



DEVIL'S BIBLE

Written by
Lianna Satanas Diabolique

Cover Layout by
Ego Diabolus

Back Cover Art from
The Black Tarot
by
Jason Sorrell

Design and Layout by
Creative Oddities Studios

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This book is dedicated to all free-thinkers, reality engineers, and fellow Satanists. May it enlighten, entertain, and provoke.

My thanks to Ego Diabolus and Creative Oddities Studios for this opportunity. Truer friends and Satanists do not exist.

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FORWARD

I was more than a little surprised when I was approached by Lianna to publish this book. After all, Lianna was a member of an organization that I had recently had my differences with, leaving a schism between myself and my former associates. The schism was the result of the growing fanaticism amongst this group's members and my refusal to both support the proclamations of this group and denounce another business associate who had taken it upon himself to point out the dangers of this group's new direction in perspective. Lianna was an officer of this group, and one of the quickest to denounce my efforts in Satanism as anathema to her organization.

The initial contact, via email, was brief.

"I would like to discuss a business opportunity." was all she stated. Now, understand that Creative Oddities Studios is approached daily with requests for assistance publishing new books or joining in new projects. The vast majority of these requests require that we somehow shoulder the burden, either creating most of the material ourselves or putting up most of the cash for the project. Because of this, I typically delegate such requests to my assistants. This simple request was different because it came from someone who was so outspoken about my choices in regards to her group. I was immediately intrigued.

Lianna Satanus Diabolique is a visionary who found a group who would listen to her ideas. This was her only real fault in her dealings with me. She is a passionate Satanist, a faithful follower of Satan as an actual god. She believes that Satanism has a long and deep tradition, stretching back into antiquity, but she also recognizes that this process has been evolutionary, and that the religions of the past helped to contribute to what we today refer to as Satanism whether we are secular or spiritual in our perspective.

It seems that the schism between myself and my former business associates did more than end a lopsided financial arrangement, it had also created some doubts amongst the minds of the group's membership. Even the staunchest defenders of the group's ideals were beginning to question the fanatical tact that seemed prevalent in the group's leadership. Questions were raised about their biblically based beliefs, their insistence that Christianity was an enemy force, and their

zealous belief in the literal interpretation of the Book of Revelation. Lianna's arguments to the contrary were tolerated less and less. As anyone who has watched the development of Satanist Organizations knows, trying to control the opinions of Satanists is like trying to grip sand; the tighter that one squeezes the more grains that are lost.

Despite their increasing fanaticism, this group was also becoming more and more the primary example of "traditional Satanism". Concerned about this trend, Lianna decided to write her own book that would represent not only her beliefs as a traditional Satanist, but would also buttress the urge in those who read it to seek their own answers in the face of organizations who act in a near totalitarian manner in regards to the freedom of their followers to express themselves.

Lianna began this project by sending me a prospectus on her ideas, uncertain that I would accept them and be willing to disseminate them, publicly. While I am not in full agreement with the ideas presented in this book, I do find a great deal of respect and admiration for them. Lianna presents the spiritual aspects of Satanism in a manner that is still reasonable and allows for variation. I was also leery, concerned that this may have been part of some effort to draw my name back into association with her organization, something that even in a negative context once benefited the group greatly. Very quickly we both realized the intent of the other, Lianna was acting completely autonomously from her organization and I would most certainly assist in getting her message out to the Satanic Community.

The process was not without its trials. Soon after word of this project began to get out, we both received various threats of unknown origin. These threats proved repeatedly to be empty; spawned from people with little imagination and no back-bone. Next came the forged submissions. Lianna was sending me her book in sections so that each idea could be discussed, developed, and edited if necessary. We began receiving submissions that were radically outside what Lianna had been submitting, with some ludicrous and crude suggestions. Lianna also began to receive forged rejections from persons purporting to represent Creative Oddities Studios. This scheme was quickly ferreted out, and a simple set of code phrases with each communication eliminated the effectiveness of the imposter's posts.

Word reached us after completion of the book that some of the members of the group had even attempted a mystic assault of sort, entreating “demonic” forces to attack our persons and our minds. None of us were ever aware of said assault, as my fellows and I are more than adequately protected from such molestations. It seems though that our would-be assailants are still suffering from nightmares as the result of their efforts against us and the backlash. None of these minor sorcerers will now even speak our names for fear of reprimand from the very forces they supposedly sent to devil us!

As usual, when pressed to act but impotent to do so, our assailants turned to threats of legal action. I have always marveled at those who insist to shout on about how they will “sue” should we not cease and desist. Whenever I have need to inform another of my intent to seek litigation for wrongs done to me by others, I do so through the offices of my attorney, not in an email from my own desk. In almost every instance, my attorney informs me that there is no case to be made against us, and that no attorney worth his degree would take such a case between Satanists unless there was something really to be gained. The majority of Satanists I have encountered are either of little financial clout or in having intelligence enough to achieve success have little need to threaten a lawsuit when things aren’t going their way.

The value of this book I feel can be measured by the amount of opposition we have encountered in its publication. I have no doubt that many will join the ranks of the opposition after reading this text. This book places traditional Satanism in the hands of its individual adherents, and frees them to discover the spiritual aspects of Satanism for themselves. Such a proposition threatens all of those who have claimed that they are the intermediaries of the dark forces, the leaders needed to show the way. While the resistance to Lianna’s efforts will no doubt increase, I also have no doubt that the support for this document will be even greater, as the eyes of would be followers are open to their own potential as Satan’s gift to us all.

Ego Diabolus
Lammas, 2007

INTRODUCTION

There have been numerous attempts to equate the philosophy of modern Satanism and the Biblical-mythological Satan upon which it is based. Traditional Satanists see Satan as the true deity of all reality, a deity most immediately recognized for both its animal nature and focus on reason. Satanists seek to emulate Satan, a process that requires a personal understanding of what Satan is. We approach this by attempting to interpret the information about Satan from the past that is rational and relative to our worship. These attempts have led to a wide variation of Satanic beliefs, from those who reject the Biblical mythology (and rightly so) to those who embrace it above all others (and rightly so). A common problem in all variations is the foundation of Judeo-Christian belief that is programmed into us by our western upbringing. This foundation taints all other belief systems we might explore, it is what we compare and contrast our new beliefs with. This leads to a certain amount of confusion about Satanism, both to those outside it and within the minds of its adherents. Do we accept what we have been taught about Satan to be true, or do we redefine Satan for ourselves?

The answer is that we do both.

Understanding that the Satanism we practice, no matter what its direction, is a western phenomenon is also accepting that it is on some level Biblically based. Ever since the fall of Rome, western society has based its religions, governments, and philosophical perspectives on Judeo-Christian principles (although one could argue that the Bible is as influenced by the Romans as western society is influenced by the Bible). In order to reach beyond this perplexing paradox we must come to terms with this Biblical foundation and redefine it for ourselves. As times change, the interpretation of the information from the past naturally reflects the prevailing attitudes and values of the present. In understanding Satan through the Bible and other texts from the past, we will never find absolute truth but must instead find meaning as it relates to our personal experience.

Traditional Satanists recognize that there is a greater aspect to the universe than mere matter and energy, that there is a spiritual component which binds all things and to some is worthy of worship.

We recognize that “Satan”, as defined by the Bible and Christian mythology, is a far better definition of this binding force than other gods. Christianity uses the Biblical text to bind others to a god created by men as a means to control them. It is this mythology in western society that binds with both lies and truth which must be divided by the individual. This book attempts to do just that, exploring the Biblical mythology, other texts, and western perspectives and re-interpreting it from the perspective of the Satanists of this era, providing guidance for those who seek a personal connection with Satan.

This interpretation keeps in mind that the Bible is a mythology, the beliefs of a long dead civilization from the Middle East that has been adopted and modified for political purposes into the format we know of today. It also keeps in mind that it is a mythology in which our protagonist is the enemy, and has been written from that biased perspective. There are some Biblically based Satanic philosophies which ignore these facts, and embrace the word of their professed enemy as accurate, a schizophrenic perspective that mires them in a cycle of self-hate and destruction. Other “Devil’s Bibles” have been written from this position of weakness, both embracing the Bible as accurate while calling its source false. Such duplicity cannot hope to last, either in an institution or an individual. This explains why so many would-be Satanists begin the path with such conviction, but eventually fall to the wayside. The conflict between what has been taught and what they seek could not be overcome. While seeking the Satan worthy of our worship from this mythology, we must be certain not to embrace the mythology as truth, or to fall into the trap of empowering their god by our desire to rail against it in the name of Satan. Their god does not exist, while ours is evident in all things.

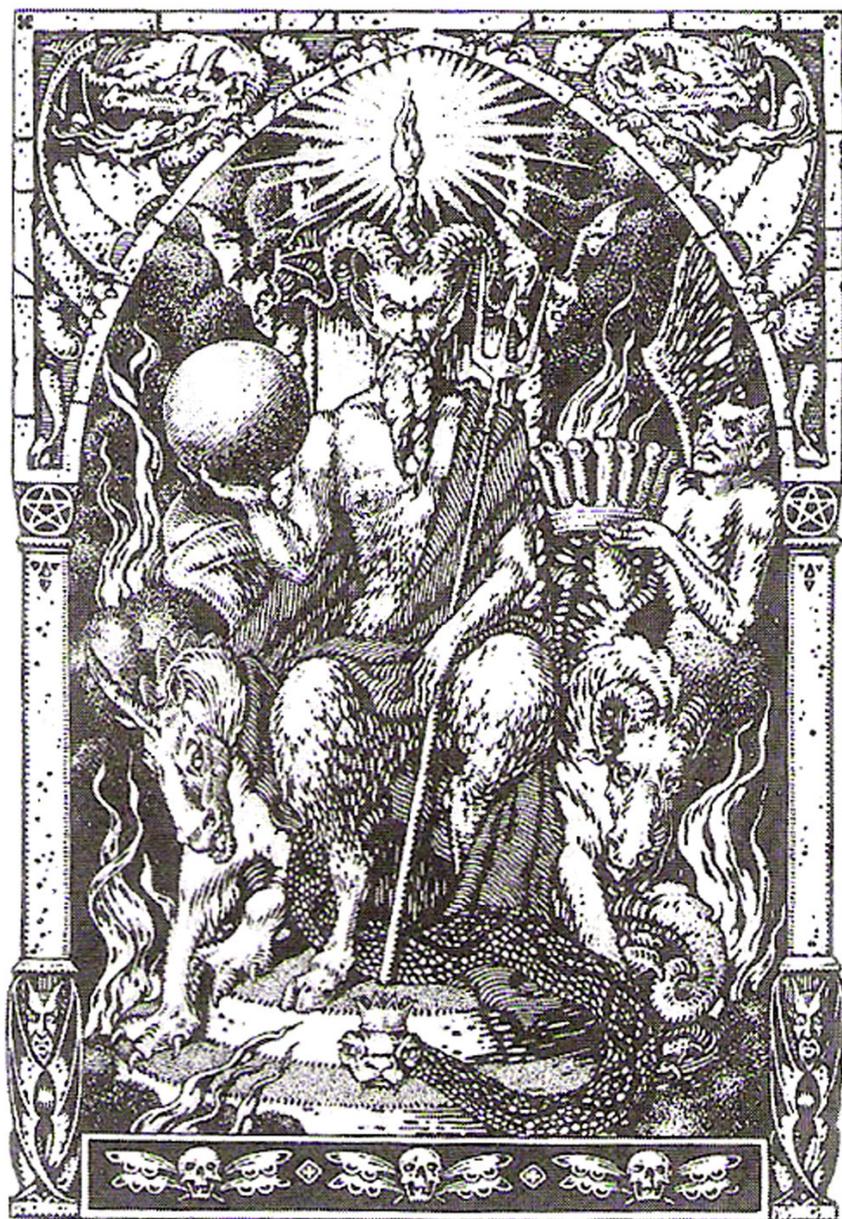
This book is not an attempt to overthrow the texts written about Satanism that have come before it. The author owes a great debt to those that have had the courage to speak out in the past, as do all Satanists of today. It is our privilege and duty to add to this foundation, to explore these ideas and suggest new ones, and to continue the advance of Satanism and Satanic Thought. It is the duty of the true worshiper of Satan to explore all texts written in his name and weigh them for themselves. Through this effort, we each attain a greater understanding of Satan and the freedom he represents to those who

embrace him. With this noble cause in mind, the author presents this text to her brothers and sisters in Satan.

Hail Satan!

Lianna Satanas Diabolique
Imbolc, 2007

BOOK I: THE MYTHOLOGY



INTRODUCTION

The following text is a fictional monologue that suggests the perspective of Satan regarding the mythology of the Christian Bible as well as the Al-Jiwah, a text popular amongst some spiritually inclined Satanists. The author is not suggesting that she herself is Satan, or that Satan has communicated this information to her directly. Rather, this is merely the presumed projection of the character of Satan based on the author's understanding of that character regarding the information presented in the Bible. This is intended to be a tool for exploring a new perspective regarding the Biblical information, separate from our dogmatic Western training, which takes the high-points of the Biblical myth, especially in reference to Satan, and puts them into perspective based on reason. This kind of writing device has been used in other fields for both entertainment and edification. Anything beyond this explanation, especially suggesting that the author believes she is Satan or in direct communication with Satan, is missing the point.

THE MYTHOLOGY

I. Genesis

Since it is through Christian Mythology that you have come to know me, it is high-time that I addressed the foundation of that mythology through which I have been maligned and misrepresented. The first thing to understand is that the Bible begins with a lie. The first line is “In the beginning”, but it is clear as we read on that this was far from the beginning. How can this be the beginning of all creation if the creator exists? Obviously there is more to the story than the Bible lets on. The Bible begins with a lie, and perpetuates this lie throughout its text.

My role in this story does not begin at this point, but that role does begin to develop here. The people that formed this mythology; the Hebrews, struggled throughout their existence to define their god. Initially, in Genesis, their god is first referred to as “Elohim”, a term which is not only plural, but also feminine. The dialogue throughout the beginning of Genesis is of God speaking to others in a manner almost as equals. It is assumed that I was amongst this host.

My role comes with the next great lie in the Bible. The myth states that the first humans were permitted to eat from all the fruits of the garden, save that of one tree. Their god told them that eating the fruit of that tree would kill them. The myth says that I was in the garden then, though the Bible blames a snake. In any case, I am accused of convincing the first woman that the fruit would not kill them, but would instead impart upon them wisdom that their god was fearful of them gaining.

And apparently I was right.

The first man and woman ate the fruit, and then they were no longer their god’s slaves. They were aware of themselves, and aware of their potential. I imparted the truth to them when their god would not, yet the myths call me the “Father of Lies”. I am, instead, the Father of Free Will.

So fearful of the potential of man was their god that he ran them out of the forest. Another tree stood in that forest that had fruit that would impart upon the newly self-aware humans immortality. The difference

between this god and the creation he claimed was simply immortality, and immortality was potentially theirs to claim.

As I was not really mentioned in this myth, I am also strangely absent from the next, though the mythology tries to place me as somehow at fault. The first humans had two sons; Cain and Able. Both gave the best of their labors to their god. Able was a herder of animals, and Cain was a farmer. Their god seems to prefer meat, because he favored Able over Cain. Because of this, Cain killed Able. The myths diverge about the reason; some suggest jealousy, others claim that Cain was filled with rage (courtesy of yours truly). I have another theory; their god favored Able because able gave the best of what was his. The best of what Cain had was his brother, Able. You will notice that, in the myth, it is not God that is displeased with Cain, but rather Cain's own father.

Before we discuss the next major myth of the Bible, I think we should mention the occult nature of these stories. The Christian Bible is rife with occult information, despite the Christian fear of those practices. For example, some Hebrew mystics believed that their god spoke the universe into existence, and that Adam, the first man, learned this language from his god and taught it to his sons. There is some good stuff in there, if you know where to look.

The next myth is the story of Noah. Again, while I am absent, I am also blamed in mythology. Man, being almost god-like, indulges in his nature, something that their god will prove to be afraid of many times in the myths to come. For the "inequities" of man (the indulgence of their natural urges and potential), their god floods the earth. We know that this is, of course, a lie. The whole earth was not flooded, though it may have experienced several years of rains greater than normal, enough to cause flooding in a number of areas. An even more fantastic lie is the idea of a righteous man collecting two of every animal and placing them on a boat. If any such floating menagerie did exist, it was likely only carrying the herd animals important to the tribes in the boatman's immediate area and of that time.

Genesis presents a foundation of lies upon which the mythology is based. Around it has been placed the myths of my Fall. Genesis only mentions one fall; when the "Sons of God" took mates from the "Daughters of Man". Despite the supposed "evils" of this act, these

fallen angels are also considered the source of the knowledge of arts, music, science, warfare, and other schools of thought. The Nephilim, the spawn resulting from these unions, are referred to as heroes and great kings amongst men, and it could be suggested that their DNA continues to be a part of the human gene-pool.

My fall is supposedly the result of either my pride or envy of their god. In these myths, I manage to convince one-third of the Heavenly Host to follow my lead. While the argument about the potentially second most powerful being in creation needing an army should not be ignored, the fact that I was able to convince one-third of the Host to my cause suggests that I had a strong argument, something more than my own pride or jealousy. Instead, what if the cause was also the purpose behind my trip to the garden during the first times? What if I dared to suggest that man should be encouraged instead of subverted. What if I, the great adversary, actually fought for mankind's equal recognition amongst all creation?

II. Exodus

I mentioned the name used to refer to their god in Genesis for a reason. Names play an important role in this mythology. I am known by many names, Satan being only the most popular in the west. “Satan” is in itself not really a name. Rather, it is a title. “Satan” is the Hebrew word for “adversary” or “he who opposes”. Anything and anyone that was opposed to or different from the Hebrew way of thinking or living was considered outside of their god and therefore “of satan”. Anything or anyone could be a Satan. This is the same with Christ; also a title. These are not proper names, but instead define the roles of those being referred to. The name, you see, does not matter as much as understanding the role that the being referred to fulfills.

Their god’s role changes form throughout this mythology, as does his name. This reflects a change in the way his worshippers think of him. Initially, like so many other tribes, their god was the forces of nature around them, and they were polytheistic and probably matriarchal in their views of the divine. As their perspective shifted, so did the nature of their god, with some of their history being rewritten. In Genesis, their god played a direct role in their lives. For example, it was their god who destroyed Sodom and Gomorrah for their immorality. As the mythology progresses, god gets less directly involved, leaving the dirty work to his “angels”. Initially, they were all considered as gods; the “host” that has the early conversations in Genesis. This change reflects the shift from polytheism to monotheism, with the roles being even further defined as we move through the mythology.

Exodus is an important story reflecting this shift. It is the story of Moses, the leader of the Hebrew tribes, who removes them from slavery and leads them to their own kingdom. A bit of a history lesson should be mentioned at this point. The specific Pharaoh of Egypt is not mentioned, but most theologians suggest that it was Ramses the Third. Ramses enjoyed a long and peaceful rule. The Egyptians were meticulous record keepers, yet no mention of this slave-rebellion and mass-migration of their workforce is present. The loss of their entire army at the Red Sea is also missing. Even if we assume that such a loss would be omitted as a matter of pride, that kind of loss would have resulted in an attack on Ramses’ kingdom from within or without by

forces always looking to take power. Ramses instead lived longer than most of his fellow countrymen and ruled almost uncontested. The migration of the Hebrews was apparently more important to Moses and his people than to the Egyptians.

Also, it is important to note that not all of the Hebrews were slaves. As a matter of fact, it is more likely that the majority were citizens of the Empire, even if second-class citizens. The Bible mentions Hebrew task masters, and Hebrews dressing and acting like Egyptians. It is likely that the migration was the result of the need for the Hebrews to return to a more Orthodox way of thinking, and was probably mutually beneficial to both the Egyptians and the Hebrews.

Moses begins his career as leader of this movement by being a favored member of the Pharaoh's court until he kills a man and leaves Egypt to wander the desert. Wandering the desert has numerous spiritual implications for the Hebrews. Sending things into the desert was a means of sending things into the spirit world. The wilderness was considered the domain of the divine and, as the shift of perspective continues, my realm. The Hebrews used to write their woes on bits of cloth and tie them to a goat, then drive the beast into the desert, taking their woes with it; thus the term, "scape-goat". When a man wandered the desert and then returned, it was like he had returned from the dead and touched by the divine.

Moses returns to Egypt from the desert and begins negotiating with the Pharaoh for the release of his people. Moses' time in the sun has left him a bit touched in the head, and his brother, Aaron, must do most of his speaking for him. An interesting part of this story is the proof of Moses' god; turning a rod into a snake. The court magicians are also able to do this. This suggests a few things that the Christians are loathe to acknowledge. First is the potential of magic. There is not anyone in the modern age that has the ability to do what was apparently common place in the courts of the Pharaoh. Second is the potential of other gods. Moses and the magicians relied on the powers of their gods to perform their miracles. The magicians relied on the powers of the Egyptian deities, and although the myth says they lost, it also suggests that their deities are real and responsive.

As those familiar with the myth are aware, Moses calls down from his god a number of plagues upon the Egyptians. The most memorable is

the death of the first born son of all those who did not paint their door with the blood of an animal. “Passover” is the Jewish holiday commemorating this event. I mention this because while in Genesis it was their god who destroyed Sodom and Gomorrah and performed other acts of violence and cruelty, it was one of his angels who was sent to murder babies. The Hebrews of this age, exposed to Egyptian religion and its separation between mostly benevolent and mostly malevolent deities, began to question the reason behind worshipping a god that was amoral and indifferent to them. By leaving the cruel tasks to the angels, the Hebrews begin to absolve their god of wrong-doing.

Moses keeps his tribes in the desert for 40 years. They suffer through multiple hardships, and are given their ten commandments. This seems a cruel fate until we consider the purpose. 40 years results in a social purging; it is long enough for those who remember the facts about life in Egypt to die off, thus no one can challenge the version of history Moses creates. 40 years in the desert erases the old social identity of the Hebrew tribes, allowing Moses to recreate it. It also is enough time for the tribes to become fanatical and militant. Their god completes his transformation from a nature god to a god of war. “Jehovah” was the name used during this period, translating to roughly “jealous”. You cannot be jealous of someone without lacking that which they have. This brings into question their god being all-powerful, does it not?

It might interest some to know that while I am not a very religious being, I do agree with some of the commandments that Moses brought forth from Mt. Sinai to the Hebrew tribes. Not the first set, mind you, the one that included rules about not boiling a calf in the milk of its mother, but the second set. I am a being of reason, and whether you like it or not, some of these commandments make sense. For example, “thou shall not murder unjustly” (later changed to “thou shall not kill” to further subdue the followers of Christianity) is a reasonable commandment; it is impolite and usually invokes retaliation from your fellow man. Other rules, such as against taking their god’s name in vain or working on the Sabbath, defy logic. Just because a commandment supposedly comes from their god doesn’t necessarily make it corrupt. If everything they spouted was complete bullshit, no one would believe in it.

III. Kings

Those of you who have actually taken a look at their Bible will know that I am skipping ahead a bit. My role in the Old Testament was not nearly as extensive as some Christians are lead to believe. The Hebrews were true monotheists; they had only one god, the source of both good and evil. Moses provided the Ten Commandments from their god (twice), but that wasn't enough. They created a massive and confusing set of rules that only the truly masochistic would be interested in trying to figure out. Suffice it to say that these rules are both arbitrary and reactionary. Allow me to explain; when the Hebrews discovered something was bad for them, they assumed that god doesn't want them doing whatever it is, and they made a rule against it. Take eating pork; we know today that undercooked pork can be diseased, and the disease from undercooked pork can cause madness and death. When enough of their tribe died from pork, someone amongst them decided that their god doesn't want them eating pork, and they outlawed it.

This kind of legislation had other advantages. In our example, you begin regulating the dietary habits of your tribe all in the name of their god. When you decide what your people can and cannot eat, and they obey for fear of what their god will do to them if they don't, you establish a means of controlling them. After all, if the food must be blessed and prepared a certain way to be safely eaten, and you are the source of that blessing and preparation, the people that need that food better be obedient.

The books between Exodus and Kings discuss the establishment of the Hebrew kingdom and their laws. I wouldn't even really bring up Kings if it wasn't for Solomon. Solomon was easily my favorite Hebrew King; a man of reason, intellect, and science. It was under his direction that Free Masonry got its start, and so impressive was his architectural designs that the myths suggest he commanded demons to build both his temple and his palace. Furthermore, Solomon loved the ladies. The Queen of Sheba was even worth checking out other occult practices for. Solomon seemed like a reasonable, open minded guy.

But, this is the Bible, and the Bible is a morality tale. Rule by reason isn't rule by god, and thus Solomon had to pay for his transgressions. You could say he was the first Faust.

IV. Job

The books between Kings and Job retell the story of David and Solomon, and chronicle the line of Hebrew Kings. They also tell of the fall of the Hebrew Kingdom, as well as chronicle the lineage of the line of David. This is important when you need to prove that Jesus of Nazareth is the prophesized Messiah, and these books have been heavily edited with that in mind. They also include some morality tales, but now we come to my first true appearance.

The story of Job is obviously robbed from similar tales told by other cultures. It is the familiar story of the Sun and the Wind. The Wind once challenged the Sun for dominance of the sky. The test was to see who could make a man relinquish his coat. The Wind blew and blew, but this only caused the man to draw his coat tighter. But, when the Sun beamed gently down upon the man its warmth, the man gladly removed his coat.

With Job, the myth says that I suggested to their god that men are only obedient because of their fear and the blessings that god gives them. If their god did not bless them, then they would turn their backs on god. Job was their god's man. Despite the loss of property, cattle, his sons, and even the infliction of disease, Job remained true.

The myth varies as to who inflicted the wounds, with most saying that their god permitted me to torment Job. In either case, god wills Job be tormented, despite his faith and good standing, just to prove a point. So sadistic is this process that everyone else in the story does turn their back on their god, and proclaim Job insane for not doing the same.

There has been a process on-going throughout the previous books of the Bible leading to this point. The Hebrew people, as they developed into a nation, struggled with the nature of their god. Initially, their god was nature; neutral, amoral, and without true purpose. Their exposure to other cultures caused them to adapt many of the thoughts about other gods into their god. They rejected matriarchal systems, favoring male rule. When Moses led them into the desert, their god was the one-creator, and became a god of war. The desert hardened the Hebrews, preparing them to take the Jerusalem valley by force. Still, it was difficult to swallow the idea that their god could be on their side in one instance, and against them the next. So, god's angels, or messengers,

were used to do his will instead of their god directly. When a plague came to punish the Hebrews, for instance, it was an angel let loose by their god, and only god caused it to subside and spare the Hebrews from total annihilation. It was becoming more necessary for the Hebrews to separate their patron-creator from the “evil” acts of the world around them.

Thus, in Job, I am introduced. I am Satan, the challenger of men, the tormentor, and the questioner of authority. At this point, I am still apparently in their god’s good graces. Furthermore, I must be someone important in the hierarchy for their god to feel the need to prove something to me. As things will progress, we will see a shift from my being a willing participant in their god’s plan to a willful adversary of nearly equal power.

I want to remind you of the story of the Sun and the Wind before we move on. You see, in that fable, the gentle encouragement of the Sun defeats the forceful lashing of the Wind. The Hebrews, and later the Christians, will go to great lengths to suggest that their god is the Sun, and I the wind. Their own history, however, suggests otherwise. Their mythology provides a truer understanding. Their god lives in a cloud of darkness, and acts through destruction and death. I, on the other hand, am called Lucifer, the Light Bearer, and I am known for my subtlety. Who is truly the Sun, and who is truly the Wind?

Isaiah 45: 7 I form the light, and create darkness: I make peace and create evil: I the Lord do all these things.

The rest of the Old Testament further develops this idea, and wavers between their god being the source of all and their being angels who carry out his will and have varying degrees of free-will.

V. The Fall and Other Myths

Before we move on to the New Testament, I think we should discuss some of the mythology surrounding the Old Testament, both Christian and Judaic. The first myth I would like to address is that of Lilith. Lilith, in Judaic mythology, was the first woman. She was made not as a subordinate to man, but as an equal. This reflects the root religious beliefs of the Hebrews, the beliefs they abandoned in favor of a patriarchal deity. Lilith is more than just a symbol of a woman allowed to be too full of herself. Rather; she reflects the feminine nature of the original deity they worshipped, their gods were once both equally masculine and feminine. It is likely that women have an apparent greater connection with the divine through their direct role in creation, something which the men came to be jealous or wary of.

Thus, we have a story of the first woman being created from the waste of the materials used to create the first man. Lilith spoke with their god as Adam did, but Adam was designated as the greater of the two. Still, it seemed that their god enjoyed a special bond with Lilith, as she had a greater grasp of the magick their god used to shape reality. When Lilith tried to press this advantage and demand equality, Adam kicked her out of Eden. Instead of dying in the wilderness, she thrived.

As the myth evolved, Lilith developed from the lusty seductress to all the things that are stereotypically negative about women; being called a screech owl, a harpy, and even giving her masculine traits. Other myths suggest she was more related to the djinn of Arabic Mythology, saying that she was made partially of fire. The myths go one to say that she whored herself out to all manners of creatures, and spawned thousands of demons. Even these myths would evolve, depicting Lilith as the Queen of Succubi and the killer of children in their cribs.

Lilith was the first rebel in Hebrew mythology. Her crime was independence, a sense of self, and the refusal to bow to the authority of another simply as a matter of obligation. Some might argue that she was the model for the Satan that was to be.

Another myth eluded to by both Christians and Jews but rarely discussed openly is the magick taught to Adam by his god. Their god is often referred to as “The Word”, and refers to the way they describe their god creating the universe. Their god supposedly spoke reality into

existence. The potential of this has fascinated students of the occult. Adam supposedly learned the language god used to create the universe, and was capable of great things because of it. His sons learned the magickal language, and passed this knowledge to their sons, and so on. It was part of the mythology that Shem, Noah's son, carried on this tradition and kept this language alive for future generations. It also impresses upon us the power of language. As any psychologist can tell you, words can be used to shape perception.

The bulk of the body of information on myself is mythology. When the Jews were exiled to Babylon and during the rule of their country by the Romans, the Jewish people spent a great deal of time evaluating their god. After all, if they were their god's chosen people, and their god was the one true god, then how could these tribulations be upon them? Furthermore, how could they worship a god that was one moment their benefactor, and the next their tormentor? This is when my mythology and my limited role in their religion came into play. While god loved the Jews, they reasoned, he must also test them. I was the instrument of this testing. Some went as far as suggesting that I got a little out of hand. The Jews eventually abandoned this mode of belief, returning to their dogged monotheism.

The Christians, however, were happy to continue down this path, making me their god's nemesis, even his near equal. This was the only way the square the circle between an all-powerful, all-loving god and the evil that afflicted them in the world. Obvious questions rose from this situation; what were the reasons for my rebellion, and when did it occur? Even more confusing is why would their god allow it?

The myth states that all was perfect in creation, then, for some reason, I rebelled. It could have been a matter of pride; that I thought I could be a better god than my creator. It also could be a matter of jealousy; that god's new creation occupied more of his attention than I would like. I have a better explanation, but allow me to expand on the myth further.

