان. (۶)
 (ترجمه آیتی)

"An-Nas, or Mankind"

In the name of Allah, The Most gracious, The Most merciful

Say I seek refuge with the Lord and cherisher of mankind (1)

The king (Ruler) of mankind (2)

The God (judge) of mankind (3)

**From the mischief of whisperer (of Evil) who withdraws
 (after his whisper) (4)**

Who whispers into the hearts of mankind (5)

Among Jinns and among men (6)

بِسْمِ الرَّحْمَنِ الرَّحِيمِ

In the name of God, Most Gracious, Most Merciful

قُلْ هُوَ أَكْبَرُ

Proclaim, "He is the one and only God"

إِنَّهُ لَغَنِيمَ

"The absolute God"

لَمْ يَلِدْ وَلَمْ يُوْلَدْ

"Never did he beget, nor was begotten"

وَلَمْ يَكُنْ لَهُ كُفُورًا أَكْبَرُ

"None equals him"

Ahd Pray (promise pray):

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By the name of forgiveness God
God!

I bring my demand to you,
To your almighty power
And to your brightness of your face
To your historical dominance
You are the one which is ,
Constantly living,
Having everything in control,

To the name which the skies and earths are lighten based on it
To the name which begin and endless of everything is completed by it

You are the one,
Alive before any other living!

Alive after any other living!
Alive while there was no other living!

God , you are the one who made deaths living again
You are the one who take life of living creature

God,

Forever alive!

There is no other God except you
God!

Send this to our Mola

Leading overseer

The one who had the place

One who has performed on your rule
(which peace be upon him)

From all those believers in mountains and earth

In east part of earth

And west part of it

From me

And mother and father of me

Send all the respect equals with whole universe

Equal with all inks of his word

Things just God count them up

And his book would cover them up.

God

Today's morning

And any other day which I will be alive ,

I will deal with your deputy , Mahdi , a new conformity
Date, commitment and being faithful to him
Will be always my duty
And I will never turn back to it,
This vow will never change
And it will never destroy, never!
My God!
Let me be his companion and his supporter
And his devotee
One of those who donate their life for him
Make me fast to fulfil his desire
I want
His order
His obedience
His endless supporter
Be for him and respect him
Before anyone else
Put me to death in front of him
My God!
If my death can cause distance between me and him
Take me out of grave
Even if I am covered by death clothes
Be ready for him
For him whom is a big inviter
Wherever I be
In a desert or city
My God!
I talk about him who is a handsome enlightened man
Show me that enlighten respectable man
Make my eyes beautiful
By just looking at him
Make his mission soon
And easy
And make his plan wide
And lead me to be his follower
Make his order powerful
His back be strong
Your lands be fertilize
And give your people another life by him
My God!
you just tell the true
due to what people done on the earth
disasters happened
Therefore, make him clear for us
Whom is the son of Mohamed's daughter
and has the same name as prophet
Till he will overcome all the wrong things
Make the lies disappear and vanish them
Make the right to be in place
And make it happen
My God!
Place him as a backer for weak people
Make him as an assistant for those who have no other one except you
Make him to be a rationale for any rules which is not in place anymore
Make him a good cause for all your signs of religion and Mohammad's sonat
To new ones
My God!
Place him with those
Who you supported them when brutal people suffering them
My God!
Accept my respect to yourself and his family
Make all followers of Mohammad (peace be upon him) happy
and support us when he is there
Forgive us
My God!
You are the kind-heartedness
I pledge you to your kindness
Make it disappear this unhappiness by placing him in this world
And make it fast his coming and mission
Some do not believe this

But we see it happing very soon
My molwa
Be fast, fast

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Other references will be provided in the next version of the book.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

WE ARE NOT ALONE.