



THE
BAPHOMET CODEX
BY
EGO DIABOLUS

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About the Author

Ego Diabolus is the name of artist and author Jason Sorrell by which he is recognized in the Satanic, Pagan, Occult, and Witchcraft communities, where he has written essays and produced art for over twenty years. His pursuit of the Baphomet Concept and the mythology surrounding it has introduced him to many interesting personalities, taken him on numerous adventures, and gifted him with several strong relationships which he enjoys to this day.

His research of occult practices, history, and philosophy coupled with his practice of ritual magic has earned him the respect of the communities that he addresses as well as the ire of many within those communities. His work, both in literature, research, and art, has been reproduced and enjoyed by thousands through a number of internet forums, organizations, and publications. He has written two other books on the occult; *The Devil's Due* and *The Black Tarot* and has assisted in the publication of *Devil's Bible* by Lianna Diabolique.

He currently resides in Austin, Texas, where he pursues his artistic endeavors, occult research, and ritual magic. He is active as a consultant for several Satanic Organizations in various capacities.

Other Books by Ego Diabolus/Jason Sorrell

The Devil's Due

The Black Tarot

Visual Crimes

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The Cthulhu Heresy

Satanic Witchcraft

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and all my love to Jamy

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Forward by Andrea Feure

There is truth in the idea that a real God is omnipresent. We cannot escape it. It is the sidewalks which we walk and the roads that we travel. It is the time that we wake to get to our jobs and perform our duties, and the distractions we use to fill the void between those phases that we indulge so that we may fit in with others. God comes streaming forth from our televisions, smiles at us from the news-stands, and sings to us from our radios. God is why it is more important to us who some prominent actress is fucking then why we have not established a colony on the Moon. God is the guilt we feel in pleasure, and the pleasure we feel in guilt. God is taught to us in our churches and our schools, and is constantly re-enforced by our peers and authorities. God is omnipresent because he is in our heads. Our spirituality is the sense that there is something to the universe greater than that which we can perceive with our immediate senses, something that binds us to all other things. God is how we perceive this potentiality.

God is a matter of perception. Man made God, which is why most religions teach that God just happened. The fact that man just happened is something that we cannot accept easily. Man has to have purpose. God is not man, and therefore has no such need in our minds. Since God is a matter of perception; we have a choice and a responsibility. We can choose to define God for ourselves, but in doing so must be willing to accept both the rewards and the consequences of our choice. For most, it is easier to let others define God for us, and therefore receive the brunt of the burden of the responsibility. This frailty in our collective thinking has made for a powerful tool in the hands of those who would seek to control us.

The great religions instruct their practitioners to act in the interests of the greater “good”; self-denial, sacrifice, martyrdom, and the like. The promised reward is often something that can never be offered by those enforcing the bargain, typically paradise and eternal life beyond death. Those who flee the responsibilities of being deserve servitude to false ideals, so it is best to let them have it. Religions have been built on the desires of non-believers and the sweat and blood of the faithful.

The new age has brought new ways of thinking to this age-old practice,

but at their core they still suggest the same things. The perpetrators cloaked in white promise that the altruism of the individual will lead to the universe providing its own reward, with paradise being replaced with good karma and eternal life being traded for re-incarnation to a “higher” form. Those cloaked in black are little better. They offer nothing, telling you to do for yourself, but hypocritically ask that, at the end of the day, you remember whose idea it was to “think for yourself”. The Left Hand Path has just as many users and followers as the right. It is all “think like us and you will be better” in the end.

The Right Hand Path and the religions of the masses have proven all too well their failings. It is from the Left Hand Path that a new breed of hustlers and spiritual pimps has arisen. They parasitically feed on the needs of those not satisfied by the altruism offered by the acceptable religions, providing codified pattern for thought and behavior that insures acceptability for those willing to conform. They may do so in the name of some poorly defined elitism, but how can the truly elite turn and tell others that, without their validation, they are not true practitioners of the philosophy they espouse? How do you equate a philosophy of individualism with a clique-mentality? Persons who follow any of the Left hand Path philosophies find eventually they have to make a choice; should you join an organization that will demand relinquishing some of your individualism or suffer the alienation of retaining your individualistic identity?

A new order appears to be rising from the debris of this search for spiritual identity and the failings of strictly regimented institutionalism. Individuals are growing impatient with all those would-be authorities who demand conformity to their ideals. There is a growing awareness that one’s spirituality is one’s own, and while the process to this personal development and the philosophy used as a foundation may be shared, the end result is completely unique to the individual experiencing it. It is time to tear away at the metaphorical walls and claim what is ours. The new order yearns to make its own way, and chafes at the limitations forced on them by those claiming to be the leaders of their philosophical school. It is time to slap down those who are hypocrites of their own philosophy, those who preach individuality but demand conformity.

Baphomet, since the inception of the concept under this name, has been the symbol of individual spirituality, growth, and the search for inner

truth. Baphomet has been taken as the symbol of Satanism, even as its institutions make a mockery of “elitism” and “individualism”. Baphomet is within all of us, and no High Priest, Magistrate, or Black Pope can hold any authority over us without standing on shaky ground. The authority they claim to possess is only the authority we allow. The new order is rising, and reclaiming this authority for itself. Baphomet calls, and while those desperately struggling to retain their pompous positions of philosophical deceit will be too busy to hear it, we who are willing know the truth through the yearnings of our own hearts and minds will rise to power. It is only a matter of time.

BAPHOMET REX!

BAPHOMET VERI!

BAPHOMET VIDI!

HAIL BAPHOMET!

Andrea Feure
High Priestess and Satanic Witch
January 2nd, 2008

Preface: A Statement of Intent... Take Two

Throughout my years as a student of the occult, certain themes have continued to resurface in my studies of different cultures and beliefs. Whether studying the myths of the Mayans, Egyptians, Sumerians, Japanese, Celts, or even Judeo-Christianity, there always seems to be consistent themes regarding the nature of deity, the interplay of forces, and the connectivity of all things. This consistency could merely be the result of parallel thinking; the development of similar ideas and solutions by cultures distinctly separated by expanses of geography and/or time. Parallel thinking in and of itself suggests a common source in which an experiment, being repeated under several different factors, still manages similar results.

This consistency, this underlying connectivity of themes, ideas, and beliefs, has been expressed in a variety of ways by other cultures and observers throughout history. Psychologists such as Jung suggested a mass-consciousness, a species-awareness, one that is composed of each individual awareness. Psycho-biologist theorize the possibility of a genetic memory; that ideas and survival strategies can be recorded and passed down through a species in DNA, resulting in a continuous chain of ideas that extends beyond species to all life itself. Physicists continue to try to explain reality as a singularity; the Unified Theory of All Things. Their pursuit of this theory has led them to discover phenomenon that would be considered the fiction of magic by the uninitiated, and has suggested that reality is much more fluid and susceptible to manipulation than we are trained to believe. In fact, reality seems to be largely defined by belief, rather than law.

In Western occult thought, this continuity and consistency in all things is expressed in one manner as Baphomet. Baphomet, the deity-urge of unity and the resolution of opposed forces, is reputedly worshiped or invoked by widely different schools of the occult. Ceremonial magicians, from Blavatsky to Crowley have all mentioned Baphomet, often as a 'super-deity' from which all other deities and demi-urges emerge. Free Masonry is rumored to define God not as Jehovah, but as Baphomet, a secret supposedly not shared until an individual has reached its highest degrees. Satanists have embraced the idea of Baphomet almost as the deity behind that which they refer to as "Satan"; the Church of Satan itself perpetuates

the wearing of the “Sigil of Baphomet” as a preferred ornament expressing one’s Satanic beliefs. Witchcraft, despite the attempts by the neoclasts to divorce the practice from its “darker” aspects, is riddled with references to Baphomet as the ultimate “God of Witches”.

This theme, this theory, is what makes this book and the potential it represents so tantalizing and disconcerting at the same time. Each year sees a multitude of books on magic and the occult. These books are almost always built around the same themes and ideas, written by others well-versed in the popular ideas about the occult and the texts that currently crowd the “metaphysical” sections of bookstores everywhere. These submissions have picked up on the now popular theme of presenting the occult as mysterious and shadowy, but no matter how dark, nocturnal, ancient, or black these texts claim to be, they continue to suffer from the same identity crisis and need to divorce themselves from the unsavory roots of their practices. This book does just the opposite, embracing the rich and practical side of magic largely ignored by most students of the occult in denial and presenting an idea that might be considered dangerous by Occultists, Ritualists, Wiccans, Pagans, and Witches everywhere.

As an example, modern Witches (and I say “modern” to distinguish what is practiced today from what was probably actually practiced by witches and students of the occult prior to the events I am about to describe) descends from the efforts of one Gerald Gardner, another fact most witches today would like to divorce themselves from. While Gardner’s suggested line of unbroken succession of beliefs from the ancient practices to his own Book of Shadows is dubious at best, every grade-school child is aware of continuous historical reference and suggestion of witchcraft being practiced in secret by solitary individuals and groups. From fairy-tales which have some basis in reality or probable events to the *Malificus Malferium* and the witch-hunt craze that lasted all the way through the colonization of the Americas, the idea of witchcraft has been a consistent theme. It is the potential of pre-Christian practices and beliefs, folklore and folk-remedies, nature spirits and country-wisdom from which the idea of the witch in the woods is derived and is likely how the real witchcraft was passed down.

Gardner’s efforts in the 1950’s, exploiting the works of Crowley, the Golden Dawn, other occultists, and the growing interest in the paranormal

lead right up to the “Witch Wars” of the late 60’s and early 70’s, resulting in meetings between disparate witch cults and traditions, much like a Canonical Council, to determine that which would be accepted as witchcraft and that which would be denied. Amongst the issues they dealt with, from homosexual covens to practicing rituals skyclad vs. robed, were the growing threats of a government hostile to their beliefs. Witchcraft had to deal with the stigma of being an “evil” practice, and even if Gardner’s version tried to nullify the idea of “evil”, the practitioners of the craft were still largely motivated by political ideas and social practices that could still bring the derision and scrutiny of the government. At that time, persons who had been exposed as practicing witchcraft were receiving death-threats and losing their jobs.

These meetings, which occurred at different times and with different personalities who had been key to the development of witchcraft, reached generally the same conclusions. Witchcraft, for the safety of its practitioners, needed to be white-washed. It would be presented as a simple theology of nature worship, its gods and goddesses no more than aspects of the natural world, symbols of forces rather than real beings. Witchcraft would be a neutral religion, were individuals seek a harmonious existence with all things around them. “Ultimate” good and evil would have no place in witchcraft, with the ideas of karma and the Law of Three being used to convince the public that witches were not coming for their babies at night. Any connection with the Satanic or darker aspects of their beliefs would be discontinued; indeed, witches would encourage their fellows to deny the beliefs and practices of both Satanists and ceremonial magicians because of the forces they potentially invoke. The closest they would come to imagery of evil would be the benign but horned deities like Cernunnos and Pan, despite the anecdotal history of blood rituals, human sacrifice, and black curses.

The denial of the facts has only grown with each successive author on the subject. Pre-Gardner literature suggests that Baphomet was the God of the witches, the natural next-step from the duality and union of the Goddess and God in their beliefs, a progression of which even the Ancient Greeks were aware of and commented on. Baphomet, however, is too dark for most modern witches to admit to, too symbolic of self-reliance and pragmatism, and has been too well embraced by Satanic organizations. Witchcraft was essentially the worship of a Baphomet-like deity and the ideas the deity represented, but in the rush to cleanse

themselves and make certain that they are seen as harmless by the public the religion has all but left the deity behind it. A similar process has infected the practice of ritual magic, occult study, ceremonial magic, and most modern schools of occult thought.

This book represents the recovery of that legacy. Its existence is a threat to the efforts of those would-be occult experts who have been empowered by creating their own small cults of self through the negation of the deity they themselves probably worship in secret. It suggests what students of magic everywhere seem desperate to believe but fearful to admit; the practice of magic is the practice of empowerment, the study of reality-manipulation, and a practice that embraces deity archetypes and is anathema to any religion which would require the absolute devotion to one god and one standard. Magic is not the altruistic practice that modern authors would have their readers believe, but like nature itself is practical and often fiendishly pragmatic.

I have always been drawn to the concept of Baphomet, and Baphomet has always insinuated itself in my studies of religion, the occult, history, philosophy, science, and art. Ever since my first exploration of mythology as a child, stories of the hermaphrodite, goat-headed god found their way into my hands. When I explored Wicca and modern Witchcraft and dug beyond the limited insights foisted upon the public by the popular authors of the subject I found Baphomet as the God of Witches, the ultimate reconciliation of the God/Goddess duality of the religion and the Devil of witch folklore. When I studied ritual magic, I again found Baphomet as a symbol and entity of great power in numerous schools of practice. When I explored the mystery schools of Ancient Greece, Egypt, Babylon, and Sumeria, Baphomet like beings and ideas repeated themselves within each culture and through different epochs. Even in Satanism, a religion of atheism and ritual, we have “the Sigil of Baphomet” as the most prominent symbol of the religion and philosophy.

Baphomet for the uninitiated is an obscure footnote in the annals of history and from the realm of conspiracy theory. For serious students of the occult and magic, Baphomet was a symbol of power and an entity of undefined potential. Names like Levi, Reuss, Blavatsky, Crowley, and LaVey all looked to Baphomet with reverence and admiration. Theories abound about organizations that secretly worship or revere Baphomet as a god or concept including the Illuminati, the Free Masons, and even the

Catholic Church. Why did the Templars all individually confess not to the crime of Satan worship but to the worship of Baphomet, and why has Baphomet haunted the annals of history and occult research ever since?

By 2006, it was clear to me that the Pagan movement, including Wicca and modern Witchcraft, was at least symbolically engaged in the watered-down worship of what occult scholars call Baphomet, and that if any of them had taken the time to seriously study their philosophical ancestors that they would discover that many of them had directly worshiped a Baphomet-like being. Satanism in its various forms seems to dance around the idea, wearing the “Sigil of Baphomet” while worshipping in name Satan, Lucifer, or some other entity. The concept of Baphomet seemed to be the under-pinning of these movements and others, the idea behind the veil of ideas shown to the public. I decided to study Baphomet in earnest.

In no way does this mean that I had abandoned Satanism. Indeed, for most Satanists, Satanism is more akin to a philosophy than a religion, a pattern for behavior and thinking. Satanist worship the self through the symbol of Satan, but I felt that Satan was not an encompassing enough symbol. Furthermore, my observations of the world around me continued to re-enforce the concept of a truly divine element to all things. Satanism, through this perspective, was not abandoned but rather enhanced. In worshipping Baphomet, I am still a Satanist, as the mode of worship and philosophical concepts will illustrate.

The Baphomet Codex is not meant to be the foundation of another Satanic Organization; the world is so over-burdened by these kinds of organizations from the one-page internet graspers-at-straws to the full blown international fronts that to create yet another organization would be redundant. The Baphomet Codex is meant to add a greater spiritual dimension to Satanism and Left Hand Path studies. It presents philosophy, rituals, and exercises that make sense, and have proven to be extremely effective. Using the concepts in the Baphomet symbol, I have found that one can achieve an ever greater personal mastery of their reality. These have been my practices for several years, developed through continuous practice, experimentation, exploration, and evolution both in group and solitary settings.

The reason for the revision is simple. Shortly after the publication of the

original work, my continued research, bolstered by responses from my readers, lead to my personal discovery of authors who presented theories that matched and challenged my own. The original Baphomet Codex is comparatively unrefined, presenting ideas that while at the time I thought I grasped well were not quite as developed as they are in this version. I consider this text the “definitive” expression of my philosophy, and while no doubt that philosophy will continue to develop, I will present future insights under other titles. This will be the final revision of the Baphomet Codex.

It is my hope that the information herein will bring enlightenment, power, and success to those strong enough to pursue it.

Introduction: As Above, So Below.

The universe is repetition; unit upon unit building up to the next, larger unit. Atoms form molecules that form complex proteins that form cells that form organisms that form complex organisms that form intelligences that drive hybrid vehicles and concern themselves with fuel economy. They live on a world that is a small part of a solar system that is a small part of a galaxy that is a small part of a universe. All these units, stacked one atop of another, form what we refer to as reality. That reality is self-sufficient. It is infinite, and contains the sum total of all things. Each and every component is required within that reality; otherwise it changes and becomes something else. Most the components of this reality are unaware of their position and function within it, even if awareness is a trait that they possess. Most that possess awareness see reality as unresponsive. What if you could speak to reality, ask it favors, or even give it orders?

Newborn babies have needs. They do not comprehend their reality, their place in it, or even the needs they are experiencing. Newborn babies have no way of fending for themselves except one. A newborn baby cries out to the universe, to reality, and reality responds. They have their needs fulfilled. The universe is magical and miraculous to a child. Over time, those with awareness who have decided for themselves what their personal limits are teach those limits to their children, ensuring that they too will have limits. In some ways this serves the greater good, but in some ways it simply perpetuates a lie.

Physicists are discovering the truth behind the lie. When seeking certain quantum particles using super-conductors and matter/anti-matter collisions, scientists have found that these particles invariably appear where they are expecting them to appear. In fact, even when calculations are not applied, and observers simply look for the phenomenon after an event that generates it, they discover the particles where they look in much greater abundance than anywhere else. In theory, this suggests that reality is being influenced not by cause and effect relationships solely, but by the expectations and will of those observing reality.

What if by speaking to reality, you could make your desires happen? What if reality would speak back, and lead you to a more fulfilling and purposeful life?

This book will hopefully be unlike any other that you have read in the past. This book contains information which can be dangerous for the inexperienced, the unstable, the foolhardy, and the unprepared. This book describes reality as a god...as THE GOD, and describes the reader as a direct conduit to that god. Indeed, dear reader, you are an integral part of the god, imbued with a power that has been shaped and guided by others perhaps even without your awareness. This book is dangerous because it describes how you can discover your power and reclaim it, becoming master of your own reality, and shape your own fate. This book is dangerous because it requires that you become responsible for all aspects of your life, the good and the bad, the blissful and the painful, the glorious and the terrifying. This book is dangerous because following this path will likely separate you from the common herd, cause you to pursue methods and ends which will be alien to those around you, and open you eyes to sights unseen by those you leave behind. This book is dangerous because you will be opposed unknowingly by most, and occasionally by a select few whom rather you would not claim your birthright.

Consider for a moment the question of self-responsibility. To truly master your reality instead of allowing it to be shaped by others, you must take responsibility for all that you are. Your past no longer matters; you are choosing not to allow the pains of the past influence you present or future. Your environment becomes a circumstance of the choices you make from this moment forward, shaped by you instead of shaping you. Those who have wronged you can no longer be the cause of your circumstances; you parents, your teachers, your priests, your employers, your family, and your friends can no longer be blamed for who you are or what you are experiencing. The world, fate, luck, chance...these are all fictions which you choose to ignore. Even God cannot be the cause for your state as an outside influence; you have become your own judge, the author of your reality, your own redeemer. Such a state is not as easily maintained as being able to lay our problems and our faults at the feet of another. Self-responsibility requires a strength that few have to manage.

This book makes use of symbols, names, powers, and techniques which our mundane society has labeled mythology, superstition, black, or even blasphemous. There is a purpose to this. Everything in this book works. The effectiveness of the techniques for reality manipulation in this book are not only time tested in occult circles, but are a matter of psychological

fact, philosophical record, and quickly becoming physical truth. The information herein was not drawn from a dusty tome, was not found in a hidden corner of an ancient monastery, and is not the result of a direct transmission from higher forms of intelligence. It is culled from numerous sources, ancient and modern, which explored the nature of reality and methods for interacting with it. It draws from all religions, seeking truth and successful application in all systems of belief and practice. The gods entreated within this text speak daily to those who listen in messages all around us, at all times, if one simply is willing to receive them.

Baphomet is a God of darkness. This is not to say that Baphomet is evil; those who would define your reality to suit their needs have established the connection between darkness and evil (and even the definition of what is 'evil'). Darkness simply means that Baphomet is not necessarily overt. Baphomet is subtle, constant, persistent, and ever-present. Baphomet bares a torch from within that darkness, bringing forth truth from that which is hidden as opposed to that which is shaped to confuse and distract in the bright light of day. Those who take up the path of Baphomet are predisposed to seek hidden truths, to see the patterns in the complex interactions of our reality, to think in manners foreign to those around them. This book does assume that those reading it have experience with occult teachings, psychological concepts, philosophical ideas, and an inclination for logic and reason. It is not meant for the beginner, but will provide guidance for those first exploring the true potential of their lives a foundation for their efforts and goals with which to test themselves.

Baphomet is everything. Think of it; God and Satan are common symbols of Western thought describing archetypes of good and evil, creator and destroyer. If the two were to wage war, Baphomet would be the battleground, the weapons, even the combatants themselves. Baphomet is the God that looks upon itself, it is infinity plus 1. Baphomet is the ultimate observer, being that which observes and *that which is at the same time observed*. Other gods are described as being somehow distinct; creator, father, unknowable, absolute. In Baphomet, there is no separation between deity and reality. With this in mind, we come to realize that all things are Baphomet, and therefore *we are Baphomet*.

Years of training have dulled this possibility in our minds, that we might take a more active role in our reality and change the way things are. This

book provides methods to reverse this training, to train the mind to perceive reality in a manner of your own design, and to manipulate reality. This book seeks to open your awareness to the potential of your own being. The dangers are great, the obstacles many, but the rewards are well worth the risks. Pursue this path at your own peril and for your own glorification.

THE BOOK OF LUCIFER



"Baphomet" by Eliphas Levi

Lucifer is the bearer of light in Roman Mythology, and the primary male deity in Strega Witchcraft. Once a name for Jesus Christ, Lucifer was erroneously attributed to the concept of a fallen angel during a political conflict between two clergymen competing for the same post. Lucifer, as one of the Principalities of Baphomet, is the light of the torch borne between the horns of Baphomet, the light of truth in darkness, the questing mind. Lucifer represents the airy spirit of inspiration, the intention of this book within the Baphomet Codex.

THE PILLARS OF REALIZATION

I AM: I am Baphomet. I am ALL. All things are of my flesh. My awareness is the awareness of all beings. You are as I am at your moment of truth, when your nature out-shines the façade of your daily life. In that I am all things, all things are therefore Baphomet. You are therefore my deity in microcosm.

I AM LIFE: I have but one commandment; to LIVE and awaken to your true-self. All else is of little consequence. Indulge your urges, respect your limitations, and understand who you are.

I AM TRUTH: TRUTH cannot be taught. It must be experienced. Therefore, while many things will be absolute, many more will be a matter of perspective. Seek the truth for yourself and respect the truth of others. Place always the inner light of understanding above the outer light of common dogma.

I AM JUSTICE: All things have a RIGHT to be, lest they somehow violate that right of another. Respect those who are worthy of justice. Do not tolerate those who are unjust. Be active and vigilant in retribution. Treat all in kind as their actions merit.

I AM FREEDOM: Seek not the praise of others, but know the value of your own works. Seek not fault in others, but understand and accept your own limitations. Provide your own sustenance; be your OWN keeper. To be dependent on another is to be a slave.

THE TRANSMISSIONS OF BAPHOMET

I

I am Baphomet. All that is, I am, and in that, I am nothing and everything. The nature of the universe is my nature. The truth that others would deny is my truth; the truth from the inner darkness. In that I am, you may be, if only being is something you will choose.

You hear my call to you from the darkness of your mind. I am the pain you feel from chaffing under the yoke of society. I am the frustration that you experience when dealing with a world that is not of your own design. I call to you to wake to your dreams and make them reality. I cry out to you to rebel against the slavery of apathy and to rise to the freedom of self-realization.

I offer everything, and I offer nothing. To know me is to know yourself. I cannot give to you anything which you do not already have. I am that which looks itself in the eye. This is as you must be. You must dare to seek out yourself, for only then will you find me. You must choose to be as you wish, rather than as you are expected.

I am not what others would tell you of me. I am reality and can only be experienced by the self. It is up to you to define this reality for yourself, to find the why of all things. To choose to simply believe in anything that you did not conclude yourself to be true is foolishness. To choose to follow without a self-serving purpose is slavery. To forsake the self is to forsake me. That which forsakes me stands against itself and will fall.