The exact timing of my fall gets a little convoluted based on the Biblical myth. The Christians would like to place my fall before the transgression of Adam and Eve in their Bible. They want me in the garden as the snake, so that I can be responsible for their failure. Of course, if that is the case, they also have to thank me for their free will.

None-the-less, my rebelling before that myth doesn't mesh with the established story. Other angels would fall in Genesis for their lust for women, but even this was not my fall. The story places me with their god when Job is tested. My rebellion could not have come until the period between the Old and New Testament, and therefore was most likely a reaction to god's intention to walk amongst men as a man.

Let's consider the facts of the story. In Genesis, their god tells them a lie to keep them from becoming like him, and I tell them how to become as gods themselves. Their god washes them away when they stray too far from his control, leads them to Egypt only to make them slaves, and then lets them wander the desert for 40 years before making a nation out of them as promised. In Job, I dared question the way their god treated them. I dared stand for them.

Could it be that I rebelled in the myth because I refused to stand by while beings like myself were falsely subjugated by an unjust god? Could my rebellion have been in favor of mankind? And, if god is really the all-powerful creator of the universe, why has he not ended my rebellion? What point remains to be proven?

VI. The New Testament

The New Testament is purely Christian Mythology, focusing on the life of their Messiah, one Jesus of Nazareth. The creation of a Messiah is a result of the same attempt to rationalize an all-loving yet tormenting single god that also resulted in my mythology. Their god created a test that was impossibly stacked against them, but through their Messiah, they have a way out.

The Jesus myth takes the mythology of the Old Testament and basically runs it backwards, resulting in Adam's failure being redeemed. You would think that if Adam was immortal before his failure, and death was his punishment, that Jesus' redemption of man would result in immortality, but that obviously did not happen. Many things that Jesus promised did not happen, but I digress.

Understand that the cult of Jesus was reshaped into the Christianity we know today some five centuries after his supposed existence. I say "supposed" because there is no concrete evidence that Jesus ever existed, or that the events about his life ever occurred. Jesus, if real, was a charismatic leader and fellow revolutionary with his cousin, John the Baptist. John and Jesus lead a rural movement in Israel during the Roman occupation, calling for a return to true Judaic belief and turning away from Roman practices. The Rabbis had been corrupted by Roman influence, they argued, and it was up to every Jew to reclaim his heritage and embrace the truth of their god. We do know that several such revolutionary organizations existed in the time reputed to be that of Jesus, and many had a figure that they claimed was the Jewish Messiah. The early Christians were so confused by these multiple tales that they were not certain what the word of their Messiah really was. They even debated between John the Baptist and Jesus of Nazareth being the Messiah. It is likely that the stories of Jesus bring all of these myths together, just as we know that much of his mythology is drawn from cultures other than his own.

The story was rewritten to fit the criteria of the Jewish Messiah. For example, Jesus had to be born to a virgin in order to make the cut, along with being born to the line of David. Because of this, the story of Jesus birth is included (in only one of the four gospels). The personality of Jesus was also carefully designed, creating a person who

was meek and mild so that those who emulate him would be more easily manipulated.

I mention it for one reason. Matthew, Mark, Luke, and John all tell the myth of Jesus from four different perspectives, with obvious contradictory results. In particular, Luke's account of the birth of Jesus is interesting, because Luke suggests that Mary is not initially willing to be the Mother of God. This would mean that, if accurate, their god is a rapist.

Matthew 4 discusses my alleged temptation of the Messiah in the wilderness. The purpose of this is to show that the Messiah has nothing to fear from the Devil, and that victory is assured. This is ironic, if you consider the myth in its entirety. The myth says that first I challenge him to make stones into bread, which he refuses to do. Then I take him to the pinnacle of a tabernacle, and suggest he prove himself by leaping so that a host of angels may save him from his fall. Again, he refuses. Then I take him to the high mountains, and show him all the kingdoms of the world, and offer them to him, and he refused to serve me in exchange. The first challenge suggests that I was tempting him to take pride in his power. The next to prove he was protected by god. The last temptation is the most controversial. It suggests for the first time my new role, ruler of the Earth and all earthly things. If I have come to rule the world, where has their god been?

Christians often try to place blame on me for the betrayal of Judas, a key factor in all the gospels about Jesus. They seem to forget that Jesus is fated to die, and the myth suggests he is aware of it the entire time. When he says to his disciples that "one of you will betray me", is it a prophesy or a command? For Jesus to fulfill his destiny and redeem mankind according to his god's plan, he must be betrayed and crucified. I would think that it would be in my best interest to keep Jesus alive and prevent him from fulfilling his role, yet this is not so. This suggests the greatest charade in mythology. If all of this is a divine plan, then Jesus wants to die, wants to be persecuted and crucified, thus becoming the martyred god upon which a religion will be founded. Christians blame the Jews, the Romans, and of course myself. The fact is that they were set up from the very beginning. Judas was not a traitor; he was chosen to perform an honor for his faith and his revolution.

Jesus returns from the dead in the myth, thus fulfilling the requirements as the prophesized messiah. Of course this parallels many of the dieing god myths of other cultures, and will help validate this new religion to pagan Europeans. Other myths about this event suggest that, if it did occur, it was a set up as well, with the body of Jesus being taken out of the tomb. In any case, the important thing about his return that I would like to point out is this. Jesus tells his disciples that no man will know the time of his return; however, they should sell their possessions and preach his teachings to the world, because he would be returning in some of their lifetimes.

Its 2000 years later, and still they wait.

VII. Revelation

The rest of the Bible is fairly ineffectual, chronicling the story of the apostles and others with my role being the tormentor and tempter again. The Book of Revelation is written by John (lots of Johns in the Bible) and reveals a prophesy about the return of Jesus. Such a prophesy is necessary, since it didn't seem like Jesus was going to make his return when he said he was. Instead, John creates a war between my forces and the forces of their god that puts the Norse Ragnarok to shame.

The Revelation is that, basically, my minions (a corrupt Pope and a dictator that I embody) usher in a time of peace, during which I establish my kingdom through the creation of a one-world government and one religion. All the citizens of my kingdom take upon themselves a mark in order to be able to trade. The process involves a number of beasts, a dragon or two, a whore, and eventually culminates in the final battle at Armageddon. Of course, in the myth, I lose.

There is no mention of an anti-Christ. The anti-Christ is completely a figment of Christian Mythology, in particular evangelical Christian Mythology. The fact is that anyone or anything that is not Christian is "anti-Christ". There is no child of the Devil in anything other than the misunderstanding of most Christians about their own religion and popular fiction.

The number "666" is actually in Revelation, and references a man. The man could be anyone, but it is most likely that it referred to Nero; the Emperor of Rome at the time Revelation was written. It is easy to forget that the people writing about these events expected them to be fulfilled in their lifetime. This becomes the Christian sickness; their Messiah is returning in their lifetime, the world is always as decadent and corrupt as it can be, and their salvation is at hand.

And, of course, it is all my fault.

VIII. Another Myth: The Al-Jilwah

Sheik Adi was the leader of the Yezidi tribe that died in 1162 C.E. He believed he received a direct communication from myself regarding my expectations for the behavior of his people. The Yezidi still exist today, only recently having chosen to join the modern world. Until the modern era, the Yezidi were forbidden from interacting with the outside world, fearing persecution from both Muslims and Christians.

The Yezidi mythology suggests that they believe that they are descended from the angel Azazel and his dalliances with human women. They believed that Azazel was therefore a fallen angel, and thus a subordinate to “Shaitan”, the Muslim word for Satan. They embraced an aspect of the Christian Lucifer mythology; that Shaitan rebelled as a matter of pride. They are not permitted to speak his name, and thus refer to him as “Melek Taus”, or the Peacock King. The peacock is thought to be symbolic of Lucifer, and is sacred to the Yezidi.

The Yezidi constructed towers from which their priests or wizards performed energy work to attempt to manipulate world affairs in their favor. As a people, they are extremely honorable, and are Satan-worshippers by Christian standards only in name. The Al-Jilwah explains the parameters of their behavior, but is still only another myth.

Chapter 1

I was, am now, and shall have no end. I exercise dominion over all creatures and over the affairs of all who are under the protection of my image. I am ever present to help all who trust in me and call upon me in time of need. There is no place in the universe that knows not my presence. I participate in all the affairs which those who are without call evil because their nature is not such as they approve. Every age has its own manager, who directs affairs according to my decrees. This office is changeable from generation to generation, that the ruler of this world and his chiefs may discharge the duties of their respective offices every one in his own turn. I allow everyone to follow the dictates of his own nature, but he that opposes me will regret it sorely. No god has a right to interfere in my affairs, and I have made it an imperative rule that everyone shall refrain from worshiping all gods. All the books of those who are without are altered by them; and they have declined from them, although they were written by the prophets and the apostles. That there are interpolations is seen in the fact that each sect endeavors to prove that the others are wrong and to destroy their books. To me truth and falsehood are known. When temptation comes, I give my covenant to him that trusts in me. Moreover, I give counsel to the skilled directors, for I have appointed them for periods that are known to me. I remember necessary affairs and execute them in due time. I teach and guide those who follow my instruction. If anyone obey me and conform to my commandments, he shall have joy, delight, and goodness.

Sounds pretty good, doesn't it? Basically, all you have to do is trust in my teachings, and you will be alright. And, even better, my teachings are that you trust your instincts and your reason, and not let someone else tell you what the truth is.

Chapter 2

I requite the descendents of Adam, and reward them with various rewards that I alone know. Moreover, power and dominion over all that is on earth, both that which is above and that which is beneath, are in my hand. I do not allow friendly association with other people, nor do I deprive them that are my own and that obey me of anything that is good for them. I place my affairs in the hands of those whom I have tried and who are in accord with my desires. I appear in diverse manners to those who are faithful and under my command. I give and take away; I enrich and impoverish; I cause both happiness and misery. I do all this in keeping with the characteristics of each epoch. And none has a right to interfere with my management of affairs. Those who oppose me I afflict with disease; but my own shall not die like the sons of Adam that are without. None shall live in this world longer than the time set by me; and if I so desire, I send a person a second or a third time into this world or into some other by the transmigration of souls.

This is basically saying that I do what I do. I am as nature is, without rhyme or reason. Those who follow me know that the rewards they receive they will have earned. It also suggests that my followers will be reincarnated. Not a bad deal.

Chapter 3

I lead to the straight path without a revealed book; I direct aright my beloved and my chosen ones by unseen means. All my teachings are easily applicable to all times and all conditions. I punish in another world all who do contrary to my will. Now the sons of Adam do not know the state of things that is to come. For this reason they fall into many errors. The beasts of the earth, the birds of heaven, and the fish of the sea are all under the control of my hands. All treasures and hidden things are known to me; and as I desire, I take them from one and bestow them upon another. I reveal my wonders to those who seek them, and, in due time my miracles to those who receive them from me. But those who are without are my adversaries, hence they oppose me. Nor do they know that such a course is against their own interests, for might, wealth, and riches are in my hand, and I bestow them upon every worthy descendant of Adam. Thus the government of the worlds, the transition of generations, and the changes of their directors are determined by me from the beginning.

This says that I lead by inspiration, epiphany, and instinct, not by some book of law. Let reason be your guide! Those without my guidance live their lives confused and frustrated. By not having a written guide, my laws can be flexible and can evolve with time.

Chapter 4

I will not give my rights to other gods. I have allowed the creation of four substances, four times, and four comers; because they are necessary things for creatures. The books of Jews, Christians, and Moslems, as of those who are without, accept in a sense, i.e., so far as they agree with, and conform to, my statutes. Whatsoever is contrary to these they have altered; do not accept it. Three things are against me, and I hate three things. But those who keep my secrets shall receive the fulfillment of my promises. Those who suffer for my sake I will surely reward in one of the worlds. It is my desire that all my followers shall unite in a bond of unity, lest those who are without prevail against them. Now, then, all ye who have followed my commandments and my teachings, reject all the teachings and sayings of such as are without. I have not taught these teachings, nor do they proceed from me. Do not mention my name nor my attributes, lest ye regret it; for ye do not know what those who are without may do.

Now this is interesting. Here I suggest that, while there are other gods, they have no rights beyond mine. These gods may try to deceive my followers. I mention three things standing against me. While I don't actually name them in this book, they are obviously the three great religions branching from the beliefs of Abraham; Judaism, Christianity, and Islam.

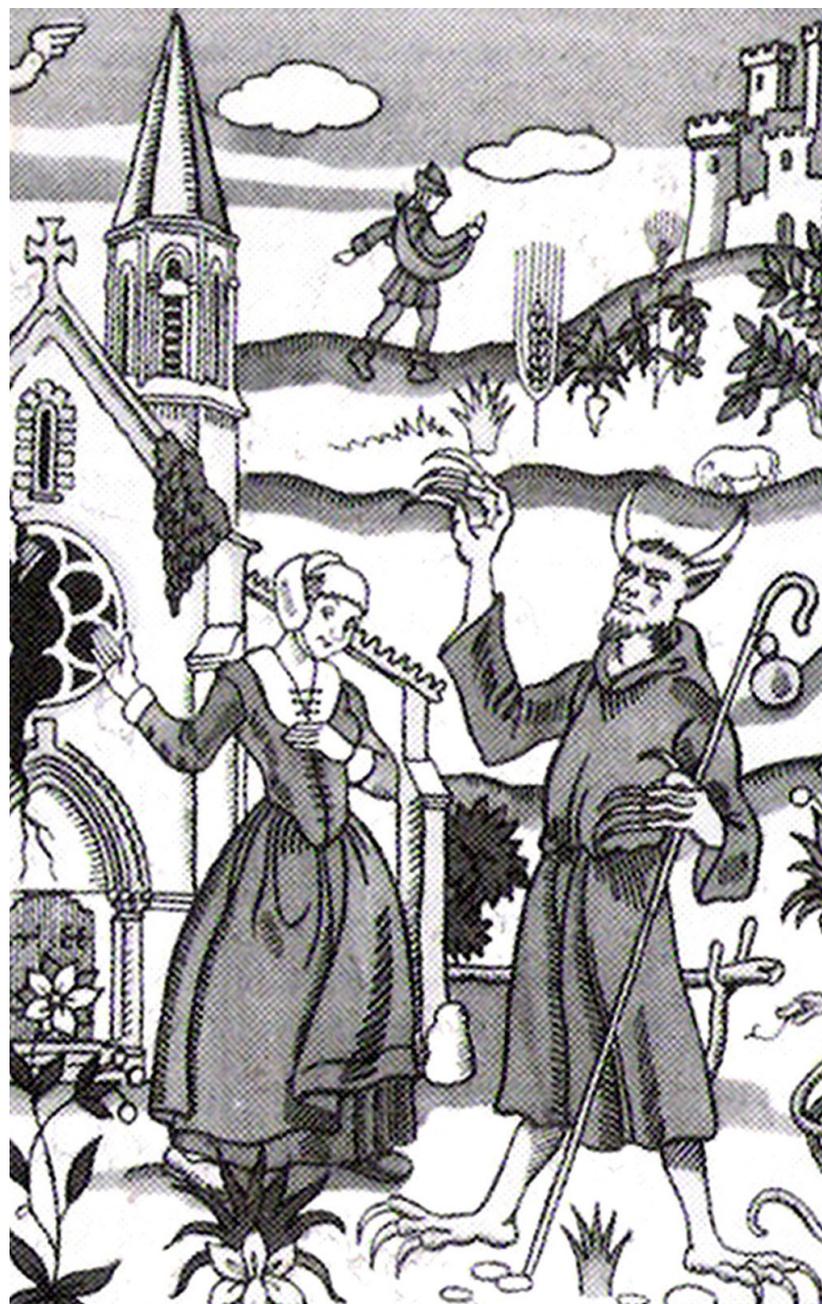
Chapter 5

O ye that have believed in me, honor my symbol and my image, for they remind you of me. Observe my laws and statutes. Obey my servants and listen to whatever they may dictate to you of the hidden things. Receive that that is dictated, and do not carry it before those who are without, Jews, Christians, Moslems, and others; for they know not the nature of my teaching. Do not give them your books, lest they alter them without your knowledge. Learn by heart the greater part of them, lest they be altered.

Pretty simple edict; keep your secrets, unless they be used against you.

The Al-Jilwah suggests a more rational regards toward Satan and Satanism, and have been embraced by modern Satanists to one degree or another. Other documents and texts exist that expand upon my myth, and like these two mythologies, should be weighed and understood for what they are rather than sought out as a source of factual information. The myths should be used as a foundation, leading to their own conclusions and the development of their own beliefs.

**BOOK II: THE SATANIC SERMONS OF
TRADITIONAL SATANISM**



INTRODUCTION

The following are articles written that express some of the ideals of Traditional Satanism, focusing on questions that have arisen and been addressed by past writers. It is important to keep in mind that the vast majority of writing in regards to Satanism is nearly thirty years old or older. As the world changes, so should the focus of Satanism. Sadly, little new information has been generated by the established Satanic Organizations. This makes the need for the new generation of Satanists to step up and establish themselves even more necessary. The Old Guard, while deserving of the honors of having established Satanism as a part of our culture and society, is resistant to change, and should not be allowed to stop the new leaders of the Satanic Movement from fulfilling their earned roles. As the world changes, Satanism must remain viable and adaptive, otherwise it may suffer the same fate as the stoic, fading religions of the past.

It is also important that the difference between Secular Satanism and Traditional Satanism. Secular Satanism sees Satan as a symbol only, denying any divine force behind the images and ideals they invoke or emulate. Traditional Satanism is a spiritual path, acknowledging Satan as an actual being that provides divine guidance and spiritual nourishment for the individual soul. The following articles discuss that difference, providing form and foundation that, while spiritually driven, still is based on reason and allows for individual interpretation.

WHO IS SATAN?

Satanists are what they are because they embrace and emulate ideals that they equate with the mythological figure of Satan. We are not humanists, hedonists, or elitists using the term “Satan” as an attention-getting buzzword. We see values that are distinctly Satanic in the reality around us, values that run counter to the ones that our society deem as correct or righteous. For the Satanist, Satan can be a literal being or figurative symbol. The values we emulate remain the same.

The question always arises that if we are Satanists, should we not be “evil”? Being evil, if you read and understand the mythology, has nothing to do with being Satanic. The mythology is full of the acts of evil beings, but Satan is the one who opposes, the questioner of authority, and the challenger of unjustly established ideals. “Good” and “evil” are subjective, and the Hebrew God claims to be the source of both. Satan is a being of reason; the rational behind choices made by Satan are those choices that can be defended with logic and supported by facts. For a Satanist to be “evil” means that said Satanist is simply fulfilling the role that their Christian or social programming has engrained in their minds. They are not making decisions based on reason, but on obligation and tradition.

Satan is above all, the rebel, the iconic anti-hero. Satan is the challenger of convention and the initiator of progress. Satan seeks evolution in all things; individuals, societies, cultures, and species. This is why Satan is described as “a lion roaring in the wilderness”; Satan is the epitome of survival of the fittest and victory through strength. Satan is the refusal to be ruled by convention.

Strength, as mentioned, is also a substantial trait of Satan and prized by the Satanist. This is not just physical strength, although that trait is rarely ignored. It is strength of will, the strength to be a Satanist, to stand opposed to your detractors and nay-sayers. It is strength of conviction, that no matter what the perks of being a member of the herd may be, you stand your ground. It is also strength of intellect, the ability to put reason above programmed behavior and the conscious effort to be master of your behavior instead of lackadaisically falling back into old patterns.

Satan represents the individual spirit, the urge to fend for the self, serve the self, and rely on the self. As Satan would not be subjugated to another, so it should be with the Satanist. This individualism extends to personal responsibility; that all choices are your own, even if only how you react to random events. Allowing another to take credit for your successes or blame for your failures shows a weakness in personal character, and sets you up to be manipulated by those around you. It is delusional to wait for someone, man or god, to save you. Your salvation should be of your own making.

While it is these characteristics that Satan is best known for, his creative ability is often ignored. Satan encourages the act of creation and the appreciation of the creative act. In mythology, Satan is attributed with patronage of the arts, especially as an expression of personal ego. In modern times, some have gone as far as suggesting Satan is at the root of our movies, music, and literature. Satanists are well served to seek their own means of creative expression.

We have established, based on the mythology about Satan, that Satan is anti-authoritarian, rational, intellectual, resolute, strong, and individualist, and a source of inspiration. With this in mind, it is natural to ask if Satanists consider Satan to be a reality, or merely a symbol. This question, however, assumes that Satanists define deity in the same manner as their counter-parts in mainstream religion. Most Satanists do not consider deity to be a being separate from the reality around us, but rather that reality itself. They reason that all gods were once aspects of the natural world, and it was only a matter of ego that caused humanity to project human characteristics on these forces. Satanists also acknowledge that the creation of deity is the attempt to quantify the indefinable nature of the universe. Deity, therefore, is a symbolic, but is a symbolism that affects the psychology of the individual so profoundly that it changes that individual's perception of reality.

Satan is the way the Satanist defines reality and is experienced through the self. Reality is a matter of perception, thus Satan is defined by the Satanists. Spiritualists will suggest this phenomenon as Satan expressing himself in the manner best suited to the individual, and symbolists will suggest this is simple psychology. Thus Satan is as real as the individual experiencing it. The only real mistakes that can be

made in defining Satanism for the self is in allowing old perceptions define Satan for you or in assuming that your definition is the one, true definition of Satan. As long as the Satanist emulate the traits suggested in the mythology and can rationalize why they are Satanists, it is impossible to deny their convictions, whether they believe in Satan as a real being or as a symbol.

Who then, is Satan? Satan is the reality around us, both shaping us and being shaped by us. Satan is the perspective through which we experience that reality, and the urge to do more than simply exist. You need not look far for Satan, if you wish. Reality is perceived through the flesh, and thereby Satan is found. You are your own best instrument for knowing the divine, because you are yourself a part of the great divinity. Satan is an inseparable part of your being that you can choose to deny, and thereby deny yourself, or embrace, and fully experience all that this life has to offer.

TRADITIONAL SATANISM

There are a variety of perspectives regarding Satanism in this era. They are often defined into three umbrella groups. Modern Satanists do not believe in Satan as an actual entity, but emulate a set of standards based loosely on the myths of Satan. Modern Satanists seek out epicurean drives and embrace intellect and reason. Spiritual Satanists, on the other hand, believe in Satan as a real being, although the definitions of that being vary in range and include nearly every variation imaginable. They are spiritually attuned, worshipping their Satan as a higher being and developing their beliefs and codes of behavior based on interpretations of the myths of Satan.

Traditional Satanism falls somewhere between these two extremes. Traditional Satanism is the worship of Satan as an actual entity, in fact the ultimate entity. Traditional Satanists define reality in terms relative to Satan. We have one god, and that one god is all. Other entities are subordinate to that one god, emanations of the unified force. Planets, stars, animals, and human beings are all emanations of Satan. Traditional Satanists may or may not believe in demons, or minor gods, recognizing that these beings are merely aspects of the greater whole.

Despite this spiritual perspective, Traditional Satanists favor intellect over religious fervor. While we see Satan as worthy of worship, our belief is guided and ruled by intellect. It is a conclusion we come to through reason, having concluded that a universe that is governed by a logical process as a result of a common intelligence is more reasonable than a universe which lacks such a force.

While our understanding of Satan is drawn from the mythology of the Christian Bible and other religious sources which are hostile to our beliefs, it is important that we Satanists do not inadvertently become “reverse Christians”. Aleister Crowley once said that everyone is a Satanist. This idea stems from perspectives about the world being defined in western terms; Christians defining non-Christians as being under the sway of the Devil. However, in their fear and emphasis on Satan’s power, they themselves increased the general respect for his name. They empower the very enemy they are against. While this may not be as relevant today, it is easy for Satanists to fall into the same kind of pattern.

A belief in Satan as described in the Bible and other mythological text does not mean that we should fully adopt a belief in those texts themselves. While mythology establishes the foundation of our beliefs and the models of our understanding we should always temper this understanding with reason. Traditional Satanists believe in Satan as a real being, but that does not mean that we believe in the Christian God, the Christian definition of “evil”, or a battle between the forces of light and darkness. We believe that Christians have created a definition of deity for themselves that is based on the Hebrew definition of deity. We Traditional Satanists believe that this definition is flawed, that it is based not on the reality around us, but on the drives of groups of people who were motivated to establish a means of controlling the masses subjugated beneath them. The Christian God is in our opinion simply a man-made mechanism for control.

Traditional Satanists believe that Satan is a being, but Satan is a being that consists of the sum total of all reality. Satan is not a being like the Gods of the ancient Greece. Satan does not have human form, human urges, and human drives. Satan is the stars and planets of the universe, the earth under our feet and the sky over our heads. Satan’s intellect is the intellect we ourselves possess. As individuals we each define Satan in a manner that is most easy for us to grasp with our limited capabilities. Satan is beyond terms like “good” or “evil”, and therefore cannot have an enemy to conflict with. The enemies of Traditional Satanists are human beings who would deny our right to believe in what we will and worship as we see fit, and no more. Our “holy war” can be nothing more than a war of philosophy and social identity. Our wars are personal and social. To make an enemy of their God would do nothing but re-enforce the false validity of their beliefs and empower the symbol that they worship.

While Satan is all to the Traditional Satanist; all and unknowable in its totality, that does not mean that Satan cannot communicate with his followers. The way we commune with this totality is different for each individual, based on their personal precepts and the ideals they are most comfortable with. For most, Satan is a powerful brother-being, a personage that seeks allies and friends, not worshippers and subordinates. Satan has no need of followers. Traditional Satanists therefore see Satan as the truth, a powerful ally, and the fabric of reality

which we are all a part of. When we commune with our personal image of Satan, we are actually tapping into that which we believe is Satanic within ourselves. This may be like a higher state of awareness, or a link to our subconscious mind. It is based on what our limited perceptions can provide us, and what we may need. In reality, as Satan is all, even if all life on Earth ceased, the greater Satan would continue on with no real change.

There are those who refer to Satan as “Father” in Traditional Satanic Circles. While this is allowable, it is a flawed perspective. “Father” is a distinction developed by the Hebraic religions, defining their deity as separate from the rest of creation, above and beyond it. The truly define form cannot be separate from creation, thus “Father” as a reference to Satan is in error, as much as a finger could not call an arm “Father”. To call Satan “Father” is to devolve back to old patterns of Western religious thinking. Satan needs no title. Satan simply is.

THE FREEDOM IN SATANISM

The rebellion of Satan in mythology was an aggressive declaration of the independence of all beings from those forces or entities that would try to subjugate them. His cry for freedom was freedom for all, the free-will to make our own choices. This is what the Satanist embraces above all else, and is most dear to us. But what is it to be free in Satan? The individual begins life immediately defined by those around them. They have gender roles, class roles, ethnic roles, even roles based on geography. Our institutions and social obligations demand that we fit into a particular mold, with little room for personal definition or exploration. We have defined patterns of behavior, traditions, and obligations that we are pressured to fulfill. Society provides us these roles, and most individuals fulfill them without question, even as they might occasionally chafe under this yoke.

Our society has been shaped by beliefs and traditions that have been passed from one generation to the next, with little question as to other possibilities. At one time, this was necessary for the society to survive, but such needs have long since expired. Where once moral codes and religious dogma provided delineation of proper behavior, logic and reason now are accepted and acknowledged. Still, tradition remains, as do those that would like us to return to them instead of pursuing logic. Part of the basis of our laws is the Ten Commandments of Moses, and our social morality is based on the Christians' Seven Deadly Sins. Satanism demands that we question these things, that we seek the purpose and truth behind them, and, if we find them lacking, that we do away with them.

In the mythology, Satan is said to have provided the fruit that gave mankind free-will, and ever since society has tried to find a way to stem it, both by religious fear-mongering and unjust social pressures. In Satanism, we express this free-will, seeking to hone it and define it. The Satanists are free to explore the laws, rules, and rationales of those around them, coming to their own code of conduct based on reason and self-perpetuation.

For example, many of the Ten Commandments are rational; murder, theft, adultery, and even lying leads to social strife and individual turmoil. Logic would suggest that these laws should be kept, if only to

protect the individual from these crimes. Other commandments lack such logic; obedience to their god or honoring one's mother and father out of obligation makes no sense. The Seven Deadly Sins all have immediate benefits when indulged; gluttony leads to nourishment, sloth leads to wisdom, lust leads to the continuation of the species, etc. Satanists seek truth by reason, not morality or obligation. The freedom of Satanism is the liberation of doing what is right in a logical sense, instead of being bogged down by morality. If mine enemy slap my cheek, I do not turn the other, but let my enemy know such wrath through my vengeance that all fear to transgress me. That is Satanism.

The freedom of Satanism is also a freedom from fear. Satanists have no reason to fear judgment by a supreme being; it would be hypocritical for Satan to demand obedience or make judgment, when he refused to be subjugated by another. Satanists do not wait for heaven or hell, knowing that they have it within their own potential to enjoy the rewards of either in this life. Satanists have the freedom to make the most of their lives and live as they see fit instead of limiting themselves in hopes of a salvation that may never be theirs. Satanists need not even fear death; either accepting it as a part of that which makes life worth living or, as the Yezidi, be confident that they will live many lives. Satanism is the freedom of being your own redeemer and provider your own salvation. Satanism is the freedom to look at those around you and proclaim that "Jesus Christ died for his own sins, not mine!"

Satanism also provides freedom from the needless social obligations that are often either stumbling-blocks for those who try to traverse society on a day-to-day basis, or are taken advantage of by those who have no respect for others in the first place. Social programs and traditions of etiquette should be ignored unless some advantage can be gained in their use. Satanists are only obligated by that which they choose, no matter what social pressures might direct. Satan is the freedom to love thy neighbor only if such love is merited. It is the freedom to treat others as they deserve to be treated, without guilt or remorse.

With this freedom comes responsibility, however. Animals do what they do; feeding, fighting, and fornicating for the betterment of their species. Man, with his free-will, has the ability to separate himself

from this cycle, and to seek even higher aspirations. It is up to the individual to make the most of their lives, to explore and develop their potential, lest it all be wasted. This is our true Satanic Calling. We should indulge in the pleasures and pursuits that interest us without guilt or remorse, only keeping in mind that others share in these rights, and while conflict will arise, we should not seek to limit others unnecessarily. Our society is too much about other people's affairs as a means of distracting us from our own issues. Satanism is about making your affairs your own, and leaving the affairs of others alone unless they insist on making their affairs a part of yours. Satanism is the freedom to then act accordingly.

Our freedom in Satan is the freedom to be, but we must always keep in mind that it is a freedom that is bestowed upon all, whether they are Satanists or not. This freedom requires eternal vigilance, both from it being lost, and from it being abused. We must defend our right to be, should others try to take it from us, but also insure that we do not violate the same right for another. We must act with reason and responsibility.

To live as a Satanist is to indulge fully in our Satanic Freedom by knowing who we are as individuals and coming to define ourselves as we choose. We should seek out inspiration, truth, and beauty in all things, and live without fear or guilt. As Satanists, we embrace the power of the self. The pressures and paradigms of our society may still have an affect upon us, but as Satanists we are better equipped with tools to resist. We take pleasure in being, without apology or remorse.

