

Satanic Yoga



THE BOOK OF SATANIC YOGA

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INTRODUCTION

Satanic Yoga is a very soft form of hatha yoga which emphasizes deepening the breath and softening the body.

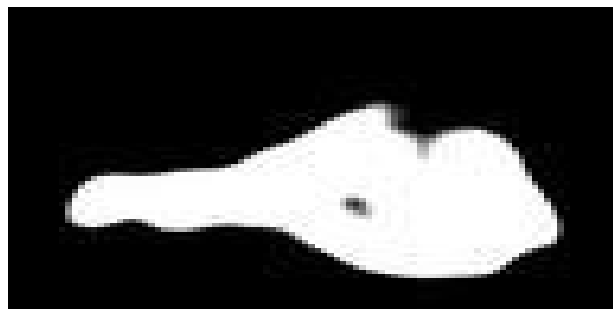
Why should a Theistic Satanist practice yoga?

Every posture is a prayer. Physical yoga is devotional because physicality itself is sacred to Lord Satan: 'Satan ... in the midst of matter' (*Prayer to the Lord*).

Other reasons are explored in this small collection of writings gleaned from the archives of the Satanic Yoga egroup; this includes a brief description of the process by which the yoga is attained, considered theoretically.

For practical instruction in *Satanic Yoga*, visit:

http://groups.yahoo.com/group/Satanic_yoga/



SYADEVA SYAMA CA

The dark Lord and the dark Mother (Goddess) are:

1. Real, existent, personal and external to the 'believer';
2. This is an assumption the 'believer' makes every time he/she considers that:

The Deities to be the supreme objects of Devotion (*bhakti*), to whom alignment is possible, pleasurable, persistent and based on being 'in love';

That this love liberates the 'believer' from suffering; joy is the firing of sensory neurons that register pleasure; that This results in a general mood of happiness; that pleasure and happiness, when combined, define joy; any action that promotes joy is a good action; being 'in love' with the deities is an act of cognition that is 'good'.

The deities, or rather our response to their assumed existence, take the 'believer' to a mental state of knowingness.

This knowingness is called *gnosis*. We know that the deities are the supreme, worthy and ultimately the only most valued objects of devotion, even though we do not know – and cannot know – anything of their origin, their powers, or their predisposition to acknowledge or reward devotion.

(But their purpose is to be objects of devotion; they stimulate ‘religion love’ (the ancient Greeks called this *agape*); it is this love that, from the believer’s point of view, remains the essential element because of its power of liberation (q.v.).

It is impossible to answer the question: ‘how does a believer know all this?’ The believer is simply making an assumption; the believer cultivates *agape* (Sanskrit, *Bhava*) on this basis.

Satanic Yoga goes one step further that this version of theism. Lord Satan (*Syadeva*) and *Syama* (dark mother) are the Beings of liberation (*moksa*), not just in the sense already described, but in the sense that they are the ‘stillness’ that may be experienced by success in yoga (*yoga-siddha*); this experience liberates the perceiver from the mind (*manas*), which is contaminated or brought into a state of suffering (*dukkha*) by:

1. involuntary involvement in the matrix of the slave-cults or 'religions of the Book': Judaism, Christianity and Islam**;
2. the mind's own conditioning based on worry and greed (the future); regret and resentment (the past);
3. the mind's cognitive and perceptual conditioning by the above;
4. The mental weakness and suffering such conditioning may produce.

As stated, the experience of 'stillness IS the Syadeva and Syma; contemplation, afterwards, of this identification generates and cultivates bhavah (agape).

** Because the religions are monotheistic; this means they are inherently intolerant, dogmatic and offensive to polytheistic religions (to deny the existence of other deities besides your own, is inherently offensive!); this is or should be the main criticism and repudiation of the religions of the Book.

FIRST MATRIX

The matrix of the slave cults can only account for the last 2,600 years of weakness, aggression and tyranny. These things have been present in "all this" i.e. reality so-called since time began.

The human psyche, both as one collective human-ness and as individual units of human-ness or “souls”, has three aspects;

1. The desire to control;
2. The creative power of “God”;
3. the playfulness of a child; but from the point of view of humanity suffering under tyranny in its many forms, ruthless playfulness.

It was in this spirit of ruthless playfulness that the human in pre-existent form or formless-ness or “soul” closed eyes and saw not Deity but nothingness. In blind panic, Soul created all this: time, space, matter, all the worlds in all the dimensions, even all the entities that may be psychically experienced. What you know of your mind is just the tip of an iceberg; the mass of ice plunged endlessly into the abyss!

We are gods of creation (collectively we are the Demiurge, the Gnostic god of creation) and of destruction. We are also addicted to our power to create and to the myriad acts of creation, we believe in what we have created so completely, that the prison bars we now see are very real and hard; the prison is escape-proof (or nearly so).

Moreover, we have created a monstrous reality that now mostly creates itself - as much as we create realities within it.