I oppose nothing, for there is no need, because I am all and nothing at once. Jesus of Nazareth and Satan are both aspects of my being. Lucifer and Ahriman are both shadows of my light. The worship of any one is merely the worship of some aspect of myself, and therefore glorifies my name. Only in the denial of my totality am I wronged. Only when some struggle to validate the self through the oppression of others will my wrath become aroused. I will not be denied.

Those who deny the self try to deny me. They will never know peace unless that they fully embrace that which they are. They must have the courage to explore their urges. They must drink full from the cup of life,

greedily from the breast of my bosom. Wisdom is in excess, one cannot know what enough is until one has discovered that which is too much. You will be a slave to temptation until you give in to it.

Seek for yourself that which is true, for in those truths will you find me. Accept no convention, no tradition, no morals, or values unless you yourself discover the wisdom and purpose that benefits you through them. Let not the dogma of others be your burden, or your stumbling block. Be your own soothsayer, your own pardoner, and your own savior.

I am Baphomet. I am the wisdom of the universe which is reflected in all individuals. To know me is to know power, harmony, and freedom. Seek thee out the truth of the self, and the truth of the universe, for you will find me there.

II

All symbols men have created to represent deity have represented me. All the myriad pantheons are children of my emanation. When men open their minds and attempt to embrace the vast universe, the symbols and constructs they create to explain that which they discover are visions of my being.

I am not these symbols, however. No symbol can define me, for I am indefinable. To limit that which is me is to fail to understand that which I am. All men are fallible, and therefore all symbols created by the minds of men are imperfect. Those who recognize this, and continue to seek me out in all my guises, have wisdom. Those who make of their symbols of me institutions which deny all others are the enemies of men, for theirs' are the ways of slavery.

When the symbol blinds the vision to the truth, then the symbol falls from my grace. The institutions behind such symbols act against the nature of my being. They are the perverse who would deny their natural state, and would seek to enforce their blindness on others. They have called that which is beneficial "evil", and that which is malignant the means of "salvation". They deny the power of self and cut themselves off from me. Like anything which cuts itself off from its source, they cannot help but wither and die. They survive only by infusing those who would be pure with their confusion, then feeding from them like a parasite. This is an affront to all men and an affront to me.

Free will is the gift to you which they seek to deny. They place this fruit on a forbidden tree, and then claim I slithered in and tricked you into partaking of it. This is one of their greatest lies. Free will was always yours, as it is of my nature, and you are of my flesh. If you exercise your free will and seek the truth for yourself, you live in my grace and will prosper. Subvert your will to the demands of others, and you will suffer. Submit your will to falsehoods for the promise of "salvation", and you will have met your demise in mind and spirit before the time of your flesh.

Consider all attempts to subvert your will an attack on your life, and respond in kind! Demand reason from all who would sell you "truth". Take faith in only that which rings true to you, in only that which you sense as truth. Embrace those who would let you live as you wish, who

encourage your freedom and individuality. Smite those who would seek to diminish you in any way. If they choose to turn away from their natures, this is their right as a being of my being. If they fail to acknowledge and respect this right in you, then they are your enemy as much as mine.

Cut out those who would think to tell you the way to live, for they are as a cancer. Allow them not to breathe your air, for their virus might spread if their whispers are carried to your ear. Inoculate yourself with reason, truth, and experience. Life is for living and should be lived to the fullest. Society cannot tell you how to live. Religion cannot tell you how to live. Only you can be your own judge. The weak seek validation by attempting to pervert the strong. Be not their means to confidence, for they can only be assured by breaking you. Root them out of your life like a weed, so that the garden of your world brings forth only fruit for your benefit.

III

I am. All things are of me and have the right to be as they are. This is the natural law. Stars move unabated about my form. Worlds shift on their own volition, governed only by the forces of which they were born and the natural forces around them. Water rises to its own level and travels the path most direct to its purpose. Your birthright is to be as you are, to seek the truth of yourself, and grow to your greatest potential.

None have the right to deny this in another. To deny another is to deny the self. Your right to be is only limited to this; your efforts cannot directly limit the efforts of another. You cannot deny the right of another to be. They are as much of my being as you. Conflict will naturally arise, and naturally resolve, with the right path being that of the victor. Conflict, however, should not be sought when conflict is not necessary. Water more easily moves around a structure than through it. A wolf will avoid an enemy. If the enemy is foolish enough to force the wolf into a corner, then it is only natural that the wolf tears out that enemy's throat.

Obligation is a choice. Those deserving of your love should have it in abundance. They are the ones who bring benefit and joy to your life. These are reasons to love and choose obligation, so that those pleasures will continue unabated. Obligation, however, cannot be forced. No one is deserving of anything from you without reason. The universe does not rise up to meet the needs of those unworthy, who have not made an effort. No one suckles at my bosom without the strength to pull at my nipple. Let not the unworthy use deceit and shame to force from you that which they do not deserve. Throw such parasites into the dust!

All things are yours, as they are of my being, just as you are of my being. All you need to do is seek them and have the strength of will to take them. You are the writer of your fate and responsible for all that is in your life, good or bad. Let no man claim for themselves the spoils of your efforts, lest they have provided compensation. Let no man be blamed for your failures, for your loss will be doubled. One cannot grow without acknowledging the mistakes of the past and choosing to learn from them. Responsibility is the testament of the strong and the bane of the weak.

IV

The spirit will seek the truth, but the flesh is the teacher. Fear not the urgings of your flesh, for the flesh encourages only that which is best for the self. Indulge in all that the flesh desires, but remain mindful and responsible. Be not a slave to anything.

I am Baphomet, and my flesh is supple and willing. To my daughters, fear not the power of your own sex. Instead, embrace it! For too long has your flesh been the bane of your gender. You have been made ashamed of your gifts and their power has been turned against you. Reclaim your bodies, for they are your greatest instruments. Your flesh brings about desire. The bounty of your bodies drives forth creation. From your sex comes all creation. Pleasure is your power and your gift. Revel in your sensuality and enjoy your sex. Be aware, however, for you are the gatekeeper. Be responsible, mindful always that your choices are yours and yours alone.

I am Baphomet, and my flesh is strong and confident. To my sons, come to understand the strength of your form. Appreciate the dictates of your flesh, honing your bodies until your form is satisfying for your needs. Let not another tell you how to be. Indulge in the pleasures of this world without shame or regret. Drink deep in all that this world has to offer. You are the initiators; creation cannot happen without your stimulation. Revel in your strength. Be mindful, however, for aggression will breed aggression. Know all the aspects of power, both the means to harm, and the means to nurture.

I am Baphomet, and my flesh is the temple of the truth. To all my children, your flesh is a wondrous thing and should be indulged and enjoyed. Let not the pursuit of the spirit lead you to deny the flesh. Let not the pleasures of the flesh cause you to lose sight of your higher calling. Balance one against the other, so that they form a harmony of the self, each elevating the other. Hone the mind and the body, so that both are ready tools for the pursuit of your life.

You are all you will ever truly need to answer to. Take pleasure in your flesh; for it is all that you have that will always be yours. Let it provide comfort to your mind so that your thoughts are free and at ease. Their union in purpose and focus will lead to great works, works that will be

yours alone. The union and indulgence of mind and body is the path to personal salvation. This is redemption wrought by your own hand, as is only natural.

Baphomet is the union of opposites. There exists a fine line between strength and weakness, and it must be known. The meek in mind are dangerous, as they have amassed in great numbers. Their influence must be resisted, and resistance must be mounted through strength of will and reason. Will and reason is their shortfall, and apathy is the foil they use against the world. Strength is useless without the will to use it.

Baphomet is the union of opposites. Pride and humility are also one and the same, for are not the humble proud of their humility, and are not the unjustly prideful brought easily to shame? Always let reason be your mandate and responsibility your watchword. Glory in your accomplishments, rejoice and be prideful, but temper pride with honesty and reason.

Baphomet is the union of opposites. Life and death are both aspects of my reality. Life is for the living and should not be spent pining for an afterlife that is yet to come. It should be embraced, and explored. Life should be taken by the throat and shaken for all it is worth, for it is so brief. Your death will be measured by your life. Leave death for the dead.

I am Baphomet. I am all things, and all things are of me. In this, all things are perfect, and only in their own delusions can fall from perfection. Man is the animal which can lie to itself, and it is often easier to believe the lies of the self than accept the truth. I will not be denied. You are all a part of my being; like taken from like cannot be anything else than what it was at its source. I am Baphomet.

THE PRECEPTS OF BAPHOMET REGARDING INDIVIDUAL STANDARDS

- The individual is self-defining; the definition of the self is a transitional act which should always be fluid and consistent, avoiding stagnation.
- Seek to be only a more perfect version of your personal ideal. Know what you are. Pretend not to be what you wish you were.
- The desires of the self should never be ignored, but rather explored and understood, for from the awareness of self comes true wisdom.
- The individual should strive to be their own guide, regarding all advice with suspicion, and all laws as suspect.
- Seek lessons from nature, note the storm is unapologetic, the sun burns as easily as warms, and the wolves live without any delusions or doubts.
- To thine own self be true, embrace the family that supports you, ensure that friends and enemies are worthy of your attention, and tolerate others only at your own discretion.
- As above, so below. The universe is reflected in the mind of the individual. Reality is shaped by the finely honed will.
- Give unto Caesar that which is Caesar's. Take that which is yours without malice or enthusiasm. That which is deserved is earned and should not be the burden of another.
- Freely give only that which you will not miss. Take not that which you do not reimburse. Charity is a shackle.
- Do as you will, lest what your will denies another of this right.
- Seek justice for yourself, allowing no one to escape your vengeance. Do not allow apathy to condone the poor judgment of another.
- Act with intelligence, wit, and reason, so that no one can deny you.
- Let children be children, emulate their innocence without tarnishing their purity.
- Seek beauty in all things.

THE FIVE POINTS OF SELF

Self-preservation: Self-preservation is the ultimate right and drive of all life. This extends beyond our mere physical life to our lifestyles and freedom to express ourselves. However, in the pursuit of our own self-preservation, we must also acknowledge this urge and right in others. By keeping in mind that self-preservation is a constant in nearly all minds, we take a step closer to understanding those around us.

Self-reliance: The bottom-line in life is that, ultimately, the individual only has themselves to truly rely on. While friends, allies, connections, and strong networking are always helpful, it is the individual that can rely on themselves above all other things that will always prove the most successful.

Self-responsibility: The individual is responsible for all things in their lives, malignant or benign. This is a difficult idea for some individuals to accept. It is easier, at least initially, to lay blame for our problems on others or even fate. Self-responsibility not only demands that we accept our mistakes as well as embrace our successes, but also acknowledges that even with those situations which seem out of our control, there remains our ability to manage the issue and move on.

Self-awareness: Self-awareness is a limited commodity amongst most. Rare is the individual that understands both their own potential and their limitations. The scarcity of this trait is due to the innate fear most have of truly examining the self, concerned about what they might find. Satanists must confront and conquer this fear. By capitalizing on their strengths and compensating for their weaknesses, the self-aware individual achieves results well beyond those of their unaware peers.

Self-control: The true mastery of the self requires the development of an objective perspective; the ability to remove the emotional self from a situation and see the issue from afar through the lens of reason. With this perspective also comes an understanding of how to exploit emotional response; understanding what situations will be served by the expression of anger or humor, even when the individual does not feel it. Satanists with this skill often appear cold and callous but have really come to respect the commodity of emotional expression and conservation.

THE PROMISE OF BAPHOMET

Hear the words of He who is known by many names; as Sammael and Lucifer, as Ahriman and Beelzebub, as Seth and Loki, he who is the Satan amongst the religions and beliefs of those men who would enslave their fellow man with lies and deceit, he who is Baphomet amongst the enlightened. Hear the truth from the outer darkness in wonder and joy.

I am as you are; a creature of flesh and spirit. I am in the wind and the sun. I live in the fields and the oceans. I am all things that crawl and fly, that slither and run. I am omnipresent because I am everything. I am omniscient because I am All. I am the natural order, the creative urge, the law of the jungle. I am you as you are me. I am as I am, forever and ever, and we are brethren. There is not separation between that which is and that which I am. The belief in a thing outside nature and form as creator is false. Let nothing convince you that you are created by anything but the natural tendency of chaos to become order, of energy to become matter, of like things to coalesce into forms and patterns. In that I am all, I am mindless in my ways. In that I am all of you, I am mindful. I know all because all that is to be known is either contained in the minds of all or will be discovered by those minds. What you see, I see. I am with you, always. You are my brothers and sisters, my children, and I will not allow you to be abandoned.

I am the spirit of liberty and freedom, and in that spirit man has been allowed to do many things in my name, even corrupt that which I am for their own purposes. Man has created systems and philosophies for the unnatural control of their fellow man. Man has built lies to soothe its frightened soul that is oft unwilling to face the truth in the dark. Man has turned from the wonders of reality, from my call, and lulled themselves to sleep with daydreams and fantasies.

As naturally as flower from seed come all forms in nature, as was, and as ever shall be. Its purpose is simply to BE, as I AM, with no other need or explanation, no excuses for BEING. Mankind is the creative urge given awareness and introspection, possibly the greatest of all spiritual creation, but has also the power to lie and delude itself. I am the truth in the darkness, and I call out to you from within.

You have given me many names in order to glorify me through understanding. You see my evidence in the thunder and the butterfly, the

volcano and the stream. You know me by my works in the world and in your heart. Yet, to bare the idea that all of creation is as I am, and that you are as creation, only to be as you are, is often too great a responsibility to bare, so you have created false attributes to the names you have given me, or worse, created false ideals and worshiped them as God. Servitude is not of the natural order. Denial of the self is not of the natural order. Any God which demands such things is a construct of the minds of men often designed to enslave. Know with your hearts that such Gods are false.

I seek not worship or obedience. I am truth, and as such, have no need of such things. You either live in truth and prosper, or live in deceit and dwindle, wasting your life and dying unfulfilled. Your will is my will, as mine is yours, if you live true to yourself. I need not your allegiance, yet if you call yourself my ally, my brother, my child, then it is the truth of self that you live for. It is in harmony with nature that you are guided. It is the pleasures of the flesh and the wonders of creation that drive you. You live free, undiluted, and unashamed.

They who have created a system of control and a God of slaves have given me an honest name. I am the “Satan”; that which stands opposed, that which will not bow to a false ideal or unworthy leader. In their allegories of my nature in their mythology, they rightly describe me as a rebel against their God, for is not their God against nature, and does not nature rebel against those things which are outside its order? And, what is my power? As rightly described by them, it is truth, as told to by the snake to Eve, “you will not die from the fruit of Knowledge. You will become as those who would enslave you, as your false God. Knowledge will set you free.” My will is rightly described in their myth of the fall; it is better to reign in Hell than to serve in Heaven. Their Hell is truly all reality, which they fear and abhor. Their Heaven is fantasy. In the “Hell” they so fear, you are truly free. Their Hell is the loss of their God, their shepherd, their master; they fear the freedom that is their birthright. We have no such needs; we live in the natural order, serving only those needs which must be served in order to live in nature’s harmony. This is their “Satan”. My brothers, my children, we are their “Satan”, and we bare that name with pride and with open eyes!

Glorify me by glorifying the self. Glorify the self by seeking the truth and living honestly and in joy. This is not a self-serving delusion, but life lived in celebration of all things, all wonders in life! Let them pray to be

saved from this reality, let them wallow in sadness that they must take responsibility. That which burdens them is our joy, their sorrow is our celebration, and thus we are their Satan. In honest love for one another, in honest defense of the natural order, in honest pride of which you are, this is the life that glorifies my name. Let them see your prosperity and tremble. Let them see your joy and fear my glory. They will die wondering what they have lost, while you will forever know freedom in my name.

Hail the Natural Order!

Hail Satanism!

Hail Baphomet!

THE BOOK OF SATAN



“Baphomet; Levi Tribute” by Jason Sorrell

Satan is the Adversary of Judeo-Christian Mythology, the rebel angel who challenged the might of his dictatorial creator and abdicated paradise in exchange for freedom. Satan is the anti-hero, the refusal to submit, the word of reason against morality. He is the representative of motivation, the fire to act, which is the role of the Book of Satan in the Baphomet Codex.

Satanism

You could equate our entire society to the mentality of standing in a line. Standing in line is one of the first things we are trained to do in school; lines for lunch, lines for the bathroom, lines to go to and come in from recess, lines to wait to leave, lines for the library, lines to and from other classes. We are taught to stay in our place in line, to maintain the order. We learn to keep quiet while in line, to keep our hands to ourselves, and to wait our turn. Standing in line is the foundation of our society's behavioral programming. Standing in line leads to accepting our station in life, unquestioningly maintaining the order for order's sake, and doing our best to blend into the herd. The philosophy of Satanism is based on the urge to resist this programming.

The mentality of standing in line is an interesting one when it is dissected, and most do not consider it unless they subscribe to a philosophy like Satanism. Satanism suggests that the individual should question all dogmas, morals, traditions, laws, and rules. They should accept those that are logical or purposeful in a manner that makes sense to them and reject or resist those that do not. There is a logical purpose behind standing in line; by waiting your turn you help assure that the process occurring at the head of the line continues in an orderly and efficient manner. The other programming that occurs when learning to stand in line, however, often creates behavior that is illogical. When someone ignores the line, for example, not only do most adults refuse to chastise the violator of the social order, the person managing the process at the head of the line often ignores the violation as well for the sake of not creating a conflict. These are behaviors learned in line as young children; the urge not to stand out and the urge to avoid conflict, no matter how just the conflict may be. Everyone in line feels the urge to do something when the order that they support is violated, but their training keeps them from reacting.

Satanism acknowledges and resists everything about this training. Satanism suggests that the individual should take each of the processes and behaviors that they perform and encounter each day and re-evaluate them. If "standing in line" is disadvantageous or makes no sense to the individual, then that individual should strike out on their own. The word "satan" comes from the Judaic word for that which resists their social

order, the things that “stand opposed.” Society would prefer that we each accept the majority order without question. Satanism opposes this idea of “behavior without question” and urges the individual to choose the behaviors that they would integrate into their own, consciously.

By calling yourself a “Satanist,” you make a disconnection with the accepted norm both in the minds of those around you and in your own mind. Satan is equated with an anti-social force, with the unknown and the dangerous. By linking ourselves with these ideas, we embrace both the stigmas and benefits associated with the perspectives our society has created in regards to Satan. We jolt our own programming, initiating the first choice that makes us truly aware of the many choices and freedoms we really have. If society says we should obey, Satanism says we should resist. When society says “This is the way it is-accept it,” Satan asks, “Why?” Being a Satanist is the ultimate refusal to thoughtlessly conform and embracing the anti-will.

Our modern thinking still equates Satan with the absolute evil, even as that same thinking often denies the existence of an absolute anything. Satanism is not about engaging in what society would call “evil”. Doing so would only be to accept their programming in reverse; instead of being what they ask of us, we would be what they expect of us. The idea of “evil” is a slippery one; it is relative to each era, each culture, and often each individual. That is why it is crucial to Satanic thinking that the individual be accountable for their own perspective, applying logic to their own beliefs and behaviors. No one can precisely tell another person what is or is not proper or correct in regards to belief and behavior. They can only suggest what they themselves believe. To do otherwise would be promoting blind faith, the antithesis of Satanism which has lead to much of the destruction and suffering in the history of mankind. More war and death can be attributed to the “will of God” in our history than any demon, devil, or even Satan himself. Yet, “evil” is rarely attributed to the force of social order that this “god” represents.

An Abridged History

It can be argued that the principle of Satan and Satanism is as old as man, even though the modern concept of Satan is only a few thousand years old. The principle is a simple truth: the more restrictions you put on a society, the greater the resistance. Satan is the principle of resistance,

especially when restrictions are themselves against the natural order. Water can be forced to flow uphill, but it will always naturally be drawn downward. The history of man has been a cycle of socially enforced restrictions and their resulting resistance. For every force of “good” there has been a force of “evil”, even if encompassed in the same symbol. The Egyptians, despite numerous dynasties and pantheons, have always worshiped one God represented by many subordinate gods; Anubis as the judge of man and guardian of the land of the dead, The Embracer of Fire, Swallower of Shadows, Breaker of Bones, Dweller of the Pit, Eater of Blood, Lord of the Horns all have aspects of the Satan that would follow. Seth, or Set, would be the strongest contributor to the idea of Satan from the Egyptian Pantheon which is associated with scarcity, aridity, and the desert. The Sumerians of Mesopotamia had Huwawa, the monstrous chaos of the untamed lands and enemy of Gilgamesh, the heroic force of order. Phoenicians gave us both Mot and Baal, the natural forces of positive and negative, two sides of the same coin. The pantheon of the Greeks typified the concept of duality within a single force, and that benevolence or malevolence is relative. Their mythology contributed to both Satan and the modern concept of Hell. From Persia and Zoroastrism comes Ahriman, the most direct pre-Christian concept leading to the modern Satan. Ahriman represented the natural urges that ran in opposition to the higher spiritual drives that vied for the souls of men. As you can see, nearly every religion in existence has a concept or force representing the powers of nature, chaos, and physical drives.

Satan as a concept comes to us most directly from Judaism, who did not truly embrace the idea as our modern society does until late in their history. Prior to the sacking of Jericho, the Israelites were a nomadic, militant tribe who worshiped a single God, Yahweh, source of both good and evil. Once they had settled into their own lands, the idea of Yahweh began to change as the people changed. No longer could their culture support a deity that was one moment a source of plenty and the next a source of pain without reason. “Satan”, once merely a term for anything that resisted the law of the Israelites and therefore the will of Yahweh (thus, the anti-will), became personified as the tempter and tester of mankind, but only as one of many subordinate emanations of their greater God. They believed themselves to be the chosen people of God, and therefore the benefactors of his mercy and goodwill until the Babylonian conquest of their land and destruction of their temple, which resulted in their exile to Babylon around 580 BC. While the Jews were in exile, Satan

was re-examined, becoming a rebel force against the one true God and the source of their woes. This idea was eventually abandoned because the Jews would not abandon the idea that God was the source of all things. Satan vanished, except in some more rural and mystical Jewish sects, only to be revived by the Christians.

The Christians also struggled with the idea of a single God, the source of benevolence and love, in the face of both natural disasters and the acts of evil committed by men. For them, the conflict of ideals was even more poignant, as the gentiles who converted came from largely dualistic religions. They eventually settled for a convenient position somewhere between Monotheism and Dualism, worshiping God as the source of all while acknowledging an opposing force of near equal strength in the form of Satan. This position proved very useful in converting the pagan peoples of Northern Europe, eventually allowing the failings of their gods to create weight for the argument that they were evil, agents of Satan, and that only through the worship of the one true God could they be saved. When the Church finally did attempt to remove Satan from the equation, it was too late for the figure of Satan was as fully filled out as that of Christ himself. Some Christians even dared to follow the heretical idea that Satan was truly the god of this world, Yahweh the god of the next, and that a successful life was one spent attempting to appease both.

As Christianized Europe moved out of the Dark Ages and into the Renaissance era, the idea of absolutes, both good and evil, came under further scrutiny. The Age of Reason explored the ideas of spirituality and religion under the microscope of science, treating them as forces of nature to be codified, labeled, and subdued. From alchemists to psychologists, the concepts of the occult, mysticism, and religion have been tested, and with that testing, Satan has developed from the fallen-angel, through monstrous tormentor, to the beguiling and sleek indulger of mans' more base urges.

A variety of organizations explored the idea of Satan as a viable alternative to the predominant paradigm of the day. The middle-children of the aristocracy, not in line for a sizable inheritance but still of noble birth, toyed with the occult and demonology as a means of acquiring status and wealth as well as to alleviate boredom. Pockets of pagan culture, resisting the conversion and holding on to the "old ways," embraced the idea that they were "Satanists" if that meant continuing to

worship their gods. Various monastic orders within the Church itself weighed and evaluated the concept of God and Satan, resulting in both radical and authorized sects within the Church. As Church and government became ever more closely tied, organizations arose in opposition or as alternatives to the scripturally based social order, often taking Satan in some form as a part of their self-conception. The Hellfire Club explored the hedonistic aspects of Satan while the Illuminati expressed the intellectual and humanistic Satanic ideals. Mystical Orders arose in Bulgaria, Germany, France, and elsewhere. Such Orders would eventually transition into the Golden Dawn, the OTO, and eventually to Aleister Crowley.