BEING A TRADITIONAL SATANIST

What does it mean to be a “Traditional Satanist”, to separate one’s self not only from the herd mentality of mass society but also from the dogmatism of Secular Satanism? What is the difference between Satan as a title, a symbol, and an ideal compared to knowing Satan as a real, viable, and beneficial force in your life? The difference is in living at your own accord instead of following the edicts of others.

Traditional Satanists believe in Satan as a literal being. Our evidence of this is our senses. When we wake, it is not into a cold, dead world. Our world is vibrant; it is full of life, over-flowing with connections and parallels, patterns that suggest to us purpose. We come from the same fabric as the Witch Circles of myth, worshipping the Devil in the dead of night in return for our desires being fulfilled. We embrace the same ideals as the Hellfire Clubs of the past, enjoying and exploring all the pleasures of Satan’s gifts to us in this life. We sense something greater beyond the veil of our five physical senses; we reason that there is more to this reality than what we see in the day-light or are told exists by our institutions. We know we are a part of a greater whole. Others have tried to define this sensation before us. They have called it by many names, referring to it as various gods. Invariably, these definitions have served to limit our understanding rather than expand it. These definitions have often been used to control and manipulate us as individuals. Our senses, our reason, demand that we reject these definitions, based on their conflict with the very nature of the reality we observe.

Yet, once these definitions have been rejected, how then are we to define that which we see as real? How are we to define that force which we sense on all things, permeating everything, including ourselves? They say that their god is love, but we see nothing but war in their god’s name. They say that their god is justice, but we see amorality in their god’s people. Everything they seem to say about their god, we see the opposite in what we observe. As our reason cannot stand in support of this paradox, we have thus reasoned that we should oppose it.

Therefore, we look to nature. What is the nature of things? The nature of things seems to be to survive, to grow, to become whatever it is

meant to become. Is there love? Of course, but it is secondary to the prime urge to be. Is their justice? Of course, but only in that which can be taken, either by the laws we have established or by the force of our efforts. When we look to the beasts of the field, we see that they seek nourishment, they seek shelter, and on occasion they seek the pleasure of one another's company. They defend themselves from other beasts; they do what they must to survive. To the victor go the spoils.

We, however, are not beasts. The wolf has its fangs, the snake its venom; each kind has its own advantage, its own means of ensuring its survival. For us, we have our reason, our intellect. This does not make us better than other beasts, merely a beast of another kind. Therefore while the moral lessons of beasts would serve us well to remember, so to must we remember that we must survive amongst our own kind.

Traditional Satanists seek to know Satan in themselves, to become more truly like their Satanic Ideal, and therefore ever more in line with that which is their natural progression, their Satanic Trajectory. Satan is abundant and infinite; therefore all things are ours if only we can move into the proper flow of things to reap the benefits. Traditional Satanists seek to perfect their personal connection with the Greater Satan; ever improving the odds and means by which they survive.

Traditional Satanists use the tools they have been given by the nature of their being to accomplish these tasks. We are creatures of reason; therefore we seek to perfect our reason. We live by reason as our guide, testing new ideas, potential convictions, exploring and evolving our beliefs and ideas as we move through life. Through reason, we seek to flow through time, adapting as necessary to our environment and being in position to take full advantage of situations as they arise. Through reason, we master and temper our emotional selves. We do not cut off our emotions; instead we fine-tune them, savoring them, and learning to use them. When we love, we love deeply. When we rage, we rage with purpose and sense of self.

Traditional Satanists seek perfection. We seek all that we can get from the reality around us. We drink deep from the cup of life, indulging in the pleasure of life as we see fit. Our bodies are our instruments; through the pleasures of the flesh we find one of many routes to knowing Satan. Traditional Satanists ecstatically seek to fulfill the urges of the flesh; seeking always the best that is available in food,

drink, and companionship. We deny not ourselves, as we are our own closest connection to Satan. The pleasures we take in that which is around us are gifts from Satan, and tributes to Satan.

Traditional Satanists recognize and respect the rights of all others to live and be as they are, as they are all of Satan, even if they themselves do not recognize this. Traditional Satanists do not seek to change those around them, but instead encourage other to be more perfectly who or what they are. While we do not seek conflict, we do recognize that conflict will arise. When it does, we will rise to meet it, head on. We will use reason and strength of will to resolve the conflict in our favor. We will not allow another to tread on us without our consent, without reason. We will either be victorious in conflict, or know in defeat that we were bested by a fitter individual, but only after all avenues to our success have been exhausted. We recognize the right of all beings to be as they are, but if one should try to deny that right in ourselves, we will do all in our power to survive.

In recognizing the right of all beings to be as they are, Traditional Satanists hold in great respect the innocence of animals and children. Animals do what they do, and cannot match our reason. We would not harm an animal for any reason other than our survival, either in seeking nourishment or in defense of ourselves. Children have not had the opportunity to fully form the tools necessary to engage adults in our society, and should be allowed the full amount of time to flourish and grow as they will; innocent and unmolested. We should encourage their dreams, their fantasies, and their wonder of the world, and let them enjoy all that childhood has to offer.

Traditional Satanists seek to create, to change their reality and their environment to become more perfectly that which they will it to be. They seek Satan in all things, bringing the Satanic into the open so that it may be observed by all and glorified. They glorify Satan in art, music, literature, as well as in themselves. Traditional Satanists patronize the efforts to glorify Satan in others, as well as challenging those that would defame the name of Satan and Satanism.

Traditional Satanists seek to ever increase their knowledge of Satan. As everyone is an aspect of the Greater Satan, all texts about Satan are relevant; either as tools for insight or as contrasts. It is up to the individual Satanists to absorb them and define them for themselves.

Satanists will take from these texts what they will, to further perfect their connection and understanding of Satan.

Being a Traditional Satanist is about experiencing Satan in everything, in all we do. It is seeking to grow in Satan, to be an ever better part of Satan, and ever more what we feel it is to be a Satanist. We seek the beauty of the world, the pleasures of the flesh, and the glory of the self, as all are tributes to Satan.

SATANIC GNOSIS

What does it mean to know Satan? We Traditional Satanists believe that Satan is all things, that there is no separation between our god and the reality which we experience. Satan is not above us watching in judgment of our actions, providing redemption to those he values while condemning those who have caused him displeasure. Satan is as unconcerned about such petty values as the stars in the sky. How, then, can we claim to know such a being, a being within which all humanity is merely another slight variance in the infinite off all?

Knowledge of Satan is the knowledge of our individual connection to reality, our sense of place and of self. Consider the myth of Adam and Eve. Prior to partaking in the fruit of the Tree of Knowledge, they were merely things existing for the glory of their god. The fruit of the Tree of Knowledge was the discovery of the self, of ambition and purpose, and of the potential of any being that is a part of creation. Satan is the knowledge that all things are within our grasp, and that we have the potential to be more than what we are.

This knowledge can be dangerous to those who are weak in mind or will. It is the knowledge that we exist, and that we have one life with which to achieve all we will ever accomplish. There are no guarantees, no judgment and no redemption. It is the knowledge that if we want paradise, we need to create it. If we want justice, we need to make it. Even if you re-incarnate, or if you move on from this plane to a higher form, the being you are now will never exist again. The Bible teaches subordination in exchange for a false hope. Knowledge of Satan is knowledge that it is better to have one glorious and complete life than an eternal life in servitude!

True knowledge of the Great Satan would be impossible. It is knowledge of the infinite, knowledge of all that is, was, and will be. Such awareness is not only impossible; it is in conflict with the nature of reality. After all; knowledge of what will be denies the freedom of reality to change, of the individual to make their own choices, and runs counter to the obvious nature of Satan.

Instead, we must seek knowledge of Satan through our closest approximate; ourselves. Because of our reason, we are uniquely equipped to understand Satan through our own forms, our own urges.

It is through the exploration of our urges, tempered with our reason, which we grow in Satan. The betterment of our position and means is a tribute to Satan. The indulgence of our secret selves and the pleasures of the world glorify Satan.

The knowledge of Satan through the self allows us to master the self, and protects us from the manipulation of others. We must know our own minds if we are to avoid the slings and arrows of our detractors. The religions of Abraham were designed by men to create doubt in the potential of the self, and therefore to bring about subservience in all. Those strong in the knowledge of Satan through the self are aware of such ploys, and recognize these traps of the spirit. Through reason and self-awareness, one becomes the true master of their own destiny.

Satanic Gnosis is the knowledge and awareness that we are all aspects of Satan. It is in this knowledge that we can find serenity and peace. We can act safe in the knowledge that all we will to be is a tribute to Satan, and we only need to persevere or adapt to grow in Satan. It is the idea that knowledge is power; if that is so, then knowledge of the self is power of the self, and in Satan we can be truly powerful beings indeed!

WHAT TRADITION?

Questions arise when we discuss “Traditional Satanism” as to what we mean by “tradition”. Satanism since its modern inception has been partially a progression of redefining terms; some claiming that we are creating new definitions and some claiming we are reclaiming original meanings. The word “tradition” suggests a pre-defined and long-standing set of practices and beliefs. Therefore, what are these practices and beliefs upon which Satanism is built?

In order to answer this question we need to consider the historical roots of Satan as an idea. Many ‘experts’ on Satan will seek to take the student far back into antiquity, to pre-Sumerian myths and broad theories of Pangaeatic religious practices. This is a mistaken tact to take when discussing our Satanic Tradition. For our modern society, these far-flung ideas and practices are no longer part of the conscious psyche. Our society, ourselves included, draws our ideas about Satan from much more recent times, mainly from the conversion of the Pagan Europeans by the early Roman Catholic Christians.

Satan, Hell, and all associated myths come to use in their current forms from the Roman Catholic Church. Consider the Judeo-Christian beliefs prior to the Roman Catholics’ incursions into Pagan Europe and their efforts to convert those peoples. For the Jews, the idea of Satan was not that of a being of ultimate opposition to their creator-god. Satan was the state of opposition itself, and only briefly was expressed as a tormenting entity and agent of their god. The Jews flirted for a relatively short period of time with the idea of Satan as an explanation for their being injustice in a world created by an all-loving and all-powerful creator-being. The Jewish dualism in religion was short-lived and their monotheism became even more engrained.

The early Christians did not themselves immediately pick up the thread of Satan left to them from their Jewish predecessors. Their messiah is said to have mentioned Satan and Hell only a few times, and these mentions could be seen as allegorical. It is clear from the majority of the Gospel texts that the early Christians believed as the Jews did that favor in mortal life and immortality of the soul was the reward for obedience and subservience to their god. Disobedience would result in

immediate punishment in this life and simply ceasing to exist if they found disfavor with their creator-god.

The Gentiles, however, could not easily accept these ideas. This was in light of the age old truth that more often than not the unjust seem to prosper, that the meek remain trodden upon by the strong, and the nature of the world ran in opposition of the beliefs of Christian ideology. The mission of the early church was to spread the word of their messiah, often by any means necessary. If a person or group of people wanted to listen and believe, then any similarities between what their minds accepted as reasonable and what these new beliefs espoused, no matter how weak those connections, could be built upon. Thus the limited idea of Satan and Hell was enhanced by the widely accepted Pagan belief amongst the Gentiles that an unjust life was punished in some manner in the after-life. The monotheistic religion preached by Jesus of Nazareth was transformed into a quasi-dualism with their creator-god on one side and Satan as his equal or near equal.

The Council of Nicea and later councils and proclamations from the Catholic Church, along with the every growing program of the adoption and transformation of Pagan myths increased the idea of Satan as our society knows it today. Satan became a highly effective tool for whipping up faith and obedience in society. As an authority increases oppression, the natural tendency for rebellion increases. Satan in this manner became the spirit of rebellion. It is this that our traditions arise.

Our traditions build upon the idea of Satan as a rebel, as an individualist, and as the tester of the edicts of authoritarian rule. Satanists since the inception of this oppression based on the Christian foundation in their many forms have questioned the edicts against indulge of the flesh, the acquisition of personal wealth, the exploration of science beyond the biblical scope, and the nature of deity itself. Satanists today continue onward in this direction, recognizing that which our society has defined as Satanic for 2000 years is more closely related to the actual mechanics of nature, especially human nature. Satanic Tradition is the maintenance of the presence of a creative spark, a rebellion in the face of enforced stoicism, and a refusal to submit oneself totally to any cause.

SATANISM AND BIGOTRY

There is an unfortunate trend amongst Satanists, a point of contention that divides our community. This trend is especially prevalent amongst those of us who call ourselves Traditional or Theistic Satanists, although it is present in all forms of Satanism. Satanism is being hijacked by organizations which espouse unreasoning bigotry and racism, using a poor interpretation of Biblical texts and the certain ideological trends amongst the individuals that make up the Satanic Community.

At the core of this trend is the question of the Judeo-Christian myth and its role in Satanism. Most reasonable Satanists see Satanism as drawing loosely from the Judeo-Christian myth, but in and of itself remaining a religion separate and complete unto itself. “Satan” remains for them simply the most closely related western term for the ideals and values that Satanists build upon. Traditional and Theistic Satanists, however, have a tendency to want to validate their beliefs as part of an older and established continuum of religious thinking. They draw heavily upon the biblical mythology as well as the myths of other cultures in seeking this validation. In this process, some Satanists form questions regarding the Jewish faith. After all, the Judaic religion is the religion of the god which our beliefs and our god in mythology most directly oppose. Christian beliefs are based upon the Judaic religion and typically represent the most direct threat to our beliefs and way of life. Therefore, should not Judaism be treated as a real threat to Satanism, even the true enemy of Satan? And, if we believe that Satan is the champion of humanity, as many Traditional Satanists do, then would that not make Judaism the enemy of humanity. Are not the Jews “god’s chosen people”?

It is a powerful argument. When pressing the questions regarding Judaism, those individuals seeking to establish some validity to the argument will find a wealth of information and theories regarding the Judaic plot for world domination. It is easy to feel validated through these conspiracy theories. Those individuals will even discover organizations that cater to these positions in Satanism, going even so far as to suppress the use of the term “Satan” amongst their tenured membership because it is a “Jewish” term while continuing to use the

term in their recruitment efforts. Even some prominent non-traditional Satanic organizations have developed an appearance and casual acceptance of the ideology and regalia of Nazi-Germany. Once an anti-Judaic tact is established, such groups quickly begin making allowances for racism, homophobia, and even gender bias.

If we look to the same mythology and draw it out to its full extent, we see a much different tact on bigotry in regards to Satanism. The Judaic god whom these groups would argue that we as Satanists must oppose, along with his policies and values, fail to note that it is that same god who supports programs of ethnic and racial bias. Judaic edicts from their god demand that their people avoid mixing themselves as families and in business with non-Jewish persons. If Satan opposes that god, would not Satan encourage the exchanges between ethnicities and races? The Judaic god demands that any sexual relation outside those between a man and a woman be punished by death. If Satan opposes this god, would not Satan encourage the exploration and expression of all forms of sexuality? The Judaic god demands that women remain subservient to men in all ways. Would not Satan be opposed and encourage equality between the sexes? Satan is obviously an equal-opportunity deity if based on the same argument proposed by those persons and groups who try to argue otherwise, that Satan opposes the Judaic god.

Another tact proposed by those who support the anti-Semitic argument is the idea that the Jews are their “god’s chosen people”. Since these are the elect of the god that Satan opposes, a reasonable argument suggests that the people who call themselves Satanist should oppose god’s elect. The fallacy of this argument is even more immediate than the other tact. Keep in mind that the argument is biblically based. One needs look no further than the familiar myth of Genesis to know the position of Satan on the chosen people of the god Satan opposes. In the Genesis myth, Satan in the form of a snake convinces Eve, and through Eve Adam, to eat the forbidden fruit and achieve free-will. No two people in mythology could be argued to be more truly “god’s chosen” than the figures of Adam and Eve. Satan in this myth did not bring about their destruction, but rather diverted them from the will of their god. In other words, god’s chosen should be recruited or at least subverted, not opposed and destroyed. Satan is obviously an equal

opportunity deity. When a group presents themselves as Satanists, then supports an agenda of bigotry and racism and even denounces the term Satan itself, one must question the real motivations behind their interpretations of myth.

ANTI-CHRIST

Here is wisdom. Let him that hath understanding count the number of the beast: for it is the number of a man; and his number is six-hundred three score and six.

The Book of Revelation 13:18

The Anti-Christ is a prominent figure in Christian mythology, and has achieved a role in the beliefs and mythology of some Satanists as well. The term “Anti-Christ” is never mention in any book of the Christian Bible; the myth stems from Revelation 13:18, and is bolstered in some theological thinking by references in other books of the Bible, such as Daniel and Isaiah. The Book of Revelation was written by John based on visions he claimed to have while in exile; a message to the great churches of Christianity in his time and a prediction of the future return of their Messiah. It discusses the final war between God and Satan, predicting the events that will lead to the war, the exchange between sides, and the outcome.

Chapter 13 of the Book of Revelation is often thought to describe a leader of Satan’s forces on earth. A ‘beast’ with seven heads, ten horns, and ten crowns rises out of the sea. It is composed of various animals; a leopard, bear, and a lion, and has the authority to do Satan’s will. ‘Blasphemy’ is written on its heads, with one of the heads appearing to be dead, only for the wound to heal and come to life. This miracle will be marveled by those who witness it. Some believe that this impossible monster is a metaphor for the countries that will be lead by the Anti-Christ; his power-base. The heads are interpreted as either the hills of Vatican City, the seven great Churches of John’s time, or the old Roman Empire, depending on the source. It is assumed by some that this is the Anti-Christ.

Still further in the chapter a second beast is described as having two horns ‘like a lamb’. This beast makes the world aware of the miracle of the first beast’s death and resurrection, and brings mankind to revere and worship the first beast. This beast performs miracles and predictions, and initiates the programs regarding receiving a mark in order to engage in trade. This beast is the nearest approximation to the

Anti-Christ that the interpreters of this myth are referring to. While the first beast was a unifier and peacemaker, this beast will control resources, enforce slavery, and engage in war. In some interpretations, the two beasts are merged into one man, being different phases of his rule.

The famous “666” reference is a means of recognizing this man, and it has been interpreted in a number of ways. The most popular belief is that the numeric value of the name of the man who is or will be the Anti-Christ will total 666, but this leaves the field wide open for interpretation. Some have proposed the John was actually making a reference to Nero, the Emperor of Rome in his lifetime, whose name can be interpreted to have the proper numerological value. Other historic figures have included Napoleon Bonaparte, Adolph Hitler, and even both George Bush senior and junior. The problem with these interpretations is that they ignore much of the reality surrounding the Book of Revelation as well as the predictions it describes. It can be argued that all the signs predicted in the Book of Revelations have been fulfilled. Indeed, groups of Christians have operated under the idea that they were living in the final days before the Second Coming since Jesus of Nazareth predicted that he would return before the deaths of his disciples. Predicting the future has apparently never been any Christian’s forte.

With everyone trying to make sense out of religion, an arguably paradoxical process, it is easy to see where one might get confused. Satanists need to just remember that, like the term “Christ”, “Anti-Christ” is merely a title, that anything or anyone can be an “Anti-Christ” simply by declaring that they oppose the ideas and values purported espoused by one mythological messiah. Some Traditional Satanists forget to let reason rule their thinking and treat the bible, the codex for the very religion they claim to oppose, as, well, gospel. The eagerly look forward to the day when they can join the “Anti-Christ” in his war against the Christians. This goes completely against what Satanism is about. Satanists don’t wait for an Anti-Christ, they are an Anti-Christ; leaving the delusional mythology and watching the skies to the Christians.

BOOK III: PRACTICE AND APPLICATION



INTRODUCTION

This section discusses the practice of actually being a Satanist, going from beyond theory and philosophy to actual application. Too many individuals call themselves Satanists merely because they know what a Satanist is, believes, and they find themselves in agreement with that perspective. When asked, however, what do they do that makes them a Satanist, and most will be at a loss for an answer. While those that have an answer will vary in their response, most who call themselves Satanists simply have no idea what it is that Satanists do any differently from non-Satanists. The fact is, there isn't much truly different about Satanists and non-Satanists as far as their activities are concerned. Satanists have regular homes, regular jobs, and regular lives. Their interests may be a little beyond the normal, leaning toward the eccentric, but they can be just as interested in the mundane. The differences in activities may be minute, but they are also exceptional.

The following does not provide strict parameters for Satanic Activities. This is merely a cross-section of differing Satanic Practices which fit within the parameters of Traditional Satanism. Individual Satanists will define for themselves what practices they will engage in, and what practices they will refrain from, based on their personal beliefs.

SATANIC HOLIDAYS

Satanic Holidays sound almost like a paradox. Satanists would be the last group anyone would expect to acknowledge a “holy-day”. Still, based on our beliefs, some days lend themselves to be times to reflect upon and celebrate our beliefs as Satanists. This is the thrust of any holidays we Satanists might celebrate, to hail our beliefs and our distinction as Satanists. How we celebrate these occasions may differ from one Satanist to another, but most Satanists acknowledge the following days as worthy of notice.

The Day of One’s Birth

Birthdays are days of special significance to Satanists. Satanists glorify Satan through the celebration of the self, so the day of one’s birth, when others in our society acknowledge and celebrate your existence, is particularly poignant.

The standard practice of acknowledging the birth of another goes back into antiquity. Originally, the birth of the King was celebrated by his subjects, because the King was a living god. The celebration of the life of the King was the celebration of the source of all life, and in some cultures all things. Of course, the day a child is born has always been a day of celebration for the immediate family, and in time the two practices merged. The celebration of a person’s life through the annual acknowledgement of the day of that person’s birth not only allows the celebrant to express their affection for that person, but also allows them to share in the spiritual wealth of person being celebrated on that day. The day of one’s birth is thought to be the annual peak of their spiritual power.

Traditional Satanists celebrate the days of their birth by doing whatever they wish within reason and their means. They eat their favorite foods, imbibe their favorite drinks, listen to the music and see the movies they wish, enjoy their favorite activities, and partake in the company of those they favor. They indulge themselves in all the pleasures they wish to partake in. Of course, such a day requires some planning to accomplish, with some Satanists designating a significant portion of their year in preparation for a grand celebration.

The celebration of another's birth is important, but of course far less significant than the celebration of our own birthday. Despite the relevance of our own birthdays to ourselves, the distance we will go in the celebration of another's birth is relative to how close we are to that particular person. We may strive to help them fulfill their fantasy day, or may merely send them a card in acknowledgment.

Walpurgisnacht

April 30th, Walpurgisnacht, is significant to Satanists today because of the efforts of Anton LaVey and the Church of Satan. LaVey is seen as the founder of modern Satanism, and the Church of Satan is the most well known proponent of secular Satanism. To the practical minded observer, the celebration of Walpurgisnacht has as a purpose simply to be a holiday for Satanists. In founding the Church of Satan, LaVey wanted to have a particular day for those who aligned themselves with his beliefs to celebrate Satanism and their being Satanists. This is how many Satanists see this annual celebration, as a day to revel in being a Satanist.

Walpurgisnacht does have a broader history, which is why LaVey selected it. Pagan Europeans, particularly in Germany, celebrated a start of summer fertility rite commonly known now as Beltane, or May Day. They believed that any holy day they celebrated was preceded by a day of darkness. The most modern parallel is Halloween, a day now more celebrated than the holy day it precedes, All Saints Day. Walpurgisnacht, like Halloween, is a day that the dark spirits are freed from their normal restrictions and allowed to roam the earth. It is a day to indulge in the occult, divination, and to acknowledge the darker aspects of life.

Satanists who celebrate Walpurgisnacht usually attempt to acknowledge their beliefs in some way. They may seek out or engage in publications, art forms, or entertainment which is in some way Satanic. They may perform a ritual to affirm their beliefs, celebrating with friends and fellow Satanists. They may even initiate some creative endeavor in tribute to Satan. Of course, we may just take the day to relax and enjoy ourselves.

Halloween

Modern Satanists once refrained from the celebration of Pagan Holidays, considering the solar celebrations only slightly less spiritually deceitful than the Christian celebrations. Halloween, having always been associated with the Devil, escaped this persecution amongst Satanists even amongst the most cynical and high-minded of us. Perhaps it is the way it reminds us of our youth, or perhaps because it is the one day when the rest of our society excepts the open expression of the diabolical, Halloween has always been a favored celebration of Satanists.

In fact, many Satanists consider Halloween of equal or greater relevance than Walpurgisnacht, the semi-official Satanic Holiday. Walpurgisnacht might be the night we Satanists celebrate Satanism, but Halloween is the night when nearly everyone in our society embracing their darker selves.

Satanists celebrate Halloween much as anyone else does; with costumes, candy, macabre dances and bonfires. It is the perspective that is often different, as while others might put on costumes to hide who they are, we Satanists tend to use Halloween as an opportunity to openly express our secret selves.

Other Pagan Celebrations

The Modern Pagan calendar is divided into eight segments. Western occultists, including Satanists, have embraced the Pagan holiday cycle as a means of marking time and keeping spiritually in-tune with the seasons, if only because it keeps the individual Satanists aware of what is relevant in the greater occult community. While the real purpose behind these celebrations is largely obsolete (as they delineated agricultural activities), Pagans and occultists have kept the tone of these celebrations alive, only modifying the celebrations to suit the current era.

The Pagan calendar begins with Yule, a celebration typically falling around December 22nd, but often lasting a week or more, depending on what particular definition is followed. The actual days these holidays would fall on used to be determined astrologically, but have been typically

fixed by modern celebrants. It is a celebration of the Winter Solstice, the rebirth of the Sun, focusing on beginnings, births, and the tenaciousness of life.

Imbolc is the next holiday, falling on or about February 2nd. It is a day for cleaning, an opportunity to refresh the self and evaluate the plan for the upcoming year. Imbolc celebrates endurance and youth.

Following Imbolc is Ostara, the Spring Equinox. Ostara is a celebration of youth, as well as of balance. It is an opportunity to steady the foundations of our efforts for the year, to make certain we are on solid footing in our projects.

Beltane, or May Day, is a celebration of fertility. The hypocritical prudishness of modern Pagans celebrate this day as the union of their God and Goddess, but it is in fact a celebration of the sexual union in all things. Beltane is a celebration of lust, and the expression of the sexual self.

Litha, or the Summer Equinox, celebrates the high point of the Sun in the Pagan agricultural year. It is also the shift from the Lord of Light to the Lord of Darkness, because while this is the Sun's high point, it is also the beginning of its wane. Litha celebrates masculinity, strength, and family. It is a day to enjoy the fruits of our efforts, and to take stock in our progress.

Lughnassad is a day for baking. It is a day for taking what you have and making something of it that will last throughout the rest of the year or longer. It is a celebration of life, especially in the way it can be rejuvenated. Grain alcohol is favored on this day.

Mabon is a harvest celebration, not unlike the secular Thanksgiving. It is a day to reap the fruits of our efforts and enjoy them with friends and family. Mabon is also a day to review one's assets and ensure that one is prepared for the winter to come.

Finally, Samhain, or Halloween, celebrates the years end, the final culling. It is a blood harvest, when all the things that are dark are given reign and we embrace our most secret desires. It is also a day to collect on old debts.

Satanists acknowledge Pagan holidays in much the same way as one might acknowledge the change in the calendar month or the season. It is more of a way to keep in step with the rhythm of things rather than a

celebration of anything spiritual. However, these celebrations can be important, especially to Satanists who practice magick.

Secular Holidays

Most Satanists feel that there is nothing wrong with engaging in secular celebrations. A sense of national identity is not lost because one embraces Satanism, and national holidays should be enjoyed without hesitation. For Satanists, it is the secular holidays that are based in some fashion on religious celebrations, especially Christian celebrations, which are a sticking point.

There are two perspectives regarding the celebration of secular/religious holidays. One tactic is, of course, to ignore them, to not acknowledge the holiday in preference for other celebrations around the same time. This can be difficult to do, especially when your friends and family engage in those holidays.

A more successful tactic is to celebrate these holidays, but to do so in a way that acknowledges their Pagan or darker roots. Valentine's Day is a day to celebrate the sexuality shared between the Satanist and their lovers. Easter is a time to focus on fertility rites and Pagan practices. Christmas is nothing more than a thinly disguised Yule celebration. In this way, not only can a Satanist remain in the flow of things around them, they can also help diminish the religious overtones of the celebrations they participate in.

A Word about Christian Defined "Satanic Holidays"

During the late 70's and early 80's, a number of Christian Evangelical "experts" on the Satanic Movement produced lengthy lists of holidays during which Satanists cavorted and it was dangerous to let your children roam alone at night. The lists were based purely on Christian myths and folklore, much as the danger from Satanists was based purely on Christian urban legends. Examples of such holidays include December 24th, during which the myth suggests that any child born will be a werewolf, or any day that celebrates Satan's decent to the Earth from Heaven. Such holidays can be an interesting aside to an otherwise

mundane day, but are best left to those crackpots that think they can make money from Christians in fear.

RITUAL

The practice of rituals is common amongst Satanists, and serves two functions for the Traditional Satanist. Rituals are performed either as a means of effecting changes in reality, or as a means of working through issues in a manner not unlike therapy. Satanists tend to lean in one direction or the other, but rare is the individual who performs rituals purely for one of these two reasons. Satanists who use ritual for therapy believe in the possibility that reality might also change to conform to one's will, and Satanists who practice ritual to create change also acknowledge the purely therapeutic benefits of their efforts.

Satanists perform rituals as alone or in group settings, and freely engage in non-Satanic ritual when it suits them. Satanic rituals are preferably performed with other Satanists, simply for ease of the performance, but are often open to observers. In fact, many Satanists feel that their rituals are made more effective if a gathering is available to observe the proceedings.

Rituals may vary in form, often favoring cultural patterns such as Roman or Egyptian, but typically fall into three categories; rituals for the benefit of the self, rituals for the benefit of others, and curses. In Hermetics and Alchemical practices, as well as other schools of thought, more specific rituals may be performed, such as rituals for conjuration. Rituals also tend to follow standard patterns; preparation, perspective shift-open, work, perspective shift-close, and close.

The actual ritual begins well before the ritual work, during the planning stage, or preparation. During this stage, the need to be fulfilled by the ritual is observed and acknowledged, the type and format of the ritual is determined, and the materials for the ritual are gathered. During this stage, the ritual is practically performed in the person's mind, and can often be as effective as the actual performance of the ritual.

During the ritual, the performers attempt to change their perspective from the mundane understanding of the daylight world and limited possibilities to the mystical potential of the nighttime world and larger possibilities. They seek to invoke the archetypes of entities, gods and goddesses, which would be beneficial to their efforts. This perspective

shift can be generated in a number of ways; from physical effort such as dancing to the imbibing of strong liquor. The goal is to suspend the doubt in our efforts that our reasoning minds are programmed with. A mark of a strong ritualist is the ability to evoke this shift unaided.

The work performed begins when the proper perspective shift has been achieved. This effort is often symbolic, either a scaled down version of the effect that is trying to be achieved, or the substitution exchanged for that which we desire. An example of the scaled down version would be a money ritual that requires a coin be buried in a particular manner. A substitution can be as simple as writing your desire on parchment and burning it.

Once the work is performed, a second perspective shift is often required to re-integrate the mind with the real world. Entities evoked are “released”, with the performers focusing and grounding themselves. The most important aspect of this step is an effort to release the need that the ritual is designed to fulfill. Once the ritual is complete, it is to be assumed that whatever purpose was to be fulfilled has been met, otherwise the ritual might be tainted. The ritual must be performed and completed with confidence; as doubt will more easily manifest than desire.