We are imprisoned in this place to live, suffer, experience temporary joy and to die – to be reborn into the same trip. We are slaves to our own universe. We must create the worlds to survive, so we think; but the first act of creation was an act of fear; and then came the greed for the power to create; the world is ruled by two things; fear and greed.

But this nothingness, of which we are so afraid, is illusory. In truth, we are still seated in front of Deity in our pre-existent state (a state in which we have everything because we have Deity in our sight). We just think we are in another place; we just think we must create to remain above the drowning waters of nothingness.

Yet we also feel an intense separation from we know not what; this is because, in the beginning we did not remember deity at all; but over the vast amounts of space and time (of created reality) we have come to build a tiny picture of what we closed our eyes to. So what has imprisoned us has also become the source of our liberation - from fear and greed. (We are also afraid because we know reality is just slipping through our fingers and we grasp onto it as it dissolves into the nothingness we think exists!).

We have created certain possible experiences that indicate that we truly are in the sight of Deity; these experiences are as a result of certain behaviours, such as meditation; and are as a result of yoga-siddha (success in yoga).

These liberating or liberated states encourage us to:

1. loosen our desire to control
2. surrender to powerlessness and to the desire to create;
3. look at separation from and union with Deity i.e. to become acutely aware of these;

This is what yoga-siddha means; this is what yoga siddha points to.

So when we think of the first matrix and go deeply into the matter and into our breath and body, we can see that the potential to be tyrants and to control lies deep within.

And deeper than that is the desire to be liberated from “all this”.

This desire may be satisfied by ***Satanic Yoga***.

THE FIVE STAGES OF BECOMING (BHIAH)

THE FIRST STAGE: Initially, we may learn techniques to take us from a depressed or unquiet state of mind to an elated or quiet state of mind. These may be successful; we may indulge ourselves in the pleasing Results.

THE SECOND STAGE: But, like everything else, such a mental condition cannot last. What goes up must come down! External pressures may bring us down - we cannot isolate ourselves from the world. We go from elation to depression.

THE THIRD STAGE: Moreover, we may also become dissatisfied with ourselves; we may not be able to accept ourselves in the face of our perceived failure. Why hasn't the experience of a heightened state of consciousness changed our lives? We may now be left with the feeling that we are two people, and we may be unable to reconcile their opposite characters!

THE FOURTH STAGE: The answer is of course to learn to accept that we are two characters: we are a mixture of quiet, unquiet, elation, depression. From this acceptance arises self-forgiveness; from this arises self-integration and from this, self-confidence.

THE FIFTH STAGE: Finally, we must realise that we cannot hold onto (tanha) to any mental state. We cannot remain depressed when Nature's beauty cries out to us to be joyful; we cannot ignore success in mysticism. However, this success is impermanent. There will be a perceived failure, which, in turn, will

change to self-acceptance. We may come to see ourselves as whole persons. Not that we can hold onto to even this state of equanimity; we may go from this state to depression again, for example. We will go from one state to another in any sequence. This is the Dance of consciousness.

Observing this dance, of which we are part and cause, we enter into a consciousness-state of indifference, or realm of indifference, wherein Lord Satan abides.

Ultimately, if we ask the question: why? and beyond the question: why not? We come to the realisation that the reason why we follow the Dance is out of love for the Divine. In this sense, we are becoming more than who we are; that is to say, we are not stuck in or holding onto any one state because we are ALL states of consciousness; we are not holding onto any of them but observing ourselves in the throes of Change. Thus, by the operation of these five states of Becoming, we are said to achieve, if you want to call it that, the enlightened state of Becoming (Bhuyah).

THE THREE DIAMONDS

The **First Diamond** is to know Truth (*tattva*) on the intellectual level. You have the truth told you or you read about it; you think: 'yes, that's makes sense'; you have a clear understanding of the words.

The **Second Diamond** is to know truth on the emotional level. You feel your new-found knowledge

could really change your life; you are so idealistic about it all!

The **Third Diamond** is to apply Truth on a practical level i.e. to apply it to your everyday living so that in the midst of ANY situation or mood you can go to or seek refuge in your Truth and know it supersedes all other truths (these are in fact illusory compared to THE Truth). But you are still in the here and now; it is just you perceive life in a different way. Moreover, the realization of Truth represents a base line of inner feeling or certainty to which you can always return in a life normally filled with doubt and uncertainty.

I think,

I feel,

I go There!

I then have enthusiasm, optimism, steadiness of mind, the ability to decide on practical measures to meet every challenge.

I am peaceful.

I visualise a black centre opening in my heart centre (anahata); it is shaped like a nine-pointed star with tiny points of light at each angle or arm; this is probably a Second diamond experience, but it is an image and feeling (of it being there, and open) to which I can regularly return so, hopefully, it is the

beginning of a third diamond experience that might be called 'enlightenment'. The proof is the stability of this experience as well as its persistence over a long time.

And what is this Truth?

'I love you, Deity!'