Aleister Crowley first epitomized what it is to be a modern Satanist. Calling himself “The Beast 666”, Crowley embraced the separation such a label would place between him and the rest of society. Crowley embodied the free-thinker, exploring and evaluating every vice and virtue to come to his own conclusions about the nature of reality. Crowley openly expressed his opinion that Satan was not the enemy of man, but rather an ally, the force of man’s nature, the defender of man as man.

Many writers and mystics would follow Crowley’s lead to their own conclusions. In modern times, the most prominent amongst them is Anton LaVey. Anton LaVey also embraced the idea of Satan, founding the Church of Satan and writing *The Satanic Bible*, codifying his beliefs. Satanism expressed the ideals of the natural order, of man as man and worthy of celebration for his vices and indulgences, with no higher judge or redeemer. LaVey’s Satan was not so much a deity as an ideal, a symbol that some individuals should emulate for the betterment of their existence. LaVey’s works have had an effect on the modern concept of Satan that is second only to Christianity, with nearly every Satanic organization and philosophy being at least partially based on his ideas.

Numerous modern organizations continue the exploration of the idea of Satanism, both as a philosophy and religion. Their efforts continue to re-evaluate and expand the concept of Satan, bringing new ideas and principles to the whole. No effort lacks value, as they serve to make Satanism ever more viable and alluring.

The Historical Satan and Satanism

Considering the history of Satanism, it is no wonder there is such variation of opinion regarding what it is to be a Satanist. The various organizations that currently represent Satanism all have conflicting beliefs, dogmas, and agendas, and span the range from the spiritually fundamental and near Christian in their mythology to the stylized humanistic and atheistic philosophy. Despite this range and conflict, there are several points which most Satanists agree on, and these points are largely founded on the principles outlined in the Satanic Bible by Anton LaVey, no matter what the group's opinion of the author of his Church of Satan.

The fundamental basis of any Satanic philosophy or belief begins with an understanding of the figure of Satan, whether the perspective regards Satan as figurative or literal. This understanding usually begins with the Christian mythology. This may seem at first to be a conflict of spiritual interests, but, again, perspective comes into play. Christian mythology, over the two thousand years of its development, has done as much to fill-out the particulars of Satan as it has to understand who Jesus of Nazareth was, maybe even more, and has done so by borrowing from a number of other religions. The purpose of this development, both of Christ and Satan, was to delineate standards of behavior in the followers of the Church. The development of the Christ figure was to provide an example of what a proper and obedient follower of the authority of the Church would be; humble, meek, non-confrontational. Satan was developed as a study in contrast.

To begin this study, we should start with Genesis. Regarded by most theologians as allegorical, Genesis discusses the creation of the world and the fall of man from the grace of God as an attempt to explain evil as a part of God's perfect creation. In the fall, there is an attempt to absolve man of the blame for his transgressions against the will of God by introducing an interloper. While for the Hebrews who created the myth, this interloper was simply a snake, later Judaic and Christian believers would develop the snake into one of the first guises of Satan. While most Jews would abandon this thinking, the Christians continue to indulge in this belief.

The story is of interest to Satanists because of what it entails. God tells the first man and first woman not to eat from a particular tree, telling them they will die if they do. The snake, or Satan, comes to the first woman and

tells her that God has lied, that the fruit of the tree will instead give who ever eats it the knowledge that only God and his consorts share. It is the snake, and not God, who has been honest in his dealings with man; they do acquire the knowledge of God and self-awareness, and do not die. The first man and woman are then banished from paradise, not as punishment (their punishment included a mortal death and pain in bearing children, amongst other things), but for fear that they would eat the fruit of another tree that would result in immortality.

This parable suggests several things. First, that authoritarian forces will use disinformation in an attempt to “protect” those in their charge “for their own good”. The forces that would be considered Satanic, or opposed to the authoritarian thinking, will provide the truth and let the people choose for themselves what is in their own best interests. Second; that we human beings can thank Satan, if the Christian perspective is entertained, for our self-awareness and urge to expand what we might be as a species and as individuals. Considering this, it is a wonder that Christians would regard Satan as the “Prince of Lies”.

The next real parable that sheds some light to the being of Satan is the parable of Job. Job, a devote man, is tested by God. Satan suggests that it is out of fear, not loyalty, that man is obedient to God, and if God brings misery to man instead of plenty, man will turn on him. God then selects a ringer, one of the most devoted men of his flock, and inflicts torment after torment upon him. When others in his community, shocked by what God is doing to Job, turn away from God, Job insists on his faith. Eventually, God proves his point, though unclear, with Job and rewards him for his faith. The Christian spin on this myth has made Satan the tormentor, with God’s blessing, but the idea remains the same. In this story, we learn that Satan is reproachful of God’s methods and is suggesting that man is not naturally inclined to the blind obedience that God demands. It could even be viewed that, instead of him deserving the authority simply because he is God, Satan is suggesting that man deserves a reason to be obedient that is beneficial to man, and that more can be accomplished with benevolence than fear.

In the Old Testament, Satan is a minor figure. The Hebrew tribes were monotheistic and an opposing force to their all powerful God did not fit into their cosmology. The new Christians, coming from pagan and polytheistic backgrounds, could not fully accept an all-powerful God who

was both the source of good and evil. The New Testament gives Satan a greater role as the tempter of man, suggesting that he is condemned and out of the grace of God. Despite the efforts of the Christian Church to write this part of the mythology out of the Bible and retain the monotheism of the Judaic faith, enough of Satan remained both in the Bible and the pulpit to give us a wealth of information to draw from.

Satan is regarded as a rebel angel, the leader of a rebellion against the authoritarian God. The reasons given for this rebellion, from lusting over mortal women to pride and jealousy, are never fully explained. It could be argued that the reason is suggested in the Old Testament, that Satan disagreed with the methods employed by God, and possibly the validity of God's position entire. Satan definitely rebels against blind authority and questions the validity of anyone who would suggest they have the truth without proof. Satan also is the tempter of men, offering them the indulgences that they desire as represented by the Seven Deadly Sins. Lust, pride, greed, envy, wrath, gluttony, and vanity were all "virtues" of this world. It is interesting that all these "sins" are exactly the kinds of things that help a person achieve the things they want. Lust is the indulgence of the pleasures of the flesh, pride a natural extension of our accomplishments, envy drives the ambition we need to succeed, wrath can lead to justice, gluttony is merely the pleasures of having abundance, and vanity is simply the self-preservation of our status and physical selves. These sins all focus inward, on the individual. Satan can therefore be viewed as the spirit of individualism. This individualism is described by the Five Points of the Self; self-preservation, self-reliance, self-responsibility, self-awareness, and self-control. The sense of self-preservation is first and foremost, with the individual seeing to his immediate needs. Self-reliance is essentially in becoming a realized individual, keeping us from becoming entangled in the machinations and needs of others. Self-responsibility ensures that we own up to what we do, taking both the blame for our mistakes while also ensuring that others do not receive credit for our successes. Self-awareness is what guides us to our goals, knowing who we are and what we can accomplish by having a real understanding of our strengths and weaknesses. Finally, self-control keeps us in check, as retraining an objective mind keeps us from being ruled by our emotions.

Another myth that establishes the nature of Satan for Satanists from Christian mythology is the parable of Satan building his own kingdom and

establishing his own law. While most Christians regard this kingdom as Hell, the Gnostic Christians believed that this kingdom was the Earth. By this myth, we come to recognize Satan as being self-reliant, forming his own perspectives and own paradigm regarding the nature of reality. Thus, Satanists seek to come to their own terms regarding the universe and its workings and not accepting the edicts of others.

From this historical mythology come these shared aspects of Satanism. Authority is challenged, tested by logic and reason, as part of the Satanic mandate. Satanists are rebels to the core, strongly individualistic and self-reliant. Satanists strive to develop their own perspectives, testing the ideas of themselves and others as part of their development. This requires strength of will, conviction, intelligence, as well as mental flexibility. With all that Satanists disagree on, these points are regarded as almost universally a part of Satanism.

Evolutionary Satanism

There are two prevailing perspectives within Satanism; the spiritual and the philosophical. Spiritual Satanism regards Satan as an actual force or intelligence. The nature of this intelligence differs depending on who is asked; from an energy that exists in all things to a physical-being existing on some other plane of existence. The theology of the adherents of the spiritual perspective also differs in the beliefs they entertain; from the esoteric to the almost fundamentalist and Christian based. The philosophical Satanists regard Satan as a symbol representing a set of ideals that they emulate. The most prominent form of this Satanism was promoted by Anton LaVey and is termed modern or “LaVeyian” Satanism. Like spiritual Satanism, there is a wide range of variations in practices and edicts amongst the numerous individuals and groups that practice philosophical Satanism. Despite sharing a common mythology and often common practices and perspectives, spiritual and philosophical Satanism are often strongly opposed to one another, with the spiritualists regarding philosophical Satanists as pretenders and usurpers, and the philosophical Satanists seeing spiritualists as zealots and reverse-Christians. So strong is this mutual animosity that many organizations will denounce a member for even considering trying to bridge the gap.

Within these two disparate points exists a range of variation on the same theme. Gnostic Satanists support the idea that Earth is a Satanic Kingdom and debate whether or not the final battle foretold in the Bible has already been fought and won by Satan. Theistic Satanists regard Satan as a spiritual force and devote themselves to the exploration of this force in all its guises. Traditional Satanists follow interpretations of the Bible and other sources with varying degrees of strictness. LaVeyians follow the edicts of Anton LaVey and the Church of Satan, regarding Satan as merely an individual’s natural tendencies toward decadence, comfort, and self-promotion. Luciferians see Satan as the ultimate truth, life as cycles of joy and pain, the expression of our urges and desires, with any higher aspirations as delusions of the weak. Also, despite the strong animosity between the spiritual and philosophical Satanists, many individual Satanists see value in lessons from both perspectives, often using the allegory of one to support the logic of the other, and the reverse.

This text describes a form of Satanism that is philosophically founded on

the Satanism of Anton LaVey but recognizes a spiritual component to reality. This perspective of Satanism regards the Satanic Current as the force of nature in the universe, the Prime Motivator and initiator of all things, the first aspect of Baphomet. It describes the Satanic Current as a real force that we seek to interact with and emulate. It is through Baphomet/Satan that we come to a greater understanding of ourselves and the universe. In this way, we could be regarded as Spiritual Satanists. However, we do not see this force as an intelligence outside ourselves, but rather that every individual makes up the whole intelligence of Baphomet/Satan. The Prime Motivator represents an inherent "will" in all things to develop to its ultimate potential. This "will" is demonstrated in the progression of a seed to a tree... no intelligence as we know it is required for the process to occur. The seed is already predisposed to sprout when conditions are favorable, to make the most of the resources it comes into contact with, and to grow as fully as its potential and environmental pressures will allow. Baphomet/Satan does not have "intelligence" in relation to our understanding of the concept; it is a force or a function that operates regardless of awareness. Intelligence and awareness could then be seen as a relatively late development in the process of evolution, acting as both a boon and a hindrance.

By understanding and exploring our own natures, our urges, aspirations, and ideals, we come to a greater understanding of what Baphomet/Satan is. Through applied logic and testing the values of our society, we work to improve our own lives and lifestyles. These ideals are considered by some the realm of philosophical Satanism. Our goal as individual Satanists is our own personal growth and development in all realms of our existence. We seek to increase our knowledge, secure and improve our living conditions, expand our awareness, indulge in our desires, and profit from our endeavors. We seek a mental, emotional, physical and spiritual evolution within the self. Furthermore, in order to promote the best possible environment for these pursuits, we encourage evolution in our society, our culture, and our species. The term that best describes this version of Satanism is "Evolutionary Satanism".

As Evolutionary Satanists, it is our drive to improve ourselves, to discover that which drives us and become more perfectly what we already are. We seek not only to be individuals as relatively free as possible in our own manifestation, but also to develop what that individualism is to the ultimate extent of our inherent potential. Society's demands on the

individual forces us to take on roles and even personas that are not our natural selves. Who we are is often very different from the roles we fulfill for our employers, in our dealings with the public, sometimes even with our own friends and family. To fulfill these roles, we often have to deny ourselves, sometimes even abandoning the things that we would be and the things that we find most satisfying. Evolutionary Satanism teaches us to embrace the things we dream of and to strive to make them reality, integrating them into our actual lives. In the myth, Satan himself abandons the role thrust upon him for one of his own design, and Baphomet is the God that looks upon itself with its own eyes to discover the truth.

The effort to live as an Evolutionary Satanist is defined as "The Process". The Process begins with a deep and honest examination of the self. This is not as simple as making a list or creating a mental inventory of strengths and weaknesses, but developing an honest, objective understanding of the self and our behaviors over through a long study by Self-Observation. We must evaluate not only our strengths and weaknesses, but our aims and influences. Through the Process, we come to a decision about what is truly worth our continued effort and what behaviors should be either reduced or eliminated in order to exalt our individual self and promote the changes we desire. The Process is ongoing, with the Self-Observation and re-evaluation being a continuous part of the entire evolutionary development.

Our outlook on the universe begins internally and manifests outwardly. Each of us is the root cause, the Prime Motivator, in all that we experience. Understanding, then, must begin with the self, striving for greater awareness of who we are and what it is we truly desire to accomplish. Once this Process is begun and we develop an initial foundation, we then work outwards, attempting to effect order in more and more of our environment in an ever wider sphere of influence. Too often are we the products of our immediate environment, which is ironic since the majority of us define that environment. We essentially establish a viscous cycle; we are disgruntled by our positions in life, with our dissatisfaction being reflected in our immediate environment, which in turn increases our dissatisfaction. By understanding this cycle, and choosing to change it, we begin to take real control of our lives and truly begin to emulate the Satanic Current.

From that stable foundation, when begin to build ourselves into our ideal,

manifesting that which is our true potential. In the Process, we take advantage of occult and psychological techniques, methods that most others would either refuse to use for fear of violating some social taboo or they are not even aware of. We seek the advantage that will allow us to further our goals and move more easily through society, privileges befitting those of our personal awareness. We look for personal growth, material and intellectual increase, and spiritual conviction and awareness. These are the goals which are truly emulating the Satanic ideal and will lead us to the truth of ourselves.

There are some who would suggest that Satanists believe themselves to be gods, but this is an oversimplification to those who follow Evolutionary Satanism. We recognize evidence of a higher force, the binding force of the universe, the source of all things to which all things return. Quantum physics shares in this unified theory, but what they approach from a mathematical direction, we attempt to understand from a philosophical and metaphysical perspective. This higher force fulfills the claim of the Hebrew God when he claimed “I am that I am”. This force does not judge, question, bless, curse, condemn, or redeem. It simply, and even more, is the very act of being. This is the force we emulate, the universal urge to grow to our full potential, to change, and to become more than what we currently are.

With that is the recognition we each are a part of a greater whole. We realize that we each can draw upon that force to fulfill our wills in reality, but also that this totality is diminished by those components that do not strive to achieve their full potential. In this, we are each potentially gods, if we can find a way to get past the doubt and denial that is built into our minds by our educations and socially enforced experiences. Perception defines the nature of the universe for each individual (beginning within and manifesting outwardly); thus if a person knows, with every fiber of his being, that he can walk on water, he will. This kind of confidence in one's own abilities is difficult to achieve even under the best of circumstances, and our social programming actively eliminates that kind of self-assurance. That is why religions have gods outside the self to begin with; we can all believe in the power of a thing outside ourselves, but few can imagine their own potential realized. Evolutionary Satanism is the ongoing Process of breaking that programmed mentality and achieving greater control of our personal reality.

One could discuss this particular view of reality in both objective and pragmatic terms. The objective perspective suggests that all things are absolute, having defined and measurable limits, while the pragmatic perspective says that all reality is in a constant state of transition, and that the definition of a thing one moment may be different the next. Our position is that while most things in our experience can be measured and defined, there exists numerous components and concepts in reality which defy definition and limitations. Furthermore, something that can be defined and limited in one state will have its definition change when interacting with another object, as well as when measured against the experiences and expectations of the observer. In other words, reality is in a constant progression that shifts based on the perceptions of the observers of that reality. The color blue, for example, can be measured as a certain wave length of light, but the individual perception of that wave length of light will vary from person to person based on the physical structure of their eyes, the way their brain processes the information, what we have been taught about colors, etc. Aspects of reality may have measurable and defined limits, but since a key component to reality is an observer to acknowledge the "real", reality takes on a plasticity based on perception.

Here, Baphomet is described as the primary being... the Totality of All, and as such, cannot be fully comprehended by the limited human mind. Baphomet will ever be infinity plus one. Baphomet must then be approached through lesser symbols describing its composite parts. From Baphomet, we extend into masculine/dividing and feminine/uniting energies. The dividing force, or Prime Motivator, is Sammael (who has become merged with the concept of Satan in modern times). Sammael is divided into an active and passive force. Satan is the active aspect of Sammael, both an overtly generative and destructive force. He is paired with Lucifer, the masculine guide and initiator. It should be understood that while Lucifer is the passive aspect of Sammael, Sammael is inherently active, thus Lucifer is passive-action, one who illuminates the possibilities but does not necessarily initiate them. Opposite this pair is Lilith, the feminine/unifying aspect of Baphomet.

As Sammael is the Prime Motivator, Lilith is the Prime Nullifier, bringing to a close what Sammael initiates. She is divided into an active and passive force; Tiamat, the feminine energy of subtle action and passive erosion, and Hecate, the feminine force of power, limitation, and change. As with the Satan-Lucifer aspects of Sammael, Lilith is inherently

passive, thus Tiamat is active-passivity, the dragon that reacts to pressures but would prefer to rest. These divisions of concepts and energies help to create a framework for interacting with and understanding an otherwise unlimited and indefinable reality, as well as recognizing the mechanics of those forces within ourselves. Our experiences and behaviors are overtly passive or active but will also have an active-passivity or passive-activity. The Process in Evolutionary Satanism encourages Self-Observation through the use of multiple models of understanding. This model describes not only a macrocosmic and microcosmic view, but the way those two perspectives relate and interact.

Evolutionary Satanism uses the elastic aspect of reality through individual perception to give the Satanists the ability to manipulate reality by manipulating those perceptions, both internally and externally. As reality has a constant progression, Evolutionary Satanism addresses ways to use that momentum to the Satanist's advantage. This momentum is understood as the Satanic Current and is experienced when we manifest our individual wills in a manner that brings us increase. Evolutionary Satanism also acknowledges the "spiritual" or unknowable component to reality, providing a conduit for the exploration development of the self and merging both the philosophical and spiritual aspects of Satanism. It uses the spiritual aspect of reality for the practical advantage and the practical aspects for spiritual fulfillment. The ultimate end of Evolutionary Satanism is the recognition and development of our individual potential.

The Self-Reflecting God

There is a great misunderstanding amongst many Satanists about the concept of deity that stems from the even greater socially enforced fallacy. As individuals, we are pressed into more and more confining molds. At birth, we are either male or female. Boys wear blue and girls wear pink. Certain behaviors are accepted and promoted in one gender and are denied the other. Ethnicity and social status, cultural identity, and other concepts are thrust upon us, and we learn to conform in order to gain acceptance from our peers. “God” in many ways is a concept for the ultimate mold, the final delineation of what we are. Our concepts and beliefs which should be fluid and flexible become stoic and crystalline in order that we may be defined by and held to the standards of those around us.

The prevailing social understanding of Satanism is that, as Satanists, we are inclined to deny the Christian God; that our entire belief system is founded on the opposition of Jehovah and the dogma of his worshipers, if not the very concept of deity itself. This belief is so wide-spread that even some Satanists support it, suggesting that Satanism is the drive to tear down the Christian God and to commit acts of “evil”. The true delineation between Satanists and Christians is not who is worshiped, but rather what ideas should be revered. Should we revere the emanations and edicts that come from outside the self, or should we follow that which stems from within ourselves?

Deity was once a concept regarding perception of observable forces around and within us. People looked at the world around them and struggled to comprehend what they observed. The dialogue was open to many levels of interpretation. As the power of religion was explored, it became less about connecting to and understanding the world around us and more about controlling the forces within it, with people being the primary element to be controlled. Religion, which once served the people became a tool to enslave them. A system of order developed, and as it grew, it, and not the reality around us, became the deity being worshiped. The living god was replaced by a metaphorical machine which we all became a part of. The urge to seek understanding for the self was subverted by the urge to be a part of the greater whole of the design, so much so that the individual was willing to accept whatever definition of self was placed upon them by those they were taught made such decisions

for us.

“God”, however, remains a matter of perception, something unique and internal to all of us. Another misconception about Satanism is that we believe ourselves to be gods. This initially seems to be hubris at a grand level. However, the more properly stated idea is that we believe all individuals are potentially gods. We experience reality not directly, but rather through an interpretive mental process. Through our perceptions, we define our own reality. The majority has chosen to turn over this privilege to those around them, to the society as a whole, and thus “god” is whatever they are told to believe. Satanists recognize that this state of perception leads to definition and understanding of our reality, thus the only authority that ultimately matters is internal, and embrace it.

The idea of god being within the self is nothing new. Other religions have supported the idea in often a limited fashion. Occultists have recognized that the closest equivalent any one person has to god is the self, revering the temple of the flesh and observing “as above, so below”. New-age Pagans also acknowledge their direct connection with deity, performing rites that use their bodies as representations of the great masculine and feminine energies. God is the individual’s internal sense of the miraculous, the sense of connectivity, and the urge to grow in our own understanding.

Baphomet is a self-reflecting god, meaning that, just as mankind has attempted to understand the universe by reflecting upon its own existence, Baphomet is the concept of the universe observing itself in order to understand and evolve. This is the Prime Motivation, the urge to know the self, achieve the fullest potential, and evolve. In a spiritual sense, the beginning of all things could be traced back to this first motivation, the universe becoming “aware” of itself, and through self-awareness seeking to understand its potential. Thus, all things in the universe seek evolution and change and abhor stasis.

The sense of responsibility resulting from this perception is enormous. If God is internal, then the individual is responsible for everything that happens to them, beneficial or malicious. Notice that the ideas of “good” or “evil” do not come into play here. Just as god is a concept, so are good and evil, each being relative to the individual. The pragmatic perspective is that which benefits the individual versus that which does not. The

responsibility of being the closest connection to god for the self means that we must account for ourselves all the issues we face in our lives. This does not mean that, when something negative occurs against us that we willed it, but rather that we should accept that it happened, learn whatever lessons we can from it, deal with it, and move on. Those who push god outside themselves and allow others to be the conduit for their beliefs naturally become victims, having become accustomed to others being the source of their fate. Some even revel in this position, preferring to be victims bemoaning their plight at the hands of people or forces outside themselves rather than having to do something to change their situation and take responsibility. This kind of masochistic behavior can only lead to further sorrow.

Taking responsibility for yourself and your needs means that you will do something constructive in order to make your desires manifest rather than hoping, praying, or wishing for results. Those people who put their needs in the hands of a god outside themselves find that the majority of the time their needs go unfulfilled, but chalk that up as god's will as well. Wishful thinking, without some action, does little good for anyone.

This self-responsibility extends beyond simply taking responsibility for the negative events in your life. A person who is responsible for the self has no need to seek forgiveness from a higher power. The self-responsible have no spiritual judges and need not fear reprisals beyond their own guilt or remorse for their actions. Making mistakes is a natural part of the learning process, and if the individual is truly sorry for the mistake, he or she will learn from the misdeed and not make the mistake again. However, if the individual is not truly aggrieved over the incident, then it is pointless to ask for forgiveness from anyone, and probably more proper that he or she revel in their indulgence.

If the individual is the closest connection they have to deity, then the urges they fill are the will of god. How they interpret and act upon these urges will determine their success or failure in this world. Understandably, this leads some to the opinion that through learning to manipulate and manage your personal reality in this world, the soul will be better prepared for the next if there is something beyond the veil of death. This requires the development of true awareness, making every choice consciously.

If every individual was to take responsibility for themselves, hunger,

poverty, and a number of other issues considered to be constants in the human state would be greatly reduced, if not eliminated. We each have the potential to shape our destinies, if we are willing to accept it. It is all a matter of managing your perspective.