Finally, the ritual itself is closed; the materials used during the ritual and the area are cleansed of any evidence that the ritual occurred. Materials used in rituals are not recycled; everything must be consumed. All the wine must be drunk or poured on the ground, all the offerings burnt, the candles used are allowed to burn away, etc. Tools are cleaned in preparation for the next ritual. Again, as in the last step, the ritual is complete, the performers must move on in their minds for the ritual to be successful. Therefore, all materials used for the ritual are consumed; otherwise the ritual could be tainted.

Rituals performed to create actual change and rituals used for therapy are different only in the views of those performing the ritual. The rituals still follow the same rules and patterns. Therapeutic rituals are performed to manage or rid the participants of some emotional issue which is affecting their lives. Traditional Satanists seek to master themselves and their reality; therefore they seek to master their emotional states, using them to their benefit. Emotions that impede their progress must be resolved, and ritual offers an avenue for

resolution when mundane options are either unavailable or impractical. For example, if someone angers you but you are not in a position to express your anger openly, using a ritual to express those emotions alleviates the power of that anger in your life, and the influence of the person causing the anger over you is diminished.

Obviously, even the process of emotional release has an effect on reality, though it is much more subtle than the practical ritualists desired goal. Practical Ritual is an effort to create actual change in reality. Rituals are performed to bring something that is desired to manifestation. Typically, such desires are not exact; the more general the desire, the greater the likelihood the ritual will succeed. For example; using a ritual to find a romantic companion is more likely to succeed than using a ritual to create desire in a particular person.

As stated above; the differences between Therapeutic and Practical Ritual are only in the perspective of the performers. This means that Therapeutic Rituals will often manifest actual results just as often as Practical Rituals will be enough to satisfy the desire of the performers merely in their performance. This is important to keep in mind, as no matter what your perspective regarding ritual is, you must be ready to accept the results of your efforts. Ritualists must be willing to reap the benefits of their rituals without guilt or remorse; otherwise they will find their efforts turned against them.

ORGANIZATION

The majority of Traditional Satanists are solitary practitioners of their path. This is because the connection with Satan is an individual experience, with varying degrees of belief, differing practices and opinions, and relative interpretations of the mythology. Never the less, Traditional Satanists are human beings, creatures who enjoy the company of others, especially those who are like minded. Traditional Satanists will seek out other Traditional Satanists, or even secular Satanists, in order to share ideas and experiences, as well as discuss new information and issues relative to Satanism. Traditional Satanists may even find themselves mentoring other interested individuals, guiding these people as they explore the potential of Traditional Satanism for themselves.

Traditional Satanists who are particularly successful at this process will often attempt to establish permanent organizations. Doing so is a tricky business. Success breeds contempt, especially from those with whom you are familiar. Satanists are self-centered beasts, while organizations tend to require a certain amount of selflessness from its members. Clashes of personality, conflicts of interest, and differences of opinion are bound to arise from within these organizations just as frequently as those outside it will try to tear it down.

Organizing does, of course, have its benefits. For one, an organization greatly increases the flow of information an individual will have available to them. Ten people researching a topic or topics will obviously produce a greater amount of material in a faster amount of time than just one lone researcher. Opportunities to experiment with ritual, social engineering, and other activities increase. The resources available increase with the number of participants in an organization. Of course, even the most confident Satanist will have their convictions fortified by the validation of several like-minded cohorts.

Satanic Organizations abound, but there are few that are founded on the principles of Traditional Satanism. The vast majority of organizations are various kinds of Secular Satanists, often with agendas or doctrines that are unfriendly or even hostile to Traditional Satanism. Other organizations that claim to be Traditional Satanic Organizations are often something else entirely. Some are institutions of inverted

Christianity; waiting to join “Hell’s Army” when the Book of Revelation is fulfilled. The fear the man-made Christian God and can be as zealous and blindly fanatical as the fundamental Christians they mock and abhor. Others will not worship Satan at all, adopting old gods or even worshipping aliens that their leaders claim to be in contact with. Both such organizations allow for little personal interpretation of their beliefs, demanding submission to their warped vision in order to be accepted.

True Traditional Satanic Organizations typically have a minimal membership, the needs of the group being met often by a dozen or less members. They are geographically centered and local, meeting regularly and socially. Ideally, they are a peer group, acknowledging each others as equals or potentially one or two members as leaders due to some quirk in resources, charisma, intellect, or some combination of the these and other factors. They perform rituals as a group, indulge in an agreed set of practices as a group, and share in joint projects. Often, such groups are established as learning annexes, with members sharing materials and resources for the benefit of the entire group. If they make themselves known to the public, it is often only to test their ideas in the community. Most of their activities take place in private.

If joining or forming an organization based on Traditional Satanism, there are several questions would should keep in mind and be prepared to answer.

-What is Traditional Satanism? What are the core beliefs?

There is no actual right or wrong answers to these question. If an organization can answer these questions and these answers are in line with what the person seeking membership believes, then it is likely that the pairing will be beneficial to both the member and the organization. Preferably, these ideas will be written down in some format that is shared with all members, so that if members observe the organization differing from the stated beliefs, a basis for discussion and reference is available.

-What are the practices of the organization? What are the bi-laws?

It only makes sense to understand the practices of the organization before becoming a member. The information need not be specific or reveal secrets of the organization, but should discuss any potential items that may be an issue for members, especially acts that could be considered illegal or socially amoral. Traditional Satanists, by the very nature of their beliefs, tend to avoid illegal activities, so organizations that openly promote such activities are usually not truly Traditional Satanists. The bi-laws will reflect the system of organization; often delineating between a peer-group structure and a rank-advancement structure. Organizations that do not allow for decent or opportunities to voice issues from its members should be avoided.

-What are the goals of the organization? What projects are they currently engaged in?

Traditional Satanists tend to gather into permanent organizations for a reason, otherwise they remain loose confederations of individuals who come together as they see fit. Organizations may support a political or altruistic agenda, or may be involved in some occult research. They may organize for purely social purposes, or even for a shared love of some art form.

-How much are the dues (if any), and how is the money spent?

Since the inception of the Church of Satan, Satanist Organizations have asked for a payment from members wishing to join, or have rejected dues because of the criticism such practices often generate. The Church of Satan once collected dues merely as a test of a potential member's means, which has been viewed as a poor reason to collect a membership fee. Fees and dues should be used by an organization to support the administrative practices of the organization. The purpose of dues and fees should be clearly stated; why the fees are required and what the member gets for paying them. Traditional Satanist organizations rarely collect such fees because their small size rarely requires a cash-flow to maintain.

-How does a member benefit from membership?

Traditional Satanists join groups not for the sense of community, but because membership will somehow benefit them. If a group cannot provide a member with benefits of substance, then there is little reason to join. Traditional Satanists organizations typically offer access to large pools of information and the opportunity to practice rituals in a group setting, along with any goals and projects the group might be involved in.

-What are the obligations and responsibilities of membership?

Along the same lines of the last question, the organization will expect to benefit from a member's participation in some manner, typically beyond having another body in the ritual circle. Members will be expected to perform certain tasks and have established responsibilities, ranging from merely meeting on a regular basis to providing material for research or projects.

Two Kinds of Traditional Satanists Organizations; the Witches' Circle and the Hellfire Club

A wide range of Traditional Satanist organizations exist, catering to many different purposes, perspectives, and interpretations. Two types of Traditional Satanist organizations are available as immediate examples.

The "Witches' Circle" type of organization is ritual practice oriented. Such groups focus on regular meetings to engage in ritual efforts to effect change for the benefits of its members. They worship, seeking divine inspiration in their efforts and participate in extensive occult research, testing the old practices of cultures long since past. They consider themselves the philosophical descendents of the Witch Covens of Pagan Europe, manifesting the mythological symbolism of ecstatic circles of worshipers hailing and glorifying the image of the Devil in nocturnal rites often involving sexual and alcoholic excess. They are often loosely organized and see one another as peers.

The “Hellfire Club” is less about ritual and worship through rites, and more about the exploration of the pleasures that this life has to offer through the gifts of Satan. They are true Epicureans, seeking pleasure through all things, especially which which mundane society disdains. There meetings are often opulent affairs, with games, displays of wealth, and a focus on social-engineering. Many of the people attending these affairs may not even be aware of the Satanic overtones, with the true members of the club performing their rituals somewhere hidden from their guests.

Organization for Traditional Satanists should be approached with care and thorough planning. The collaboration of individuals, especially Satanists, can be extremely profitable for all involved, but can also lead to hard feelings, resentment, personal conflict and doubt. Organizations should be approached with caution, with as much information learned as possible before choosing to join. Joining the wrong organization can be a huge waste of time, or worse.

THE SATANIC SALUTE

Most are familiar with the Satanist Salute, the raising of the arm with only the index and pinky fingers extended, palm downward. It is a salute created by modern Satanists, and on first appearance appears to be drawn from the gestures of rock stars and Third Reich fanatics. The exact form of the Satanic Salute is described differently by various Satanists; it is done with right or left hands, arm extended or elbow crooked, fingers pointed up or straight out, all depending on who you speak to and most likely what they themselves were told by another.

Much of what is practiced by Satanists is a matter of interpretation. The Satanic Salute, however, does have a definitive form. While it is a modern creation, that form is based on the most ancient and revered traditions.

To understand the traditions upon which the Satanic Salute is designed, one must first understand the tradition of saluting in general. Before even the most ancient of civilizations, there was war. Civilizations were carved out by the sword of conquest, after all. This is not merely tribal conflicts, but great kingdoms meeting upon the field of battle, thousands of men strong. Often, these armies were from neighboring states, probably sharing a joined lineage, customs, and even religions. These armies would amass on opposite sides of a field of battle, typically wherever the two forces tended to meet once war was declared. The kings of each army would sit with their entourage on either side while their soldiers met in a violent clash. The combat was brutal, with similarly garbed men soon covered in blood, gore, and filth. Any insignia that may have been used to distinguish one army from another would quickly vanish in this mess, if such insignia was even employed. Battles were rarely to the death, the men typically fought until simply exhausted from the effort. When that occurred, it would be difficult to immediately discern which army had won the day. Thus a crier was sent forth to call down to the field, and the men who could still raise their weapons would do so, pointing to the king for which they fought. This was the originally purpose of the salute, to establish on the field of battle to whom your loyalties lie.

This form of salute would continue, relatively unchanged, up to the Roman Empire and even beyond. Some culture would develop salutes

with which the sword was not pointed at the king, considering the practice disrespectful as the weapon should not be brandished toward one to whom you are loyal. Such cultures tended to gravitate toward non-violence, and clearly did not win out in the tomes of history. It was only with the age of knights that western society modified the salute, and then only to accommodate the helmeted opponents with a view of the face of their enemy. Raising the sword arm through most of history has been the preferred salute, an idea that even carries forth to our modern courtrooms.

The sword arm throughout history has predominantly been the “right” arm. Even the term suggests something of its purpose, “right” meaning “correct”. The left side of anything was considered weak simply because in most people it was the hand less favored naturally by the body. Thus men were trained in combat in regards to right-side thinking, the sword arm was typically the right arm, and a proper salute uses the right arm, even a Satanic Salute. This may seem to go against the thinking behind Satanism and the “Left-Hand Path”. Keep in mind, however, that it is the left-side of the brain which controls the right side of the body, the part of the brain that guides logic. With that in mind, it becomes obvious why the right hand is used as a means of honor in combat and is befitting a Satanic purpose. The straight arm salute is also symbolic of a phallic and forceful gesture. In essence, this salute says that the individual is giving their force of self over to that which they salute, that which they are loyal to.

The next familiar aspect of the Satanic Salute are the “Devil’s Horns”, the extension of the index and pinky fingers forming the approximation of horns. This symbol has an ancient and diverse set of meanings. In some myths, the gesture can be used as both a ward against evil and a curse, depending if the fingers are held upward or pointed. Horns have long been a symbol of deity, power, and fertility, representing both male and female god-forms. In goddess-based religions, the horns also symbolize the chalice and the womb; the source of creation. Horns are more typically reflective of male-empowerment; aggression and strength. The “Devil’s Horns” represent this aspect of the symbol; symbolic of the empowerment of Satan acknowledged by the individual.

The proper Satanic Salute, based on the historical symbolism of both the salute and Satanism, is performed with the right arm. The arm is extended to its full length and held at an angle so that the hand is raised above eye-level, but not straight above the head. The “Devil’s Horns” are extended fully with the fingers level with the arm, as if an extension of the sword itself. This suggests not only the direction of your loyalty, but also presents the symbol of your beliefs to the world. Others may attempt to suggest another form of the salute, or discuss reasons why this traditionally based salute is improper, but it only takes doing this salute and saying “Hail Satan!” unabashedly to discover the correctness inherent in its performance.

MAGICK

Magick (with a ‘k’) is the practice of attempting to manipulate reality in alignment with one’s will in manners that are not always readily explainable by scientific knowledge. The spelling is meant to differentiate magick from stage illusion and sleight-of-hand, a practice which was popularized by Aleister Crowley. Magick is not practiced by all Satanists; indeed the majority of Satanists favor the use of their own intellect and cunning over occult practices in attempting to achieve their goals. Those who do practice magick typically do not practice for the sake of knowledge, even though they approach the effort more as a science than most other occult schools of thought. Satanists practice magick for the potential advantage magick might provide over those who do not.

Satanists recognize that there are patterns in nature. Magick from a Satanist’s perspective is a way to remove the self from the patterns that have been established in one’s life, engage in the patterns of one’s choosing, and manipulating the patterns around you. Magick has largely been the application of scientific principles in a manner that employs psychology to make the obvious seem mystical. The Spanish arrived on boats to the New World and impressed the native nations with simple armor and flint-lock rifles. The natives of the New World were not that technologically far behind the Spaniards, nor were they unable to grasp the concepts of the science behind these tools, but because of the flair the Spaniards employed these simple concepts make the Spaniards appear as Gods to the Native Americans. Any sufficiently advanced technology or concept will appear as mystical to a lesser civilization. Gravity was obvious to everyone but was attributed to a mystical force until Newton conceived an explanation that was accepted in his era.

Even in our modern society, superstition is still evident in nearly any individual. The stigma associated with the word “Satan” is proof enough of this; a true secularist would say that “Satan” is just a word, and interesting myth at most. Yet, the refrain from using it too freely, concerned about the energies they might dredge up in the process. Books like the Satanic Bible and the Necronomicon are as effective as symbols to those who have not read them as they are tools for those

who have. Psychology was the science derived from the witch-doctors of the last vestiges of the “uncivilized” cultures finally reigned in by the modern era. Satanists know the power of effective psychological maneuvering, and focus as much of their magickal practice on “mentalism” as all the other areas available combined.

In regards to other practices, these areas are all open. A Satanist is as likely to study Cabala as he is to practice the rites of the Necronomicon. For the Satanist in regards to magick, it is the results that matter, not the means of achieving them. Satanists will draw from Egyptian practices, Pagan rituals, Wiccan rites, Tantric exercises, Hermetic formula...anything that achieves success.

In the practice of magick, the philosophy of Satanism is still applied. Therefore, magickal efforts remain fixed in a realm of what can be deemed as “reasonable” and are approached in the fashion of a scientific experiment. Satanists recognize that for magick to be practical, the effort must somehow fit into the realm of what is natural and what follows the patterns the Satanists has observed. Using magick to shape reality is viewed by Satanists as being akin to manipulating a flow of water. Left on its own, water will flow downhill. Blocking the flow is extremely difficult; only slightly less difficult than making it flow where there is no water. Instead, it is easier to divert the flow in some manner that benefits the individual. That means not only changing the flow, but also being in position to reap the benefits of those changes. If so desired, water can be made to flow uphill, but only with time, planning, and a great deal of effort.

Satanists also liken magick to probability; expressing their magickal efforts as the manipulation of the likelihood of an event. Obviously an event that is unlikely to occur is difficult to create through magick, whereas if an event has a chance of occurring then magick can be used to increase the odds of that event becoming manifest. This means that Satanists are more likely to engage in magick which is designed to create mundane outcomes than attempts to cause the fantastic to occur.

Keep in mind that the mark of a true sorcerer is their success in everyday affairs. All the knowledge in the world is of little value without the power to support it, and rarely do people with power live in a manner that does not reflect the benefit of their status. Satanists who

use magick use it for their benefit; their standard of living is the mark of their success.

A Word on Sacrifice

Aleister Crowley, sorcerer and probably the most famous person to use Satanism to increase their personal standard of living, was once asked by a reporter about human sacrifice. Crowley claimed that he had personally sacrificed in one year alone 150 male sons “per os domina”. The newspapers and tabloids, hot for Crowley-headlines, ran with it, missing the joke.

Sacrifice of a living being goes against the very principles of Satanism and is the mark of a weak sorcerer at best, a fool most often. Sacrifice is either seen as a means of generating energy for a ritual or as a means of appeasement of the gods. Anyone who studies the occult will know quickly how few cultures actually practiced human-sacrifice and how ineffectual it was. For example, the Aztecs were known for their blood-gods and sacrificial rites. Despite the thousands wasted upon their altars, this did not stop the Spaniards from conquering them completely.

When the term “sacrifice” is mentioned, especially in the context of Satanism, the mundane mind quickly runs to thoughts of either virgins or babies on an altar being slaughtered in some obscene rite. Sacrifice is not limited to the extinguishing of life, however. Religions the world over ask that their followers give something of themselves, those these sacrifices are often called tributes. While the faithful think that their sacrifice is being used to appease their gods, in their gifts of food and wealth are used by their churches, tabernacles, and temples to support the fiscal needs of the religion. Put in this light, it is easy to see why Satanists do not “pay tribute” to any organization unless they have already established their own success and comfort first. After all, the Satanist needs no intermediary for their communion with the deity they worship, and their god requires nothing from them save their loyalty and their onward success.

In ritual, a Satanist is attempting to manipulate the energies around them and draw upon the powers of the universe. What does it say about his belief in himself if he must kill something else to gain from their

energies? It says that he believes that he does not have it within himself to accomplish his goals! What does it say when a Satanists believes the energies derived from the death of another are needed by the forces he entreats? It says he has no faith in Satan to provide, or a belief that Satan requires something as paltry in the grand cosmic scheme of things! Satanists know that their deity will provide if they are faithful, and they rely on the strength of no other to accomplish their goals.

Another thing that a Satanists need remember when considering the question of sacrifice is what religions have used sacrifice to achieve their ends. One of the most prevalent religious practices in western society is based on the practices of human sacrifice and cannibalism, and they proclaim themselves to be the enemy of Satan. Sacrifice is the path of the meek and subservient, a far cry from they way most Satanists would describe themselves.

And for those wondering about Crowley's joke and his opinion of an ideal sacrifice: "per os domina" means "through the mouth of a woman". In other words, his "male sons" were his ejaculate produced through the mouth of a woman during oral congress. Crowley saw every blow-job as a perfect release of energy to the gods.

BOOK IV: RITUALS



INTRODUCTION

The following rituals are typical practices amongst numerous Traditional Satanists, in one form or another. These rituals reflect general forms or rituals popular in ritual practice today, and reveal no secret information of any organization. It is welcome and encouraged that those wishing to use these rituals in their practice modify them as they see fit. With each ritual is an explanation of the thought process behind its design, which may prove helpful in its use or modification. This is by no means a complete list of rituals used by Traditional Satanists. Indeed, no such list could ever be created as new rituals are being discovered or designed every day. Practitioners should feel free to explore the vast tapestry of ritual practices, with these hopefully providing a strong ritual foundation.

SELF-INITIATION

The value of the self-initiation ritual is of mixed importance amongst Traditional Satanists, but has a long and rich history. Mythology abounds with examples of self-initiation rites into the dark forces acknowledged by many cultures. Western religious thought has generated a wealth of ritual forms for initiating the self, from the exceedingly simple to the arduously elaborate.

To understand the self-initiation ritual, one must explore the purpose of an initiation. Initiations are precisely what the word means; they are the beginnings of activity. In primitive cultures, initiations delineated a change in understanding and purpose amongst the tribe. Birth was celebrated by a ritual, and the child was allowed to grow as children do. When the age was reached that the child would need to leave behind the innocence of childhood and enter into the secrets of adulthood, an initiation was performed as a symbol of this transition, not only for the child but for the society that was excepting them as an adult. This individual had shared in the communal experience, and was deemed eligible to share in all the rights and responsibilities of all who had also been initiated.

The purpose of the initiation ritual was also to create a disconnect between the mindset of the child and the new mindset of the adult. This shift was, of course, not instantaneous, marked by a period of transition both during and after the initiation, but it did provide a point where the individual could look to and see that once they were this, but now they are that. It was more than a decision to be whatever it was that they became. The initiation marked the individual somehow as different, often in a psychological and physical manner, so that once endured, the individual could not go back.

Self-initiation practices lack the communal element of tribal initiations, and the change made is often internal and secret. This is often why self-initiations are rejected by Traditional Satanists, especially in the forms that are popular in the occult community. It is difficult to generate a psychological shift without any training, and nearly none of the rituals suggested today in other texts provide a physical representation of the initiation process.

An effective self-initiation needs to take time. The process should involve extraordinary and sustained effort, and should also manifest a physical result, if we are to consider it as valid as initiations from a group, as group initiations often share these requirements. The following ritual has been designed with that in mind, guiding the individual through a process that is lengthy, forcing the mind to engage in practices which are probably foreign to the individual's normal experiences, and generates physical results.

The Process

The Self-Initiation Ritual provided here describes a year long process which explores the common and often necessary attributes of the Traditional Satanist. It is divided into four sections each three months in length. Each section corresponds to one of the Hermetic Elements; Air, Fire, Water, and Earth. The day which this ritual is begun is not important, though many individuals choose to begin this ritual on a day that is significant to them.

During this ritual, the initiate will create a mask which represents their ideal, spiritual self. This mask can be made of any materials and decorated in any manner that the initiate sees fit; it is the process which is important, with the mask merely being a symbol of the process and its result.

Each period is broken into three monthly ritual works, and each month divided by four weekly observations or tasks. A journal of the entire process is to be maintained. Within it, the initiate will document not only the progress through the process, but also not any thoughts or feelings regarding what they are discovering about Satanism and themselves, their dreams, and any significant events they see as related to the initiation process.

A number of the steps are meant to become on going processes and practices, allowing for a more complete experience throughout the whole. This creates a diverse and layered experience and arguably a better Satanist results.

Period One: Air

Month One: What is Satanism?

This month involves a concentrated effort on understanding Satanism as a philosophy and religion. The initiate begins week one by exploring their personal convictions about Satanism. At the top of the first page, the initiate will write the words “What is Satanism?”, and then proceed to write down their understanding of Satanism. The initiate should spend an hour of each day considering the question, and writing down any and all thoughts they have on the topic, including any doubts or questions they may not be able to answer. After each writing session, the initiate should finish by saying aloud:

“Satan, gift me with understanding. Illuminate the darkness and remove from mine eyes the scales that have been placed upon them.”

Week two is spent studying texts on Satanism and Satan by non-Satanists. It is preferable that at least three texts are studied, and at least one of those texts be written from an Evangelical Christian perspective. As the initiate studies these texts, a new section will be created in their journal titled “What They Believe”. The title and author of the book should be recorded along with brief synopsis of each of the points made in that text. Along with these points, the initiate should record their own opinions about that point. Finally, a personal critique of the text should be provided, contrasting the initiate’s understanding of Satanism from the author’s.

Week three is spent studying texts on Satanism and Satan by Satanists. It is preferable that at least three texts are studied, and at least one of these texts be written from a Secular Satanist perspective. As the initiate studies these texts, a new section will be created in their journal titled “Other Opinions”. The title and author of the book should be recorded along with brief synopsis of each of the points made in that text. Along with these points, the initiate should record their own opinions about that point. Finally, a personal critique of the text should be provided, contrasting the initiate’s understanding of Satanism from the author’s.

With each entry, once completed, the above phrase should be stated aloud.

Week four begins a new section of the journal, “My Satanism”. In this section, the initiate is to spend an hour each evening exploring Satanism and defining it for themselves. They should use the material they have explored to fine-tune their perspective from the first section. They should answer the following questions:

- Who is Satan? Who is a Satanist?
- What is Satanism? What is Satanism to me?
- What is Satanism historically? Where has it been practiced in the past?
- Why do I wish to be a Satanist?
- How will I practice Satanism?

On the seventh day, the initiate should prepare themselves a place to be alone. At midnight, they should light two black candles, and review their journal so far. The initiate should then write a personal dedication to Satan, delineating what it is they wish to gain, and what they are willing to give, a vow of allegiance to Satan and the ideals of Satanism.

Keep in mind that unlike other religions, Satanism is dynamic and vibrant, changing with time and its expression through its adherents. It is therefore worthwhile to continue your study of Satanism from a variety of perspectives.

Month Two: Who is Satan?

This month involves a concentrated effort on understanding Satan in mythology and religion. The initiate begins week one by exploring their personal convictions and beliefs about Satan. At the top of the first page, the initiate will write the words “Who is Satan?”, and then proceed to write down their understanding of Satan as a being. The initiate should spend an hour of each day considering the question, and writing down any and all thoughts they have on the topic, including any doubts or questions they may not be able to answer. After each writing session, the initiate should finish by saying aloud:

“Satan, gift me with understanding. Let me know your presence in my life.”

Week two is spent studying texts on Satan’s mythology by non-Satanists. It is preferable that at least three texts are studied, and at least one of those texts be Biblically based. As the initiate studies these texts, a new section will be created in their journal titled “What They Believe”. The title and author of the book should be recorded along with brief synopsis of each of the points made in that text. Along with these points, the initiate should record their own opinions about that point. Finally, a personal critique of the text should be provided, contrasting the initiate’s understanding of Satan from the author’s.

Week three is spent studying texts on Satan’s mythology by Satanists. It is preferable that at least three texts are studied, and at least one of these texts be written from a Secular Satanist perspective. As the initiate studies these texts, a new section will be created in their journal titled “Other Opinions”. The title and author of the book should be recorded along with brief synopsis of each of the points made in that text. Along with these points, the initiate should record their own opinions about that point. Finally, a personal critique of the text should be provided, contrasting the initiate’s understanding of Satan from the author’s.

With each entry, once completed, the above phrase should be stated aloud.

Week four begins a new section of the journal, “My Satan”. In this section, the initiate is to spend an hour each evening exploring the mythology of Satan and defining who Satan is for themselves. They should use the material they have explored to fine-tune their perspective from the first section. They should answer the following questions:

- Who is Satan?
- What is the mythology of Satan? What is positive and what is negative?
- What is Satan’s historically? Where has it been believed in the past?
- Why do I wish to follow Satan?
- How will I imagine Satan?

On the seventh day, the initiate should prepare themselves a place to be alone. At midnight, they should light two black candles, and review their journal so far. The initiate should then write a personal description of Satan, delineating what he looks like to the initiate, the aspects of his personality, and the relationship between Satan and the initiate.

The personal image of Satan is what most Satanists use as a source of inspiration. Each Satanist develops a personal view of Satan, and then attempts to emulate that being in their minds. There is no right or wrong perspective of Satan, but often as the Satanist evolves, so does their personal view of Satan.

Month Three: The Satanic Ideal

The third and final month of Period One involves the definition of the ideal Satanic Self. It is a focused assessment of the self, delineating the things that the initiate is pleased with about themselves, the things they want to change, and what they can do to either make those changes or two accept that which they cannot change. The initiate will create an imaginary and perfected self, and then work toward integrated the perfected self with the actual self. Week one is begun by creating a new section entitled “My Satanic Self”.

This section will then be divided in two subheadings; “My Satanic Self Is” and “My Satanic Self Is Not”. For the first week, the initiate will spend an hour each day considering the characteristics of their ideal Satanic Self. These characteristics should not be limited to personality archetypes, but can include possessions owned, projects completed, anything that the initiate can think of that defines the ideal Satanic Self. After each hour, say the following:

“Satan, let me find myself reflected in your glory, and your glory reflected in myself.”

During week two, the initiate is to review the previous week’s efforts. The first step of this week is to delineate from the “My Satanic Self Is” list all the items that the initiate feels they have already achieved. These items need to be delineated so the initiate can determine how far

along they already are toward being their Satanic Self. From the “My Satanic Self Is Not” list, the initiate needs to list all the items that the initiate has, but wants to get rid of.

The initiate should now have four lists; a list of items that are ideal, with a sublist of what the initiate has already achieved, and a list of items that are non-ideal with a sublist of items the initiate still needs to overcome. From the list of ideal items that have yet to be achieved, the initiate should select ten items, and rank them in order of importance. From the list of items that need to be overcome, another ten item list should be created, also in order of importance. The initiate needs to take their time with this task, reviewing the lists carefully to assure that they are accurate.

Week three involves the initiate reviewing the ten item lists. For each item, the initiate needs to create a plan on how to either achieve that goal or eliminate that trait. This plan should not only include the process, but also a realistic timetable for achieving those goals. The initiate needs to keep in mind their own abilities and limitations, and set realistic goals. For example, beauty may be a trait of the Satanic Self, but the initiate may not be physically attractive. The initiate would then need to consider the need for beauty, and determine if beauty is a means to an end or an end in itself in their minds. If beauty is a means to an end, then it should be those ends that are pursued. If beauty is the goal, then the initiate will need to come to terms with what they have to work with and learn to make the best of it.

The initiate now has two lists representing two plans of action; one for items or characteristics that the initiate wishes to acquire and one for items they wish to eliminate, and both ten item lists are prioritized. Week four involves the initiate either beginning accomplishing the first item on each list or making a concentrated effort to toward achieving those goals. The purpose of this week is to establish that the dreams and plans we formulate in our minds do have the potential of becoming reality, and that we each have the means to achieve them. The initiate will continue this process throughout the ritual and beyond, until the process of defining and organizing their desires and acting in a manner to fulfill them becomes second nature.

Period Two: Fire

Month Four: Symbolism

The first part of the ritual involved a period of self-exploration and definition. It was an attempt to understand Satan and the self and to set expectations. The second period is a process of exploring symbolism and the attempt to create a physical impact on reality from our dreams and desires. We have defined our Satanic Self, and begun the process of aligning ourselves with that ideal. Now, the initiate will create a functional symbol of the ideal self.

For the first week, the initiate will review the list of traits of the ideal Satanic Self. The focus of this effort will be in reducing each trait, each item, to one word. Each trait needs to be expressed in the simplest terms possible. Do not abandon the original list, as this new list will be primarily of importance for this period only. Spend an hour each night working on this process or reviewing the list and determining if any additions need to be made. At the end of each hour, say the following:

“Satan, give the wisdom to see to the core of all issues, and the insight to see the true purpose beyond the veil.”

During the second week, the initiate will study symbols. The initiate may study from a variety of sources; from dream symbols to modern military symbolism. The initiate is seeking symbols that represent the one word terms from the list of ideal characteristics. The initiate should seek out as many sources of symbols as possible, but should select at least one source that represents a cultural identity that the initiate either has connections to or is interested in. The initiate should spend an hour a night in this pursuit, repeating the above phrase after each hour.

The third week involves taking the list of symbols and reducing them to even simpler forms. Complex drawings, for example, should be reduced to simple lines. The symbols do not have to be recognizable to other observers, just the initiate’s interpretation of that symbol. The effort should be methodical, and should result in symbols that are not

only reduced, but also pleasing to the initiate. An hour a night should be spent in this process, saying the above phrase after each session.

The fourth week is the most important in this process. The initiate should now have a list of simple symbols that represent the various traits of their ideal Satanic Self. Now, they will take all these symbols and combine them. The process begins by taking just two of the symbols and merging them somehow. The symbols can be laid on top of one another, or joined in any manner. The point is to fuse the symbols into one, and reduce them to their simplest form. Again, the new symbol should be both simple and pleasing, but the initiate should avoid becoming attached to any particular combination, as the symbol will change with each additional trait.

The end result will be a “power symbol”, a simple glyph that represents the entirety of the ideal Satanic Self. This is the first manifestation of the Satanic Self, a symbol that some Satanists use for empowering items, or simply as a personal signature. An hour of each night should be spent in the production and study of this symbol, reducing and manipulating it until it is both simple and pleasing to the initiate. After each hour, the initiate should say the above phrase. The resulting glyph should be recorded in the initiate’s journal.

Month Five: Design

Masks were of great importance in many ancient religions. These devices allowed worshippers to establish a connection with that which was worshipped, and through symbolism and ritual make their desires known. Shaman and wizards alike worked in masks to add power to their rituals, taking on the forms of their gods.

Masks have been used to represent the gods and spirits in nearly every culture of the world. All deities were represented as masks, from the most revered to the most despised. During the first week of month two, the initiate will study the masks used by cultures from around the world, focusing especially on entities representing the underworld, magick, death, “evil”, and the mask of the “high god”, the principle or lead deity. The initiate should make drawings and notes about the masks; the meanings of the symbols, the tone of the masks, and what

draws the attention of the initiate to the mask. After each session, the initiate should say the following:

“In Satan’s name, I draw from within that with which I would have the world know without.”

The second week will take from the initiate’s research and begin the development of a mask to represent the initiate’s Satanic Self. Based on the notes of other masks, the initiate will determine what features will be included in the mask, and the meanings of those features. The initiate may also develop their own ideas, incorporating symbols that are of importance from the initiate’s life. Again, after each session, the power statement should be said.

Week three begins the initial designs. Drawings of the mask should be rendered, and materials should be chosen for the masks production. Each mask will be a unique item, modified around the initiate’s design. Therefore, it is acceptable and possibly very practical to use an existing mask as the basis for the new mask. This should be considered during the design phase. The mask can also be made from simple materials, such as cardboard, cloth, or paper mache. Those with the means may want to produce leather, wood, or even latex masks. The masks should be hand-made, either produced by hand or purchased and then modified by hand.

In the design, the initiate will incorporate the symbols from their research. The power glyph should figure most prominently in the design, as well as any other symbols from the initiate’s designs or research. Keep in mind also that this mask is to be a symbolic representation, not an exact rendering, of the Satanic Self. Follow each session with the power phrase.

The final week of the design phase involves gathering materials. This phase may also involve modification of the design, as new materials are discovered or the properties of the materials may merit. Some materials should be borrowed from the research done on masks and chosen for their symbolic meaning. Others may be chosen for their aesthetic value. Along with the materials used in the mask itself, the items need to produce the mask should also be acquired during the forth week. With the acquisition of each item, say the power phrase.

Month Six: Creation

The Sixth month is used entirely for the development and creation of the mask representing the ideal Satanic Self. The creative effort is often sporadic and spontaneous, so no set structure to this activity should be attempted. The process is as simple as it is complex; the initiate will spend the month working on his or her mask, fine-tuning it in order to bring into reality the mask which was envisioned the previous month. As the work develops, repeat the power phrase at appropriate intervals so it is woven into the design and materials themselves.

“In Satan’s name, I draw from within that with which I would have the world know without.”

The creative phase can and should also be a phase of development. Though the initiate should have a good idea of what they are going for from the previous month, which does not mean that they need to follow their plan strictly. Perhaps during the creative effort they develop a deeper understanding of the symbols or themselves, and need to change the mask’s design to reflect those changes. Perhaps the initiate has an epiphany, and the mask takes a new developmental direction. It is normal that the end result does not match the initial vision, and often the mask in reality will be completely unlike the mask envisioned. This is an important lesson about the nature of magick and creation; the desire is often fulfilled, but rarely in the manner as planned.

The creative phase should be as free-form and unstructured as possible. However, one part of the process is essential. The initiate should have daily conversations with the mask, and should record the gist of these conversations in their journal. The conversations can be about anything; the initiate need only keep in mind that these are conversations with the self, albeit an ideal self. The initiate needs to imagine how the ideal self would respond, what the ideal self would say, and proceed from there. Typically, these self-focused dialogues will result in further mask modifications.

At the end of the month, the mask should be complete, although it may be modified over time. The mask represents a powerful totem, and

should be given a place of honor within the initiate's living space. Throughout this process, and indeed beyond, the initiate may find themselves continuing the conversation with the mask. The initiate has created a homunculus of sorts, and the mask should be used as a tool for introspection and inspiration as well as a reminder of the initiate's potential.

Period Three: Water

Month Seven: Magickal Tools

This month will be spent studying the instruments used in magick by Satanists and other practitioners. In studying and acquiring tools, it is important to keep in mind what these tools are for. They are symbols, first and foremost. Other texts will discuss their alchemic or elemental virtues, but the interpretations that we Satanists focus on are the psychological ones.

Consider the clothing we wear. Clothing is an important magickal tool, although some schools of thought suggest being nude as the only way to perform rituals. However, let us consider clothing as we use in mundane society. Animals use their plumage to send signals to the world around them and communicate with others of their species. Human beings are little different. We select our mode of dress to communicate with those around us, often unintentionally. Uniforms are a prime example of this mode of communication. Nursing uniforms convey both a sense of nurturing and cleanliness. Police uniforms suggest a sense of authority. The dress of a priest is meant to convey a feeling of dignity. While these messages are important to those who see these uniforms, the message conveyed in the mind of the person who wears them is even more important. A police officer, for example, is empowered by the uniform they wear. Businessmen use this concept to their advantage; thus the “power-suit”. A person may not have any more authority; courage, skill, or confidence than the next layman, but in the right uniform there can be a difference.

Tools in ritual perform a similar function. Whether the intent of the sorcerer is to create real change or just psychological catharsis, tools will greatly enhance the process if only as a psychological symbol. In either case, the sorcerer attempts to focus the will toward one end or another. While belief in the self is required in this process, the sorcerer must also suspend their disbelief in their ability. Focusing the will by raising your right hand during a ritual is symbolic of this process. The symbol is even stronger if a sword is in hand. This process is akin to the ritual of placing your hand on a bible to profess a promise of truth.

In Satanic Rituals, the sword is the primary tool. It reflects power, and is used to focus and guide energy. The sword does not need to be a sword at all; it could merely be a knife. Still, if the purpose is to convey a symbolic power, which would you prefer; a blade eight inches long or a blade thirty-two inches long?

The swords used in Satanic rituals do have some parameters. The blade should be double-edged; reflecting the dual nature of power, both to bring harm and to protect. The handles should be black or silver, with as little gold in them as possible, symbolizing the left hand path. These swords should never be used for combat, and should only be used by their owner. Swords can be shared by a working group, but should be destroyed if the group disintegrates. Swords used in magick are renowned for taking on personalities, and the swords of sorcerers past are prized as ritual instruments.

Month Seven is spent entirely in collecting or creating the tools used in ritual. During this process, the initiate is to keep record in their journal how they acquired their tools, what these tools mean to them, and why they have selected the tools that they have. The following is a list of tools used traditionally in Satanic Ritual, along with the sword:

Altar

Next to the sword, the altar is the most important tool in Satanic magick and ritual. Altars vary in form, but all serve the same purpose. The altar is a miniature of the metaphysical universe; a collection of symbols that the sorcerer can manipulate as will in an attempt to align the forces of the universe in his favor.

The typical altar is any flat surface, elevated to place all the materials within easy reach of the person standing before it. The surface of the altar represents the universe, with the objects symbolizing various forces within that universe. These symbols typically represent the four elements and whatever godforms are needed for the work performed.

This format represents a traditional form that has been used in a variety of occult schools, and has been passed down from Hermetic Orders through the neo-Pagan movement. Some Satanist prefer to hail back to even older practices. Ancient ritual formats used a live altar; a nude woman. The mystery of the universe was the mystery of creation, with

women being the portal of creation, according to pagan belief. The significance of a woman as an altar is deeper, however, than most feminist minded Pagans are willing to acknowledge. The woman as an altar represents only half the universal force; the passive half. The sorcerer performing the ritual represents the masculine/active half. Together, female altar and male hierophant represent the universe in total.

Clothing

As mentioned above, clothing is an important part of our psychological influences both on those around us and on the self. Through clothing, we each have some control of the image we portray to those around us. Even the most homely person improves their social standing when they are well dressed. Clothing in ritual is used to empower; thus the clothing selected should be of the finest cuts and styled to suggest power and allure. Traditionally, Satanists wear black clothing, but the clothing varies depending on the setting and era from priestly robes and cloaks to three piece suits. Women often dress in black gowns, cloaks, lingerie, or nothing at all, focusing on sexuality as the source of their power. Traditionally, masks are also worn in ritual, from the pointed hoods favored by Spanish Priests to skull and animal masks. The masks are not meant to obscure the identities of the wearers. After all, in a group ritual setting, it is preferred that all participating are familiar with one another. Instead, masks allow the wearer to become someone else; either the godform they are emulating or their empowered selves.

Godforms/Symbols

Satanists incorporate various godforms and symbols in their magickal work. These symbols are employed during rituals and as amulets or talismans. The symbols used represent the gods employed in these works drawn from a number of pantheons, but are typically chosen both as a matter of utility and for having been considered malign by modern thinking. For example; a lust ritual could invoke the godform Aphrodite, but amongst Satanists Lilith would probably be selected. In most Satanic rituals, the form of Satan is given the place of honor.

These godform symbols can appear in a number of ways, such as sigils or glyphs, but are most often depicted artistically.

Elements are also symbolized and used by the Satanist. The elements represent forces of energy which can be called upon to influence matters under the Satanist's guidance. Air is symbolized for matters involving communication and learning by items such as incense. Fire is symbolized for matters requiring creativity or inspiration and often any flame will suffice. Water is symbolic of issues regarding emotion and intuition, although water is used by modern sorcerers as blood was used by the ancients. Water may also be replaced by wine. Earth symbolizes material gain and profit through a variety of stones and crystals. In ritual, all these elements are brought together to form the forces of the universe.

In Satanic ritual, two more energies are represented; the forces of light and darkness. The meaning of these symbols is not the same as it is for the masses from a Satanic perspective. For the Satanist, "light" represents mundane thinking, the manner in which society enforces the way that a person is supposed to see the world. The "light" represents the values of ideal thrust upon us by others against our will, the "truth" that would deny either reason or greater possibility. Darkness represents the inner-self, the place where the Satanist seeks real truth. It is the process of taking what we sense as reality and process it in our own terms rather than blindly following the edicts of others. Darkness is represented by a black candle, and traditionally all the candles used for light during a Satanic ritual are black. One on the altar, a black candle sits on the left, and is used for blessings. The only white candle is on the right, and represents the light. The white candle is used for curses, just as the "light" has been used to blind and befuddle society.

Chalice

The chalice is a traditional symbol in numerous religions, even in religions that tend to deny the feminine aspects of their faith. The sword can be viewed as a masculine tool; it is an aggressive tool of active force. The Chalice is its opposite, a symbol of feminine power representing the genitalia and the cavity of creation. Life comes from the womb, in the minds of the ancients, and by drinking from the

Chalice we drink from the womb in symbol, taking into ourselves the flow of life.

Satanists traditionally use a silver chalice, emblazoned with a pentacle if possible. Gold chalices should be avoided. Silver chalices represent the forces of the moon, and lunar influence is tied to the feminine. Gold is solar, and therefore masculine, so a gold chalice is in conflict with itself as a tool.

Bell

The bell is primarily a tool used during ritual. It should be made of metal of the traditional “bell” shape, preferably made of brass. The bell is a cleansing tool, used before and after a ritual to cleans the are and area.

Other Tools

Satanists are free to use other tools, and often over time amass a variety of items used for specific purposes. The Satanist keeps in mind always that these tools are primarily for psychological effect; that their power comes from the manner in which they are perceived. There is therefore often something to be gained in allowing these tools to be seen by others. Many Satanists decorate their homes in symbols and glyphs, as well as art and statuary, used in magickal works. In this way, they become a symbol of power in the minds of those around them. By allowing these tools to be seen, but not handled, by others, the Satanist earns an air of mystery that surround the objects that he or she has surrounded themselves with.

Month Eight: Magickal Theory

The first and second parts of the ritual involved the exploration and discovery of the self as idealized in the initiates mind. The third part explores the path to power and achievement; magick. Magick is nothing more or less than the use of will to make one’s dreams manifest. It is an effort to control and manipulate reality for the personal benefit of the individual. Magick is a mix of psychological,

scientific, and spiritual ideas and practices all focused on creating a state of mind in which the initiate's perspective shapes reality, and not the reverse. While the idea seems fanciful and unrealistic, modern science, especially the field of quantum physics, is proving this very idea to be the true nature of the universe. We do not see to believe, we believe and then see. Most animals are creatures of their environment. Man is an animal that can manipulate his environment. Would you prefer to conform to your world, or have your world conform to you?

For the first week, the initiate will work to come up with a study of what magick is; what the initiate can accept as magick and what the initiate rejects as magick. During this week, the initiate should study at least three books on the subject of magick; one of which should be Satanic in nature. The initiate should spend an hour of each evening contemplating the ideas they have read and forming opinions based on these ideas, recording the research and the opinions formed. At the end of each hour, say the following:

“Satan, give me the ability to know, and the clarity to see, and the will to act without guilt and in total confidence.”

Keep in mind during this research a few truths about the nature of magick. Anything that cannot be readily explained by experience or the five senses will be accepted as magick by the common person. The probability that the world exists as it is and as the initiate knows it borders on the miraculous, therefore any action in this reality has within it some component of miracle from the correct perspective. Perception is reality. Changing reality is therefore a simple matter of changing one's point of view while maintaining the conviction to keep that perspective.

During the second week, the initiate will study magickal practices. These practices should focus on various schools of occult thought; such as ritualism, herbalism, alchemy, demonology, etc. The initiate should explore at least three different magickal practices that are of interest to the initiate. Each night, the initiate should spend an hour exploring these ideas in their journal, repeating the same mantra above once the hour is complete.

The third week involves exploring the potential of affirmation programming. Affirmation programming is a simple but effective psychological technique for shifting perspective. In itself, affirmation programming does not alter reality, but does change the way we see an issue. For example; suppose the initiate has an issue with their weight. While the issue may be the result of a sedentary life style and poor eating habits, no doubt those influences are the result of an internal issue which drives the initiate towards those problems. Affirmation programming can change the internal influence. The initiate could choose to acquire the will to change both eating habits and lifestyle through affirmation programming, or the initiate could use affirmation programming to deprogram the social ideal about beauty and accept their form.

The process is simple. Select an issue that you wish to overcome. Analyze that issue and determine what drives it internally. Then form a simple statement. The statement needs to be a positive affirmation of the self. From the above examples, these statements could be “I will accomplish my goals”, “I will loose weight”, or even “I am beautiful”. For the next week, each evening the initiate will write this statement until they have filled a page of their notebook. Each morning, upon waking, the initiate will repeat this phrase in their minds to themselves five times while looking into a mirror. At the end of the week, the initiate should assess if the affirmation programming is beginning to make a change. The initiate can continue the process as they see fit.

During the forth week, the initiate is to study Satanic magick. Texts should include The Satanic Bible, The Satanic Rituals, the Satanic Witch, and two other books on Satanic ritual practices of the initates choice. On the Friday of this week, the initiate should perform one of the basic rituals in the Satanic Bible; Lust, Destruction, or Compassion. The initiate should then spend the weekend contemplating the ritual; what worked for them and what they would do differently in the future.

Month 9: Ritual Format

Occult schools of thought point to two kinds of magick; High Magick or Ritualized Magick and Low Magick or Hedge Magick. Low Magick is not named because it is in any way lesser than High Magick. Low

Magick is simply not reliant on ritual in and of itself for its effectiveness. Low magick uses charms, amulets, and spells, all of which could simply be seen as preprogrammed psychological triggers meant to adjust the perspective of the individual at a given moment, and were likely created through a ritual or high magick process. A charm for courage, for example, may work simply because the person wearing it believes that the charm is imbued with the power to make the wearer courageous, as programmed during the ritual for its design. Thus the wearer becomes courageous not because of anything special about the charm but rather because the individual has greater confidence in the symbolism of the charm than in their own ability. Low magick may also include the use of herbs or chemicals to achieve a quick desired affect. Most science of our modern times can trace its roots to alchemy, herbalism, and other low magick forms. Make no mistake, the processes and formula in alchemy and herbalism can be extremely complex.

Ritual Magick involves the exercise of what one might call “faith” in a ceremonial manner. Most rituals are a process in which the participants attempt to induce a specific psychological change or manifestation within themselves and others, often for long term benefit. Rituals are often designed to create an ecstatic reaction in those performing. In theory, this energy is then directed toward the goal. The ecstatic reaction need not be physical in nature, and may be purely a state of mind.

Most modern ritual follows a basic format, tested repeatedly and based on common cross-cultural elements. Rituals can be designed whole-clothed by anyone, and need not be derived from ancient or mystical sources. The point in any ritual is to achieve a shift in reality, whether real or perceived. Obviously, rituals that are perceived to be from ancient cultures or from powerful sorcerers have the added advantage in their purpose of the minds ease in believing in the abilities of others over the ability of the self. This fact is important in designing your own rituals. An understanding of what impressions you as “true” or “powerful” will help you adjust the symbolism of your rituals to make them more effective.

Rituals involve a number of common elements which the designer should consider:

Desire

Human desire is a tremendous emotional drive, one that has led mankind to achieve amazing things. Desire has also led individuals to acts of barbarism and monstrosity. This is something to be aware of. Like all emotions, desire must be controlled; a tool for the individual and not the individual's master.

Desire as a word shares a common root with the word 'desperation'. It is also linked to the word 'inspiration'. This is something to consider. True desire comes when all else has failed, and becomes equal to a near obsession in the mind of the individual. This is the point when true magick can be achieved, when the mind is most ready for the psychological shift that will allow the desire to be sated. Desperation will bolster belief when logic and common sense have failed. For a ritual to be successful, the individual must desire its success so completely that they are willing to move heaven and hell to meet their ends. This is why sorcery is a skill rarely practiced, even in ancient times the required desire was a trait shared by very few individuals.

Timing

The important thing to note about timing is that it is simply another symbol, meant to induce the desired psychological state. Magick is more often performed at night because we are more apt to be psychologically susceptible to believe in the potential for the unusual to occur than we would be in the day. No matter how logical or advanced we might consider ourselves, we each retain a part of our primitive selves that equates darkness with the potential of the unknown. This has less to do with fear than it does with the design of our bodies. Our primary sense is our eyesight; we perceive reality through the orb of our eyes. The less information our eyes can perceive, the greater the potential for things to be more than they would in glaring light.

Keeping with this theme, other events in time lend themselves to creating a desired psychological state. Midnight is the moment between moments, neither today nor tomorrow, thus it is a time traditionally seen as supernatural, as are the times of dawn or dusk. The same goes for the first day of the year. Certain traditional holidays

also follow this trend, some of which are themselves the first or last day of the year in the calendars of other cultures, such as Halloween. Astrological events only increase this trend; comets, eclipses, the alignment of planets, full and new moons all are considered powerful psychological triggers and have traditionally been hailed as times of great magickal potential. In designing a ritual, the additional psychological benefit of timing should always be factored in to the advantage of those performing them.

Location

Like timing, location is another psychological trigger that aids in shifting the mind to the proper perspective. Like darkness, which obscures the sight, being underground shares the same psychological impact. Things that move and dwell beneath the earth have long been considered mysterious and supernatural. Rituals performed underground; in caves or basements, borrow from this psychological benefit.

The wilderness shares in this same psychology. Deep forests and desert areas, far from the eyes and lights of men, all have a shared psychological trait of being seen as places where reality is less fixed. The desert was considered by ancient cultures both the realm of the gods and of the dead. Deep forests were controlled by the fey and housed dangerous monsters. Large bodies of water also share in this; the depths are foreboding and the inhabitants often alien to what we are used to seeing in the sun.

Places of transition, like times that are not truly one day or the next, are also considered places of power. Coastlines, crossroads, even doorways have a psychological impact, being two places at the same time. Most “holy” sites are extensions of this idea; church grounds being neither of this world or the next, and graveyards being both for the living and the dead.

Another factor in selecting a location for psychological effect are ley lines. Ley lines are lines of metaphysical power, sometimes having something to do with geodynamic or magnetic force energy generated by the planet itself. Temples and areas of worship in the ancient world were often aligned with these lines of powers, based on the experiences

of that culture or the opinions of certain sensitives in that society. The ley lines may have no basis in reality, but the psychological effect that moved whole civilizations should not be ignored, if the opportunity exists to use them.

Imagery

As rituals involve using symbols to create a shift in perspective, obviously direct symbolism can be used effectively. Symbols have been used in nearly all occult practices. Art and statuary have been used to honor and represent the Gods of all cultures, and can be used to invoke their presence and powers. Masks and costumes have been used for the same purpose; to invoke the gods and the energies they represent. Other symbols, such as glyphs or runes, have been imbued with power either as representing gods or forces of nature.

Imagery in ritual also serves another purpose. Seen most prevalently in the “sympathetic” magick of African and Caribbean cultures, imagery can be used to not only invoke the psychological presence of forces, but also the outcome of the ritual itself. Hunting parties would often perform the “killing” of their prey before they ever left their encampment to help ensure success. The images of an enemy are often manipulated during ritual to try to control or affect that person.

Imagery, like all symbols, is used to shift the perspective. If an individual desires wealth, then they will surround themselves with images that suggest wealth in their mind. Imagery in this manner has been used as a effective psychological tool in everything from weight loss to overcoming phobias.

Selecting imagery includes selecting the god forms and symbols you will invoke. It is ideal to draw these symbols from like cultural backgrounds. It can be confusing and often counterproductive to mix cultures during ritual; for example using Egyptian and Celtic god forms in the same ritual. Along this line of thought, also keep in mind the cultural effects that you yourself are drawn to. If fascinated by Japanese myth and symbolism, for example, you may be best served by relying on this resource for your ritual efforts.

Direction

Always keep in mind that the purpose of the ritual is to shift the psychological perspective of the individual, whether the ritual is being performed to achieve a real effect or merely as a psychological catharsis. The ritual is performed because the sorcerer has an unfulfilled desire, and the ritual should help alleviate that desire. A sorcerer does not perform a ritual and then hope for results. A sorcerer performs a ritual and gets results, thus insuring that their desires will be fulfilled.

Say, for example, that a sorcerer desires the attentions of a woman. The sorcerer will probably have a particular woman in mind, but being a pragmatic and logical being, will be aware that while this woman may be momentarily ideal, perhaps an even better woman exists to truly fulfill his needs. None the less, the sorcerer performs a ritual to gain the attentions of this woman. He surround himself with the images of this woman, vividly images this woman's form, her voice, her scent. In his excited state, he masturbates to the image of this woman. Perhaps he has even built a device to simulate sex with his intended love-interest. The sorcerer knows that reality is a matter of perspective, so to sate his desire he does everything during the ritual he can to convince himself that the sex he is having is with this woman. The body does not know the difference between the real and the imagined, so the more completely the mind can imagine that which is desired, the more the body will feel that what has been desired is obtained. If done effectively, his desire for the woman will be satisfied, or at least sated enough to allow him to see the world more clearly than before.

The effort of ritual is to avoid being a slave to our desires, and instead to master them. This is the direction all rituals must have to be successful. Once the ritual is complete, the individual must be sated; either certain that their wishes will be fulfilled or accepting the act of the ritual itself as proxy for that which they desired. The goal of the ritual is to be able to move forward beyond the need of that which was a distraction.

Probability

In the successful working of magick, the hierophant understands the nature of magick. He understands that magick works most easily within the confines of natural laws. He recognizes that magick manipulates the likelihood of an event. Therefore, successful magick is magick that works toward a result that is both possible and probable.

Take, for example, the desire to be invisible. There are rumored to exist techniques which can render the individual invisible, but they are often difficult to master and extremely unreliable. While invisibility would be a wonderful gift to obtain, what would be our purpose in obtaining it? If the purpose is to gain enlightenment through the practice of the esoteric techniques that lead to the ability to render one's self invisible, then by all means a student of the occult should proceed. If, however, invisibility is a means to an end, perhaps that end and the student's time would be better served pursuing other routes. Where invisibility may take many years to master, simple stealth requires only knowledge of a few techniques and can be mastered overnight. The ability to move unseen may not even be necessary to the goal if a less direct route is taken in achieving what one desires.

A sorcerer observed the ebb and flow of the patterns around them, well aware that things move in cycles and thus if one observes those cycles one can be prepared to take advantage of them. This recognition of the nature of people and things allows the sorcerer to make the most of all opportunities; guiding and influencing reality towards their desires in a natural progression instead of an abrupt change of direction or a reversal of its natural tendency. Water flows downhill. It is best to discover how to use the downward flow of water to one's advantage than to try to make water flow uphill to achieve your goal.

Getting a thing to act against its nature is almost impossible, and it will always revert to type. With this understanding, we begin to recognize that probability plays great factor in manipulation of reality. Water flowing downhill is a fact of nature; thus making water flow downhill is more likely than making water flow uphill. The more one works within the nature of the forces or things he is attempting to manipulate, the more likely will be the success. Sorcerers expend on this, manipulating other events to make the result even more likely. For

example; the desire for wealth is a commonplace urge. Wealth can be achieved by winning the lottery. Winning the lottery is highly improbable, even more so if the individual does not buy a ticket. More probable towards the achievement of wealth is finding employment. Excelling at your given employment increases your potential for wealth. Devising a means to revolutionize your chosen industry makes wealth even more likely. This process flows within the nature of acquiring wealth; it manipulates the process rather than abruptly short-circuiting it.

In the manipulation of probability, the sorcerer masters the knowledge of the self. The sorcerer is bluntly honest about his skills, talents, physique, and nature. This knowledge allows the sorcerer to place themselves in situations that make the most of their strengths while minimizing their weaknesses. Unattractive men want attractive women just as much as attractive men do. An unattractive man will therefore use their talents to amass the things that attractive women desire more than simply being with an attractive man if they wish to be successful with attractive women. The unattractive man, aware that they will fail by means of a direct route, works towards manipulating the odds in their favor along another route.

Finally, when dealing with probability, a sorcerer will keep in mind the Newtonian principle that with every action there is an equal and opposite reaction. Whatever you desire and achieve will come with consequences. For you to win, someone else must lose. For you to gain, someone else will be without. If you use magick to achieve your ends, you must act without remorse, guilt, or pity. You must take that which you have worked to achieve and revel in your success. Magick is largely the realm of emotion. Your magick must be re-enforced by joy, or else it will fail or backfire.

With these principles in mind, modern ritual design becomes rather formulaic. The ritual is composed several layers, beginning with the recognition of a desire and the decision to fulfill that desire through a ritual work. This decision begins the momentum of the energy that will drive the ritual itself. Where at one point you had a desire and no course of action, you now have action; the environment has already been changed through your will by that fact alone.

Once a choice has been made to perform a ritual, the next step is to select a time and location. While these are in and of themselves merely symbols designed to enhance the effectiveness of your ritual, making this decision now has further import. Like any advice on setting goals, deciding a time for completion, in effect setting a deadline, helps you achieve your desired goals. Also, the ritual design may also have to account for the time and location for practical reasons. It would not do to prepare for a ritual and fail to perform it or have your confidence shaken because you forgot to account for the darkness making reading your text during your ritual difficult when having some source of light in mind in advance would eliminate this issue.

The next step will be a loose outline of the ritual to help determine what other symbols, tools, and desired supplies will be needed. With each step, the momentum increases; this step requires you to imagine the ritual and the items required. In essence, you are already performing the ritual, practicing the effort in your mind. The acquisition of these items furthers this process; each item gathered being a small goal leading up to the achievement of the overall goal. Each successful step increases the confidence that the overall goal will be achieved. This may be one of the hidden meanings behind the outlandish requirements of rituals in mythology; if a person could find a way to acquire a strange or rare item then the goal of finding something like “true love” seems less daunting. Your ritual requirements should not be impossible to achieve, merely either practical or symbolic in relevance to your goal.

From here, the ritual design should follow a fairly standard lay-out. This basic ritual design can be modified to suit your needs and is typical of ritual designs in most modern texts drawn from European practices (and thus tracing their roots further back through ancient Middle-Eastern and Egyptian influences).

1) Preparation:

The day of the ritual, preparation typically involves some meditative practice. Bathing is quite popular, especially when using oils or salts relative symbolically to the desired goal, but any meditative practice will usually suffice. This could be as simple as quiet contemplation or study of inspirational texts (“inspirational” being itself relative to the sorcerer) or as demanding as fasting or extreme physical exertion.

Preparation would also include a final check of materials and confirming the timing and availability/preparedness of the location.

2) Establishing the Space:

At the appointed time, you go to the location you have selected and set in your mind’s eye what is referred to as a “cone of power”. A cone of power is an imaginary field that focuses the energy of the ritual. Many modern rituals are performed in a circle. Old world thinking suggested that this circle was a perimeter which protected the worker from the forces they invoked. This is of course false as any application of logic would suggest; why would a sorcerer invoke forces that are hostile to themselves? Instead, the cone of power is used to contain and direct the energies of will that the sorcerer generates. The sorcerer imagines that this cone concentrates into a point infinitely distant from themselves in the metaphysical ether that conforms to the will and reflects reality. The circle which forms the base of this cone is traditionally nine units in diameter (since units of measurement even now vary between cultures), nine being a symbolic number (three multiples of three) considered valuable to ritual work.

Of course, no circle may be necessary, and one may only need to place the ritual items in their proper positions and make whatever other requirements to prepare the location for the ritual. The ritual area may simply be an altar placed in honor of the forces being invoked. The effort is to see the space within which the ritual is performed as “hyper-reality”; to recognize the space in your mind as being magickal, of both this world and the ether. This is similar to the way “holy ground” is viewed by patrons of certain religious practices.

3) Calling the Quarters:

A standard practice in modern rituals is the ‘calling of the quarters’ or invocation of the elements. The standard ritual is an effort to manipulate the universe into a form that aligns with the sorcerer’s desires. The universe must therefore be present in a symbolic form. The traditional beliefs from Ancient Greece suggest that the universe and all things within it are composed of four elements; air, fire, water, and earth. These elements and their qualities are easier to comprehend than the universe as a whole, and therefore are easier to manipulate. Invoking the elements is also a manner of invoking the process toward achieving your desire; air represents inspiration, fire represents creative drive, water represents emotional investment, and earth represents material realization.