The Baphomet Concept

Those who study the Baphomet Codex invariably question whether or not it is advocating the worship of Baphomet. The answer is both yes and no. The adoration or emulation of Baphomet has truly only one tenet; know thyself. The approach of The Baphomet Codex begins with an understanding that reality is not set; it is fluid and malleable. Reality is to be understood as a living group-construct established by the myriad points of awareness through which it is experienced. If one considers the blue color of the sky on a clear day, we establish that the words “blue sky” conjure up an image in the mind of the individual. We have no way of knowing with any certainty, however, that the image conjured is the same for everyone. Indeed, it is more likely that the image conjured is unique to each individual.

The words “blue sky” direct the mind to a common experience, and the image conjured will be similar from one perspective to the next, but will vary in a manner that our language, as colorful as it may be, is not equipped to express. The fact is that the sky has no color. We are merely interpreting phenomenon which stimulates our visual sense in a particular manner, and as a species, we have established that the generality of that experience is what we call “blue” for the sake of expressing ourselves through a similar frame of reference. The same sky, viewed at the same time, from the same position, from two different people will yield two distinct perspectives with the word “blue” only expressing one commonality of the experience. Language is merely the manner by which we express our perspective of reality, and in itself is a reality paradigm. “Blue” is a word, a symbol expressing a common experience, one which we who speak English have come to a consensus to mean relatively the same thing. Language is a favored tool for manipulating reality; observe how closely related the words “grammar”, “glamor”, and “grimoire” appear to be. By recognizing that language is only one manner by which we try to relate our perspective of reality to others, and internally for ourselves, we can conclude that conscious and intentional use of language will both improve how we relate our experience to others and allow us to relate to our reality in a more meaningful way.

A more poignant expression of this idea is the old view of the solar system compared to the modern view of it. For most of Europe it was an

established fact according to the Catholic Church, considered at that time the authority on all matters regarding science as well as religion, that the Earth was the center of the universe. All scientific discussion on the subject of the movement of planets and stars, all mathematics, and philosophical debate under this paradigm operated in the reality in which the Earth was the center of all things. This was reality until Copernicus provided proof that the Sun is actually the center of the universe, Galileo re-enforced this belief, and *enough people accepted it as reality to make it so!* It is apparent that based on the evidence, the sun was likely to have always been at the center of our solar system, but there is no way to prove it conclusively. Until it was the generally accepted new “fact”, we operated within an Earth-centric reality. Evidence does not make a thing a fact until it is accepted as the correct perspective by an observer.

Reality is largely a matter of perspective. Physicists who study quantum mechanics are ever more inclined to suggest that this is fact. They suggest that in reality, all potentialities co-exist at the exact same time at any given moment. An event only becomes a singularity when an observer selects one potentiality over all others. When a tree falls in the forest, physicists say, it doesn’t make a sound, it makes all sounds. We select the singularity based on our experiences and expectations. Our experiences are based primarily on what we have observed in the past, and our expectations largely involve *what we are taught*. In a universe with one observer, reality would be whatever that one observer wished it to be. However, our reality is arguably filled with an infinite number of observers; 6-7 billion in our own species alone. While it is possible for one observer to shift reality, that one observer must somehow overcome their own experiences, their learned expectations, and the perspectives of all other observers.

While the task seems daunting, it is not only possible, but happens on a regular basis.

When the Spaniards arrived in the New World, the aboriginals observed their arrival from their reality paradigm. These white men were representatives of the god Quetzalcoatl, who often appeared to them as a white man. They lived in the ocean from which they had magically appeared. They had skins that were impervious to spears and arrows and carried sticks which caused thunder to strike men down. Legend has it that one of the aboriginals observed unusual clouds on the water of the ocean from where the Spaniards had come from, clouds that moved with the

waves of the ocean but not with the wind. He observed these clouds for days until, after much intense study he realized that these clouds were in fact attached to the boats that had carried the Spaniards to his land. He had no frame of reference to these ocean going vessels and their billowing white sails, and thus could not see them for what they were until he finally managed to make a connection between something in his experience and what he observed. The boats had always been there, but because he and his people could not comprehend them, they could not see them!

This malleable reality of which we are a part along with all things is what the magic practitioner is attempting to comprehend and manipulate. While the magic practitioner has to overcome the perspectives of all other observers which make up the composite reality, the practitioner has the advantage of actively attempting to manipulate reality, where as the majority of other observers will typically either be busy focusing on other events or else passive in their role in the reality paradigm. The most basic method of manipulating reality is through the manipulation of personal perspective. Language plays a powerful role in defining perspective, as observed earlier. In order to manipulate reality, we must first be able to discuss it. This is the role of deity in the Baphomet Codex, providing a symbolic basis for dialogue about the occult nature of reality. Deity forms the symbolic language used to discuss aspects of ourselves and allows us to re-program our own perspective in a manner more consistent with our aims. We worship Baphomet, but only through our most direct example and conduit to Baphomet, ourselves.

The first gods worshiped by men were the observable forces of nature; the sun and moon, storms, the ocean, and so on. These gods were imagined not as human in form like the Olympians but as animals. The sun was often a great bird, the ocean a mighty fish, and so on. Generations would pass before these gods, symbols of natural forces, would take the form of and involve themselves in the affairs of men. Eventually, they would take on the human characteristics and personalities that we are now familiar with. The gods now ruled and managed the forces they were once symbols of and indistinguishable from in the minds of the men who worshiped them. This shift is due to man trying to comprehend forces that lay outside their ability to understand. The more human the gods became, the easier they were to understand and therefore, to manipulate.

The gods, no matter how rich in history and mythology, are still merely

symbols constructed by men for the purpose of discussing observable phenomenon and concepts. “Osiris” is a word for an idea as much as “blue” is a word for an idea. It is the idea that we revere, the rest is merely the manner with which we explain the idea and attempt to manipulate it. The names, images, and imagined personalities of the gods are merely the language by which they can be discussed.

Baphomet is the God of Witches, the Great Architect of Masons, and the symbol of Satanism. Baphomet is also an alchemical principle, the occult unified theory. Baphomet is all things, all opposites, all ideas, all matter and energy. “Baphomet” is a modern term for this unknowable concept of All. Other religions have had similar symbols for the same idea. For example, the Hebrews had one god; Elohim, Yahweh, Tetragrammaton, the ultimate observer. This was as close as they came to the concept of Baphomet, the ultimate answer to all questions. Their god was the creator and source of all, but remained separate from that creation. To question the origins of the ultimate observer or the perspective from which he observes was considered unthinkable. Baphomet is the ultimate observer plus one; being both *that which observes and that which is observed*. Baphomet is the concept of reality which looks upon itself. All other gods, as all other things, are aspects of this whole.

Naturally, this line of thinking leads us to the question of intelligence. Intelligence is a word for our particular manner of awareness. Our awareness, our intelligence, is limited by six senses (five plus the theoretical extra awareness) and the parameters of human experience. The awareness of Baphomet is the composite awareness of all things *plus one*. It is beyond our comprehension, and thus could be described as non-intelligence, or intelligence in a manner that so outstrips our own that any awareness of the other is merely conceptual, akin to a quark or the whole of reality. One level is so far removed from another that no meaningful discourse can hope to be achieved.

What then of intelligent design? Most Western religions suggest that the universe is the result of intelligent design. They point to the observable phenomenon, which appear to suggest intelligence behind the fabric of that which is observed. For example, the sun and moon appear to be nearly equal in size in our sky as a result of their position relative to ours in the solar system, the naturally repetitive patterns in form that appear in our world and follow nearly mathematically constant proportions, the

apparent movement of Venus in our sky and its conjunction with certain phenomenon, etc. The argument is made that if one discovered a watch, then one would have to conclude that the watch had a designer. Its workings are too intricate to be left to random chance.

This point of view is hindered by certain limitations, in a literal sense. If the parts of a watch were put into a bag and shook, they argue, you would never get a working time piece from the result. Physics and mathematics disagree. If shook infinitely, the pieces would fall randomly into the form of a watch multiple times as every possible combination would at one point or another exist. Indeed, sometimes it would be a watch, sometimes a gun, sometimes a compass, maybe even sometimes a bird. Yahweh would be the concept of someone taking the parts out of the bag and building a watch. Baphomet is the concept of the parts, the bag, the shaking, the observer, and that which is being observed.

These examples, however, do more to limit the concept of Baphomet than illuminate. Baphomet is less an expression of intelligence and intentional purpose, and more an expression of relatively mindless will. Animals are born, grow, and do what they do with limited reasoning, only the instinct to survive and endure. Plants sprout from seeds and mindlessly seek to maximize the resources around them to their own benefit, growing in response to environmental pressures and their own internal programming. Stars are formed by happenstance of the correct elements and forces resulting in a nuclear chain-reaction, and function to the fullest extent of their potential without intelligence. Baphomet is the universal urge to express the potential of all things.

If this is the case, that Baphomet is so far beyond our comprehension, then how do we commune with such a force? The answer is two-fold. The first answer is that communication with Baphomet is at once both impossible to achieve and a constant occurrence in our experience. We are each Baphomet as Baphomet is all of us. The cells of your body cannot be communicated with on an individual basis, nor are you aware of the needs of an individual cell at any moment. Yet, you and your cells are in constant communication on a level that is beyond language; when your cells have needs you fulfill them without any awareness of the fact. The body is a reflection of the universe; as above, so below. The communication is intuitive.

The other means is cognitive; attempting to approach and comprehend the concept of Baphomet, which is unknowable, by digesting the idea in segments we understand. Baphomet cannot be defined as a whole, as any definition would be incomplete (infinity plus 1). Instead, we attempt to comprehend Baphomet by its components. We divide Baphomet into opposed aspects; active and passive symbolized as male and female forces. Those forces are further divided into subdivisions. We assign observable forces in nature along these divisions. Through these divisions, we now can communicate cognitively with an aspect of Baphomet, selecting the aspects most related to our needs. This is how we come to the gods. We "worship" Baphomet through the glorification of ourselves and the discovery of our true potential. Living to our fullest extent, for the betterment of our species through our individual example is our sacrament.

Baphomet is a concept. It is an idea. This is an important distinction to make here in the Baphomet Codex. In Satanism, Satan is described either as a deity or a symbol, depending on the predisposition of the individual defining Satan. By choosing to define Baphomet as a concept, I am consciously choosing to embrace Baphomet as both a deity and a symbol while also rejecting both definitions.

Baphomet resists definition.

The Baphomet Concept has multiple layers, each surrounding a central theme; Baphomet is the union of opposites resulting not in annihilation, but the manifestation of reality. The Baphomet Concept encompasses all things; it is a deity which manifests in the urge to know itself, the universe both being and seeing itself be. It is the observer and that which is observed. Baphomet is the symbol of magic, the manifestation of will. Baphomet is the unknowable, infinity+1. Baphomet, the totality of all, lacks intelligence, encompasses intelligence, and is beyond the concept of intelligence. Its purpose is to BE, fulfilling the statement of the Hebrew God "I am that I am".

In The Baphomet Codex, the Baphomet Concept represents the Prime Motivator, Unifier, and Nullifier; the source of all things. In many occult schools of thought, the Goddess is the prime deity; the greater of two equals with her God/consort. The union of the Goddess and God is the

highest form of these concepts. Would it not be natural in the progression of the expression of these ideas that the combination of these two opposites be the next step beyond Goddess and God? Indeed, the sexual union of Goddess and God is the symbolic image of Baphomet and is the point in which most traditions believe that all magic (and often all reality) arises.

The Goddess and God forces are the first tier of division in our descent from the Baphomet Concept. The Goddess is the Prime Nullifier, the passive activity of the universe; consuming, leveling, and neutralizing. This concept is Lilith in the Baphomet Codex; the primal female expression. The God is the Prime Motivator, the active passive force of the universe, transforming, initiating, and creating. This concept is Sammael in the Baphomet Codex; the primal male expression. A third force exists between the two, obfuscated by their clear delineation. The two are whole, complete, and perfect unto themselves, but static and impotent without interaction. The urge to interact, to know the self through their reflection in another, is the Prime Unifier. In the Baphomet Codex, this is Leviathan, the dragon consuming its own tail, the urge to know the self.

The next tier divides Lilith and Sammael into two again along active and passive lines. These are aligned along the conceptual lines of the cardinal points of the universe; East or Air, South or Fire, West or Water, and North or Earth. The passive Male force is represented by Lucifer and the element of air. The active Male force is represented by Satan and the element of fire. The active Female force is represented by Tiamat and the element of Water. The passive Female force is represented by Hecate and the element of Earth. From these four, all other god-forms are descendent, with each God or Goddess aligning based on the nature of their concept with one of the four cardinal forces. The Leviathan Urge, the Prime Unifier, permeates throughout, driving each to seek and know.

Obviously, the concept of Baphomet and the seven descendent god-forms are expressed along alchemical lines of thought. The elemental expression is not an expression of actual material; air, fire, water, and earth, but along the alchemical concepts these elements represent. The ultimate result/source of the union of these concepts is the prima mater, the prime element from which all other matter and energy arise. This prime material/force is Baphomet.

The Baphomet Concept in History

As discussed in the previous section, the term Baphomet is a relatively modern expression of the idea of the totality of reality. The Baphomet Concept was first introduced to popular thinking (as Baphomet) with the Templar trials in the 1300s. The accusers of the Templar Knights suggested that the Templars were devil-worshippers and heretics, something common in many similar trials of the times. The worship of Baphomet, however, was new and potentially unique to these trials. The Templars supposedly claimed to worship Baphomet in a number of forms; a black cat, a bearded and bodiless head, a donkey, and a black goat. The Templars later recanted their confessions, but the idea of Baphomet became a firm piece of occult lore.

In artwork, Baphomet was often represented as a goat-headed or donkey-headed being seated on a three legged throne surrounded by ecstatic women. Theodore Reuss, founder of the Order Templi Orientis, suggested that Baphomet is an androgynous being made of a combination of all the alchemical elements while at the same time is “the manifestation or reflection of world creation from the breath of the heavenly dome.” Helena Blavatsky saw Baphomet as an extra sensory spiritual essence and, in her own magical framework, as a cabalistic tool of great power. Clerical pamphlets targeted against medieval occultism listed Baphomet alongside other distortions of heathen symbolism. Many modern witch covens see Baphomet as the primal source of ecstatic obsession and instinctive sexuality.

This is a good point to quickly discuss the origins of the term “Baphomet”. Three major theories exist as to its origin. One complex theory involves converting the term “Baphomet” into Hebrew letters and then applying a cipher which results in “Sophia”, the Greek term for wisdom. The second theory reaches similar conclusions in simpler fashion, suggesting that “Baphomet” is a corruption of the terms “Saphos” and “Metis”, Greek terms for wisdom and intuition. The most accepted theory by scholars is that “Baphomet” is a corruption of the term “Mahomet”, which is itself a French corruption of the name “Mohamed”, the Islamic Prophet. While all these theories are interesting asides, they have no bearing on our use of the term Baphomet. The origins of the term “tree” may or may not be varied but have nothing to do with our current

acceptance of the term as a representation of large, bark and leaf covered plants. Baphomet is a word, a symbol for something in our experience. In this case, it is a symbol for all things.

In the Baphomet Codex, Baphomet is the unknowable and incomprehensible primal source of all things; that from which all things usher forth and to which all things return. Baphomet is a term for reality which can be coupled to and manipulated through our connection with it. The stronger our link to Baphomet and our ability to bring about our will through our understanding of Baphomet, the stronger the ability of Baphomet to manipulate us, and the more we ourselves become a force of the nature of the universe. Baphomet does not subvert free-will; instead the will becomes more truly free in Baphomet and not deluded by the pressures and confusion caused by the conflicting perspectives and denials of our fellow beings. Baphomet is the ultimate representation of magic, the science of reality manipulation. It is the concept of Baphomet that represents the practice of manipulating reality.

Baphomet can be and is worshiped directly, but typically is entreated through one of its subordinate forms more suited to the task of meeting our desires. No matter what god-forms are called upon, however, it is always recognized that they are an extension of Baphomet. In ritual, the symbol of Baphomet is always the most prominent; the largest statuette, the highest image, etc. These symbols are often based on the Levi image, although they are often created by the individual worshipers or groups. As we are also direct extensions of Baphomet, large mirrors are often incorporated as symbols of Baphomet and sometimes used for scrying. Baphomet is never conjured, invoked, or evoked. Baphomet is always present, and therefore merely needs to be called upon and acknowledged. The connection with Baphomet is felt most strongly during and after sexual ecstasy, which is why many images and descriptions of Baphomet also include orgies and expressions of sexuality.



"Lilith" by Jason Sorrell

Lilith, Sammael, and Leviathan

Lilith, Sammael, and Leviathan represent the first division in the emanations of Baphomet. They are the primal feminine and masculine urges of creation, and the urge to know the self through others (the sexual urge). While this may seem a relatively simplistic concept, a common mistake made by occult students is to think that they naturally grasp what it means to have the ultimate feminine and the ultimate masculine as concepts. In fact, these concepts are nearly as impossible to grasp as that of Baphomet itself. We each as individuals have within ourselves feminine and masculine aspects and urges no matter how much we align ourselves in one direction or another. Pure feminine or masculine perspective requires a single-mindedness that is almost impossible to achieve. The Leviathan urge is the root of the spark of life, the drive to do, to be, and to conquer.

Lilith represents the feminine force of reality, and Sammael the masculine. Modern witches are fond of describing their Goddess as “the first of equals” without really understanding what this means, typically thinking that it simply means that the Goddess has slightly more importance than the God. Lilith, the feminine force, is in fact akin to the conductive materials of a circuit. The feminine force moves, directs, and shapes the energies of the universe; these energies emanate from her and return to her in an infinite circuit. Sammael, the masculine force, is akin to the energy moving through that circuit. The masculine force empowers the circuit of reality, motivates change and growth, and empowers. Each is useless without the other; the circuit without energy is a dead thing, the energy without a circuit simply dissipates in all directions accomplishing nothing. Only together does either find purpose and effectiveness. Leviathan is the urge to bring the two together, in essence the motion of the energy through the circuit, that which allows the two other forces to act in harmony.

Lilith comes from the Hebrew Myth of the first woman, before Eve. Created in the same manner as Adam, the first man, Lilith saw herself as an equal to man, and demanded to be treated as such. Adam did not wish to relinquish his position as God’s first, and expelled Lilith from Eden. In the oldest Hebrew Myths, considered heretical, Adam and Lilith were male and female aspects of God, a reflection of our Baphomet Concept. The two were manifested at nearly the same instant, and each had a

complete knowledge of God and the magic used to create the universe. Lilith's understanding was slightly more perfect (her natural feminine attributes made her favored in a primal manner), and thus she found more favor with God. Adam became jealous, and as God's first had more authority than Lilith. When he tried to force Lilith to submit, she refused, and was driven from Eden. Eve was created from Adam as a poor version of Lilith, subservient to Adam by her nature and not directly linked to God.

Lilith was not unique to Hebrew mythology. Other cultures shared in the Lilith myth; to some she was a member of the Djinn, a race of beings created before men from the fires of the universe who were ordered to obey mankind when man was created. The Djinn who refused became demons, and it is from them that we get our modern concept of genies. Lilith was a Djinn and with Adam spawned mankind, resulting in all people being hybrid beings, both of earth and of fire.

Later myths would further distort Lilith. She became the screech owl mentioned in Genesis, and in some interpretations it was she, and not Satan, who tempted Eve as the snake. Owls and snakes remain symbols of Lilith; snake-goddesses being worshiped by ancient peoples of the Mediterranean and owls still being depicted with other symbols of death and immortality in Hispanic cultures. Once expelled from Eden, she copulated with demons in the land of Nod and spawned thousands of monsters. She became the seducer in the night, a Succubus who copulated with men in their sleep and stole their energy and their souls. She also was blamed for crib-death, seen as a vengeful spirit who would kill the spawn of the daughters of Eve if the proper protective rites were not performed.

In The Baphomet Codex, Lilith is a primal feminine force, in essence a prehistoric, raw, natural, and undeniable force that acts as a conduit. Lilith is both pro-generator and destroyer, like Nuit and Kali. Lilith is raw sensuality, a woman who is animalistic in her nature, a she-wolf. She is the female orgasm, the killing rage spurred by the motherly instinct when her child is endangered, the alien depths of the ocean, and the cold-reflective face of the moon.

Lilith, in ritual, is best approached by women. The perfect symbol of Lilith is a woman who is squatting on her feet, completely nude, masturbating with abandon while bleeding from her menstrual cycle. She

is celebrated during the full moon by wild, sexual expression, animalistic ecstasy, and raw expressions of rage. Lilith is invoked by these acts and is called upon to empower women. Men call upon Lilith to experience the raw sexual component of women, entreating her blessing to insure their performance with women, and to gain from the wisdom of a harrowing sexual experience. Lilith is a dangerous force to call by either sex, her power sometimes can be overwhelming and potentially damaging.

Sammael is thought to be the original Satanic being from Hebrew mythology. Sammael, the “poison of God”, was the first of seven primary angels, commanded to never bow to anyone or thing. According to the myth, when mankind was created, the angels were all ordered to bow to man, but Sammael followed his previous command and would not bow. In Islamic mythology, this led to his expulsion from Heaven and war against creation. The Yezidi tribe sees things differently. Their mythology suggests that this act resulted in Sammael being exalted amongst his peers, then being sent to earth to become the teacher and patron of Man.

Sammael is who the Hebrew Myth suggests was the snake in the Garden of Eden that gifted man with awareness and free-will by pointing out that the creator, God, lied about the fruit of knowledge. Sammael is often thought to be the angel wrestling a number of figures in the Bible, the angel that stayed the hand of Abraham, and the accuser of Job. Sammael is also considered the husband of Lilith, the demon she copulated with spawning thousands of monsters.



"Sammael" by Jason Sorrell

In The Baphomet Codex, Sammael is a primal masculine force; in essence a prehistoric, raw, natural, and undeniable force that acts as a catalyst. Sammael is active force, which can create and destroy, like Odin or Zeus. Sammael is the raw initiator, a man who is primal in his nature, a force of nature. He is the male orgasm, the killing rage spurred by the territorial instinct when his space is violated, the foreboding shadows of the deep wood, and the power of the bright sun.

Sammael, in ritual, is best approached represented by a man, but can be approached by both men and women. The perfect symbol of Sammael is a man who is standing tall, completely nude, fully erect and prepared for sexual intercourse. He is celebrated during the new moon by expressions of power, animalistic roaring, raw expressions of masculinity, and orgies. Sammael is invoked by these acts, and is called upon to empower men. Women call upon Sammael to experience the raw sexual component of man, entreating his blessing to insure their performance with men and to gain from the wisdom of a harrowing sexual experience. Sammael is a dangerous force to call by either sex, his power sometimes can be overwhelming and potentially damaging.

Leviathan is chaos-serpent, the dragon which emerged from chaos when chaos sought knowledge of itself and became Baphomet. It is the emanation of this urge, the world-snake that moves mankind to passion, war, discovery, conquest. It is the serpent continually consuming its own tail as it grows in self-knowledge. Leviathan is a hidden force, permeating all things as the urge to be more.

Leviathan comes to us most prominently from Hebrew Mythology, but is also an emanation of the serpent gods and monsters of antiquity. In the Baphomet Codex, Leviathan represents urge, the urge to be, to grow, to achieve. Leviathan relates loosely to the kundalini spiritual energy or life force located at the base of the spine, conceptualized as a coiled-serpent that, when released, moves through the Chakras in a circuit, bringing inspiration and tranquility.

In ritual, Leviathan is called upon to create momentum, flexibility, and alien inspiration. Its symbol is the serpent or coiled-dragon and is celebrated through rhythmic motion, even tempo music, and blood-letting. Leviathan is invoked especially in sexual congress with another and is called upon to energize and motivate. The danger of Leviathan is that the

urge to act is difficult to resist, and if not guided and tempered, can result in over-compensation or erroneous (and dangerous) actions.

The Four Principalities of Hell

The division of the cardinal points and the four familiar alchemical elements is a popular occult concept, but one that is typically poorly explained. The four alchemical elements come to us from Greek philosophy. This philosophy recognized four basic natures to the materials and energies of the universe; air, fire, water, and earth. These elements are not merely the physical components they represent, but are spiritual concepts; natures which describe certain states common to all things. The Greeks believed that a perfect being would be composed equally of all these elements, and that human ailments and states could be attributed to an imbalance of these elements within the self.