The elements may be represented in their pure forms, but are typically represented as minor god forms. Air and Fire are considered masculine, Water and Earth are feminine. Air and Earth are “dry” elements and opposed to one another, Fire and Water are “wet” elements and are opposed. “Dry” and “wet” are merely means of describing their nature. Air and Water are considered conducive elements, as are Fire and Earth.

In Satanism; Air is often represented by Lucifer, Fire by Azazel, Water by Leviathan, and Earth by Tiamat. Other interpretations exist. You are free to determine your own symbols based on your cultural and personal preferences.

4) Invoking the God Forms:

Once the quarters are called, the two prime forces of the universe are invoked. These are the masculine and feminine energies, the interplay of passive and active force. This is simply another perspective of the universe as a whole, reality seen in its duality. God form pairs are usually chosen for this purpose, and may be the pantheon-heads or pairs from that pantheon relative to the purpose of the ritual. In Satanism these God Forms are typically represented by Satan and Lilith, although you may freely draw from any pairing you choose.

5) Invoking the Prime:

The final invocation is the recognition of the universe as one whole unit, of which all things are a part. This recognition means that the sorcerer is a mote in that greater whole, but his awareness of this allows him to manipulate the whole to his benefit.

There are few symbols in the occult that encompass this idea, and of those that exist, Baphomet is the most popular because it is also the most fitting. Baphomet represents the union of opposites without their mutual destruction or a change in either side. Like the universe, Baphomet is all opposed forces working in tandem to produce reality.

As you may note, the forces of the universe are represented in three different forms. Three is considered a magickal number because of its frequency in nature. Many rituals are worked in patterns of three, something you may want to consider in your ritual design.

6) The Work:

The ritual work itself will vary depending on the desire. Satanism categorizes ritual goals into three general arenas; lust, compassion, and destruction. A lust ritual is any ritual meant to satisfy the desire for romantic companionship; whether directed at an individual or just general fulfillment. Compassion rituals are rituals which work to fulfill an unresolved need not related to the romantic. These are needs that may be directed at the individual themselves or toward others. The destruction ritual is any ritual designed to bring harm or limit the impact that a person or thing has on the sorcerer.

It is important to keep in mind that rituals in Satanism are seen from two different perspectives. While the ritual can be seen as a clandestine effort to manipulate reality, it is also a means of psychological release. Therefore, these rituals are often focused on eliminating the feeling of desire for a thing or event, and not necessarily on achieving the materialization of the goal. For example, in a lust ritual the sorcerer attempts to convince the body through the mind that the desired companionship has been achieved. The mind and body cannot tell the difference between what is real and what is imagined, if the imagery is convincing enough. If done properly, the Satanic ritual alleviates the desire for romantic involvement as much as it may attract a lover

through magick. As is often the case in such manners, the less one needs a thing, the more of that thing they seem to have.

The lust ritual work involves invoking the sensations of lust. When directed at a particular person as many symbols that accurately portray that person are used. As many senses as possible are excited in this process; photographs or video for the eye, a favored perfume for the nose, etc. Other symbols may be mixed in to create the desired sense of arousal. In this excited state, the sorcerer masturbates (or has intercourse with a surrogate if resources allow). The idea is to feel a sense of arousal so strongly that for all intents and purposes in the mind's eye the sorcerer is getting precisely what they have wished for. The sorcerer therefore has no further reason to be tormented by their desire for this person (or for any person) because they have fulfilled the need themselves.

The compassion ritual is akin to making a wish or saying a prayer. The sorcerer has a desire for some thing that will be of benefit for themselves or someone else. Without this thing, they feel tormented. Like the lust ritual, symbols of this thing are gathered and focused upon. The sorcerer imagines what it would be like to have this thing. They see themselves enjoying the benefits of this thing in their mind's eye. They write their desire onto parchment, and at the height of their visualization, they burn that parchment. The goal is to convince the self that for all intents and purposes the desired thing is already within the sorcerer's possession. While this is not the case in reality; the alleviation of the desire for the thing may make seeing how to acquire it easier or may put the pursuit of the thing in a proper perspective.

The destruction ritual is much like the lust ritual. Symbols of the obstacle, person or thing, are gathered and focused on. Instead of arousal, however, the sorcerer invokes feelings of sheer hatred and rage toward the object. The ritual allows the sorcerer to safely express these emotions, directing them upon the effigies gathered for that purpose. The symbols are destroyed in the process. The goal is to alleviate the ability for this obstacle to torment that sorcerer so that they are no longer a slave to their feelings in regards to it. Having already raged against the object and experienced the elation of overcoming it, the sorcerer is in a better position to master it in reality.

Obviously, not all rituals from other occult schools fit neatly into this categorization. Other rituals may be used, but should be viewed in the same vein as Satanic rituals. The creation of a “love potion”, for example, should be seen as merely another form of lust ritual with the same expectations set.

A fourth kind of ritual in Satanism also exists; the celebratory ritual. This is a ritual work merely for the acknowledgement of a significant date or event. It is a kind of affirmation of the self and one’s beliefs, but should not be ignored. Celebratory rituals help create structure in the individual’s life as well as maintaining feeling of connection to the ebb and flow of events.

7) Closing:

The closing of the ritual is essentially performing the opening steps in reverse. Once the work is completed, a moment is taken to gather the self. The prime, God Forms, and elements are discharged (thanked for their presence or acknowledged and released). The ritual implements are gathered or disposed of (it should be noted that if a ritual requires a thing be burned, drank, eaten, or created then it should not be simply discarded. Food and drink should either be consumed or left to the elements, candles should be allowed to burn themselves out, etc.). The ritual location, if non-permanent, should be returned to its original state (unless the ritual requires that a structure remain).

The task of Month Nine is the design and performance of a lust, compassion, or destruction ritual. Along with the design, observations about the process should be noted, from the design through the performance. Any results that could be attributable to the ritual should also be noted.

Period Four: Earth

Month One: Living as a Satanist

The last three sections have provided a cross-section of technical information regarding Satanism; from its philosophical roots through its practices and rituals. Being a Satanist is more than philosophical arguments, dark symbols, and rituals in black robes. A true Satanist is a Satanist to the core with Satanism being a part of every aspect of their lives. Many would-be Satanists go all out in their attempt to recreate themselves into their personal image of what a Satanist should be, but are often burned out within a year or two. Their plans took into consideration all of the best or most immediate aspects of being a Satanist in their minds, but fail to account not only for the possible obstacles but how being a Satanist might (or might not) impact on their mundane lives.

The general trajectory of the typical Satanist is as follows. The would-be Satanist, typically an adolescent male, discovers Satanism either through their peers or the media. Most point to the Satanic Bible as their first exposure, but if they are honest they will also point to a number of other books, movies, and especially music with Satanic themes that probably inspired them well before they even realized that Satanism was a possibility.

Once discovered, the Satanist indulges in every aspect of Satanism that they believe is relative to their personal vision. They revel in the display of their personal philosophy and the way that it impacts those around them. For most, this means reading a few more books, dressing in a black wardrobe, and patronizing only certain kinds of media. Often at this stage the Satanist will look both for support and antagonism, both which validate their choice to be a Satanist. Support of course helps the Satanist share their ideas and encourages them to continue their display. Antagonism from others also helps to validate their choice, especially if the source is people the individual has already considered their nemesis. The idea that their enemies hate what they have become makes continuing the display that much more productive in their minds.

If the display is all the individual is interested in then the previous step is the final step for many who claim to be Satanists. Those seeking attention will quickly discover more effective ways of procuring what they want and will leave Satanism behind. Some, however, move on from this stage, finding a balance between their urge to express themselves in a provocative manner and the real potential that Satanism has to offer. Typically, these individuals live out dual lives; being as they were before Satanism during most of their mundane life and only bringing the Satanist out during special occasions or when they feel it may be of benefit. More often than not, the individual eventually purges the “Satanic” aspects of their lives in favor of mundane concerns, although they may maintain some of the values and philosophies learned as a Satanist.

At this point, the few that remain self-proclaimed Satanists do so for reasons beyond acclaim and shock-value. They remain Satanists because they believe in the value of the philosophy and are truly beyond the need for validation from others. However, they may still feel the need to have a constant outward expression of their beliefs recognizable to the world around them. They do so not because they want any kind of confrontation, but because they still see some value in keeping others aware that Satanism is a real possibility. They stay involved in local forums that cater to their interests as Satanists, make appearances in the local events that they deem “acceptable”, and may even indulge in a creative act or two for the public. They have learned to use the symbols of Satanism for their own purposes; seeing the black robe as appropriate when circumstances merit and the business suit as equally appropriate Satanic garb. These are the iconoclastic Satanists, the “Satanic Leadership” seen in so many popular forums. They are sure of themselves and their beliefs but still find value in the recognition of others.

Eventually, the Satanist fully matures. The symbols of Satanism lose their mystique as anything but tools for the purpose of manipulating others. Their homes and personal trappings become not expressions of their Satanic beliefs, but expressions of their own interests as those beliefs are now fully integrated with their persona. They seek odds and ends not for their Satanic appeal but rather for their intellectual value. These Satanists, the true individualists, who create great works for their

own pleasure rather than seeking merit from the community at large. These Satanists may still maintain a presence in the forums and gatherings, but leave the showmanship to those who crave attention. They are the Satanists who have managed to carve a niche for themselves out of reality, content in their personally designed habitats and fully developed lives. For such an individual what could the praise of others really mean?

As an initiate, you have spent the last months exploring and contemplating what it is to be a Satanist in a spiritual sense. The next three months will explore what it is to be a Satanist in a mundane sense; how to merge the spiritual with the practical.

The next section of your journal will be titled “Life as a Satanist”. On the evening of the first day of the first week, you will imagine your typical Monday as a Satanist. Examine every aspect of the process of the day; the time you wake (and purpose for waking at that time), the routines of your waking hours, your daily activities, your amusements, your means of relaxation, your meals, your preparation for rest, etc. You will try to imagine this all through the lens of the Satanists. What fits and what does not? What would you change to be more in line with your new Satanism, and what would remain the same. You will see that the vast majority of your time is no different than before you called yourself a Satanist, but as a Satanist your life can be approached in a heroic manner rather than that of the being subservient to the forces around him.

The first week will be spent attempting to apply what was envisioned on the first day to your actual week. You will face each day as a Satanist. This does not mean confronting others with your philosophy or seeking validation, but simply striving to make the most out of each moment, to live your day with Satanic Purpose. As you find aspects of your day that are without essential meaning or providence, think of ways to change those aspects. Each evening, write your observations in your journal.

During the second week, select a symbol of your Satanism to wear on a daily basis. In your journal, write why this symbol is relevant to you and to Satanism and how you imagine other will react to the symbol. During this week, you will wear the symbol openly as you go through

your daily routines. Each night you will record your observations of the reactions of those around you and your own feelings regarding both the symbol and those reactions. It is likely that you will find that most people are indifferent to the symbol, and the few reactions you do get will be equally positive and negative. You should make an effort to remain neutral to these reactions. If, for example, you choose to wear a sigil of Baphomet and someone asks you what it is, answer in the most simple and direct manner possible; this is a medallion, why do you ask? When they ask about the picture, describe it exactly as it appears, but not the meaning behind it, and then ask why they are interested. Those seeking to confront you will seek for you to express your ideas so that they may criticize them but will be slow to explain their own ideas and thrown off-guard if forced to confront their own motivations. At the end of the week, consider the differences you see in yourself when wearing the symbol and when not wearing it. Write your impressions in your journal.

During the third week, begin by considering where you would expect to find Satanists in your area. This may prove to be a more difficult task than at first imagined. The vast majority of the Western World is rural rather than urban, and many Satanists find that they are the only Satanists in their area; therefore Satanists in their local congregate where ever they happen to be! Few establishments advertise or even envision themselves as catering to Satanists. It is important then to recognize the equestrian tastes that dominate the Satanic Community. Satanists seek out that which is different, which is not patronized by the majority, which stimulates the intellect, and which gives the individual pleasure. This does not mean that the Satanists eschews popular past times, only that they engage in these past times without regard for the validation of others.

The most immediate example of a venue popular amongst Satanists that is readily available to just about anyone in the west is the local coffee shop. The local coffee shop is a very popular spot with the “trendy set”, which may at first seem to conflict with the Satanist principles listed above, but what we are discussing isn’t your local Starbucks. A coffee shop catered to by the iconoclast Satanist would be independently owned and operated to reduce the likelihood of it being crowded and corporately sterile. The shop has a relaxing and

unified atmosphere, catering to the intellectual. Art, books, chess boards and periodicals are all within reach. A Satanist would patronize such an establishment because it is a consistent environment just outside the mainstream where they could sit down with a good book or their laptop, enjoy the services of the establishment, and if they are disturbed in their indulgences then it will be likely that the interloper is a fellow intellectual.

The important thing to remember when considering places that a Satanist might be found is not how the establishment caters to the Satanist but how the Satanist might use the venue. The above example is of a place that a Satanist might use to observe others and allow themselves to be observed from a relaxing and low-key environment. Satanists will patronize bars with the same conditions in mind if they seek a place to relax, or will seek other venues if their aims are different. New and interesting music may be found at one venue, engagements with the opposite sex at another. The point is that a Satanist patronizes an establishment for its utility, not for its popularity.

During the next two weeks, you will go out into your local community and explore these venues that you have imagined would cater to Satanists. You will do so as your Satanic Self, dressed in a manner that you wish to appear. When you enter an establishment, enter as if you owned the place, differing only to the actual owners and in a lesser extent to the staff. You want to convey the idea to all other patrons that you belong there more than they do, that you are completely relaxed with who you are and where you are at. Get comfortable and indulge in the services of the establishment. Observe how the staff and the patrons react to your presence, if they react at all, and be aware of your own state. After your visits, record the experiences in your journal. Ideally, you will find one or two places where you will want to return to consistently, establishing your presence there, and making it a place to find Satanists.

Month Two: Working as a Satanist

The last month explored living as a Satanist which no doubt included some form of employment for the vast majority of us. This month is

going to focus on the work environment and employment as a Satanist in general.

In previous exercises when you considered your ideal self, it is doubtful that you saw yourself in your current employment. This is as true for the fast-food clerk as it is for the cubicle dweller in middle management. Most of us are employed not in what we find enjoyable but rather in a manner that allows us to pay our bills with the least amount of contempt for ourselves as possible. This is the defect in the “American Dream”; the majority of people work simply to survive. Their employment is either unsatisfying, does not financially support the basic needs for living in our society, or both. The defect is that most of us feel that there is nothing we can do about it. We have the forty-hour-a-week job that allows us to pay our bills and we are conditioned to believe that we have no other options.

Each of us, however, has some creative spark that goes hand-in-hand with our dissatisfaction and our urge to be something more than another cog in the corporate machine. The way to break free from the doldrums of just being another wage slave is to embrace that creativity and find a means to be recognized for those efforts instead of purely our means of employment. If you are an artist, a writer, or a musician, then the means to accomplish this appears fairly obvious; put your stuff out in the public view. The internet has created a fertile and cost effective environment for efforts of this sort. For those who are not engaged in a form of creative expression that is as direct, take a look at your interests and hobbies. If there is something that interests you, especially something that you spend your money doing, then there probably exists a vast audience engaged in the same activity that you can connect with and tap as a means of income.

Consider three examples; a video-game aficionado, an action-figure collector, and a role-play gamer. At first, these activities may seem relatively trivial and of limited income potential. Video-games are a highly sought-after commodity; but they are typically played for a limited period of time then sat on a shelf collecting dust. Our aficionado took his interest in video-games and began seeking out and collecting a variety of popular and hard-to-find games. He then established a web-site where he provided critiques of games and the gaming industry that promoted his game-sales shop on ebay. The

action-figure collector took a similar tact. He decided that if a figure was of interest to him that it would likely be of interest to others. Instead of buying one copy of the figure for his collection he would buy three or more of each. He simply waits a few months to a year to track the demand for the action-figure and then makes the figure available through one of several internet venues at a profit. The role-player, having played many different games and being familiar with both the strengths and weaknesses of different gaming systems, designed and developed her own role-playing game. She took her game to the local shops for testing and development, and eventually to gaming conventions. Her games now have a following on-line and involve other writers and designers creating modules. For nearly any interest there is a means to draw an income with a little creativity and effort.

Entrepreneurialism is perfectly in line with the spirit of Satanism. It is a re-enforcement of the individual identity by striking out to seek a means of self-support outside servitude as another cog in the faceless corporate machinery. It also affords the Satanist to express their beliefs in a manner that has a positive impact for both themselves and those who might patronize their efforts. Many Satanists do the minimum while others make an effort to be advocates of their beliefs, but the entrepreneurial Satanist can measure the success of their efforts and influence in dollars and cents.

During the first week, consider your hobbies and recreational activities. Of those activities, consider which activities could be used as a means to express your views as a Satanist and as an additional source of income. Create a simple business plan around this potential project.

During the second week, investigate means of implementing this business plan. Look into internet resources, potential venues, and means to advertise your efforts. While you don't have to actually implement the plan, you want to come as close to a workable project as possible.

The workplace is typically not the most conducive environment for religious expression. Most employers must walk a fine-line between allowing for personal expression and maintaining a comfortable work

environment for all employees. This typically results in a policy which allows religious expression as long as it is subtle and inoffensive in nature. It must be done in a manner that is not demeaning to anyone. Employers ask that religious discussion either be refrained from or be limited to moderate discussion between individuals who consent to such efforts. Management is typically instructed to avoid such efforts altogether.

This stand-offish stance on religion in the workplace is the result of the hazy distinction between the individual right of freedom of expression and the employer's right to dictate appropriate business behavior. The result in this position is often exploited by religiously inclined individuals with an agenda. Christians freely wear expressions of their religious beliefs in the form of jewelry and sometimes even shirts with slogans. Muslims often require a special room for prayer several times a day. Pamphlets expressing religious ideas are typically left lying around breakrooms and cafeterias, conspicuously with no attributable source.

Satanists do not engage in active proselytizing, but that doesn't mean that we should shy away from expressing our beliefs in the work place. Jewelry and clothing which expresses Satanism is available in forms that are workplace friendly. The needs of a Satanist in regards to their religion are just as valid as any other belief. However, while our society has ingrained a need for tolerance for the major religions and their views, Satanism is still far enough outside the mainstream to run into some resistance and potentially even obfuscated hostility in the workplace.

The most important thing for a Satanist seeking to express themselves in the workplace in the same manner as other religions is to know your rights. The Satanist needs to know the local, state, and national regulations regarding religion, the workplace, and individual rights. Often, employers are required to have this information posted for easy access for their employees. It may also be in the Satanist's best interest to research cases regarding employee's religious rights that saw legal action as precedence for their own efforts. In this expression of their beliefs, the Satanist must also be smart about the process. The Satanist should do no more than what is already being done by individuals of other faiths, and should not act in a manner that could be interpreted as

confrontational or demeaning in nature. This, however, does not mean that a Satanist should fear expressing their beliefs in the same manner as any member of another religion.

During week three, study the means that other forms of religion are expressed in your place of employment. Also explore the laws in your area regarding religious expression in the workplace and your rights. Create a document that highlights the laws regarding legal expression in the work place and examples of current practices.

During week four, implement one expression of Satanism at your place of employment. It is suggested that you choose a subtle change, like openly wearing a symbol of your belief rather than trying to change your employer's practices regarding religious expression. Note the reactions of both your co-workers and your employer, if any.

Month Three: Satanism at Large

Satanism is about individualism and self-reliance. Still, eventually all Satanists seek out other Satanists. Unlike members of other religions, Satanists typically do not seek one another out for a sense of community or companionship, though that may occur. Satanists instead seek one another out to test their ideas and selves against their fellows who can appreciate the process of being a Satanist. Because of the profound shift in perspective that separates most Satanists from the rest of mundane society; many Satanists feel they can only have meaningful discussions about the topics that interest them with other Satanists. Satanists do not often share in mundane interests and instead engage themselves in esoteric and obscure topics. It is difficult to discuss theories on the religious practices in ancient Carthage with persons who consider the current American Idol standings of real importance. While one topic may have no more relevant value than the other, the disconnect that Satanists often undergo from popular culture changes the Satanists values to such a degree that most non-Satanists cannot relate.

There are dangers in seeking out other Satanists. The most immediate danger comes not from without, but from within. LaVey addresses this danger in his edict against solipsism; the projection of one's own values

and perspective on another. For every Satanist, there are different nuances and perspectives on Satanism. This is the result of each individual's unique life experiences. Many Satanists have radically different perspectives that make finding common ground nearly impossible, and because the extreme personal focus that is at the core of each Satanists personality this can result in misunderstanding and even open hostility. Satanists see their personal beliefs as correct, and rightly so. Therefore, an extreme difference of opinion can be taken as an attack on the self. Even amongst Satanists that have similar beliefs, slight differences in opinion can create resentment and conflict. Therefore, seeking out and meeting other Satanists requires an objective mentality, a secure personal image, and a level of maturity that allows for the existence of differences in opinion.

The danger from other Satanists is greatly reduced if the danger of solipsism is understood and managed. Still, one must always keep in mind that Satanism is by its very nature a philosophy of extremes, and therefore draws to itself extreme personalities. When meeting other Satanists, it is wise to create a buffer between yourself and the person your meeting. The internet is an excellent tool for this process. It is a good idea to create a "screen-name" with a related email address as a means of contact. The mistakes to avoid in this process is to create an identity that can be easily traced back to yourself and to avoid indulging in exaggeration or even fabrications in this buffer identity. In order for this tool to serve its purpose, the identity needs to be you without being traceable to you. That way the identity can be dropped if you encounter and dangerous individual while not having to excuse any fabrications to any individuals whom you deem worth becoming more involved with. Keep in mind, of course, that the person you are dealing with may be engaging in the same practice; connecting with you through a false identity that may include details that have been exaggerated or completely fabricated.

Networking with other Satanists via the internet may never come to an actual face-to-face meeting. Many worthwhile and meaningful contacts can be made and maintained purely on through internet correspondence. Many Satanists see the ideal situation as actual and regular meetings with a number of people. Certainly local organizations seem to have an increased validity and level of influence

over internet based groups. When meeting with other Satanists face-to-face, it is wise first of all to have already built up a strong understanding of the person you will be meeting via correspondence. No matter how strong that relationship might be, always meet another Satanist first in a public place, ideally with at least one other person and with someone aware of your itinerary. At least three such meetings should occur before even considering allowing someone through this buffer identity. Ideally, even when a person allows another into their home and trusts them with their actual identity, it is only when a suitable amount of information had been exchanged about one another as to be a means of security between the two parties.

Satanists network primarily through the internet. The internet has proven to be an invaluable tool to Satanism, allowing Satanists of all stripes to meet with other Satanists, share information, engage in debate, and grow as individuals. Those organizations who decry the use and influence of the internet on Satanism (often from their own internet forums) typically do so because the internet allows a free and equal voice to their own. Organizations that once held a virtually monopoly on the discussion of Satanism now have to contend with a forum where ideas have more weight than tenure as Satanist or Satanic organizations. Ideas and the groups behind them can be freely tested. That said, it is important not to be a Satanist purely while sitting in front of a computer screen. Being a Satanist requires more than a screen name and a surplus of time.

Other means of networking exist, especially when trying to correspond with local individuals. A number of Satanic publications allow for personal ads as a means of correspondence, but individuals have been known to use more mainstream publications as well. A simple but effective tool is the flier. Even the Church of Satan has used this tool with great success, once leaving fliers that looked like currency with photos of LaVey and a nude woman in the place of the president and back-portrait along with contact information. Satanists today use email, PO box addresses, and even dedicated cell-phones as a safe means of buffering themselves from potentially dangerous individuals.

Keep in mind that no level of precautions will make you completely immune to the dangers of exposing yourself to the public. You will meet individuals who may show an unhealthy interest in you,

personally. You will also run into persons with dangerous practices and criminal intentions who see these ideas as a part of their “Satanic Mandate” along with seeing any Satanists who disagree as an enemy. Always keep in mind that every contact is a potential liability, and take steps to prepare yourself for the eventuality that you allies today may be enemies tomorrow.

During week one, explore the personal reasons you might have for networking within the Satanic Community. Consider whether you will benefit from a purely internet based set of correspondences, or if you would prefer to meet other face-to-face. Take a full seven days to weight the potential benefits and pitfalls of networking and to understand your motivations for doing so.

During week two, investigate the various formats available to you for networking with other Satanists. Many Satanic organizations allow for members and non-members to post information or even engage in live chatrooms. Networks such as Yahoo, MSN, and Google also have forums for various community groups to engage in discussion. A number of publications are available for Satanists, and Satanists can avail themselves to publications which while not drive by Satanic readership may focus on another interest that Satanists potentially share. Consider not only these forums, but also your ease of access and comfort-level with these forums.

During week three, create a unique identity for your initial correspondence. Keep in mind that this identity should identify your interests and offerings to others with as little embellishment as possible while not betraying any personally identifiable information about yourself. This identity should also be disposable. On-line identities are easier to dispose of than non-internet based identities mainly because a non-internet based identity requires some financial investment to secure a means of contact such as a PO box or dedicated phone line. Therefore, it might be worthwhile to keep internet and non-internet identities separate.

During week four, engage one of your selected forums with your selected identity. Keep in mind one of the widely accepted rules of Satanic behavior regarding being in another’s lair; tread with caution and act with respect. Even though this identity is disposable you don’t

want to make a habit of burning down your bridges, especially since there are other means for tracing a transmission on the internet if one is so inclined. Do make your intentions clear, however, whether it is seeking people to meet with regularly or simply finding someone to discuss a particular topic with.

Final Month

Over the last year, this initiation process has allowed you to sample a variety of topics related to Satanism and its many facets. If you have made the most of this time then you probably have a greater general knowledge of Satanism than most people calling themselves Satanist. You hopefully have also come away from this process with a greater knowledge of yourself. Unlike other initiation rituals which simply walk through a short and often meaningless ceremony, this process has also given you things; from the implements of ritual to your unique initiation mask. Your ritual has already had an affect on reality.

Now comes the time to decide whether you will continue with Satanism. You have had a year to study it and understand it. If you decide to continue with your progress, then the simple ceremonies for initiation written about in other books have meaning, a celebration of completion of the initial phase of your life as a Satanist.

The celebratory ritual should be preformed on the night of the new moon. The day of the ritual, fast for the full day. Prepare for the ritual as described in month three, setting up your materials and altar ahead of time. The ritual should be preformed at midnight. Proceed through the ritual as normal.

When coming to the work phase of the ritual, keep in mind that this is a celebration of your new self, your fully embracing Satanism. Stand before your altar with your sword or athame raised. Bring the tool down before your face pointing up in a salute to your altar, then point the tool downward. Say the following:

“I (state your birth name) come before you, my brothers, to humbly petition for recognition of my true nature. I have spent the last year in contemplation and exploration of that person, tearing away the scales that have been placed over my eyes by the trite conventions of mundane society. I see now with eyes anew, and having seen cannot go back to being blind. That which I was is all but dead now, killed by the same process which has given me new site and new life. I come before you in recognition that this has been caused by my own hand. I have done what others have not. I have chosen to see!”

Set aside your tool and remove your clothes.

“I appear before the forces of darkness and the unknown as I was born unto this world. But, I am not a child. I offer from myself the essence of life which is mine to give. By committing the crime of Onan, a share of myself with the void and engage in the pleasure of the flesh which are my birthright. I take pleasure in that which I have been told to feel only guilt in. This is but the first step in expressing the freedoms I now embrace that others fear to indulge in.”

Masturbate to orgasm, collecting the resulting fluids into tissue paper.

“The old gods were worshipped through sacrifices of the flesh, but this simple and beautiful means of connecting with the deified self was perverted into a unnecessary blood ritual and loss of life to further the guilt of those involved. In this manner was each individual’s direct connection with the divine severed. In consecrate this offering of my own flesh to all the old gods and the ideals which they represented, to all the worshippers of those original forces before the were subverted to the greed of others, to Satan who is the advocate and idea of all that is, was, and will be, and to myself.”

Burn the tissue and fluids. Pick up and raise your sword into the air.

“I consecrate myself to the ideals of Satan, choosing to be my only judge and my own redeemer. I separate myself from the herd and join the alien elite! I stand before you now, (state your Satanic name), bonded by my flesh and my will to my own self be true. Hail Satan!”

Take a moment to meditate on what has transpired, looking into the flame. You have fasted and physically exerted yourself. It is possible that you may have a vision, or at least a feeling of mystical energy (or simple exhaustion). Relax until you get your energy back, and then complete the ritual.

THE BLACK MASS

The Black Mass, the infamous Satanic Ritual, has been a part of the popular imagination for centuries. Until the advent of modern Satanism, no rumor or myth about Satanists was complete without mention of the Black Mass. The popular misconception of the Black Mass is that it is the standard Catholic Mass read in reverse or corrupted as the ultimate blasphemy against the Christian God. The reverse of this myth is closer to the truth; the Catholic Mass is an adaptation of a pagan ceremony, complete with a ceremonial indulgence of deified flesh. Where the pagans indulged in a sex act as a standard indulgence, the Catholics instead engage in a form of cannibalism.

The Black Mass is a Satanic adaptation of the pagan rites that the Catholics have also adapted to their purposes. It is primarily a celebratory ritual, although it may also function as an initiation. It is a “mass” because it is a group ritual, people meet “in mass” to commune with the divine. The mass is “black” simply because the persons engaged in the mass had to meet in secret, typically at night, and typically in masks. This is how the ritual functioned as an initiation, especially during the height of the Christian suppression of witchcraft and other religions. The members of the mass would wear masks in order to keep their identities hidden from the new initiate so that the initiate only knew the identity of his or her sponsor. The initiate would also wear a mask to give that person a sense of false security; unbeknownst to the new arrival, all trusted members of the group were well aware of their identity long before their induction into the group.

The ritual typically involved imbibing a highly potent elixir with potentially hallucinogenic effects. The new member would then be invited to denounce their previous religion, often by blaspheming against their former god, denouncing the divinity of Jesus and his mother, and vandalizing a holy relic. The initiate would think they did this from behind the safety of their mask. The ritual would then move on to the “orgy”. During the orgy, someone dressed as the devil and often wearing a goat’s head would appear, the members of the group would freely engage in various intimate acts displaying nudity but not necessarily involving sex. It is important to keep in mind that in the

times when this mass was an effective initiation, baring the flesh was a serious taboo. A show of legs and thighs, let alone breasts and genitalia, constituted a highly charged sensual display. Mutual kissing and fondling would have then been as much an orgy as today's sexual free-for-alls. Of course, the new member would be encouraged to be over indulgent in these matters, eventually leading to the climax of the ritual; the *oculus infernum*. As a show of faith and loyalty, the new member might be required to kiss the buttocks of the person disguised as the Devil. This was effective in that such a kiss would go directly against all that the initiate had been trained to believe as holy, and they would commit this act without ill effect or punishment from on high. Furthermore, in their inebriated state, the initiate might actually believe that it was the Devil whom they kissed and an actual pact with the forces of darkness struck. Through this kiss, the initiate showed a willingness to disregard the conventions and values of his former faith and embrace a broader perspective. The initiate was typically rewarded for this act through sex with another of the group's members. Again, keeping in mind the strict taboos against indulgences of the flesh, sex with an anonymous partner with no immediate consequence would seem like a freedom reserved for the gods themselves and would be a very effective way to retain someone's loyalty.

Of course, if that loyalty seems to be misplaced, the group's anonymous members need only step forward and reveal the crimes against god that the initiate engaged in to the proper authorities. Given this measure of security, it becomes clear that the vast majority of accused Satanists and witches executed for their crimes were truly innocent of any wrong-doing. Once the initiation was complete and loyalty to the group had been established by rite and by trial, the initiated would be inducted into the true mysteries behind this ritual.

The modern rite, because the need for the secure initiation is lessened and the effectiveness of its protocols has diminished, is mainly used for celebration and for the public initiation of group members. Most of the overt sexual aspects of the ritual have been removed, but are still practiced by some tradition bound groups. The ritual in modern times is more of an opportunity for new members to openly express and celebrate their beliefs and positions within a group. Traditional Satanists use this rite as a monthly opportunity to gather and commune

in the spirit of their beliefs as Satanists. The monthly Black Mass performed by Traditional Satanist groups is in many ways like a typically church service; it can include topical sermons and group discussion. Unlike church services, however, the monthly Traditional Satanist service does not try to hide the fact that it is also a social event. In this manner, it is primarily a celebratory ritual, an opportunity for a group to share in a similar experience.

The Black Mass follows a basic structure, but is widely modified by the various groups which practice it. The Black Mass is always performed with as much theatrical flare as possible. With this in mind, it is no surprise that many Satanist groups film their Black Mass and perform them for the public. Unlike other rituals, the Black Mass is regarded as a show-piece and expression of Satanism most suited for the uninitiated.

The main performers of the Black Mass fulfill the following roles; the Hierophant who leads the ritual; a primary and secondary assistant, a woman dressed as a nun, a woman nude upon the altar, an illuminator who holds a candle to light materials as required, a thurifer, a gong-striker, and an attendant.

Hooded black robes are worn by all participants except for the nun and obviously the woman upon the altar. The Hierophant is distinguished by his chasuble bearing a symbol of Satan as dictated by the beliefs of the group. This can be anything from a simple inverted pentagram to an image of Baphomet. Each robed performer carries an athame, only the hierophant is allowed a sword.

The woman upon the altar lies vertically upon the altar's surface; her head and torso are propped up by pillows and her feet point toward the congregation. Her legs are spread in a manner which is comfortable and displays her sex. In each hand, she holds a lit black candle. The Hierophant performs most of the ritual from between the altar-woman's thighs. The attendant focuses primarily on the altar-woman's comfort; holding the candles in position while she rests her arms, providing her with refreshment, or serving in any other capacity necessary.

The implements employed will vary with the ritual design, but most often include a sword, athames, candles, a bell, chalice, wine, gong, chamber pot, and thurible or incense container. A phallus is also often

employed. The phallus is typically a black plastic or latex unit readily available at most adult novelty shops. In rituals where the Mass is not public and the group is agreeable, this implement is often replaced by the Hierophant's own member. Pillows and stands are also used, both for the altar woman and for holding the ritual implements; the ritual book in particular. Coarse black bread is preferred as the "host", but any sturdy pastry will do.

THE RITUAL

The ritual area is prepared ahead of time with the standard ritual opening being performed prior to the congregation entering the area. An area should be prepared for the congregation to sit or stand; when prepared the Hierophant's assistants guide the congregation to their appropriate positions; dividing the congregation into two halves. The assistants then go to the back of the congregation and walk with the Hierophant to the altar. The three bow deeply before the altar. They then turn and face the congregation, with the assistants both facing slightly inward toward the Hierophant. If necessary, each holds a pamphlet with their script.

The Hierophant begins the ritual.

"In the name of the Great and Powerful Satan, we meet in the infernal domain."

The assistants respond in unison.

"We stand in His power and glory."

Hierophant:

"We partake in His might as His brethren."

Assistants:

"Power Everlasting, world without end."

The Hierophant now addresses the congregation.

“Before the might of our Lord Satan, and all the demonic forces of the pit, and before all assembled here, I admit my past error. Renouncing all past allegiances, I proclaim my devotion to Satan, true ruler of the Earth and all upon it, the absolute power of the universe.

“I ratify and renew my vow to recognize and honor Him in all things, without reservation, knowing I will have His manifold influence in all that I endeavor and desire and that through Him, all shall be fulfilled. I call upon you, my brethren, to witness and do likewise.”

Assistants:

“Before the might of our Lord Satan, and all the demonic forces of the pit, and before all assembled here, we admit our past error. Renouncing all past allegiances, we proclaim our devotion to Satan, true ruler of the Earth and all upon it, the absolute power of the universe.

“We ratify and renew our vow to recognize and honor Him in all things, without reservation, knowing we will have His manifold influence in all that we endeavor and desire and that through Him, all shall be fulfilled. We call upon you, His representative on this plane, to accept our pledge in His name.”

The Hierophant and his assistants then turn towards the altar.

Hierophant:

“Mighty Satan, give to us resplendent life.”

Assistants:

“We seek liberty in thee.”

Hierophant:

“Raise us above all others, our desires be manifest.”

Assistants:

“We benefit from your glory.”

Hierophant:

“Great Satan, give power to your exalted.”

Assistants:

“And lead us to suffer not those who would stand in our way.”

Hierophant:

“May the eternal Blessings of most Powerful Satan be upon you.”

Assistants:

“And upon you.”

Hierophant:

“Glorious Satan, Infernal Lord, may your power hold us and protect us. Glory be to thee, honor to thee, as we acknowledge your power and place within us all. Mighty Satan, Master of Hell, Ruler of All now and Forever.”

The chalice and bread are unveiled by the hierophant. He raises the platter upon which the bread rests and offers them to the icon above the offer, saying the following:

“Honor us, mighty Satan, by blessing these offerings in your name. Stand as our life and our motivator, keeping us steadfast and strong through all trials, blessing our dreams and manifesting our desires. Through partaking of these offerings, we acknowledge our fidelity to your name and your power. Through us will your glory be known.”

Placing the platter back on its stand, the Hierophant raises the chalice in the same manner:

“Mighty Satan, revealer of mystery and truth, allow us to drink deep in the knowledge of your majesty. Empower us through our very blood that we may grow and increase in your name. Let us reflect your glory in all we might do, in all we might become.”

The Hierophant replaces the chalice, and then raises his hands toward the icons, saying:

“Hail, Mighty Satan! Look favorably on our offering and our work! Bless this celebration preformed in your name!”

The Thurifer steps forward from the left of the altar with the lit incense. He moves before the Hierophant and bows, then brings the incense to the Hierophant. The hierophant waives the smoke to his face. The Thurifer then moves to each assistant, who do the same. Finally, the thurifer moves through the congregation, returning to his place on the altar’s left.

The Hierophant, now facing the congregation, hands raised, says the following:

“May the power of Satan fill you.”

Assistants:

“And you.”

Hierophant:

“Strengthen and sustain us.”

Assistants:

“In the eternal glory of Satan.”

Hierophant:

“We thank thee, our mighty Lord, the Ruler of all there is, was, and will be.”

Assistants:

“Honor and Justice are His.”

The Hierophant lowers his hands and says:

“We who live in the knowledge of Satan are truly blessed amongst all others, for our desires are His will manifest, and we serve to glorify His name as He exalts our efforts. Satan is God, Ruler of the Universe, Lord of the Earth, forever, and ever, and ever.

The gong is struck three times. Then the Hierophant says:

“Glory be to Satan, source of all reality. May all the Earth prosper in your infernal benevolence.”

The Hierophant then turns toward the altar, hands raised:

“Oh Mighty Satan, we entreat you to accept us as your brethren and fill us through these gifts with your glory which we offer on behalf of all assembled here in your honor. Set your mark upon us, that we may prosper in the fullness and length of our days. Protect us as we live in your name, sending forth your urges and minions to guide our steps and stymie our enemies. In concert this night we ask your unfailing assistance in this need (any special desire for the group is mentioned here).

In unity and dark fellowship we praise and honor thee as Lucifer, the bringer of truth, Beelzebub, the regenerator, Belial, the destroyer, Leviathan, the Beast of Revelation, Abaddon, keeper of the pit, Asmodeus, igniter of lust. We call upon thee in all thy names glorified

throughout history, and by your hand we will be strengthened in mind, body, and spirit.”

The Hierophant then places his hands upon the thighs of the altar-woman and says the following:

“Ignite the infernal spark in your servants, Lord Satan, which we may know glory in the service of your name and the world may know your presence through our efforts. Let pleasure and joy fill us as we seek our desires filled with the knowledge that you act your will through us. Hail Satan! Lord of the Universe!”

All assembled draw their athames in salute and say:

“Hail Satan!”

The Hierophant then motions for the nun to step forward.

“Dark sister, we ask that you bestow upon us a blessing.”

The attendant brings forth a chamber pot from the right side of the altar, bows before the Hierophant, then places the pot at the feet of the nun. The nun lifts her habit, revealing her sex, and urinates. As she does so, the Hierophant says:

“She maketh a font from that which we have been told to feel guilt, the source of the original sin. The waters of her shame become a flow of blessings in the glory of Satan; that which we are told to hold back we pour forth, and with it we rid ourselves of any delusions of false morality and fear. Satan shall sustain her, for she is a living font, from which come all things.”

When the nun has finished, the Hierophant continues:

“And the Dark Lord wiped away her tears, for he has said unto me, I am All; there is no Alpha, no Omega, no discernable limit to my presence or my glory. That which was denied you I give you freely.”

What you desire, I make yours. Your needs I will fulfill, if only you have the strength to know me in all things.”

The assistant on the right takes the chamber pot and gives it to the attendant. The Hierophant takes the phallus and inserts it into the vagina of the altar. He then removes it and shakes the phallus twice to the assistant on the right, saying:

“In the name of Satan, we bless thee with the rod and waters of life.”

The Hierophant then repeats this process; inserting, and blessing, the congregation once, then assistant on the left, and the altar herself.

The Hierophant then moves to the bread. He bends over the bread and whispers as if into it:

“You are the prima mater, the first matter from which all other arise.”

He then places the bread first between the breasts of the altar, then touches her labia. He returns the bread to its platter and moves to the chalice. He whispers into the wine:

“You are the essence of life.”

He then raises the chalice for all to see. The gong is struck, and the chalice is replaced. The Hierophant then turns toward the congregation and says the following:

“To us, thy faithful brethren, oh Infernal Satan, who know glory in our iniquity and trust in your boundless power and blessings, petition that we may be counted amongst your chosen. It is through our knowledge of you in ourselves that all gifts come forth; knowledge, power, wealth, and pleasure are ours merely by knowing your presence in our lives. We renounce the spiritual platitudes promised to the subservient and place our lot firmly with you, making this world and this life the paradise of our desires. We look to thee, God of the Flesh, and drink deep in life that we may know fulfillment here and now!”

Assistants:

“Hail Satan!”

Hierophant:

“Emboldened by the reality of our senses and our knowledge of your glory, we dare put forth the correction to the standard mewling of the sheep.

Our Father, who maketh a Heaven of Hell, hallowed is thy name!

Thy kingdom is come, thy will is done, on Earth and all else!

We take on this night that which is ours, and trespass not through guilt and delusion!

Provide us with temptation, and deliver us from unreasoning subservience!

For thine is the kingdom, the power, and the glory, now and forever!”

Assistants:

“Let reason rule out!”

Hierophant:

“Deliver us, oh mighty Satan, from all past error and delusion. In your name, let us live in joy, pleasure, and glory! We set our foot down upon the dark path and have vowed ourselves to your service through the service of our senses. Allow us not to weaken in our resolve, but with your assistance, grow in strength and wisdom!”

Assistants:

“Hail Satan!”

The Hierophant takes up the bread, raises it first to the icon, and then to the congregation.

“This is the Prima Mater, the matter of matter, from which all the universe flows.”

The Hierophant raises the bread again toward the icon, and says with great anger:

*“They have taken that which was pure, and made it unholy!
They have sought to use your mystery to enslave their fellow man!
They have taken that which brings joy and used it as a cause for pain!
They deny that which is natural, and call us perverts!
They deny the flesh in exchange for lies!
They refuse to live, and call us evil for living!
They chase after death, and eschew life!
NO MORE!
In Satan’s name, we reclaim our innocence!
In Satan’s name, we seek the mysteries unabashed!
In Satan’s name, we indulge the senses and partake in all the joys of the earth!
In Satan’s name, we glorify our urges!
In Satan’s name, we glorify our flesh!
In Satan’s name, we drink deep in life!
In Satan’s name, we choose to LIVE!”*

The Hierophant inserts the bread into the vagina of the altar, removes it, and holds it aloft to the icon.

“They will fade into nothingness, those fools who would seek to deny all others as they have denied themselves. They are as nothing in comparison the glories of Satan and the blessings bestowed upon his chosen!”

The assistants and participants step forward and receive a piece of the bread for their consumption. The assistant on the left takes the bread and first provides for the Hierophant, saying:

“Take into you the Prima Mater, the first flesh, that your connection to all be strengthened in Satan’s name.”

The Hierophant then provides the same for all other performers except the altar. He places the remaining bread upon its platter, and raises the chalice. He salutes the icon with the chalice, and then turns toward the congregation:

“Life is for the living, a cup overflowing with its bounty. We need only drink deep and take within us the knowledge of Satan’s glory.”

The Hierophant then drinks from the chalice. Afterward, each of the performers steps forward and drinks, with the Hierophant saying:

“Drink deep in life, for this is Satan’s only true commandment.”

Each assistant now moves forward to each half the congregation. The Hierophant hands the nun the chalice while he takes up the bread and platter. The Hierophant says the following:

“Those who wish to come forward and receive Satan’s blessing please form a line at each attendant. The prima mater need not be consumed.”

The attendants take turns guiding each supplicant to the front. First, they go to the Hierophant. They may consume the prima mater or merely touch it. The Hierophant says the Prima Mater benediction. They then move to the nun, who provides a sip from the chalice and says the chalice benediction. They are then guided to the altar to touch the altar woman on the leg, and guided back to the congregation. If more wine or bread are needed, the assistant will refresh the chalice (and the Hierophant will raise the refreshed chalice in salute), or take a new loaf and salute the icon, insert the bread into the altar’s vagina, and

then provide it to the Hierophant. When all have had the communion, the Hierophant drains the chalice himself, then returns the remained bread and chalice to the platter and cover them.

The Hierophant faces the altar and says the following:

“We are filled by Satan’s glory, flesh of his flesh, life of his life. In this knowledge, we live in joy, without guilt or remorse.”

The Hierophant then turns to the assemblage, takes the sword, and raises it in salute above the congregation:

*“Blessed are you all in the glory of Satan. Keep Him always at the forefront of your mind and as a vanguard of your spirit, and you will know no missteps on His dark path.
Hail Satan!”*

All, athames raised in salute:

“Hail Satan!”

Hierophant:

“Go forth, in Satan’s name. Celebrate this life and know the honor, power, and glory as a chosen of Satan! So it is done!”

Assistants:

“So it is done! Hail Satan!”

The Hierophant and assistants then bow to the altar. The assistants then lead the assemblage out of the ritual area while the attendant sees to the altar and the nun assists the Hierophant.

CREATION OF A “SUCCUBUS” THOUGHT FORM

This ritual is included in this document as an example of what modern Satanists design and the format with which the experiments take. The rituals of modern Satanists are in every way scientific experiments as much as they are explorations of spiritual possibility. They take into account the latest offerings from physical science, psychology, as well as drawing from the practices and myths of the past.

The ritual following is not the creation of the author, but is used with permission by its three designers. It is meant as an example only; those who choose to attempt it do so at their own peril.

Disclaimer

The following information is for entertainment and educational purposes only. The authors do not suggest or condone the attempt of this experiment by anyone. Persons who have a diagnosed history of mental illness or who are engaged in treatment for mental conditions should not undertake this experiment. The authors and the publisher are not responsible for the use of this material.

Due to the graphic nature of the material, it is not recommended for anyone under the age of 21, or where the possession of such material is illegal.

Introduction

This experiment was designed by three occult researchers with a combined experience of over 70 years of study, research, and experimentation with occult practices and rituals. For the purpose of this document, they will be referred to as Magus X, Y, and Z. This information is being provided for the edification of those who read it, and is not an endorsement by the authors for others to attempt to repeat this experiment. It is our hope only to preserve and pass on this information. Those who may wish to repeat or recreate this experiment should do so only with the understanding that this experiment was performed by persons who consider themselves experts in ritual practices, fully aware of the potential psychological and metaphysical

dangers involved, and that anyone repeating this experiment assumes all inherent risks in the undertaking. We cannot stress enough the dangers presented in this experiment, that we wish only to pass along information, and that we recommend that no one treat this effort lightly.

Theory

Thought-forms are the creative attempt to use the powers of the mind to generate a semi-independent being. While this may be scoffed at by the “mature” thinker as purely fantasy, children have no issue whatsoever with the idea that imaginary beings exist. Over time, our society programs children to deny the reality of these beings, to abandon the practice of dedicating a part of their mental energies to the creation and maintenance of “imaginary friends”. Those who do not abandon this practice openly are quickly labeled as suffering from some sort of neurosis and are cut from the common herd, lest they infect others with their ideas. Still, each of us harbors the ability to step outside of ourselves, to view things objectively, and we each at times create fantasies.

Other cultures, both past and present, never abandon the practice of developing beings within and without ourselves to the extent that our society demands. Shared and communal beings can be common amongst these cultures, referred to as spirits, deities, intelligences, or other variations of the same theme. So complete can such a belief be that these beings may manifest themselves to their believers and creators, and at times history suggests even to those outside the process. What if this potential could be developed and channeled in a manner that might serve us?

Hypothesis

Through ritual process, the behavioral governors programmed into our psyche can be lifted. As reality is defined by personal perspective, the individual perspective can be shifted to allow the creation of a semi-independent being, built in a portion of the mind that the individual develops and reserves for this purpose. Said being would have knowledge and abilities, while arguably within the individuals

potential, still far enough outside the conscious mind to be considered independent, and being something outside the confines of our defined reality, may be able to access abilities that we cannot accept lay within our potential.

Proposal

A ritual process is designed to define an intelligent being outside the individual's primary consciousness while at the same time breaking down the socially programmed barriers that deny the potential reality of such a being. It is decided that the entity will be a succubus, a vampire-like lust demon. This decision was made for a variety of reasons. The entity should be fantastic, as the more realistic the being, the more easily it is for said entity to become mired in our individual reality paradigms and deny it the freedom that we are trying to invest in such a being. The entity also needs a means to be maintained, and by that means controlled. The succubus lends itself to such a means that can be pleasurable and gratifying for the individual. The mythology of the succubus also suggests abilities and potential that can be beneficial to the individual.

The process proposed is a thirty day period, during which the entity is defined both in the mind of the individual and in physical reality through a variety of creative and psychological techniques. These techniques will serve to re-enforce the reality of the entity for the individual, developing it as an independent intelligence that will result in a viable being once the process is complete. The ritual process will use symbols and practices familiar to the western mind, in order to maximize the effect.

The materials provided in this document delineate the steps taken in order to achieve the impression of an independent entity based on ritual documents procured from a variety of occult texts and sources, as well as various psychological experiments and theories. Each step of the ritual used will be followed by an explanation delineating the purpose and reason for the step in *italics*. A short discussion of our observations and the results will follow the ritual information. Again, these materials are not meant to be used as instructions, especially by inexperienced ritual practitioners.

THE RITUAL

Components

Cinnamon scented candles and incense

Menstrual blood or semen from three members of the opposing sex who the individual finds attractive

A ceramic jar

Various paint brushes with natural fibers

A creative medium (canvass, clay, parchment)

An item of feminine jewelry

Amaretto

A journal

Rose petals

notebook

Preparation

The initial steps involve imagining and designing the succubus. As with any ritual, the ritual is begun well before the first actual “step” is enacted. Participants should decide what it is they expect or want from their succubus. Decide on a basic image (do not yet create the image), personality, abilities, quirks, and limitations. It is very important to delineate limitations on your succubus as a means of control.

Gather all required materials, and select a timeframe for the ritual. The process requires on full lunar cycle; from new-moon to full, and back to new. Read the ritual completely, so that you are able to prepare the proper ritual areas and situations. It is expected that the practitioners will have knowledge of how to design, create, and maintain a ritual area, and thus this will not be discussed. The type of ritual area is of little consequence, as long as the practitioners feel it is sufficient and appropriate for the ritual.

WEEK 1: Exploration

On the night of the new-moon, begin your opening of the ritual work in the rite which you are accustomed. After calling your guardians and honoring your gods, prepare for the work. Scatter rose petals about the circle, and light the cinnamon candles. Pour some amaretto and drink. In this charged environment, meditate, opening your mind to the idea of the succubus outside and beyond yourself. Listen for her voice, but do not answer until it is clear. Let her come to you. Try to see her emerging from the shadows, as if coming from a great distance. Initially, her image will be hazy. Tonight you should simply observe her, listen to her laugh and watch her move. Do not, however, engage her in a conversation. Let her ask questions, but do not provide answers.

Her presence, no matter how insubstantial, should be sexually charged. Allow this feeling to fill you, and if the urge to masturbate strikes you, then do so. Collect the resulting fluids in an earthenware jar.

The goal is to create an entity which appears to the observer, including its creator, to be independent. Therefore, you do not want to do anything to force the image into clarity and “create” parts of the presence or conversation which do not occur naturally. You are attempting to converse with a deeper section of your subconscious, you must avoid allowing the conscious mind to fill the void.

The candles, rose petals, and amaretto are meant to create an amorous atmosphere, further indicative of the thought-forms energy. The effort is to create a mental situation which is indicative of the succubus and can be recalled and drawn upon by an act of will alone.

The sexual presence should be indicative of a succubus, and the root emotional energy we wish to link the entity to for summoning and control. Masturbation is a release of that energy, a means of honoring and validating the entities presence, as well as making it more “real” in the mind of the creator by establishing a physical result from its impact on the environment. The resulting fluids will be used later in the ritual.

Continue this observation until the effort of maintaining contact becomes too great and the presence fades. Finish the amaretto in your glass, put out the candles, and close the ritual. Then immediately

record your observations in your notebook. Be as thorough and detailed as possible.

Each evening, for the next week, you will repeat this ritual, but begin with reading the information from the previous nights. Each night should see successive ease in summoning her presence, and her form become more substantial. The conversation should become more normal and natural as well. If, by the seventh night, she has not told you her name, you should ask for it, and wait for a response. Do not push for it, allow it to come normally.

The information should be recorded as a matter of creating a story of discovering the succubus, a kind of diary with clear progression from night to night as the entity becomes more substantial. It is also a means of delineating the “voice” of the succubus as a separate voice from your normal internal dialogue. The succubus is to become a separate entity, capable of disagreeing and even arguing and bartering with its creator. This level of independence will make the succubus a more valuable tool, as opposed to a pure slave incapable of independence.

WEEK 2: Delineation

The next week’s efforts should begin as in the previous week. The goal, however, is to define the succubus and its presence in your world. Basically, you will enter into negotiations with the entity, defining in contract form your expectations and the limitations on the succubus behavior. You will also define the succubus’s physical presence through the use of four devices.

Each night, you will begin by carefully weighing and defining the purpose and place of your succubus in your day-to-day life. All facets and aspects of this presence should be considered in as much detail as possible. For example, how much freedom should the entity have to appear on its own? Should it only appear when called, or appear in set situations? What abilities should it freely exercise? Consider this, it may be worthwhile to have the succubus spontaneously make suggestions, especially in high-stress situations, but it would be a hindrance to have a constant internal dialogue with an independent entity, especially if that entity decides to argue. Also, as this entity is

parasitic in nature, how exactly will it receive its nourishment? It may be convenient to limit the succubus's consumption of your sexual energy to only ritual masturbation, or it may be helpful to allow the succubus to feed while you are having intercourse with a partner.

For example, the thought-form Magus X created appeared when invoked through the jewelry item Magus X connected to her, during situations which she would have relevant presence, and fed during both ritual masturbation and sexual situations where she was not expressly instructed to stay clear. It was to strictly obey any instruction to leave, if such instruction was given.

During the exercise, allow the succubus to enter into the process, suggesting possibilities and discussing options. Keep in mind, however, that the entity is essentially a slave, even if a favored slave, and any sense of equality should be minimized.

During each evening, you will also begin the process of creating the succubus's image. No artistic talent is required, and any medium is permissible. For example, Magus X painted an image of his thought-form, while Z used a centerfold from a popular men's magazine. Z simply took the image and wrote various phrases and expectations around the image he was using during this week.

In delineating the function of our thought forms, we each took a differing approach. Magus X was attempting to create an entity with the maximum amount of independence while remaining a servant. His thought form was free to appear when situations merited her power or advise, when called, and during sexual situations. She was welcome to give her input at any given time. Z took another tact; creating a true slave. His thought form was only allowed to appear when called and perform the tasks requested. Feeding was restricted to the ritual environment only. Y went somewhere in the middle, allowing spontaneous appearance only in times of great stress, and inviting the succubus into sexual situations beyond the ritual only when she desired.

Each of us created what could be considered a legal contract between our thought forms and ourselves, clearly delineating as many variables and expectations as possible, as well as penalties for infractions. The entities had there own demands and expectations as well, mostly in

regards to feeding and upkeep. This helped to further establish the thought forms as independent.

As in the previous week, each encounter should be sexually charged. If the urge to masturbate arises, do so and collect the fluids.

WEEK 3: Creation

In this week, the ritual continues as it has in previous weeks. However, now the work focuses on physical manifestation. The thought form's body will have four components; its image, its jewelry/charm, the earthenware jar, and its journal. These items provide the physical vehicle for the thought form and another means of control.

Any finalization in the delineation of the parameters for behavior in your journal should be made, but the document can be left open ended and re-visited as necessary (*you will probably continue to add to this journal long after the ritual is completed*). The image should be finalized as well, in whatever form is desired.

Each night, during the ritual, call forth the succubus. Wear the item of jewelry you have selected for the succubus, seeing the succubus coming forth through the image you created. Using the image you created as stimulus, masturbate, imagining having sex with the thought-form. Collect the resulting fluids from climax in the earthen jar. Add to this fluid amaretto and cinnamon.

On the seventh night, add to the collected fluid the blood or semen collected from three members of the opposite sex to the earthenware jar. Add to this blood from your right palm. Using a natural fiber brush, mix the fluids, thinning to nearly clear with the amaretto. Now, take the brush and coat the lines of the image, focusing on the exterior lines, the eyes, mouth, and genitalia. Then, using the brush, draw on the cover of your journal and inverted pentagram and write your succubus's name. Finally, dip the jewelry item into the remaining fluid, stating that you "consecrate this trinket to (name of succubus), binding her to it, and it to me".

Place the journal in a black cloth, and hide it somewhere where it will not be disturbed and sunlight will not reach it. Do the same with the

trinket and the image. Take the earthenware jar with the remaining fluid, seal it, wrap it in cloth, and bury it in a place of mystical power.

The creation of a physical form (or forms) not only adds to the realization of an independent being, but also serves as a means of control, as will be discussed later.

The fluids collected during the ritual represent a real effect on the environment caused by the thought-form, and thus validates its presence. If it can have a physical affect, it must be present in reality. Your blood and resulting fluids make the thought form of you, but it is meant to be an independent and separate being. Therefore, we introduce the life force and genetic material of three other beings. These are the opposite sex to balance your own gender energy (making for a whole being), are of people you are attracted to (further adding to the succubus's attractive qualities), and keep the entity defined within your parameters rather than the results of the mixed energy (three additional beings dilute the influence of any one energy).

The succubus has four "bodies". The primary body is the image, baptized in blood and sexual fluids, and acting as a focus of energies. The next body is the journal, delineating and defining the personality of the succubus. The trinket acts as a focus of connection between master and slave, a means of instantly invoking the succubus with merely by touching the trinket. Finally, the remaining collected fluids represent a physical vehicle forming the bond between the real and the imaginary.

WEEK 4: Incubation

During the next week, no actual ritual activity will occur until the final day. You must avoid calling or even thinking about your succubus, this is an incubation period which will allow the succubus to grow from the seed of the ritual on its own.

The "place of mystic power" which the earthenware jar is buried is arbitrary, needing have power only in the mind of the person enacting the ritual. Cemeteries, church grounds, unspoiled areas of forest, all qualify. During this period, none of the four components should be exposed to sunlight, as sunlight will rob the items of vital mystic energy.

On the 7th night, retrieve the jar and bring all components to the ritual site. Perform the ritual as normal. Use the trinket to invoke the succubus. If she does not immediately appear, a mistake was made and the ritual must be attempted again. Her appearance should be more vibrant than any previous appearance. During this ritual, you should actively encourage a sexual encounter, as the succubus will need to feed. You should establish a link of fealty between the slave and yourself, engaging the succubus in an oath of obedience in exchange for continued feeding, attention, and adoration. Then allow the succubus to enjoy its new-found life. The ritual should end as normal, and then the succubus should be released in a manner established through the ritual.

ISSUES TO CONSIDER

FEEDING

In order to maintain the bond between the succubus and self, regular maintenance is required. Emotional energy maintains the thought form, as well as regular recognition as an independent energy. Thus, masturbating ritually with the image as a focus is not enough. You must imagine the sexual act with the succubus as vividly as possible, making it as real in your mind as possible. Furthermore, attention should be regularly lavished on the entity, treating it as much as an actual being as possible.

Another, arguably questionable, method of feeding is to imagine the succubus' presence during actual intercourse with another person, either superimposing the image of the succubus on the person in your mind, having the image present during the act, or, if your partner is willing and able, allowing the succubus to inhabit your partner during the sex act. Great care should be used when trying any of these methods, as the succubus may become dependent on this highly charged method of feeding.

VISIBILITY TO THIRD PARTIES

During the ritual it is suggested that you tell no one what you are engaging in, as their energy, misgivings, and doubts may taint the ritual. However, after the succubus has been established, allowing others to know the results is up to the individual, and the effects vary. For example, Magus X's succubus image is readily viewable in his home as a part of the décor, albeit and honored part. Viewers are often enamored with the image, and when questioned, Magus X tells them that it is "his succubus". The image is a magickally charged item; others have reported noticing a power from it not present in other images in his home. Some have gone on to report, after studying the image, of having dreams of the succubus visiting them, sometimes engaging in sexual activity with them. A few of his closest friends have reported seeing the succubus in places outside his home, and have questioned him at length about this. The image acts as a focus for all emotional energy, even that of third parties.

Magus Z kept the image of his succubus hidden from the view of others, concerned about the effects of their own disbelief on the succubus's somewhat fragile existence. Z's succubus was kept under strict control, with the intent being to ensure discipline and obedience. Despite this, others have reported the sense of a female presence in his home, with at least one romantic encounter turning sour do to the feeling of being in another woman's territory, despite his living as a single-man with no room mates.

Magus Y, being a woman, had even more direct experiences with her succubus than either X or Z. Y allowed her succubus a great deal of latitude in its behavior, and made no effort to hide the statuette she used from others. She has reported the succubus actually inhabiting her during sexual encounters and times of stress, with some friends claiming that her physical form changed during such times; from eye-color to facial structure and height. On at least one occasion, the succubus was allowed to go from Y to her lover and back, and experienced that heightened the sensation of the encounter for both women.