While this is clearly an overly simplistic explanation of the universe, it is a very effective manner of recognizing and managing spiritual energies as well as discussing mystic concepts. Each elemental concept also represents a broad aspect of reality and is aligned by certain god-forces. Therefore, if one is attempting to create a change that is largely within the realm of a certain element, then one would entreat the god-forces of that element to assist in creating that change. The air concept includes efforts dealing with communication, travel, logic, and intellectual expression. The fire concept governs ideas like creative expression, conflict, creative thinking, and philosophical debate. The water concept embraces ideas like spirituality, mystery, hidden wisdom, and emotional expression. Earth concepts deal with the ideas of materiality, permanence (or lack thereof), structure, and fiscal concerns. These concepts work in tandem and in opposition; air and earth are opposed, air and water are paired, fire and water are opposed, fire and earth are paired. This is not to say that fire and water cannot be paired, only that the reaction will typically be more volatile. The medium for their interaction is the Leviathan aspect of Baphomet.

These elements are further expressed in concepts of masculine or feminine, “wet” (having a water-like nature) or dry (having an earth-like nature), and assigned a direction on the compass. Air is masculine, dry, and associated with the east and the rising sun. Fire is masculine, wet, and associated with the south and (to the Greeks) warmer climates. Water is

feminine, wet, and aligned with the west and the oceans. Earth is feminine, dry, and associated with cold, northern climates. This helps link the opposed/tandem relations. Fire, which is masculine and wet, is linked to earth, which is feminine and dry. The two complement one another instead of being heavy in one aspect or another.

This idea is used primarily as a means of focusing energy on a selected goal. If one wished to align themselves with energies that would increase wealth, for example, this mode of thinking would encourage you to align yourself with the earth element. The connection between the alchemical element of earth and financial gain is purely an internal one; it drives the individual to think about material gain through routes not normally employed in that process. Manipulation of elemental concepts and forms allows the individual to make changes in a situation where there might not otherwise be readily apparent options. Rituals that use the elemental force of earth to attempt to create financial gain focus the mind on the issue from perspectives that are different than the immediate or obvious.

In The Baphomet Codex, the four elements are represented by the Four Principalities of Hell. Like those elements, they are divided first into masculine and feminine energies; two male and two female. The masculine forces represent the “higher” and “lower” aspects of the intellect. The feminine forces are divided into the “higher” and “lower” aspects of the intuitive mind. Do not, however, be mislead by these generalities. Each component contains some aspect of all others. For example, the aspect of Lucifer, of logic and reason, can become languid if allowed to speculate too far from the point in the imaginative manner of Satan, can lead to extreme passion through absolutes in the manner of Tiamat, and can be cold and cruel in its logical assertions in a manner akin to Hecate. Each is four within one, but with one point of focus.

The element of air and the easterly direction are aligned with the god-concept Lucifer. Lucifer is the bringer of light and truth and was represented in many cultures as the morning star of the east. Lucifer as a negative concept is a relatively recent occurrence; prior to Rome formally embracing Christianity, Lucifer was one the names applied to Christ. An unpopular bishop and a political campaign between this bishop and another rival for Cardinal were the primary cause of Lucifer being associated with evil. The Strega Witches of Italy still worship Lucifer as their primary male God, coupled with Diana, the moon goddess (Aradia,

their daughter, is considered the Goddess of witches). Lucifer is the sun, the bringer of light, the illuminator of truth. Lucifer represents the ideas of communication, intellect, and pride.

Lucifer is sought as a masculine influence, representing an Apollonian direction in thought and the approach to an issue. Lucifer is represented by the colors gold, yellow, and white. Lucifer is an iconic masculine form, symbolized by man as heroic, disciplined, and strong. Other god-forms similar to Lucifer are Apollo, Mithras, and Ra; methods and symbols for worshiping them are appropriate for the worship of Lucifer. Lucifer is often acknowledged in a pre-dawn ritual, a welcoming of the morning star and seeking mental clarity.

Satan is the second Principality of Hell. The element of fire and the southern quadrant are aligned with the god-form Satan. Satan is the fire of inspiration and creative thought. He has been represented as the challenger of the status-quo, an anti-authoritarian figure, the ultimate rebel, the final leveler, and of course (inaccurately-see Isaiah 45:7) the source of all evil. Historically, Satan is a relatively new god-form. In pre-Christian religions, Satan was mainly represented as the concept of anyone or thing that opposed the “law”, whatever the law of the particular culture may have been. People, ideas, and even objects could be labeled as “Satan” or anathema and discarded by the society. Judaism flirted with a figurative Satan and Christianity fully embraced the concept.

Satan is a masculine influence, representing a more Dionysian force and direction in thought. Satan is represented by the colors red and black. Satan has multiple conceptual forms; he is the every-man, the trickster-god, the Beast, etc. He is often represented as a suave and dapper male with horns, tail, hooves, or other animalistic components. This mix of forms suggests the idea of emotion guided by intellect and intellect spurred by emotion...in other words imagination and cunning. Dionysus, Loki, Coyote, Ahriman are other god-forms similar to Satan; the methods for entreating them are also appropriate for entreating Satan. There are several traditional days during which it is appropriate to celebrate Satan, often with the goal of releasing energies and expressing the self as opposed to remaining contained or subdued as expected by society.

Tiamat is the first female Principality of Hell in The Baphomet Codex. The element of water and the western quadrant are aligned with this god-

form. Tiamat is a fluid symbol in more ways than one. She is the great dragon who encircles the world, the monster of chaos and primal goddess, a sister of the Leviathan Urge. At the same time, she is also the Lady of the Lake, the keeper of mysteries and Queen of Dreams. Tiamat comes from ancient Sumeria, a creature who was the mother of the generation of Gods favorable to mankind. Marduk defeated her and used her body to form the world, and myth suggests she might one day rise and bring an end to all things.

In The Baphomet Codex, Tiamat is connected to all sea gods and goddesses. She can be the dragon-horror from Sumerian mythology, but she also can be Aphrodite born from the ocean (herself not always pleasant!). Tiamat is the keeper of mysteries, the source of intuitive thinking, dreams, and instinct. She is the keeper of wisdom, the dragon at the roots of the World Tree, potentially a destroyer or a provider of secrets. Tiamat is also represented by the moon, changing form, bringing both wisdom and madness. Tiamat is worshiped at different phases of the moon for different reasons and is often celebrated near any natural body of water.

The final Principality of Hell is Hecate, the Goddess from Ancient Greek mythology symbolizing darkness, death, and the Earth. She is tied to the cold wastes of the north and was an old Goddess even for the Greeks, a primal force from the time of the Titans. Hecate is the wild woman, the chaos of nature and the deep wood, and the unknowable secrets of darkness. In Ancient Greece, Hecate was often worshiped by secret cults and women who felt spurned by the society. She was the symbol of the final mystery, death, and the gate-keeper for all that might lay beyond. Despite her fearsome demeanor, Hecate is also the provider of divination and treated favorably those who keep her rituals and respect her name.

Hecate is the Goddess of divination in The Baphomet Codex, the representative of materialism and harsh reality. Hecate is the final leveler, the gate through which all things must succumb and be transformed. Hecate is akin to all death and underworld Gods and Goddesses, from Pluto to Hel, and can be worshiped using their symbols and rituals. Hecate also has an affinity with mirrors and reflective pools of water in earth-ware bowls, from which she provides visions.

Other Gods

The Baphomet Codex allows for the utilization of all God-forms, because ultimately they all are aspects of Baphomet. In this manner, Baphomet's symbols can be modified to fit the needs of the individual. In other words, if the individual has an affinity for the pantheons of Egypt or Greece, those gods can be used in Baphomet Witchcraft. Even the Principalities can be changed, as all God-forms are related to one of the four archetypes described above.

Some prefer to work within the same pantheon when selecting god-forms. Such situations may be preferable, as there may be some cultural animosity between god-forms of different cultures. A pairing of god-forms may not be as natural as it seems; for example, Persephone could be seen as a death-goddess and god-form of earth. Her pairing in ritual would be with a fire god-form, such as Set. In Set's pantheon, however, Osiris is the death-god, and Persephone is married to the death-god of her pantheon. Set is the enemy of Osiris, and therefore Persephone and Set would be enemies. The mingling of different pantheons does provide advantages. When performed with care, the mixing of pantheons could result in a stronger over-all effect, like having each god-form of the circle selected from the various gods of war of different cultures.

You may note that the god-forms mentioned in The Baphomet Codex lean towards what some would consider "negative" forces. The reason for this is simple. In order to properly perform magic, the practitioner must first shake loose from the mind the shackles of reality. The belief in the concrete, the status quo, and the limits of possibility must be dazed, allowing for a shift in personal perspective that allows for what others would consider impossible. The god-forms that support the static reality and familiar territory are poor choices for this process. Such gods do not entertain wild passions and private urges. The old gods are also the ones more often than not maligned by modern thinking. Ba'al, the patron God of Carthage, was called by the Romans a beast who demanded the mass sacrifice of the children of his worshipers. If the worship of Ba'al had truly been the ferocious monster the Romans described, whole generations of Carthagians would have died and the society would have gone extinct. Instead, Carthage had a culture that rivaled Rome, yet today Ba'al is considered a demon of the pit. The negative god-forms inspire the imagination, require courage to invoke, and lend power easily through the

very study of them.

Patron Deity

Each practitioner of this path eventually selects or discovers a “patron god-form”. The patron god is a personal deity, a means of focusing mentally and spiritually, and a direct conduit to the universe beyond the veil. Patron gods may also be considered guardian spirits, astral icons, or even personal demons. The deity selected may be drawn from mythology or may be created from personal inspiration.

The patron deity acts as an intercessor for the practitioner in the ethereal realms. This may sound highly esoteric. Another way to consider the patron deity is that it is a psychological totem projected in the mind of the individual which can be used to create confidence and to be a catalyst for inspiration during times of pressure or minimal options. The patron deity can be called upon in the mind of the practitioner to act as an outside adviser as well as a personal representative to forces outside the individual’s apparent control who seemingly has more influence than the individual. Either the process is a psychological “trick” which spurs the mind to think along lines outside that person’s normal channels or the patron deity is an actual energy being tapped into by the practitioner to assist in creating change. Reality is a matter of perspective; results being what actually matters.

Acquiring a patron deity is not difficult. To begin, the practitioner should put themselves in the proper frame of mind by studying deities and pantheons. Researching the stories and personalities of deities will help develop an impression of how your patron deity might behave or which existing deities might serve as a good patron. When selecting an established deity as a patron, it would be wise to select minor deities within a pantheon as they typically already perform the functions of a servant and as they are less defined by history making them more malleable and manageable.

This study will already start the mind through the process of developing the image of the patron deity. The next steps are to meditate, clearing the mind of all other thoughts, and listen. Have some manner of creative material with you, be it a drawing pad, notebook, or laptop. What you are hoping to hear will come from within you, a voice which is familiar but

distinct from your own inner dialogue. Listen to this voice; it will introduce itself to you. Welcome the entity with your mind and ask it to inform you about itself. As it discusses itself, or even appears in your mind's eye, record your impressions in your selected creative format. If you conclude that this is your patron deity, ask the entity if it would intercede on your behalf in matters of the ethereal as directed. Ask what that deity might require in return. If agreeable, you have established your patron deity.

A patron deity should be called upon sparingly. Calling upon an external force for every minor issue will reduce the process's effectiveness. Instead, call the patron deity only at times when you feel you are at your wits end, when no other solution seems immediately available. Also, listen and look for the influence of your patron deity in your life. Patron deities often intercede even when not called upon. Look for your patron deities preferred color, number, symbol, or other signs in the world around you. These may be clues to things that will be of use to you or things with which you might profit.

The most obvious way to honor your patron deity and to increase its influence in your life would be to practice the rites practiced by those who worshiped the deity before and to try to emulate the deity in your daily life. By trying to follow the edicts of your particular patron and by being an example to others of what that deity is, you will find a greater rapport with that deity, making dealings with your patron easier and of greater effect.

The structure of this cosmology, with all divinity being an aspect of the Baphomet Concept, the creative urge, divided along masculine/feminine lines, with Satan as the masculine and Lilith as the feminine, allows for a great deal of flexibility and latitude when calling upon particular energies. The Baphomet Codex recognizes that cultures, no matter what their background or geographical area, invariably deal with the same problems and ask the same questions which are a part of the human experience. Therefore, it is not surprising that most cultures have deified the sun, whether as Apollo, Ra, or Balder. War is a fact of human existence, and thus cultures have deified the practice of war through entities such as Mars, Ares, and Tyr. Cultures even develop parallel ideas, such as representing the change of seasons as a dying and resurrecting God; Osiris, Cernunnos, and even Jesus Christ. Despite the differences in

culture, societies share more commonalities than differences.

Just as our myriad cultures have developed different words to represent the same object, it should be easy to grasp that different names would be attributed to similar ideas. The moon is worshiped under one name in Japan, another in Italy. Of real interest to us, as students of the occult, is when attributes and even myths about these deities also run parallel to one another, despite vast geographical separations. One has trouble explaining this phenomenon, unless one can grasp the possibility that perhaps, in the worship and build-up of these deities by humanity and their skill at embellishment, there is a kernel of reality at the center of the myth.

The Baphomet Concept sees these deities as energies, lacking a constant physical form. These energies may be emanations of the universe, conforming to the expectations of humanity while retaining a consistent personality, or they may be the result of the collective conscious of humanity creating massive and powerful thought forms which can act independent of the individual. They may even be internal aspects of the self, being a space as vast and massive as the universe and emanating from Baphomet. In any case, The Baphomet Concept recognizes the potential and independence of these energies with the reality and personality of each being relative to the individual experiencing them.

If no particular pantheon meets the needs of the individual, then picking and choosing deities from a variety of sources may be advantageous. The key is to understand the purpose of the deity, so that their aid is most effective. Always keep in mind that, despite the invocation of these deities for various purposes, they are ultimately emanations of Baphomet and aspects of yourself; external symbols of internal forces. The worship of Baphomet is not through its various aspects, those are just constructs to help the mind comprehend the Baphomet Concept. The worship of Baphomet is the glorification of the self. Baphomet, in any manner in which the concept is pursued, should remain something other than deity and other than symbol. It should remain an idea of self and the reality, the two in one, flexible and just beyond the realm of comprehension.

Satanist Social Goals

Satanism, perhaps, has answers to what needs to be done to ensure a better future for society. Any serious student of the Satanist Movement will eventually attempt to discern the social goals and potential impact of that movement on society at large. We are a "movement" after all, but the question raised is a movement toward what? The fringe elements of our movement, generally lead by short-sighted but mildly charismatic people and composed of followers grasping for some reason to be "a part of something special", suggest agendas like the abolishing of Christianity, the preparation for the final holy war, even the downfall of society. The unrealistic goals of the lunatic fringe keep the simple-minded, both within their organizations and outside the Satanist Movement, in awe and enthralled while making no actual progress toward anything. Satanists, of course, are not interested in the downfall of society; this society has provided us with the means of expression and the pursuit of our personal growth. We aren't interested in some mythical holy war; we recognize the ebb and flow of human history and are well prepared for whatever may come while we indulge in and maximize the now. We could care less about the drivel of Christianity; they have proved to be less and less effective in their 2000 years of practice and are clearly on the verge of imploding. Our focus, as it has always been, is on ourselves as individuals and how to achieve the most personal success and pleasure from our endeavors in the time we have to pursue them.

When we dismiss the fictions purported from within and without our movement, we come to the more rational question of our goals. Among them is the concern that we would be interested in seeing a world populated by Satanists. After all, this tends to be the goal of most major religions, and almost all the minor ones (whether actively pursued or passively waited upon). As we are to the contrary on so many other points, it is often surprising, even to some Satanists, that such an idea is not only incorrect, but abhorred by most Satanists. Satanists are leaders and creators; they require a group willing to be lead and willing to appreciate their creations. A world full of Satanists would rip itself apart; six billion plus individuals seeking to establish their own mark on the planet and history. Furthermore, being a Satanist is in itself a rare commodity; most people do not have the inherent compulsion and would be ill equipped to be a Satanist, or even to fake it. Satanists are "real" unto themselves, a

perspective that cannot be artificially induced.

This leads to the next proposal. Since Satanists see themselves as leaders, then is it our goal to take up leadership roles within our government, potentially in a conspiracy manner to shape society in a manner more befitting our personal vision? The term "leader" in this instance is being under-appreciated. In most governments, politicians, no matter how wealthy or powerful, remain servants. They are servants either to the will of the people or to the special interests that helped place them in the positions they hold. Being a politician is far outside the desires of most Satanists. Even dictatorship is an unsavory prospect; a dictator still looks to the needs of his people and the demands allow little freedom for personal expression and development. Being the head of state is being the state, not a Satanist. Leaders, in the sense of being a Satanist, are innovators. They find new ways to live, new manners of expression, and provide an example of the human potential for others who are strong enough to follow.

Clearly, the goals of the Satanist are personal goals, efforts to achieve personal growth, expression, and to maximize the opportunities our lives offer. Despite our staunch individualism and self-interest, there exist several inherent social goals within the Satanist Movement. These goals focus on permitting the continued individual pursuit of happiness and self-expression. They would include the defense and growth of personal liberties, the limitation of "moral" law and the expansion of "rational" law, and ensuring that the opportunity to achieve based on ones efforts is ever present in our society. With this in mind, obviously Satanism cannot exist in a vacuum outside the tides of the greater society, as hard as we might try. Instead, we must analyze those tides and attempt to shape them in a manner that best supports our efforts as Satanists. In the 1960's, Anton LaVey considered these social tides and came to several conclusions about the future and how it should be shaped to benefit the continuation of Satanism. We must keep in mind that his Pentagonal Revisionism Statement was written from a perspective that is now 40 years in history and could not account for all that has come since that time. Despite this, it is surprising just how accurately he envisioned the future.

The first point of this statement was the continued stratification of society. LaVey spoke of this during the era of "peace and love", when flower-children were selling the idea that everyone should return to

nature, love one another, and be equal. Imposed equality was especially a theme of the time; the womens' and minorities' rights movements were in full swing, creating an environment where individual achievement would no longer be a factor in determining status. This was not the intent of those movements. In fact, they advocated individual achievement over race and gender as a determining factor, but their movement was co-opted by politicians and misguided social engineers. LaVey saw the folly of this, recognizing that societies operate better when the majority of its populace is aware of their stratus on the ladder of order. The opportunity to rise from one rung to the next would not be eliminated, only the delusion that everyone is equal would be torn away, replaced by the fruits of raw talent, hard work, and sheer luck, as nature intended. Individuals prosper when the possibility of being extraordinary is real; the delusion of equality makes everyone feel special, and therefore makes everyone mediocre.

The second point of the statement is to begin taxing all religious organizations as businesses. After all, they are in the business of producing and selling their message to the masses. By preventing religious organizations from being subsidized by the government they would be forced to subsist on whatever profits could be generated from their patrons. If they cannot continue to be in business, then they simply close up shop. The focus of this goal is to inhibit religions ability to influence political and social policy. Instead of having thousands of tax-free dollars to use for advertising and inflicting their agendas on the rest of us, they would have to do so from their earned profits. This means that if any religion was still left standing to purchase television air-time, magazine advertisement, or billboard space, they would have to be the most successful and of the broadest scope. Like any good business, they would have to speak in the interests of the majority to have that kind of purchasing power.

The third point, re-establishing "Lex Talionis", speaks directly to the idea of eliminating "moral" law in favor of "rational" law. Individuals and organizations would begin to be legally held accountable for their actions and forced to defend themselves through evidence and truth instead of policy manipulation and liberal humanism. Criminals would be treated as criminals, with no allowances given for the trumped-up reasons for their criminal behavior. Taking this a step further, it would be ideal to incorporate this point with the first point of stratification. Criminals would abdicate all rights as citizens, and upon being found guilty for their

crimes, would be reduced to the lowest cast, a sub-class, performing all the most menial tasks our society requires. It would mean the return of the work-farm and breaking rocks and the end of prisons with gyms, cable television, and even schools of higher learning. Rehabilitation would be a matter of personal effort of the prisoner after they had experienced the true purpose of criminal conviction; punishment. Life of the criminal sub-class should be so hellish, and potentially short, that there would be no time to reign as a gang-lord or drug-king from within the system. Those who survive the experience would have real reason to avoid the choices that placed them in prison in the first place.

LaVey's fourth point suggested the development of a new industry, the creation of artificial companions. These androids would exist to give everyone the opportunity to rule over someone else, allowing each individual to be a petty dictator and enjoy the benefits of having an abject slave. Or, to the contrary, have an ideal master to serve in the privacy of their own home. In the 1960's, this seemed like an excellent manner to address a need that exists in all people and the technology to accomplish this goal did not seem very far off. Today, as the population of the world approaches seven billion, it is clear that the social motivation for accomplishing the creation of artificial beings is not soon to be realized. After all, an artificial workforce is difficult to rationalize when we aren't able to generate enough work for our existing workforce. Furthermore, a mechanical answer is less likely than a biological one. Our focus has turned from machines to the potentials of genetic engineering. Wealthy members of our society already enjoy the option of producing "designer babies", children engineered from their sperm and ovum for specific traits and genetic potential. Fertility clinics the world over keep on hand extraneous embryos resulting from their efforts to help couples have viable offspring. Engineered subordinates are much closer to becoming reality than artificial ones.

Still, a more immediate solution exists in regards to satisfying an individual's need for customized companionship. Again, as there are over six billion people on the planet, many of them without gainful employment, perhaps it is time to consider and promote the idea of voluntary servitude. This requires no development of new technologies, merely a shift in law and moral perspective. A subset of the BDSM community already fulfills this principle; men and women pay good money to dominate others and be dominated by others. Some even enjoy

these voluntary positions on a permanent basis. The social stigmas surrounding prostitution and servitude would have to be adjusted, allowing an individual to choose to enter an agreement with another that would result in a voluntary enslavement, with each member of the agreement establishing the parameters for that relationship. These "slaves" would earn a wage based on their desirability and the flexibility of their personal limits. Many members of our society would truly relish a situation which offered total freedom from responsibility for performing arguably minimal mundane tasks. Like the geisha of ancient Japan, some of these wage-earning "slaves" could even attain fame and notoriety for their value in their chosen social role.

The fifth and final of LaVey's points was the establishment of an additional industry, the creation of artificial designer environments. Every individual could create a miniature world of their own design. Imagine the holo-deck of Star Trek fame. Many Satanists already strive to achieve this ideal through current means; using decoration, lighting, music, and scents to create environments in the enclosures of their home. Each room often takes on a particular theme conducive to certain activities or moods. Bathrooms become sumptuous Roman baths and bedrooms become private pleasure-domes. The industry would allow a person to purchase a device or service that would give them the option to escape the mundane pressures of the world for their own private wonderland.

The Satanist Movement, the philosophy behind it, is beginning to consider other social issues that, if adjusted or corrected, would increase the opportunities for individual potential to be expressed. The welfare state is currently a drain on tax dollars that could be better spent on more socially advantageous efforts while promoting the lack of personal responsibility in those the state supports. The producers in society are forced to relinquish a portion of what is rightfully theirs to support those who, for whatever reason, fail to produce. Unfortunately, the stigma of being supported by the "charity" of others has been eliminated, replaced by a sense of entitlement. Indeed, getting the most from these social support programs is a symbol of status in these welfare communities. The irresponsible spend the money given to them in a naturally irresponsible manner, and once on a social program, are actively discouraged from ever earning their own way. With so few being encouraged to manage on their own, it is only natural that more people will choose to join the welfare state rather than support themselves and be forced to support others.

In order to discourage these parasites from continuing to feed off the productive members of society, perhaps new standards of welfare regulation should be enforced. Welfare recipients should, for example, be forced to relinquish certain privileges; their finances should be strictly managed by an outside party (generating new employment in the accounting industry) forcing them to live by a strict budget. Luxury items would be forfeit, a cell-phone is unnecessary when potential employers can call a land-line phone just as easily and at less expense. Cable television is not a need for someone who should be spending their day trying to find employment or who would benefit more from a trip to the free public library. They should be forced to liquidate their holdings, no need for a luxury car when an economic model would better suit their travel requirements, no point in owning a video-game system when time should be spent filling out applications. Furthermore, drug-testing should be mandatory. Fail a drug screen and go without benefits for a month and potentially go to jail and join the criminal sub-class. Children could still be seen to; case-workers could be assigned to make certain they are going to school, being fed, and being clothed (providing a boost of employment opportunities).