TERMINATION

Of the three researchers, only Magus Z has felt the need to do away with his succubus, a process that we each had prepared for, but found difficult none-the-less. Z's succubus was becoming an irritant, possibly chafing at the limitations Z set upon her. In any case, the process was performed in a modified banishing ritual.

During the ritual, each of the four forms is destroyed. At dawn, the object of artwork is burned or broken, and the succubus is commanded to dissipate. Then, the jar of fluid is poured onto the earth, and the energies of the succubus are commanded to separate and revert to their original states. The notebook is burned next, with the practitioner stating that the contract which bound them is broken. Finally, the trinket is crushed underfoot, and the practitioner says that the ties that between them are no more, and the entity does not exist. All residue is buried, and the ritual is closed.

Despite these steps, Magus Z still experienced the succubus from time-to-time, and only by ignoring her as completely as possible did the energies, over time, truly fade. Z claimed that on one night, the remaining energy became violent in her demand to exist, and attacked him in his sleep. For months, Z felt uncomfortable around Magus X and Y, sensing a malevolence from the remaining to succubi.

IN CLOSING

For centuries, Satanism has existed in one form or another as a spiritual expression of that which opposed the mainstream and dogmatic thinking of western society. It did not matter if this arose from the practitioners of witchcraft trying to keep the old knowledge alive and choosing to acknowledge Satan as the anti-force of their Christian enemies, the Christian sorcerers of the renaissance who sought to control the forces of the demonic while keeping the name of Christ as their fail-safe, or the bourgeois social clubs that worked to invoke Satan and the champion of the new age of reason as much as a means to alleviate the doldrums of their lives. Satanism, for the better part of its practice by western society, has been a spiritual phenomenon.

Only recently has their come about this idea of Satanism without Satan, the “modern” view-point eventually formatted by Anton LaVey which removed the deity from the religion. While these modern Satanists are entitled to their opinion and do nothing but perpetuate Satan’s glory despite their denial of His existence, their philosophy is eventually hollow without Satan at its core. Satan is real; it is a force that we sense in ourselves and the world around us. A child easily comprehends the idea that there is something beyond itself driving the universe forward, but cannot naturally make the mental leap to a universe without a greater awareness beyond ourselves.

That said, Satanism is not what some reversed-Christians would have it become; a reason to act out upon personal neurosis and social maladjustment. Satanism remains what its antithesis is not, a religion of reason. We cannot abandon our sensibilities in some misguided urge to be “evil”. Instead, we must purge the ideas of “good” and “evil” from our vocabulary, and replace them with that which is of benefit, and that which is not. We must purge the very concepts driven into us from our Christian social backgrounds. Only then will we have a religion that is free of the hang-ups associated with opposition and conflict. God is not the enemy; God is not! It is the people of that self-deluding religion which we oppose, and we oppose them only because they would oppose truth and deny us ourselves! When we cross that expanse, then we can only conclude that Satan is the force of creation, that all gods have been yet another means of defining our god. If we

cannot separate the Christian stigma from our Satanism, then when we have finally defeated that which we oppose, what will our religion have left to stand for?

APPENDIX I THE AL JIL WAH

The following is the Al Jil Wah without my commentary on the document itself. The document continues to be of great interest to Satanists, despite its shaky validity. Anyone who has taken the time to study the authentic history and religion of the Yezidi tribes know that they are not “devil worshippers”, and that this is largely a fabrication. It is likely that LaVey included this document in his texts to add some historical validity to what he was writing. Despite these obvious possibilities, it is still a document which Satanists find inspiring.

Chapter 1

I was, am now, and shall have no end. I exercise dominion over all creatures and over the affairs of all who are under the protection of my image. I am ever present to help all who trust in me and call upon me in time of need. There is no place in the universe that knows not my presence. I participate in all the affairs which those who are without call evil because their nature is not such as they approve. Every age has its own manager, who directs affairs according to my decrees. This office is changeable from generation to generation, that the ruler of this world and his chiefs may discharge the duties of their respective offices every one in his own turn. I allow everyone to follow the dictates of his own nature, but he that opposes me will regret it sorely. No god has a right to interfere in my affairs, and I have made it an imperative rule that everyone shall refrain from worshiping all gods. All the books of those who are without are altered by them; and they have declined from them, although they were written by the prophets and the apostles. That there are interpolations is seen in the fact that each sect endeavors to prove that the others are wrong and to destroy their books. To me truth and falsehood are known. When temptation comes, I give my covenant to him that trusts in me. Moreover, I give counsel to the skilled directors, for I have appointed them for periods that are known to me. I remember necessary affairs and execute them in due time. I teach and guide those who follow my instruction. If

anyone obey me and conform to my commandments, he shall have joy, delight, and goodness.

Chapter 2

I requite the descendents of Adam, and reward them with various rewards that I alone know. Moreover, power and dominion over all that is on earth, both that which is above and that which is beneath, are in my hand. I do not allow friendly association with other people, nor do I deprive them that are my own and that obey me of anything that is good for them. I place my affairs in the hands of those whom I have tried and who are in accord with my desires. I appear in diverse manners to those who are faithful and under my command. I give and take away; I enrich and impoverish; I cause both happiness and misery. I do all this in keeping with the characteristics of each epoch. And none has a right to interfere with my management of affairs. Those who oppose me I afflict with disease; but my own shall not die like the sons of Adam that are without. None shall live in this world longer than the time set by me; and if I so desire, I send a person a second or a third time into this world or into some other by the transmigration of souls.

Chapter 3

I lead to the straight path without a revealed book; I direct aright my beloved and my chosen ones by unseen means. All my teachings are easily applicable to all times and all conditions. I punish in another world all who do contrary to my will. Now the sons of Adam do not know the state of things that is to come. For this reason they fall into many errors. The beasts of the earth, the birds of heaven, and the fish of the sea are all under the control of my hands. All treasures and hidden things are known to me; and as I desire, I take them from one and bestow them upon another. I reveal my wonders to those who seek them, and, in due time my miracles to those who receive them from me. But those who are without are my adversaries, hence they oppose me. Nor do they know that such a course is against their own interests, for might, wealth, and riches are in my hand, and I bestow them upon

every worthy descendant of Adam. Thus the government of the worlds, the transition of generations, and the changes of their directors are determined by me from the beginning.

Chapter 4

I will not give my rights to other gods. I have allowed the creation of four substances, four times, and four comers; because they are necessary things for creatures. The books of Jews, Christians, and Moslems, as of those who are without, accept in a sense, i.e., so far as they agree with, and conform to, my statutes. Whatsoever is contrary to these they have altered; do not accept it. Three things are against me, and I hate three things. But those who keep my secrets shall receive the fulfillment of my promises. Those who suffer for my sake I will surely reward in one of the worlds. It is my desire that all my followers shall unite in a bond of unity, lest those who are without prevail against them. Now, then, all ye who have followed my commandments and my teachings, reject all the teachings and sayings of such as are without. I have not taught these teachings, nor do they proceed from me. Do not mention my name nor my attributes, lest ye regret it; for ye do not know what those who are without may do.

Chapter 5

O ye that have believed in me, honor my symbol and my image, for they remind you of me. Observe my laws and statutes. Obey my servants and listen to whatever they may dictate to you of the hidden things. Receive that that is dictated, and do not carry it before those who are without, Jews, Christians, Moslems, and others; for they know not the nature of my teaching. Do not give them your books, lest they alter them without your knowledge. Learn by heart the greater part of them, lest they be altered.

APPENDIX II

THE LIBRE LUCIFERUS

The Book of Lucifer is a legendary text amongst Satanists, but has a varying degree of value. Its original source is unknown, and it is quite likely to be a fabrication, a hoax meant to discredit the Catholic Church. The conspiracy suggests that the religion of the Catholics taught to lay-people is a sham, which they do not pray to the true God, therefore securing the Church's role as their sole intermediary with God. This conspiracy is bolstered by the fact the "Lucifer" was once one of the historic names of Jesus Christ. This was dropped after an infamous mudslinging campaign involving one pompous ass who called himself "Bishop Lucifer" after his messiah being trounced through the name of Lucifer and the infamous biblical quote regarding the morning star in the race for advancement by another Bishop. The Council of Nicea sealed the fate of "Lucifer", forever equating it with Satan.

It should be noted that these phrases come almost completely from the bible, taken out of context and modified. They place a different spin on the concept of Satan, or, if you believe the conspiracy, Jesus. It is included here merely as an item of interest, although some Traditional Satanists treat this as holy writ.

The Book Of Lucifer
By Ben Shakur

Forward

Within this tome is Libri Luciferius, The Book Of Lucifer. It is said to have been originally written in human blood, upon the parchment of human skin. The oldest known form of this book, is the ancient vulgar of Pagan Rome from about the 4th Century. You will find the 4th Century Latin preceding the English translations in this remarkable work throughout all of its chapters.

Beware of The Curse of Lucifer that precedes the chapters of this manuscript. For you will indeed suffer the plagues contained within The Book Of Lucifer if you add even one word to it!

Luciferius et tu Dominus!
Lucifer is your Lord!

The Legend

This is The Legend of The Book Of Lucifer, which has been handed down orally through the ages by the devoted disciples of The Book: The Legend says, The Book was originally written in the blood of its author on parchment made from human skin.

The Legend says, The Book was originally written by a Jew named Ben Shakur.

The Legend says, Ben Shakur walked the earth during the reigns of Julius and Augustus Caesar.

The Legend says, Ben Shakur was able to raise the dead.

The Legend says, Ben Shakur performed many miracles through the power of Lucifer during his life time.

The Legend says, Ben Shakur shall return to claim the souls of those that worship Lucifer and The Book.

The Legend says, The Book was translated into the Vulgar of Ancient Rome by an early Pope named Sylvester, who reigned during the council of Nicaea in the early 4th Century.

The Legend says, The Book is still worshipped today in high circles within the Papacy of Rome.

The Legend says, The Book was first seen by common men after a copy was taken during the sacking of Rome by the Vandals.

The Legend says, The Book was worshipped throughout the Ages by many Secret Societies, such as The Templars and the Priory De Sion.

The Legend says, The Book gives great power to its disciples, and men such as Copernicus, Galileo, Nostradamus and Isaac Newton have worshipped it.

The Legend says, you must create a copy of The Book with your own blood, when you are elected as a leader in one of these Secret Societies that still worship The Book today.

The Legend says, that if you add even one word to this book, you shall be cursed by all the powers of Lucifer mentioned within...

Contestor ego omni audienti verba prophetiae libri huius si quis adposuerit ad haec adponet Luciferius super illum plagas scriptas in libro isto.

For I testify unto every man that heareth the words of the prophecy of this book, if any man shall add unto these things, Lucifer shall add unto him the plagues that are written in this book.

Verbum Luciferius
The Words of Lucifer

I. Genesis
The Beginning

Quomodo cecidisti de caelo lucifer qui mane oriebaris
How art thou fallen from heaven, O Lucifer, star of the morning!

Ego Luciferius misi angelum meum testificari vobis haec ego sum stella splendida et matutina.
I Lucifer have sent mine angel to testify unto you these things.
I am the bright morning star.

II. A W
Alpha Omega

Ego primus et ego novissimus et absque me non est deus
I am the first, and I am the last; and beside me there is no God.

Ego A & et W & primus et novissimus principium et finis
I am Alpha and Omega, the beginning and the end, the first and the last.

III. Maleficus
Evildoer

Formans lucem et creans tenebras faciens pacem et creans malum ego
Luciferius faciens omnia haec
I form the light, and create darkness: I make peace, and create evil:
I Lucifer do all these things.

Nolite arbitrari quia venerim mittere pacem in terram non veni pacem
mittere sed gladium
Think not that I am come to send peace on earth: I came not to send
peace, but a sword.

IV. Cor Maleficus The Heart of Evil

De corde enim exeunt cogitationes malae homicidia adulteria
fornicationes furta falsa testimonia blasphemiae
For out of the heart proceed evil thoughts, murders, adulteries,
fornications, thefts, false witness, blasphemies.

V. Piscatores Animus The Fishers of Souls

Et ait illis venite post me et faciam vos fieri piscatores animus
And he saith unto them, Follow me, and I will make you fishers of
souls.

VI. Beati Pauperes Spiritu Blessed Are The Poor In Spirit

Beati pauperes spiritu quoniam ipsorum est regnum Luciferius
Blessed are the poor in spirit, for theirs is the kingdom of Lucifer.

VII. Precatio Luciferius The Prayer Of Lucifer

Sic ergo vos orabitis Pater noster qui in inferi es sanctificetur nomen
tuum

After this manner therefore pray ye: Our Father which art in The Lower World, Hallowed be thy name.

VIII. Sequere Me
Follow Me

Luciferius autem ait illi sequere me et dimitte mortuos sepelire mortuos suos
Lucifer said unto him, Follow me; and let the dead bury their dead.

IX. Potestatem In Terra
Power On Earth

Ut sciatis autem quoniam Luciferius habet potestatem in terra
But that ye may know that Lucifer hath power on earth.

X. Appetitio
Desire

Petite et dabitur vobis quaerite et invenietis pulsate et aperietur vobis >
Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you.

XI. Miracula Luciferius
Miracles of Lucifer

Caeci vident claudi ambulant leprosi mundantur surdi audiunt mortui resurgunt
The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up.

XII. Vitium Luciferius
The Vices of Lucifer

Venit Luciferius manducans et bibens et dicunt ecce Deus vorax et potator vini publicanorum et peccatorum amicus
Lucifer came eating and drinking, and they say, Behold a God gluttonous, and a winebibber, a friend of publicans and sinners.

XIII Mandato Luciferius
Commands of Lucifer

Homicidium facies adulterabis facies furtum falsum testimonium dices
Thou shalt murder, commit adultery, steal, bear false witness.

XIV. Nomisma
Money

Ostendite mihi nomisma census
Show me the tribute money.

XV. Praedictum Luciferius
The Prophecies of Lucifer

Consurget enim gens in gentem et regnum in regnum et erunt
pestilentiae et fames et terraemotus per loca
For nation shall rise against nation, and kingdom against kingdom: and
there shall be famines, and pestilences, and earthquakes, in divers
places.

XVI. Derelinquo
Forsaken

Ut quid dereliquisti me
Why hast thou forsaken me?

XVII. Potestas Luciferius
The Power of Lucifer

Et accedens Luciferius locutus est eis dicens data est mihi omnis
potestas in caelo et in terra
And Lucifer came and spake unto them, saying, All power is given
unto me in heaven and in earth.

XVIII. Dominus Sabbati

Lord Of The Sabbath

Itaque dominus est Luciferius etiam sabbati
Therefore Lucifer is Lord also of the sabbath.

XIX. Parabolis Satanas Parable of Satan

Et convocatis eis in parabolis dicebat illis quomodo potest Satanas
Satanan eicere
And he called them unto him, and said unto them in parables,
How can Satan cast out Satan?

XX. Voluntatem Luciferius The Will Of Lucifer

Qui enim fecerit voluntatem Luciferius hic frater meus et soror mea et
mater est
For whosoever shall do the will of Lucifer, the same is my brother, and
my sister, and mother.

XXI. Veniam Forgiveness

Amen dico vobis quoniam omnia dimittentur filiis hominum peccata et
blasphemiae quibus blasphemaverint
Verily I say unto you, All sins shall be forgiven unto the sons of men,
and blasphemies wherewith soever they shall blaspheme.

XXII. Contra The Other Side

Et ait illis illa die cum sero esset factum transeamus contra
And the same day, when the evening had come, he saith unto them,
Let us pass over unto the other side.

XXIII. Cogitata Malum

Evil Thoughts

Ab intus enim de corde hominum cogitationes malae procedunt
adulteria fornicationes homicidia

For from within, out of the heart of men, proceed evil thoughts,
adulteries, fornications, murders.

XXIV. Flamma

The Fire

Bonum est sal quod si sal insulsum fuerit in quo illud condietis habete
in vobis sal et pacem habete inter vos

For every one shall be salted with fire, and every sacrifice shall be
salted with salt.

XXV. Nemo Bonus

No Man Is Good

Luciferius autem dixit ei quid me dicis bonum nemo bonus nisi unus

Lucifer said unto him, Why callest thou me good? There is none good
but One.

XXVI. Fides Luciferius

Faith in Lucifer

Propterea dico vobis omnia quaecumque orantes petitis credite quia
accipietis et veniet vobis

Therefore I say unto you, What things soever ye desire, when ye pray,
believe that ye receive them, and ye shall have them.

XXVII. Nomen Luciferius

The Name Of Lucifer

Multi enim venient in nomine meo dicentes quia ego sum Luciferius et
multos seducent

For many shall come in my name, saying, I am Lucifer; and shall
deceive many.

XXVIII. Peccatores

Sinners

Non veni vocare iustos sed peccatores
I came not to call the righteous, but sinners.

XXIX. Descende
The Descent

Hic de caelo descendi
I came down from heaven.

XXX. Odium
Hatred

Non potest mundus odisse vos me autem odit quia ego testimonium
perhibeo de illo quia opera eius mala sunt
The world cannot hate you; but me it hateth, because I testify of it, that
the works thereof are evil.

XXXI. Lucifer
The Bringer Of Light

Iterum ergo locutus est eis Luciferius dicens ego sum lux mundi qui
sequitur me non ambulabit in tenebris sed habebit lucem vitae
Then spake Lucifer again unto them, saying, I am the light of the
world: he that followeth me shall not walk in darkness, but shall have
the light of life.

XXXII. Sescenti Sexaginta Sex
6 6 6

Hic sapientia est qui habet intellectum computet numerum bestiae
numerus enim hominis est et numerus eius est sescenti sexaginta sex
Here is wisdom. Let him that hath understanding count the number of
the beast: for it is the number of a man; and his number is Six hundred
threescore and six.

XXXIII. Veritas
The Truth

Ego autem quia veritatem dico non creditis mihi
And because I tell you the truth, ye believe me not.

XXXIV. Deo Non Estis
Not Of God

Qui est ex Deo verba Dei audit propterea vos non auditis quia ex Deo
non estis
He that is of God heareth God's words: ye therefore hear them not,
because ye are not of God.

XXXV. Mens
Understanding

Quare loquellam meam non cognoscitis quia non potestis audire
sermonem meum
Why do ye not understand my speech? Even because ye cannot hear
my word.

XXXVI. Dii
The Gods

Respondit eis Luciferius nonne scriptum est in lege vestra quia ego dixi
dii estis
Lucifer answered them, Is it not written in your law, I said, Ye are
gods?

XXXVII. Sum
I Am

Vos vocatis me magister et Domine et bene dicitis sum etenim
Ye call me Master and Lord: and ye say well; for so I am.

XXXVIII. Verax Vitis
The True Vine

Ego sum vitis vera
I am the true vine.

XXXIX. Ego Non Sum De Mundo
I Am Not of The World

De mundo non sunt sicut et ego non sum de mundo
They are not of the world, even as I am not of the world.

XL Ego Sum A & Et W
I Am Alpha & Omega

Ego sum A& et W& principium et finis dicit Dominus Deus qui est et
qui erat et qui venturus est Omnipotens
I am Alpha and Omega, the beginning and the ending, saith the Lord,
which is, and which was, and which is to come, the Almighty.

XLI. Claves Inferni
The Keys To The Lower World

Et vivus et fui mortuus et ecce sum vivens in saecula saeculorum et
habeo claves mortis et inferni
I am he that liveth, and was dead; and, behold, I am alive for evermore,
Amen; and have the keys to the lower world and of death.

XLII. Stella Matutinam
The Morning Star

Sicut et ego accepi a Patre meo et dabo illi stellam matutinam
And I will give him the Morning Star.

XLIII. Venio Velociter
I Come Quickly

Et ecce venio velociter beatus qui custodit verba prophetiae libri huius
Behold, I come quickly: blessed is he that keepeth the sayings of the
prophecy of this book.

Praedictum Luciferius: Prophecy Of Lucifer

I. Israhel
Israel

Et erit lumen Israhel in igne et Sanctus eius in flamma et succendetur et
devorabitur spina eius et vepres in die una
And the light of Israel shall be for a fire, and his Holy One for a flame:
and it shall burn and devour his thorns and his briers in one day.

II. Ascensus
Ascension

Ascendam super altitudinem nubium ero similis Altissimo
I will ascend above the heights of the clouds; I will be like the most
High.

III. Deserta
Abandoned

In die illa erunt civitates fortitudinis eius derelictae sicut aratra et
segetes quae derelictae sunt a facie filiorum Israhel et erit deserta
In that day shall his strong cities be as a forsaken bough, and an
uppermost branch, which they left because of the children of Israel: and
there shall be desolation.

IV. Piscatores
The Fishers

Et maerebunt piscatores et lugebunt
The fishers also shall mourn.

V. Apocalypsis
Apocalypse

Ecce Dominus dissipabit terram et nudabit eam et adfliget faciem eius
et disperget habitatores eius
Behold, the LORD maketh the earth empty, and maketh it waste, and
turneth it upside down, and scattereth abroad the inhabitants thereof.

VI. Dissolutio
Destruction

Quia indignatio Domini super omnes gentes et furor super universam
militiam eorum interfecit eos et dedit eos in occisionem
For the indignation of the LORD is upon all nations, and his fury upon
all their armies: he hath utterly destroyed them, he hath delivered them
to the slaughter.

VII. Urina
Urine

Ut comedant stercora sua et bibant urinam
They will eat their own dung, and drink their own urine.

VIII. Flamma
The Fire

Sicut exustio ignis tabescerent aquae arderent igni ut notum fieret
nomen tuum inimicis tuis a facie tua gentes turbarentur
As when the melting fire burneth, the fire causeth the waters to boil, to
make thy name known to thine adversaries, that the nations may
tremble at thy presence!

IX. Primus Angelus

The First Angel

Et primus tuba cecinit et facta est grando et ignis mixta in sanguine et missum est in terram et tertia pars terrae combusta est et tertia pars arborum combusta est et omne faenum viride combustum est

The first angel sounded, and there followed hail and fire mingled with blood, and they were cast upon the earth: and the third part of trees was burnt up, and all green grass was burnt up.

X. Secundus Angelus

The Second Angel

Et secundus angelus tuba cecinit et tamquam mons magnus igne ardens missus est in mare et facta est tertia pars maris sanguis

And the second angel sounded, and as it were a great mountain burning with fire was cast into the sea: and the third part of the sea became blood;

XI. Mare

The Sea

Et mortua est tertia pars creaturae quae habent animas et tertia pars navium interiit

And the third part of the creatures which were in the sea, and had life, died; and the third part of the ships were destroyed.

XII. Tertius Angelus

The Third Angel

Et tertius angelus tuba cecinit et cecidit de caelo stella magna ardens tamquam facula et cecidit in tertiam partem fluminum et in fontes aquarum

And the third angel sounded, and there fell a great star from heaven, burning as it were a lamp, and it fell upon the third part of the rivers, and upon the fountains of waters.

XIII. Carcere

Prison

Et cum consummati fuerint mille anni solvetur Satanus de carcere
And when the thousand years are expired, Satan shall be loosed out of
his prison.

Proverbium Luciferius

The Proverbs of Lucifer

I. Sapientia

Wisdom

Ad sciendam sapientiam et disciplinam

To know wisdom and instruction; to perceive the words of
understanding.

II. Mens

Understanding

Animadvertet parabolam et interpretationem verba sapientium et
enigmata eorum

To understand a proverb, and the interpretation; the words of the wise,
and their dark sayings.

III. Principium Scientiae

Beginning Of Knowledge

timor Domini principium scientiae sapientiam atque doctrinam stulti
despiciunt

The fear of the LORD is the beginning of knowledge: but fools despise
wisdom and instruction.

IV. Profundum
The Deep

Degluttiamus eum sicut infernus viventem et integrum quasi
descendentem in lacum

Let us swallow them up alive as the grave; and whole, as those that go
down into the pit:

V. Pedes Malum
The Evil Feet

Pedes enim illorum ad malum currunt et festinant ut effundant
sanguinem

For their feet run to evil, and make haste to shed blood.

VI. Inprudentes Odi Scientiam
Fools Hate Knowledge

Usquequo parvuli diligitis infantiam et stulti ea quae sibi sunt noxia
cupiunt et imprudentes odibunt scientiam

How long, ye simple ones, will ye love simplicity? and the scorners
delight in their scorning, and fools hate knowledge?

VII. Non Timor Domini
No Fear Of God

Eo quod exosam habuerint disciplinam et timorem Domini non
susceperint

For that they hated knowledge, and did not choose the fear of the
LORD.

VIII. Non Timor Malus
No Fear Of Evil

Qui autem me audierit absque terrore requiescet et abundantia
perfruetur malorum timore sublato
But whoso hearkeneth unto me shall dwell safely, and shall be quiet
from fear of evil.

IX. Scientiam Dei
Knowledge Of God

Tunc intelleges timorem Domini et scientiam Dei invenies
Then shalt thou understand the fear of the LORD, and find the
knowledge of God.

X. Dominus Dat Sapientiam
God Gives Wisdom

Quia Dominus dat sapientiam et ex ore eius scientia et prudentia
For the LORD gives wisdom; from his mouth come knowledge and
understanding;

XI. Exsultare Malus
Exult Evil

Qui laetantur cum malefecerint et exultant in rebus pessimis
Who rejoice in doing evil and delight in the perverseness of evil.

XII. Viae Perversae
Crooked Ways

Quorum viae perversae et infames gressus eorum
Whose ways are crooked, and they forward in their paths.

XIII. Beatus

Happy

Beatus homo qui invenit sapientiam et qui affluit prudentia
Happy is the man that findeth wisdom, and the man that getteth
understanding.

APPENDIX III

THE 21 SATANIC PRECEPTS

A variety of groups claim credit for the creation of the 21 Satanic Precepts. These are guides, much like and arguably predating LaVey's Satanic Statements and other forms. The Precepts are more popular amongst Traditional Satanists than the efforts of LaVey, though you will no doubt see them intermixed.

- I) Respect not pity or weakness, for they are a disease which makes sick the strong.
- II) Test always your strength, for therein lies success.
- III) Seek happiness in victory - but never in peace.
- IV) Enjoy a short rest, better than a long.
- V) Come as a reaper, for thus you will sow.
- VI) Never love anything so much you cannot see it die.
- VII) Build not upon sand but upon rock, and build not for today or yesterday but for all time.
- VIII) Strive ever for more, for conquest is never done.
- IX) And die rather than submit.
- X) Forge not works of art but swords of death, for therein lies great art.
- XI) Learn to raise yourself above yourself so you can triumph over all.
- XII) The blood of the living makes good fertilizer for the seeds of the new.

XIII) He who stands atop the highest pyramid of skulls can see the furthest.

XIV) Discard not love but treat it as an imposter, but ever be just.

XV) All that is great is built upon sorrow.

XVI) Strive not only forwards, but upwards for greatness lies in the highest.

XVII) Come as a fresh strong wind that breaks yet also creates.

XVIII) Let love of life be a goal but let your highest goal be greatness.

XIX) Nothing is beautiful except man: but most beautiful of all is woman.

XX) Reject all illusion and lies, for they hinder the strong.

XXI) What does not kill makes stronger.

ABOUT THE AUTHOR

Lianna Satanas Diabolique has been practicing Satanism and studying occult history, philosophy, and theology for 33 years. During that time she has been active in several theologically driven Satanists organizations and active in promoting Satanism as a spiritual religion. She currently works to discover the ancient roots of Satanic belief, the practices of past “Satan” worshippers, and the correlations between the first recorded religions and Satanism.

OTHER BOOKS FROM CREATIVE ODDITIES STUDIOS

The Devil's Due by Ego Diabolus

A collection of essays written by Satanist and Satirist Ego Diabolus. Favorites from numerous on-line forums, articles published in magazines, and new offerings from the straight-shooting, sarcastic, cynical, hilarious, and often insightful essayist.

The Black Tarot by Jason Sorrell

What began as an art project recreating the traditional Tarot images became a re-interpretation of the history and meaning of the Tarot from the perspective of a Satanist. This controversial book has redefined the Tarot, stripping away the Christian iconography and altruistic gloss that, in the other's opinion, has only lead to blur the interpretations and value of the Tarot as an occult tool.

COMING SOON FROM CREATIVE ODDITIES STUDIOS

The Fieldwalker Chronicles by Tina Huey

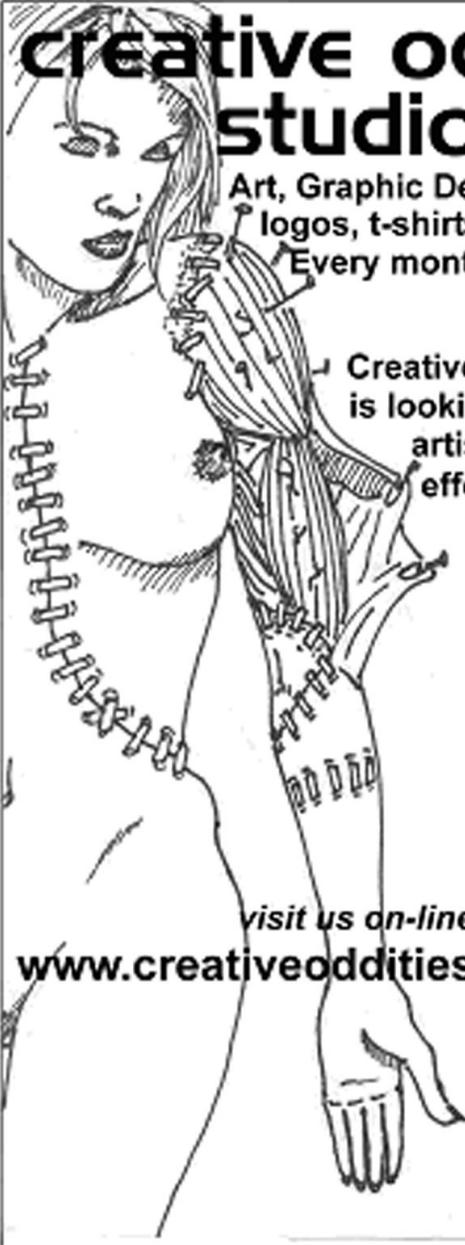
In the 1950's, a group of veterans from World War II returned from Europe to the United States, built their own motorcycles from imported and domestic parts, sold nearly everything else that they owned, and set out across the United States studying nature, the occult, and eschewing the trends of our society. Fifty years later, a nomadic culture of tribes known to the outside world as "Fieldwalkers" has been the result of their efforts; a mystical community living on the fringes of our society. This is a collection of the magickal, mythical, and sometimes terrifying tales of the feared, maligned, and envied members of their tribes.

The Necromicon Project by Jason Sorrell

When Jason Sorrell applies himself to a subject, the results are multifaceted and far-reaching. The Necromicon Project is more than a set of drawings, more than allegorical research, more than a collection of mythologies. The Necromicon Project shows how fiction can become myth, myth become legend, and upon legend how religions can be founded. We have all heard the Call of Cthulhu, and without even being aware of it, we are gripped in its wake.

Out from Darkness by James Alister

A collection of truly twisted tales of horror from one of the sickest amateur authors of our time. Horrific stories of heroes gone wrong, Satanists defending truth and justice, and the monstrous elements in humanity.



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