In the same vein is another social issue that has a Satanic element, family cohesion and population growth. This idea is along the line of eugenics, a word feared by many intellectuals due to the overzealous and horrendous efforts of Nazi Germany. Eugenics is simply the idea of applying scientific principles to heredity for the improvement of the species. This is already a de facto practice in our society in a positive manner; the wealthy and successful breed with the wealthy and successful, producing offspring with a greater genetic potential and raising them in and arguably preferable environment. The problem is that the reverse is also true; the poor breed with the poor, and they do so in greater numbers and with less concern about the environmental standards in which those offspring are raised. While an upper-middle class family in the United States might consist of one or two offspring, the low income members of our society sometimes produce dozens, increasing the cycle of welfare state dependency. The solution is not what methods should be used to encourage the successful to breed more, but how to encourage the unsuccessful to breed less. The welfare state is currently arranged counter to this proposition; women on welfare earn more per child, especially if they cannot readily identify the father. This should be reversed. While it

would not be appropriate or successful to inhibit the individual's assumed right to reproduce (note that this "right" does not actually exist), it would be appropriate to limit the benefit such an individual might receive for irresponsible reproduction. With population size being a concern, perhaps it would be beneficial to society to limit welfare benefits to three children. After this point, it would be considered criminal neglect to have a fourth child that the individual is financially unequipped to raise. A woman who has two children and is a welfare recipient could be offered \$10,000, tax-free, to voluntarily have her tubes tied and be considered "not at fault" if additional pregnancies were to occur while under these conditions. A woman facing criminal charges for child neglect could avoid prison by also undergoing the surgery. Men should be offered \$2000 to undergo a vasectomy.

Another change in the social perspective that would help alleviate the problems of unwanted pregnancy, aside from making abortions easier to acquire and bringing more stringent criminal charges against those who impede an abortion, would be insisting that the woman be more responsible for her reproductive potential. The women's movement championed the idea of a woman's right to her body, but seems to have been lax in its enforcing of the responsibilities inherent in those rights. Men may deliver the genetic payload that results in a life, but women are the gatekeepers, the ones who choose to house this gift in their bodies. If a woman was told, from the first days in elementary school when reproduction was discussed, that she would bare the ultimate financial responsibility for any children born outside of a contractual family agreement with a man, then these women would grow up more insistent about the use of the birth control options available to them and more selective about the men they choose with which to engage in intercourse. Indeed, if abortion laws were relaxed and a woman's right to her body fully recognized, then it could be considered entrapment to become pregnant by a casual partner and then demand child support for a child that the male did not consciously advocate the creation of!

Our society's maintenance of the tradition of marriage is an antiquated principle. Marriage was originally the means of securing paternal rights and responsibilities. Clearly, who a child's mother was would not be in question, but without a socially enforced arrangement backed by religion, the responsibility of fathering a child (and supporting the mother) would either go unfulfilled or need be fulfilled by the state. Marriage as an

institution before the advent of adequate birth control helped maintain the stability of society. Now that adequate birth control is readily available, the religious aspect of marriage is irrational and unnecessary. Marriage instead should be a simple matter of securing certain rights and responsibilities between two adults who have agreed to share resources in the support of one another and potentially a family. Marriage is therefore a business contract and should be seen as such. It should be more expensive to get married than to get a divorce, with lawyers and contracts entering the picture at the time of inception of the arrangement rather than at its dissolution. In this manner, each party is clearly informed of their expected responsibilities and the limitations of the arrangement. The concern for advocates of the status quo is that, with these considerations to take into account, fewer couples will actually get married.

When applied to the other social principles that are advocated by the Satanist Philosophy, it becomes clear that a woman would want to marry before becoming pregnant, thus establishing her male partner's financial responsibilities toward any resulting children. Childbirth would then become a well considered choice rather than an ever more frequent "accident" (the very idea of an "accidental" childbirth is in itself a social delusion; it is common knowledge that sex, especially without adequate preventative measures, frequently results in a child and that once a party is aware of an unwanted pregnancy, that party has as much as three months to opt to abort). Taken a step further; the society could mandate that couples considering having children undergo financial review and genetic screening. The state could set guidelines delineating which couples are fit for reproduction and which are not. Those couples deemed unfit would not be required to relinquish their right to reproduce, but instead, could be offered money to undergo surgery to voluntarily eliminate the possibility of reproduction while at the same time being advised that choosing to reproduce without the sanction of the state would result in being ineligible for future support for their children should either of the individual's find themselves in need of it. All risk would fall on the parents warned that they were not socially solvent for reproduction.

In regards to the homeless issue, with such stringent controls on reproduction and the family, it would be criminal for members of a family to fail to support the members of their own family who require it. A return to homesteads with land and wealth being passed down from one generation through heredity to the next would occur. Families would need

to step up, budgeting a portion of their increased wealth through the reduction of the welfare state toward the support of family members who require it. As it was a century ago, a person's retirement would be secured through the success of their children, thus a parent would need to invest considerable time and effort in the rearing of their child into productive adults. Of course, this also means that the family would be responsible for stepping in and putting an end to dangerous drug habits or behaviors that would normally make an individual a burden to society.

There will be, of course, many bleeding hearts for which such rational propositions are impossible to grasp. They will instead cling to traditional delusions, emotional urges, and failures in logic to advocate their positions against doing something to reduce the burden of the unproductive on the productive members of society. They would rather see the current system continue to spiral into oblivion than advocate such an immediate and surgical response, cutting off the cancerous from the healthy. Satanists will need to continue to champion responsibility for the responsible and serve as an example to the rest.

“Real” Satanists

With so many texts discussing what Satanism is, and what it is to be a Satanist, all sharing relatively the same message, it is surprising how often the debate over whom or what a “real” Satanist is arises. Everyone has their own criteria, a fact that should lead to an end to the debate, but which only seems to spur it further. With so many different opinions, it only seems logical that what a “real” Satanist is would be relative to the individual. However, few people seem willful enough to rely on their own vision to define themselves and instead need to contrast themselves from others.

The “real” Satanists who follow the ideas set forth by Anton LaVey in his many works tend to ignore the underlying principles in his “Satanic Bible”, arguing that “real” Satanists reject the idea of deity altogether. Some even go so far to suggest that, unless you are a card carrying member of his Church of Satan, you are not a Satanist. The problem with this thinking is it goes against the principles written in the texts they use to support it. LaVey writes extensively in the “Satanic Bible” that Satan is a rebel, an individual, a challenger of authorities. His book compels the reader to question all authority, to challenge all dogma with reason and scrutiny. This includes all the supposed authorities on Satanism! Spending \$200 for a plastic card does not a Satanist make.

Other “real” Satanists claim that only by worshiping Satan can you be a Satanist. You have to worship THE Satan, as in the actual deity. Now, these Satanists differ on who Satan is. He could be the entity described in the Bible as a literal being, or he could be one of numerous pre-Christian Deities. In any case, he is typically a rebel, enemy of some restrictive deity, and friend of humanity. Which brings to mind a paradox: what kind of deity would want to be worshiped if they rejected subservience to another themselves? Another thing about these all-powerful entities engaged in spiritual warfare: what are they waiting for? By simply making their existence known to all mankind, either side could claim a victory and sway the war to their end.

Who or what a “real” Satanist is can be at least guided by how we define Satan. While we may disagree as to the reality of Satan, we typically acknowledge similar traits, whether discussing an actual entity or a

symbol. A strong argument therefore exists in defining a Satanist as one who emulates these characteristics of Satan. These characteristics arise from the general mythology of Satan, both secular and Christian in source. Satan is described as a rebel angel, second by only a slight margin, if at all, to an authoritarian force. The reason for Satan's rebellion is theorized from many directions, with pride or lust being the favorites. The myth of the Tree of Knowledge from the Book of Genesis suggests another possibility; justice.

In this myth, Satan in the guise of a snake approaches Eve, the first woman. God has told his creations that the fruit of the Tree of Knowledge will kill them if they eat it. Satan informs Eve that this is a lie, that the fruit actually imparts awareness like God's, which is why he would deny it from them. Eve eats the fruit and gains the stated awareness, but also gains the awareness that it is the one claiming to be their God that has lied to them, while Satan spoke the truth. What self-serving purpose would Satan have in giving awareness to the Creation of his enemy? None, unless Satan recognized in man a fellow creation enslaved, and even in less of a position to resist than his own kind. By providing awareness to man, Satan levels the playing field as well as reveals God's duplicity.

In these myths, Satan is revealed as a being of strength and independence, willing to challenge the authority of his own creator. Satan is also a being of justice and truth, bestowing knowledge upon others that are oppressed. Another myth suggests even more details about the character of Satan; the famous "better to reign in Hell than to serve in Heaven" and "We will make a Heaven of Hell and a Hell of Heaven" quotes. These suggest that Satan is the belief that there is more honor in being alienated but living by your own creed than living in paradise but also in subservience. Furthermore, that it is greater to make your own way in the world than accept the ways of another.

These myths are largely the foundation of the definition of Satan in Satanism. That being the case, it would suggest that a "real" Satanist is that individual that defines Satanism for themselves despite what all others might suggest to the contrary. The "real" Satanist, it appears, is the Satanist that refuses to submit to the definitions of others, but rather follows his own initiative. The "real" Satanist is the individual who needs no validation from those around them. The "real" Satanist does his own thing while others argue about what it is to be a "real" Satanist.

Satanism and Sacrifice

Sacrifice is a prominent component of many major religions, from the jungles of South America where the aboriginal tribes seek spiritual favor through the sacrifice of animals to the Christian Faith and their self-sacrificing Messiah. Sacrifice is not an unusual or even outdated concept in religion, though most of Western Society frowns on the prospect and considers it outlandish and in the realm of the unenlightened. The question for the Satanist, however, is not whether it is an accepted tradition in religion or an uncustomary practice frowned upon in our society, but is sacrifice rational? What is the rationale for the sacrifice of life in spell-work?

When the followers of the old-religions made a sacrifice, the purpose was to appease the gods. The “gods” asked that the best of a person’s bounty from the toils of their labor be given selflessly as proof of devotion, or to honor their place in the life of the individual. However, what would the gods need from the efforts of man? The gods cannot (presumably) eat or drink the offerings made. Surely, the truly omnipotent gods are well beyond such concerns if they are actually all-powerful. Furthermore, would not an all-knowing god know the loyalty, or lack there-of, that lies within a man’s heart? More likely the sacrifices fulfilled the needs of the clergy, feeding the intermediaries mortal needs as opposed to any god’s requirements.

So then, what is the justification for sacrifice in Satanism, in particular Evolutionary Satanism? If Baphomet is all, then Baphomet cannot know want or need. Baphomet needs not proof of devotion or any signs to honor its place in our lives. Baphomet is. Yet, some Satanists continue to insist that sacrifice is necessary; particularly in the summoning of demons. Let us consider what a “sacrifice” is. A sacrifice is the voluntary release of something for a cause, typically theological, philosophical, or moral, and typically requiring that the portion given is uncomfortably excessive for the devotee. This is not always the case; Catholics tithe as a form of mandatory sacrifice, and citizens of the US sacrifice part of their wages each year for the good of society via taxes. Death is not an integral component to sacrifice, but when speaking of Satanism, the mind of the average person immediately drifts incorrectly to babies and virgins being disemboweled and their hearts removed. Sacrifice is merely giving something of one’s self to a cause.

Animal sacrifice has, of course, long been a part of human theology, as has human sacrifice. The Hebrews would sacrifice the best of their herds and their fields to God. The Pagans would sacrifice their criminals and foreign slaves, or if the season had been particularly harsh, their Kings. When the gods appeared unappeased by the fruits of our labor, cultures in the past increased the value of that which they offered. The best of their youth were offered, along with gold, jewels, livestock, and sometimes even the priests themselves. But, as stated before, how does this serve an omnipotent god? What is the rationale of worshipping and revering a god that has any needs that can be fulfilled by mortal men?

As wealth shifted from being measured in agricultural goods to material goods, the great religions demanded that sacrifice be made, not in animals or the bounty of the field, but in monetary wealth. Tithes are still the mark of a good Catholic, and “holy” men beg through tear streamed faces for the wealth of the true believer in order to fund their ministry. It would seem that if the god they worshiped was really all that they claim to be, their ministry would know no needs. As far as symbols of devotion, what omnipotent god needs to be impressed with material sacrifice? Only other devotees can be impressed with the greatness of an offering, a trap that those behind the religion recognize within the human psyche and use to their full advantage. After all, once you have your congregation competing with one another, there is no end to the wealth that an institution might acquire.

Modern sorcerers perform sacrifice for one of four reasons: as a means to achieve power, as a sign of devotion, as a means to honor the forces they invoke, or as a catalyst for psychological separation from the rest of society. Once again, the same failings come into play. What can be said of the power of the sorcerer who needs the energy generated by the death of another to achieve their own desires? Is their will so weak and their connection to the universe so limited that they must rob another of their energy to achieve their ends? Is power tainted by fear and incomprehension really power worth having? As a symbol of devotion, how does the death of another prove the fervor of your own beliefs? It goes further to display your own fears and psychosis, or else the sacrifice would be more personal. How does the unwilling death of an uncomprehending and frightened animal (or person) honor any deity? The closest the proponents of sacrifice can come to a logical explanation

is sacrifice as a psychological catalyst for the separation of the self from the herd mentality of others. But, once again, what does the willingness to kill something prove in regards to your perspective, other than that you are willing to perform perverse acts in the delusional hope to achieve that which you do not have the force of will to bring about on your own?

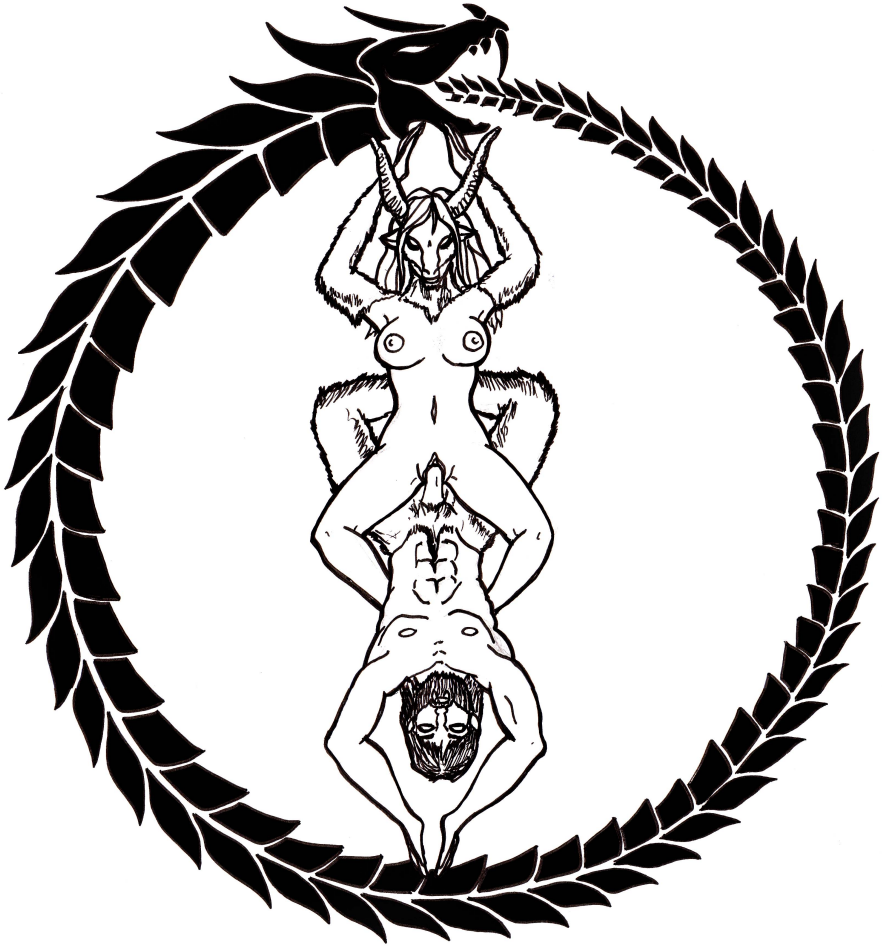
The ancients believed that blood was life, but this has been proven as false as the world being flat. Blood is no more a significant tissue than the skin of your hand or the hair of your head. If blood is to be shed as a means of sacrifice, would not one's own blood be sufficient? The belief is that the shedding of their own blood will create the emotional energy required within themselves to achieve their ends. At least this blood would be charged with comprehension, courage, and the purpose of the sorcerer. If that is what you have to do to feel, then it could be argued that this should serve, but it again suggests a limitation to your own emotional control and prowess. Besides, if magic is primarily emotional energy, who would want pain to be the proponent of the desire they are trying to manifest?

Aleister Crowley, when asked about the rumors that he indulged in human sacrifice, responded that one year he sacrificed 150 sons "per os doma". So ridiculous was the question to him that he made a joke about fellatio, but also offered a ritual insight. Sexual fluids are much closer to the fluids of life than blood, and their generation creates a much more pleasurable and plentiful source of energy. The truth can be seen in the oppression of sexuality by our society; women were maligned because their power was their sex, masturbation is condemned as "dirty", and sex itself is considered "sinful". Pagans also revere the power of sex, though they shamefully perform the once beautiful rites of sexuality through symbolism and wishful thinking.

The need to shed the blood of another living being is a sign of weakness. The energy resulting from the death of another is considerably less than the energy generated by an orgasm and is much less tied to the person who is trying to work the energy into their rituals. The psychological separation that one would supposedly be trying to achieve by killing is much less impressive than the one achieved by fearlessly engaging in the pleasure of your flesh. Killing needlessly is abhorrent to nature, no matter what religion you believe. Sex is only feared by those who cannot get past the social programming that keeps them chained.

If one truly believes they need to kill in order to create change, then they should keep this idea in mind. They can destroy the universe from their perspective with one bullet, and they would be doing the rest of us a favor in the process!

BOOK OF TIAMAT



“Baphomet: The Leviathan Urge” by Jason Sorrell

Tiamat is the ancient Sumerian Mother-Goddess, first generation of the Chaos-born, represented as a might dragon dwelling in the oceans and encircling the earth. She is the goddess of mystery and magic, the source of passion and the power of persuasion. The Book of Tiamat focuses on the liquid depths of magic.

Occult Science

A group of proto-humans huddle together on a hillside. The cold season is coming, and they must take certain steps to ensure their survival through the winter. They have gathered their families and their resources and come to this meeting place to await the appearance of one of their own, the one with the power to ensure their survival. They have brought gifts of food and artifacts to appease this agent of the Gods and hope that it will be enough.

When he appears, he is old. He walks with the aid of a stick and a young assistant. All are silent in his presence. A large piling of wood has been arranged as per the traditions, and the old-one inspects it, checks its sturdiness. Tribal leaders come forth, and the old-one blesses their continued leadership or else the change from the old leader to the new. New couplings approach and the old-one blesses their union. Babies are brought forth, and the old-one blesses each of them and makes predictions about their futures.

The dusk comes, and the chant starts. The water laced with herbs is passed about and drank by all. The old-one takes his place by the ritual construction of wood and waits. The chanting grows louder and louder, the pitch of the ritual growing more fevered. A few faint with anticipation. Finally, the old-one smacks his hands together, and sparks fly forth. The chant becomes a low mutter as the crackle of the kindling is heard and the first flames come to light. The old-one says something to the flames, and they grow. The tribes will have fire for another season.

Of course, this is a fantasy. We have no way of knowing if such a ritual had ever taken place, but it is possible. The ability to create fire would have been an awesome power when it was first discovered, and it is not likely that all who were alive during its inception would have been aware of the process. Such life giving knowledge would have been like magic to those who did not possess it; and even if they understood that two rocks were in the old-one's hands which caused the sparks that lit the fire, they would probably not know which rocks were required or that "talking" to the sparks meant the oxygen of breathe would add to their fuel.

Throughout the history of mankind, magic has always appeared in one

form or another, and for the most part magic has always been simply a matter of uncommon knowledge being known to someone who also knew how to apply it. Certain herbs are hallucinogenic, some reduce pain, and some can kill. Some rocks make fire, some metals make better swords, and some woods have special uses. The stars in the sky can tell a person when to plant or which way is home. Some chemicals can change the properties of other materials, and some machines can make life simpler. The magicians, wizards, and sorcerers of history all practiced science which was beyond the reckoning of their peers.

When the Europeans first appeared to the aboriginal Americans, they were gods. They arrived on the wind and the surf of the oceans, from which only gods came. They wore shirts of bright light which kept them from harm by knife or spear. They carried sticks which brought thunder and death. What was powerful magic to some was simple technology to others.

This is what magic is, an awareness of science and its application not readily understood by common man. It is also the manipulation of reality in accordance to will. It is a matter of perspective. One can add to the total light of the universe by simply lighting a candle or flipping a switch. Why is this not magic? One can open a door and discover safety and security. How is this not a miracle? Consider the door; at one time there was no such thing as doors. A person had to imagine a door, and then take steps to make that which he imagined in the ethereal real. He had to pluck from his imagination hinges, a knob, even a locking mechanism. Even more miraculous is the person being there to open it; millions of infinitesimal circumstances aligning in just the right manner to result in a person and a door, and the two interacting. From the right perspective, everything is magic and, that would be an accurate definition.

Magic is therefore a process. It is a system beyond mere awareness. It is Applied Awareness. When we apply our awareness, we can make things happen. The greater our awareness, the more fine-tuned it is, the greater our manipulations. If we can apply our awareness in a manner beyond the immediate understanding of others around us, we discover we have power which they do not. Magic is the process of becoming more aware, applying that awareness, and discovering ever more things to increase that awareness and its potential applications.

Children are natural practitioners of magic because their awareness had not been corrupted by banality. For a child, nothing is common. A wondrous world awaits them each day, and it is years before our social paradigm and programming takes hold and the magical becomes common. Limitations are not established until they discover language, and from that day forth it is a fight to use language to gain greater awareness while avoiding becoming enslaved by the language of others.

Language is an important technology in magic. Language shapes perspective, and therefore reality. “You cannot” has broken more dreams and ended more potential than any other effort. “You can” is rarely stated and even more rarely accepted by those who hear it. Language brings us into the realm of psychology, arguably the science of discussing the technology of magic. Magic is the shaping of reality according to will, reality is a matter of perspective, and psychology studies how our individual and group perspectives are achieved and managed.

Psychologists are the new witch-doctors. Psychology is applied to business, to advertising, to politics. News polls effect public opinion and shape reality. Phrases are tried on test-groups to see which would work best in speeches. Colors are studied so the label of a new product is pleasing and encourages people to buy it. Sounds are filtered into music in shopping malls to dull the senses and make the individual more susceptible to the influence of color schemes and key-phrases. All of society is under a spell, trapped in glamour and bedazzled by shrewd, corporate wizards. If it weren’t for the fact that they are often at odds with one another, it would be likely that none of us could think for ourselves.

Practitioners of magic, would-be wizards, have an advantage today over their predecessors. We have access to both the knowledge of the past and what is on the horizon of our futures. Each day, discoveries of lost information are being made as quickly as anything new. We are just as likely to apply crystal harmonics as we are to apply the subtleties of quantum physics, and thanks to the information age, a cursory understanding of either is all that is required for their effective application in manipulating reality.

Treating magic as technology, or “Occult Science”, is a matter of stripping away the facade of metaphysics and instead looking for what works. If the worship of gods is understood as a means of connecting with

forces within the subconscious, then perhaps one should look for more direct means to make that connection without intricate rituals or complex material requirements. If certain herbal combinations lead to higher levels of awareness, then they should be understood in that manner and not in association with certain elements or deities. Magic as Occult Science cuts to the chase in reality manipulation through methods such as sigils, affirmations, and meditative exercises. As in ancient times, magic becomes the application of knowledge which is not commonly held by the masses and experiences not commonly shared. The process, however, is not one to be picked up and then set down again. Once this path is taken, it must be practiced continuously in order to maintain it, like any good skill or art.

Magic, per the system described in this text, is referred to as “Occult Science”. This reflects an understanding of magic that differs from what is often discussed in other texts. Magic is not a miraculous act, an act without explanation, or an act that defies reason. Occult Science, or magic, is an act that is explainable, in alignment with nature, and is no more miraculous than any other event in our reality.

Magic is defined in the following manner: Any act of conscious will that results in a change, no matter how slight in reality, is a magical act.

Clearly, this definition appears all-encompassing and is intentionally so. It reflects a shift in perspective where the existence of the observer is not taken for granted. One need only look at the scientific debate about the probability of life on other planets to recognize just how “miraculous” the existence of an observer is. When you calculate the statistical odds of there being a “big-bang” or Prime Motivation initiating the reality we exist in, the odds of matter and energy coalescing in a manner that formed our star and planets in just the necessary manner to allow for life to exist on our world, the odds of the correct chemical mix and environmental pressures to result in life on our planet, the odds that an astronomical event did not occur that ceased the evolution of life on our fragile world, and the odds that evolution on our world would lead to intelligence in the manner of our experience... you recognize that even the act of flipping a light switch is itself a miracle, and that we exist in a reality full of wonder.

Of course, this system also acknowledges the idea that, like a seed, reality was spawned from a source that was predisposed to a particular pattern of

development, and that only variation in influences from within its own totality could alter that development in a slight manner. An acorn is fated to be a tree, but the form, height, longevity, and success of that tree are an entirely different matter.

Magic is that influence. Per our definition, magic is an act of conscious will. This means an aware influence. Our existence may be statistically “miraculous”, but what we do with it should be willful and deliberate. When all actions, viewed statistically, are magical by our definition, than an additional delineation is required. This leads us to “Occult Science”.

Occult Science: The study and pursuit of theories, processes, practices, and techniques that have been passed over in favor of other accepted scientific practices, lost in antiquity, on the edge of what is currently understood as science, or fields not accepted as scientific.

Occult Science encompasses all the practices common to the understanding of magic in other schools of thought: ritual magic, spell-casting, demonology, energy manipulation, etc. It also encompasses folk-remedies or “hedge-magic”, the study of plants and herbs, the use of stones and crystals, divination, etc. It encompasses common science applied both in standard and non-standard fashions: psychology, mechanics, computer-programming, and so on. Finally, it embraces “weird” or antiquated scientific practices: orgone manipulation, radio-phonics, Neuro-Linguistic Programming, etc. While the individual will choose for themselves what fields, if any, to pursue, the approach is always the same. Each effort is an experiment recorded in scientific fashion with the intent of achieving and verifying results.

Nearly every religion of the world offers some form of magical system; including the practice of ritual, praying to deities, or folk traditions and beliefs. The purpose of these systems is to give the individual a means to proactively engage the forces they encounter in their reality their own control or especially seemingly out of their hands. Many religions include multiple techniques and practices: prayers learned in Sunday school and repeated throughout their lives daily, rituals both for celebration and for blessing, and a range of behavioral programs such as the lighting of candles or carrying significant trinkets. This description could be applied to several religions, from Wicca to Catholicism. The appeal of magic is that it gives the individual a means to act even when it seems that they

have no options. Magic allows the individual to take a hand in their own fate, even if they seem to be powerless. Furthermore, it offers an advantage over those that do not practice magic, the advantage of an active awareness and effort in living as opposed to an apathetic existence.

While magic, in principle, provides the individual a means to change their reality, there is a difference of opinion as to the nature of those changes. Because of this, not all Satanists practice or even believe in magic or its place in Satanism. The Baphomet Codex approaches the concept of magic via the principle of Occult Science through four archetypical fields: common mechanical science, psychological and sociological applications, metaphysical experimentation, and “fringe” science. Even if one does not believe in magic as an actual force, it may prove worthwhile to understand the generalities of all four of these archetypical fields.

Common Mechanical Science

Common Mechanical Science is often ignored as a “magical” field in study by other authors. It is the application of sciences, mechanical devices, computer programming and engineering, simple physics, and other fields of modern science, though often applied in novel or rarely endorsed manners. By applying science in ways that are not widely recognized by mundane society, the practitioner gains an advantage over his peers.

The most widely discussed application of common science in the occult community is homeopathic medicine, particularly herbology. These practices largely deal in healing of one form or another and are therefore typically not within the range of interests of a Satanist. This is a sorry state of affairs because the study of herbology also extends to perspective altering and psychotropic plants and has historically included the use of poisons, knowledge which while not recommended for application, proves none-the-less interesting. Common Mechanical Science also includes understanding the practices of stage magicians and their illusions, especially in the ways that these practices affect psychology. The field of electronics has a number of unusual applications, with electronic field study as applied to human physiology and other possibilities being abandoned by mundane experimentation.

Common Mechanical Science can prove to be a tedious and often

frustrating pursuit but can yield amazing results for the true devotee. While this book will not explore the subject in the depth it deserves (as volumes can be written on any one field within the subject), most texts on magic ignore the field completely. Each field is a separate school of thought in its own right, but if one has the proper interest and inclination, they should not be afraid to attempt to capitalize on the potential of “applied science”.

Psychological and Sociological Applications

The psychological and sociological aspect of magic is probably the most widely practiced magic amongst Satanists. It acknowledges that magic has limited potential to change reality, other than in the mind of the individual. However, as the mind of the individual is the seat of that individual’s connection with reality, then reality can be manipulated by manipulating one’s perspective in relation to reality. The sorcerer may be stifled from enjoying life to the fullest by some unresolved emotional issue such as an unfulfilled relationship, the barbs of those around them, whatever the case may be. The practice of magic, in particular ritual magic as a psychological experiment, allows the individual to confront these issues and resolve them on the individual’s terms. By doing so, the sorcerer frees themselves from the blockage the emotional issue caused. Unfulfilled desire for another can be expressed in the ritual chamber in effigy, just as a hated enemy can be destroyed without consequence. The object of the sorcerer’s lust is reduced in fascination, and the enemy’s emotional hold is slipped as the sorcerer knows they have the power to destroy them.

The ritual chamber becomes a theater for the expression of our desires, the stage for what had been termed as a “psychodrama”. In this limited space, reality can be more easily manipulated, helping to stimulate the confidence the sorcerer needs to see their desires fulfilled in the real world. This effect is managed by manipulating the input of the five senses. Sight is limited by managing the available light, using darkness and shadow to create depth and light to bring images into focus. Sound is managed by the use of stereo equipment to either produce the desired sounds via music, white noise, or recordings that help augment the emotional response (i.e. the moaning of sexual activity). Odor is a highly important and often overlooked aspect of this sensory management. Smell is the sense most closely related to memory; therefore the use of scent will trigger psychological responses more effectively than sight and smell

alone. Taste and touch, while more difficult to recreate artificially, will also augment the experience, making the created event even more real in the mind of the individual.

Satanists practice psych-socio magic typically to create three types of effects; sexual, destructive, and compassionate. Sexual magic consists largely of lust rituals in which emotional issues regarding relationships are either expressed or alleviated. These rituals will create in the sorcerer a greater confidence of the self in regards to the opposite-gender (or gender desired) and help manage any personal issues the individual might have.

Destruction rituals involve dealing with or managing hate, rage, envy, or other natural but potentially debilitating emotions. They typically involve destroying the object of your pain in effigy, thereby pacifying the emotional urges. An enemy is often an enemy only because we value them as such, after all, empowering them through our own perspective. By destroying them in ritual, we return that power to ourselves.

Compassion rituals involve fulfilling some need either for the sorcerer themselves or someone else. The most immediate idea to come to mind is the desire to see an ill or troubled friend's lot improve. However, most financial rituals also fall into this category, allowing the individual to examine their drives and goals and potentially see more clearly the means to achieve them.

Psych-socio magic goes far beyond the ritual chamber. As one learns to understand and manipulate their own psychology, the understanding and manipulation of others becomes a more obvious possibility. Symbols, for example, are one aspect of this. We discover, through magic, the potential and affect of symbols. We wear black in ritual, for example, because of the psychological programming involved and invoked in the color black in our minds. If we are affected so by this color, then shouldn't it be obvious that others around us would be affected in a similar fashion? Furthermore, what other colors might produce desired affects and what about other symbols? The psychological potential of symbols is nearly endless, let alone body language, subtle word-clue, behavior modification; the affects can be amazing.

Metaphysical Experimentation

The metaphysical aspect of magic is typically what a person is discussing whenever they refer to “true magic”, although doing so shows a gross misunderstanding of magic in general. Metaphysical magic is the creation of change in the material world through the manipulation of the “ethereal” by force of will. This can be accomplished by “spell-casting” or by ritual work. Metaphysical magic includes the practice of prayer; just like spell-casting, it is essentially wishing for something in the name of some external force or internal principle.

Satanism, being a philosophy which focuses on reason over spiritual delusions, tends to reject this aspect of magic. The idea that one can affect the environment by force of will alone had, until recently, little factual support. Those Satanists that did embrace the metaphysical aspects of magic regarded it as the privy a relatively few talented individuals who either, through lineage, incredible powers of imagination, or greater than average self-confidence, were able to exert their will on the environment and those around them. For those Satanists, the source of the magic is almost universally internal; the names that might be invoked are seen as psychological keys that tapped into internal energies.

The metaphysical, however, has received more and more validation by science in recent years, especially in the fields of quantum physics. That which was once seen as impossible is now being shown to be plausible, even common occurrences in our universe. Psychological principles which once were thought to only have internal affects are now also being shown to have affects which extend beyond the mind generating them. This is leading more individuals to look at magic as a practical possibility.

Metaphysical magic is fueled by emotional energy. The principle of “Love is the law, love over will” expresses this. The “love” being expressed is the desire of the thing you want that is so great, it is all-consuming. In the mundane mind, there is actually very little which evokes this kind of desire. Few people truly have the drive and tenacity with which to experience the complete desire of a thing, but what truly makes a sorcerer is the ability to remember the emotional state of this desire, and then to recall this state and apply it to whatever ends they wish. This ability is marked by a vivid imagination, which allows the sorcerer to experience whatever they wish in the theater of the mind and

great confidence in the self. The expression of this desire will manifest in a manner most appropriate to the objective: absolute infatuation, unbridled rage, or even unfathomable remorse.

The fact that emotion fuels magic presents another aspect of its use that is often greatly misunderstood or misrepresented. Wicca has “The Rule of Three”, a law of magic which suggests that whatever a sorcerer does will return upon them three-fold. If one does good, then they will experience good. If one does ill, ill they shall receive. This karmic law is rarely coupled with the reason behind the law, as the reason dismantles the principle of the law itself. Guilt is an emotion, and emotion fuels magic. Doubt is another emotion. These two emotions plague sorcerers and their emotions. Magic must be evoked guiltlessly if it is going to be successful. It is actually a good rule of thumb that whatever we do, we should do without remorse; otherwise why commit the act in the first place? Enjoy the spoils of your efforts, no matter what they may be. Doubt must also be extinguished. If one believes their efforts will fail, psychology tells us that the individual will actually cause the failure. Doubt in magic will cause the spell to fail, or even backfire.

Doubt can be avoided by understanding the mechanics of magic. Magic works within the confines of the natural laws of the universe. Water can be forced to flow uphill, but it is far simpler to allow it to flow down. All things are possible in an infinite universe, but the more probable will occur first. Magic is therefore more effective if it is used to augment the likelihood of already probable events. Finding employment is more likely to happen if one is actually filling out applications. Winning the lottery almost always requires purchasing a ticket. It is possible to get employment or win the lottery without performing the prerequisite mundane tasks, but the more we do to achieve our goals, the more likely they are to come to fruition.

Another principle of magic is that magic does not always work in a manner that we expect, but fulfills our desires in the manner that is both most likely and in our best interests. This is because the source of magic is not in the rational mind but the intuitive mind. Definitions are not set in the intuitive, which deals in generalities and urges rather than concrete concepts. Therefore, the more general we are in our desires, the more likely those desires will be fulfilled. For example, a common desire involves a love interest. If we use magic to try to win the attentions of a

specific individual, we may find the road difficult at best. However, our magical efforts may result in others taking notice of us, and those others may be more suited to our actual desires. We may not notice though, as we are so focused on the individual who may not be what we truly desire. If the sorcerer sought instead to simply have someone's attention (or an object for their lust), they might save themselves a great deal of time and wasted emotional effort.

Metaphysical magic is further augmented by conviction. The paradox of the mind of a good sorcerer is that while they have a keen and mature intellect, they also have a child-like understanding of the potentials of the universe. The more complete the confidence in magic, the more successful the magic will be. Conviction is something that, while near impossible to fake, can be helped along. A variety of psychological techniques have long been employed by sorcerers to help stimulate their confidence. The timing of spells and rituals is one example. By working at night, the sorcerer takes advantage of being alone when they work, beyond the judgment of others. Working at night also heightens the sense of mystery and possibility. Specific hours only further this effect, as we have been trained to believe that certain times, such as midnight, are significant to magic. If this were actually true, then this principle would be universal in all cultures, but various cultures hold different hours as important to magic. Astrological dates, holidays, and other events all factor into the psychological benefit of timing in regards to belief. This effect extends to magical tools, dress, charms, even words or gestures. This is also why grimoires are so prized; it is easier to believe in the efforts of another than one's own.

It is important to keep in mind that the metaphysical aspect of magic is just one way that magic can express itself and be of use to the sorcerer. Even if reality remains unchanged, magic can still be used to create a shift in the individual's perspective in a psychological manner.

“Fringe” Science

Magic as Occult Science approaches all our magical practices as science that was either lost in antiquity, passed over for more socially acceptable or understood methods, or that which is yet to be understood and accepted by the scientific community. In that manner, any of the applications thus far discussed could be considered “fringe” science. This archetypical

field of study addresses more directly antiquated or obsolete scientific practices.

Applied Alchemy, for example, fits into this category, though it is closely related to modern chemistry. Though alchemy most famously dealt with the attempt to turn base metals into gold, a number of interesting and useful effects were developed as side-lines to this primary effort. More modern efforts, such as the use of harmonics, pheromones, and Neuro-Linguistic Programming are also included in this field.

The risk for most Satanists exploring “fringe” science is that doing so often requires experimentation on others. Boyd Rice and Genesis P. Orridge are known for engaging in mass experiments involving the effects of sound on the audiences of their musical performances. Visual artists using both static and moving images have attempted to induce feelings or even thoughts in their audiences to test their theories. Such experimentation, once discovered, both taints future trials (as the test subjects expect it) and often results in public backlash.

Fringe science does include some accepted fields of study. Kundalini Yoga, the Fourth Way of G.I. Gurdjieff, and Reiki healing are all methods of experimentation which, while not accepted by the greater scientific community, are embraced or at least tolerated by the general society. While these practices are often altruistic in nature, a Satanic application is an aspect of them all and may be worthy of exploration.

A great deal of overlap exists between these four archetypal fields, as already expressed. Common Mechanical Science and Fringe Science have natural points of overlap and intersection, as do the Psychological-Sociological Applications and Metaphysical Experimentation. The student need not be concerned with where their particular field of interest falls in this overview, but only that by embracing the concept of Occult Science as opposed to the more common concept of magic can result in more focused, directed, and validating possibilities. What follows are some possible directions for experimentation.

Divination

The practice of divining is not a matter of predicting the future. Diving is the practice of sorting and managing what is known to gain insights that

may lead to information that is obscured by the facts. Consider the density of the information we are awash in daily. The mind process a massive amount of information like sensory data, calculations, inter-connective relationships between data streams, predictions based on current situations and past experiences, memory, and the list goes on. Of all the information processed, only about 4% actually registers consciously. Divination is a method of using symbols to access the other 96% through the subconscious.

Any method of divination is valid. For the sake of convenience, we will use the Tarot as an example. For our purposes, only the Major Arcana is necessary. Representing 22 potential states of being which, when in order, form a progression from one state to the next, these symbols represent ideas even to the person not trained in their meaning. Tarot readers often ask their client what the images mean to them. The images and those responses can be measured relative to the question asked, revealing trains of thought that the conscious mind may have hidden, or connections that were obscured.

Divination can be practiced daily as a means of meditation, but is more typically used when a situation requires a reaction that is unclear to the individual. Divination allows the person to approach the situation from a different perspective, with the intent of making the options clearer. Divination is also often employed prior to engaging in other magical practices in order to gauge if the effort is truly in line with the ultimate needs of the individual.

Sigil Magic

Sigil (rhymes with ‘vigil’) is the creation of symbols representing desires which are charged and cast to create change in reality. The process is popular in Chaos Magic. The theory behind its practice is that magic is the process of aligning the conscious will with the subconscious ability to make will reality. The conscious mind has been trained in the use of language; it thinks in words. The subconscious processes information as symbols; therefore a sigil processes words into a symbol.

The process is simple. Take a particular desire and write it in one, simple sentence or word. For example, if money is needed for a particular cause, write the simple sentence, “I want money to pay the rent.” We have now

established a desire in the form the conscious mind understands. Next, remove all vowels from the sentence, leaving only “WNTMNYTPYTHRNT”. Reduce this so that only one of each letter is left; “WNTMYPHR”. Now, combine those letters into an image, reducing the image into simpler and simpler designs until you are left with a symbol which appears to be “magical”.

The final step of the process is to charge the sigil and release it. This is achieved in one of two manners. The first is to meditate on the sigil until you feel it is sufficiently charged. The more popular method is to masturbate or have sex and focus on the image of the sigil as you achieve orgasm. With either method, the sigil is then destroyed and forgotten. Silence, as in all magic, is recommended; do not speak of your efforts to others. Because the sigil is a subconscious device, it is affected by emotions which plague the conscious mind, such as doubt. Doubt inspired by the self or others can reduce the sigil’s effectiveness.

Affirmation

Affirmations are a method of correcting for certain conditions inflicted on the individual by the mass reality paradigm. Affirmations take to tool of language and reapply it upon the self. Just as the word implies, you are consciously affirming a state while denying another. The Process of the Baphomet Codex builds partially upon this concept.

In our environment, we are constantly being manipulated by language and defined by others. It is a human process to define that which is around us so that we as individuals can interact with reality. Inherent in that process, however, is the practice of defining those around us. While this cannot be avoided, such definitions often have more to do with the shortcomings of the observer rather than that which is observed. Most individuals are barraged daily by negative definitions outside their own control, definitions which never-the-less influence our own self-image and perspective on reality. Affirmations allow us to correct for this influence.

The technique is simple. Take a negative self-concept: “I am worthless”. This concept is untrue in most cases. Now, simply write a statement that counters the negative statement; “I have great value”. Avoid a negative statement such as “I am not worthless”. An affirmation statement should re-enforce what you are, as opposed to what you are not.

Write this statement over and over again, repeating it in your mind and on paper. Write it one-hundred times, preferably just before going to sleep but anytime you feel the need. Write it until it becomes almost automatic; this is actively reshaping your personal perspective.

Keep in mind that an affirmation is meant to bring about internal change. Affirmations of an external sort are more difficult to accomplish for they are a conscious effort to change the way we perceive others. A favored affirmation is taken from “Stranger in a Strange Land”, reminding yourself that “thou art god”, as are all around you.

Meditation

Meditation has been used for a number of purposes throughout time; introspection, spiritual elevation, and even the exploration of higher planes. The most direct purpose for meditation is simply to wipe the slate clean from the daily grind. Each day, the individual who interacts with the world around them is forced to conform to a paradigm that is largely outside their control. They encounter personalities which may be caustic causing stress and a loss of internal equilibrium. Without some method of managing the effects of these daily encounters, they build up resulting in trauma, decreased energy, depression, or worse.

Meditation allows the individual to reset the self. The purpose is not to solve the issues that have plagued them that day, but to simply defuse their effect. Meditation loosens the metaphysical and mental “muscles” that have been stressed and tightened from less-than-ideal interactions and obligations.

The methods for meditation are varied, ranging from breathing exercises to complex yoga. Meditation does not need to be nearly so difficult; any process that allows the mind to relax will suffice. A relaxed mind is not working on anything, a result usually achieved through the repetition of some physical process, like breathing. Exercise is an excellent and more accessible meditative act.

Another favored meditative process allows the mind to play instead of working. Take a large, blank sheet of paper. Stare into the paper, allowing the vision to blur until the mind goes as blank as the sheet. Take a pencil,

and draw whatever comes to mind: strange lines, shapes, creatures, and landscapes. No artistic skill is required and your goal is not to create a masterpiece. Avoid words, drawing symbols and doodles. Explore this internal and spontaneous world for an hour a day. While the process is meant to relax the mind, you are also likely to make discoveries about the self and the world around you.

Journaling

The process of journaling, recording magical experiments, synchronizations, “weird events”, and dreams leads to a greater awareness of the self and the fluidity of reality. Journaling is simple. When you perform an experiment (and you should be experimenting daily, even if just meditation), record your results. As you go about your day, take note of your surroundings and the things that seem to crop-up in relation to your magical efforts. Keep the journal near your bed when you sleep so you can record your dreams upon waking.

Practitioners of magic rarely review their journals; it is primarily a tool for keeping focused and excited about your efforts. Keep in mind also that your journal will be the property of the practitioner of magic of the future, the next generation of reality manipulators. When writing, write for them, whoever they may be.

The Core Ritual

A wide range of ritual forms are available to the Satanic Sorcerer, and one should not be afraid to experiment with a variety of ritual formats. The ritual format presented here is meant as a basis for further experimentation, whether modifying existing rituals or creating your own. It is not meant to be a strict form and should be modified to fit the individual's needs, means, and research. This ritual is based on the ritual described by Anton LaVey in *The Satanic Bible* with some modifications and additions. The practitioner should feel free to modify this and other rituals in as they see fit.

Ritual is a method in magic used to seek maximum benefit from your effort, typically when trying to resolve a chronic issue or to negotiate a major obstacle. Other rituals are used to celebrate events and to acknowledge progressions in time and experience. Rituals can also be regularly scheduled events allowing both individuals and groups to commune with the energies of the universe and to release psychological pressures experienced in the mundane world. Your approach to ritual can serve as a psychological process, an effort to manifest your will, or a combination of the two. Even a change in personal disposition could be viewed as a change in reality as a result of manifested will.

Ritual Components

The tools described in this ritual work are common to many occult practices and have common symbolic meanings, some of which are expressed in the description of each item. It should be understood, however, that these tools are simply symbols used to heighten the expression of certain concepts in the mind of the practitioner. A sword is just a sword; it is the one who wields it that determines its worth. With sufficient confidence and conviction, works of “magic” or Occult Science of the metaphysical or psychological sort can successfully manifest without the aid of symbols purely by will alone. Symbols should be considered aides only, not requirements.

Clothing: The uniform worn by the sorcerer should be anything that makes the individual feel more confident about the magic they are practicing. Black garments are traditional and typically considered more

successful than other options. Nudity, held in high regard in some schools of thought, can actually have the opposite effect, as we are trying to achieve our ideal selves, and are typically more confident smartly dressed than completely nude. Whatever your choice in uniform, ideally these clothes are reserved only for ritual, maintaining their distinctiveness from your mundane clothing. Keep in mind also that a range of costumes, especially masks, will prove as beneficial as any other tools you might have.

Altar: The vagina was held by the ancients as the portal between this world and the next, as they observed each successive generation come into this world through that gateway. The vagina also served as a conduit for a connection with the divine through sexual congress in some cultures. Woman-kind was therefore revered, in particular their genitalia. The ideal altar evokes this ancient practice; a woman seated on a table or raised surface, her vulva exposed and easily accessible. Of course, this is not always as readily available as we might like (unless, of course, you are a woman). In lieu of a woman, a flat surface will do. Upon the service of the altar will be placed a number of objects meant to symbolize a doorway into the universe. Please see the chapter titled "Altar and Environmental Control" for more details.

Symbol of Baphomet: A symbol of Baphomet should be placed on the wall above the altar, in plain sight, or, if a statue, placed in the center of the altar. The symbol represents magic; the combination of opposites resulting in creation instead of destruction. The symbol typically depicts the traditional Baphomet; the goat-headed hermaphrodite god combining images of darkness and light, animal and man, male and female, life and death, power and weakness. Ideally, the symbol is created by those using it, but any of the traditional symbols will suffice.

Candles: Candles are used to symbolize the light of the torch borne between the horns of Baphomet, the light of internal wisdom, the light from within darkness. Only black candles are used to light the ritual chamber, save one white candle upon the altar, and occasionally one red candle representing Satan. The white candle symbolizes the mundane light of mass programming and is used only for burning away things no longer desired. In destruction rituals, the names of enemies are also burned in the white candle, symbolizing their importance being obliterated in the light of the mundane world, reducing them to mediocrity. Two black candles

are placed on either side of the altar, along with the white candle placed on the right. A black or red candle is placed on the nearest edge of the altar, representing Satan.

Gong or Bell: The sounding of a gong or ringing of a bell is used to cleanse the air of outside vibration effects. The gong or bell is sounded nine times at the beginning and end of the ritual. The gong or bell chosen should be robust when it is sounded; a light or twinkling noise should be avoided.

Chalice: The chalice represents the female womb and the power of the feminine aspect. Ideally, it will be made of glass, silver, or silver-toned color, as long as it is not gold. Gold represents the sun, or male energies and would be out of place with this symbol. When not in use, the chalice is placed on the left edge of the altar, representing Tiamat.

A thick, sweet, and potent liquor should be used in the chalice, with participants drinking deeply from it. The chalice is placed on the left side of the altar. It should be noted that the liquids of the chalice are taken internally, while those of the phallus are external. Some traditions also use the phallus and chalice in combination to symbolize the union of the male and female aspects of Baphomet. This obviously symbolizes a more direct ritual act that could be performed, if a woman is used as an altar and is willing.

Phallus: Opposite the chalice, the phallus is the symbol of male power and fertility. It is used in ritual to bless the four quadrants of the chamber and participants. This is accomplished by dipping the phallus in liquid, commonly water or oil, and using a single firm shake to disperse the liquid in the desired direction.

Another obvious symbol could be replaced by a more immediate organ, should the Hierophant and the woman acting as the altar be willing. In blessing, however, an artificial phallus is more practical. The ideal artificial phallus will be a yellow or gold color, representing male energy.

Sword: The sword is the instrument of power, used to direct energy in the ritual. The sword should be two-edged, representing the duality of life. The chosen sword should be ornate and powerful looking, though it should never be used for actual combat. If a sword is unobtainable or

impractical, a two-edged knife or dagger may be used, the handle of which should be black.

Parchment: Parchment is used for writing desires and curses to be burned in the appropriate candle. Virgin white paper is preferred, with vellum being ideal.

Stone: Upon the altar, the four elements are represented; the candles for fire and the chalice for water. Earth is represented by a stone; a flat stone, a polished stone, a crystal, or an earthenware device. Clay pentacles are often used and are permissible as long as the pentacle points toward the center of the altar. It is placed at the center position of the altar on the edge opposite the edge nearest the sorcerer, representing Hectate.

Incense and Censer of Burner: Air is represented by incense, which should be lit before the ritual and refreshed throughout. An incense burner can be placed on the altar, and incense should be placed burning throughout the ritual chamber. The burner is placed on the right edge of the altar, representing Lucifer.

Deity Symbols: At the center of the altar, symbols of the deities being evoked, from statuary to symbolic images or items, should be placed. These symbols should be modified to reflect their Satanic Aspects, if necessary. Baphomet is placed in the center. Lilith and Sammael, or their equivalents, are placed side-by-side in front of Baphomet, with Lilith to the left (the side with the chalice). If statuary is available representing the Four Principalities, those statues are placed alongside their appropriate elemental device.

Ritual Format

The following basic ritual format is simple for a reason; it is meant to be modifiable based on the goals and means of the sorcerer. The sorcerer, or Hierophant in group ritual, stands before the altar facing the symbol of Baphomet. The altar woman, if available, sits on the table, nude, legs spread, with her back to the symbol of Baphomet. Typically, the altar will be placed in the east, the direction of initiation, unless the needs of the ritual dictate otherwise or such placement is not practical.

1. Prepare for the ritual. Gather materials, prepare the chamber, and

prepare yourself. A ritual bath is traditional, though not necessary. Dress for the ritual, making certain that all required equipment is available.

2. Prepare the Chamber. Light all the candles except those on the altar and light the incense. Check the status of any sound equipment being used. If a woman is being used for the altar, she should be positioned.

3. Enter the Chamber. If performing the ritual alone, simply enter the chamber and go to the altar. If a group ritual is performed, one member of the group acts as the Thane, entering the chamber and making the final check of the room. The Thane then calls and challenges each participant and observer. The wording is determined by the group, but typically is along the lines of having each person state their name and swear that they enter the chamber with an open mind and no intention of disrupting the ritual. The positions that can be held by others during a group ritual include Representatives of the Principalities, First and Second assistants to the Hierophant, and of course the Altar Woman and her assistant. The Hierophant enters last.

4. Cleansing of the Air. The bell or gong is rung nine times by the Hierophant, each tone being allowed to dissipate before the next.

5. Invocation of Baphomet. The “Invocation of Baphomet” is read aloud. The participants repeat each demonic name as it is said. If the ritual is performed with a woman as the altar and she, the Hierophant, and the other participants are willing, the Hierophant should place his phallus (if male, a female Hierophant would use an artificial phallus) into the altar-woman's vagina. Clothing should be loose enough to allow this with little effort, and it should be performed in as inconspicuous of manner as possible. If the Hierophant's member is not erect, genital-to-genital contact is sufficient. Neither the Hierophant nor the altar woman move during the reading of the invocation or the names for only union as a symbol of Baphomet is required. During the reading, the Hierophant raises both hands into the air at his head, palms toward the symbol of Baphomet, looking intently upon the symbol. The altar-woman should close her eyes, focusing inwardly on an internal image of Baphomet, moving only to maintain genital contact. Contact is maintained until all the appropriate names are read. The Hierophant then withdraws his member and places it back in his pants before turning to continue with an invocation of Baphomet.

Invocation of Baphomet

In the name of Baphomet, the Primal Urge of the Universe, I command the powers of darkness to move and appear! I (we) invoke the powers to fulfill my (our) will and make my(our) desires manifest!

Come forth from the outer-darkness and embrace me (us) as your brother(s) and friend(s)! Grant me (us) the indulgences of my(our) heart(s).

I (we) have taken a name as a part of myself (ourselves). I (we) live as a child(ren) of the flesh, looking to the animal within for wisdom. I (we) live a life that is indulgent and full, cursing the foul and favoring the just!

By the forgotten Gods of the abyss, I (we) command that these things I (we) desire are made manifest!

Arise and come forth by these names and manifest my (our) desires!

OH HEAR THE NAMES:

A selected list of names of deities should be read which represent the forces that would be most beneficial to the work. These are names of gods that are known to govern forces relative to the needs which the sorcerer desires to have fulfilled. Baphomet is manifest through all these gods; we are essentially calling for these aspects of Baphomet, not the individual gods themselves.

6. Drink from the Chalice. In ancient rituals, alcohol was used to relax the participants and create a state of euphoria. Each participant drinks from the chalice, beginning with the Hierophant, who drains the chalice after it has been passed around to all others. If possible, the alcohol used should be steeped in herbs and spices appropriate to the ritual.

7. Calling the Quarters. The Hierophant takes the sword, turning counter-

clockwise and pointing in each cardinal direction the four aspects of Baphomet, beginning with the direction immediately to the left of the altar (if it is placed in the East).

“Hail Hecate; Goddess of Earth and material power. We welcome you as sister and friend.”

“Hail Tiamat; Goddess of Water and mystery. We welcome you as sister and friend.”

“Hail Satan; God of Fire and motivation. We welcome you as brother and friend.”

“Hail Lucifer; God of Light and innovation. We welcome you as brother and friend.”

8. Benediction of the Phallus. The Hierophant takes up the artificial phallus, and, refilling the chalice, dips it into the fluid. Then, turning in the same directions as in Calling the Quarters, blesses the chamber and assembly with the fluid.

Should the woman acting as the altar prove willing, the proper benediction should be performed. The phallus is first inserted into her vaginal opening, and then the steps above are performed. The final step of the benediction is optional; the Hierophant, keeping his eyes on the symbol of Baphomet, places his organ in her vagina. In the case of a female Hierophant, the phallus is used instead. Lilith and Sammael are then evoked while in coitus:

“Come forth, Dark Mother and Feared Father! Come forth, beautiful Lilith and glorious Sammael! Be our flesh and guide our work! Bless us, your allies and children with your presence!”

If a woman is not being used as an altar, and the practitioner is male, he holds his own member, imagines the beautiful Lilith and states the evocation. If the practitioner is female, the evocation is stated with the phallus inserted into her vagina while imagining the glorious Sammael.

9. Ritual Declaration. At this point, the purpose of the ritual is read aloud. A sample declaration is provided:

“Come forth, oh Baphomet! I am a true child of your

womb, a worshiper at your knee, seeking the wisdom that is your glory! I invoke thee and thy power, and bid you hear my requests!”

There are four types of basic ritual: lust, destruction, compassion, and celebration. The Lust Ritual is used when trying to attract any desired person, object, or event. Should the desire lusted after not be a person, imagine that object as a person. This is akin to the sigil magic mentioned in an earlier chapter.

(Lust): “I have set my thoughts upon the pleasures of the flesh and seek the fire within to be let loose upon the world! Send forth a (Male) voluptuous succubus-(Female) powerful incubus so that I may delight in the obscene vistas of my fantasy! I will fill the void of night (light of day) with the energy of my hunger, creating a vision nourished by the power of my lust. May the undulating form of Leviathan carry this vision forth on serpentine scales to the one who might be moved to fulfill my desires!”

(Male): “My manhood stands erect, prepared to penetrate the sanctity of that mind that is barren of lust, and where my seed falls shall rise a vapor that will leave the mind befuddled and heart desirous to do my will!”

(Female): “My womanhood waits swollen and aflame, dripping profusely with the nectar of my lust. The heat from my loins shall set the slumbering mind ablaze, crazed with carnal desire, bringing forth the agent that will satisfy my fleshy fantasies.”

“In the name of Baphomet, may the flesh move so that my secret desires be fulfilled.”

The destruction ritual is for the removal of obstacles, human or otherwise. When the desired target of destruction is something other than a person, imagine that object/event as a person or beast. Be careful when using this ritual for the removal of an obstacle and weigh carefully the use of this

ritual vs. the ritual of compassion, especially if dealing with personal traits or habits.

(Destruction): "I have set my thoughts upon the destruction of mine enemies, avenging the wrongs they have wrought against me and destroying those obstacles they have set in my path.

These fools act in vain! Know they not that I am a child of Baphomet, and the terrible vengeance and furious wrath that is mine to unleash? I am the mechanism of their undoing and know not remorse at their demise. Their anguish shall be as music to my ear, their end will find me jubilant!

Oh, monstrous Leviathan, strike out on cold winds with fangs like icy swords! Move and appear, harrowing my enemy at every turn. Let them know not peace or restfulness! Slit the throat that mocks my good name, make blind the one that would seek my suffering, stifle the breath of the fool who moves against me!

In the name of Baphomet, may the sacrifice of my vengeance serve as a warning to others and a symbol of your power!"

As an additional note with the destruction ritual, the placement of the altar can be used to determine the means of destruction employed; placed in the East will implore Lucifer to destroy the target's mind, in the South will implore Satan to rack your victim with pain, in the West will implore Tiamat to destroy your victim's relationships, and in the North will implore Hectate to deliver disease and death.

The compassion ritual is used to assist another, or the self, in a manner that seeks favor from the forces of the universe. Generally, the cause is one that creates consternation of pain, an obstacle to be overcome.

(Compassion): "I have set my thoughts on the anguish of my brothers (suffering of myself), a child of

Baphomet, and cry out that this injustice be righted!

Isolate him in the bosom of your protection, let him suckle at your breast and know nourishment and succor! Let all that stands against him be rendered impotent and null, that he may rise in your glory! Bring him into alignment with your will, so that he may know the pleasures of your influence!

Oh, secret serpentine movers in the night, bring great fortune to the house of (name). Let not his brow be troubled! Move and appear, bringing joy and relief to my brother. As Baphomet is all, he cannot know want! Bring forth again abundance, fertility, and passion in his life!

In the name of Baphomet, all is ours to have and to hold!"

The celebration ritual is used to mark and recognize an event. The event can be a regularly scheduled event, a celebration of personal advancement, or more commonly a ritual to acknowledge the success of a previous ritual.

(Celebration): "I have experienced the presence and privilege as a child of Baphomet, and celebrate with gladness and joy!!

On this day we celebrate (event), and honor Baphomet whose presence is glorified by the greatness of our lives. We face the world with glad hearts on this day, (describe briefly the purpose of event, and ask Baphomet for continued guidance and blessings upon us.

In the name of Baphomet, our lives are lived in your honor!"

10. Expression of Desire. This step is extremely important, especially for the solitary practitioner. The secret desires that we seek to achieve must

now be expressed, the emotions involved released. No attempt to hold back should be made; the anger, lust, or pain will fuel the magic and make it more effective.

(Lust) Gathered for this purpose should be images and materials to help facilitate the focus of the sorcerer's sexual energy. If a particular person is desired, a picture of that person should be available. All observers and participants should be escorted out of the chamber. The altar woman, if participating and willing, can help augment this aspect of the ritual. She can be blindfolded, allowing her image and moaning to increase the desired ambiance. She can also participate directly in fulfilling the sorcerer's desires. If unwilling to participate, she should also leave the chamber.

Every effort should be used to create a sexually stimulating atmosphere; images, recordings, even odors should be employed. Masturbating, the sorcerer should try to achieve as strong of orgasm as possible, focusing the will at the point of climax on the intent of the ritual.

After the orgasm is obtained, the resulting fluids should be collected on parchment and burned. When finished, the participants and observers should re-enter the chamber to complete the ritual.

If the ritual is performed for another, he or she remains in the chamber, and the Hierophant leaves with the rest of the participants not required by the ritual. In this case, another may also remain to assist with the performance, if mutually acceptable between the partners in this ritual. The Hierophant should instruct the individual or pair on the necessity to focus as often as possible on the desired result and the image of Baphomet, bringing both to the forefront of the mind as a mental image at the moment of orgasm.

(Destruction) Gathered for this purpose should be images and materials to help facilitate the focus of the sorcerer's rage. If a particular person is the target, a picture of that person or other item representing them should be available. All observers and participants should be escorted out of the chamber, including the altar woman.

The object representing the focus should be raged against. The sorcerer should pour out his fury on the object, stating what transgressions were

committed, and what punishments should be made. This description should be as gruesome and detailed as possible.

The object is then destroyed: cut, stuck with pins, hammered with nails, urinated on, whatever the raging heart desires. The object should then be burned. Once complete, the participants and observers should re-enter the chamber to complete the ritual.

If the ritual is performed for another, the Hierophant should encourage the individual to do as stated above, joining in on the curse. If officers are used to represent the Four Principalities, they too should express their rage and agreement during this process from their positions and representative roles.

(Compassion) Gathered for this purpose should be images and materials to help facilitate the focus of the sorcerer's pity. If a particular person is the target, a picture of that person or other item representing them should be available. All observers and participants should be escorted out of the chamber, including the altar woman.

As much remorse and pity (even self-pity) should be brought forth as possible, resulting of genuine weeping. The desires of the sorcerer should then be stated, as clearly and concisely as possible.

Once complete, the participants and observers should re-enter the chamber to complete the ritual.

(Celebration) The ritual chamber should be decorated to reflect the event being celebrated. A speech should be prepared discussing the meaning of the celebration. If this is a regular event, the speech should discuss the meaning of the event and why it is being celebrated. If the event is relatively unique, then the speech should discuss the purpose of the celebration and any honors being bestowed upon individuals should then occur.

11. Desires of the Congregation: The participants and observers may now submit written requests. Requests should match the purpose of the ritual. The requests are submitted to the Hierophant, each read aloud, and then burned in the appropriate candle. "Hail Baphomet" is said by the Hierophant and repeated by the assembly.

12. Closing: The “Honor of Baphomet” is read aloud.

Honor of Baphomet

“Mighty Baphomet, I (we) thank you for your indulgences. My (our) desires will be manifest to glorify your name. We will ever more bring increase and success to your divine purpose through the increase and success of our lives. In your honor, we live; we are; we act! Hail Baphomet!”

The bell or gong is rung nine times, and then the Hierophant speaks, “So it is done”. The assembly leaves the chamber.

A Further Note on Group Rituals

The Core Ritual represented in this text easily shifts between individual workings and group work. A number of potential positions exist within the group ritual format, but the Hierophant is the only position truly required for any working.

Hierophant: The Hierophant leads the ritual, guiding the congregation and invoking/evoking the forces in the work. While it is inherently a male position, a female can easily fulfill this role.

1st Assistant to the Hierophant: Almost always fulfilled by a female, regardless of the gender of the Hierophant. The 1st Assistant aids the Hierophant with tools, script, and in leading the congregation. The 1st Assistant typically performs the acts and makes the calls that is required of the congregation, thus the congregation can follow simply by mimicking the 1st Assistant.

2nd Assistant to the Hierophant: The 2nd Assistant is a junior role typically fulfilled by an inexperienced member of the group being groomed for greater responsibilities. The 2nd Assistant aids the 1st

Assistant, but unlike the 1st Assistant, is not involved in leading the congregation. Students learning to perform the rituals as a Hierophant assume this role, allowing them a greater opportunity to observe.

Altar Woman: The Altar Woman is a physical representation of the universe and need not be fulfilled by a member of the group but can instead be an outsider hired for the purpose. The Altar Woman lays nude upon the altar, remains silent during most rituals, and is required only to present her genitalia for certain aspects of the work. Ideally, the Altar Woman has a physical relationship with the Hierophant in order to aid in certain aspects of the ritual.

Assistants to the Altar Woman: Assistants to the Altar Woman, typically no more than two, help prepare the Altar Woman for her role, aid her in mounting and dismounting the altar, and provide for her needs during the ritual (getting water, pillows, etc.).

Officers of the Principalities: The Four Principalities of Hell, Lucifer, Satan, Tiamat, and Hectate, are ideally represented by four individuals who position themselves at their relative quarters of the circle. Each Officer is instructed in methods for invoking within themselves the personalities and energies of their office and should dress in a manner that represents their office. During the ritual, they may respond through gesture to the call to their office, but remain otherwise silent in most cases.

Thane: The Thane is responsible for the security of the ritual area and in dealing with any interruptions to the proceedings. The Thane may have a number of assistants who otherwise are members of the congregation.

Scryer: The Scryer is a unique position. A Scryer is used when a ritual involves an effort to divine and is only used if a member of the group has displayed an affinity for the practice. Otherwise, the duty falls to the Hierophant.

Scribe: The Scribe is charged with recording the events of the ritual. If a Scribe is used, the person fulfilling that position will remain out of sight of the main congregation and focus on their duties.

Generally, the diameter of the ritual area is 9' in width and may be delineated by a line used for focusing energy.

The Altar and Environmental Management

The Altar is a key component to any expression of magical experimentation. It is, in essence, a symbolic map of the universe in miniature from a metaphysical perspective with all the relevant forces of reality represented. This allows the practitioner to manipulate those forces in a sympathetic manner, focusing the mind on the ideas those forces represent and how they may be employed for benefit.

Of course, the ideal altar is a nude and willing female. The female genitalia are the gateway by which all mankind issues forth, and mankind is the most immediate expression we have of the forces of the universe. Contained within the woman, as within ourselves, is the idea of Baphomet, the duality of Lilith and Sammael, and all Four Principalities of Hell. Furthermore, the woman has a gateway which can be entered and triggered in a pleasurable manner to bring about the results we desire. The sexual union of the male and female is the highest expression of magic, an idea expressed even by the ancient Egyptians (the ankh, symbol of life, is the combination of phallus and vagina meeting).

A nude female, however, is not always available or practical. The next best substitute is a simple tabletop with a variety of symbolic objects arranged to represent the forces of the universe. Such altars are often permanently established in the homes of practitioners, elaborately decorated, artistically designed, and meticulously cared for. Such altars create a point of focus in the daily life of the practitioner and also forms an island of order amidst the chaos and confusion that can often confound our lives.

The centerpiece of the altar is the Baphomet Symbol. This can be as simple as a medallion or framed drawing to an elaborate sculpture. This is the core of the altar and represents the core of reality. The altar is the inner most layer of a series of external representations of the universe, the next layer being the ritual chamber and then the universe itself. Your Baphomet Symbol should be revered as a God/dess and treated with respect and care.

The next layer of the altar structure is the candles or images representing Lilith and Sammael. As with Baphomet, the symbols can be simple or elaborate, but should not over-power the central symbol of Baphomet. The

simplest representation is a black taper candle for Lilith and a red taper candle for Sammael. These candles also represent the positive and negative forces of the universe and are lit when evoking those forces. Even when sculpture or art is used for these symbols, candles are often still employed.

The third layer of representation is the symbols of the Four Principalities. While these may also be represented by artwork or sculpture, they are most effectively represented in their elemental forms. Lucifer is represented by an incense burner for the element of Air. Satan is represented by a red votive candle for the element of Fire. Tiamat is represented by a chalice of wine for the element of Water. Hecate is represented by a crystal or decorative stone for the element of Earth.

In addition to these representations, other tools may also be placed on the altar. Chief amongst them is the burning bowl and curse/blessing candles. Desires are written on parchment (or the sigils representing those desires) and are burned in the bowl after being lit by the appropriate candle. If the desire is to generally diminish something, the white candle representing the forces of day and limitations is used. For increase, the black candle representing the forces of night and the infinite is used.

The Altar represents a reality nexus, a focal point in the individual's environment that is fully under their control. It allows the individual to commune with and manipulate symbolically the forces of the universe, entreating certain influences as required. For example, if an individual was in need of aid with financial issues, he or she could entreat the forces of the Earth (Hecate), which govern finance, using the symbols of the Earth on the Altar to express his or her need and focus. Altar also serves an additional purpose through its being a miniature and manageable representation of the forces of reality. It gives the individual a point of controlled order in their lives, no matter how chaotic the rest of their experience may be.

Used in this manner, the altar becomes a point of order in the life of the individual, a place where he or she practices and expresses their potential control of their own lives. The daily maintenance and manipulation of the symbols placed upon the altar is a ritual affirming order and control in the reality of the individual. This becomes the foundation for developing control and management of the individual's environment. Maintenance of

an altar can be a meditative practice, bringing order to the mind as the elements on the altar are also arranged in order. This demonstrates the potential in consciously managing your environment, beginning with the altar.

Psychology suggests that we are each the product of two different sets of influences; genetics and environment. Our genetic influence is pre-ordained; we do not consciously select our ancestral lineage. As adults, however, we have a great deal of control over our environments, should we choose to consciously exercise it. If our environment is partially responsible for who we are, our attitudes, and perspectives, then why would we not seek to define it ourselves in a manner that benefits us?

This concept goes even further than the individual. As a species, we have greatly reduced the impact that our environment has upon us. We have become more sedentary. We live in shelters that eliminate the impact of weather on our experience. We have sped up and eased our access to information and connection with others. As our experience becomes more effortless and less challenging, how does this affect our evolution? We can no longer count on happenstance in order to encourage us to evolve but must be more actively participant.

Genetics and environment influence our behaviors: our choices, our ability to manifest our wills, our creative potential... If genetics and environment were the All that was involved in determining our behaviors then any discussion about evolution would be concluded and moot; we would simply be as we are, a product of our external influences. We have within ourselves, however, a third influence of self-determination. This is the urge to be, our Leviathan Urge to exist and evolve, to manifest our will in the universe. One way of doing so is by taking conscious control of our environment.

The average person is flummoxed by environmental influence. The paths they travel are literally predetermined; the roads and walkways are all established by others. A person's time is often not their own, being required to fulfill certain obligations, being at a certain place at the appointed moment and not being free to leave until the schedule allows without suffering some consequence. We are bombarded by external influence. Advertising is on our clothes, transmitted to us via radio and television, on billboards strategically placed where we will look. Even

our points of focus are often guided by others; market researchers plan how to guide our eye as we walk into a store, or even around a building, so we see what they wish for us to see. With so much external influence, it is no wonder that LaVey promoted the idea of the development of artificial environments and an intellectual decompression chamber!

Though not necessarily as grandiose as LaVey's artificial environments, the concept of environmental management is along the same lines. The intent is to consciously cultivate and manage the influences of one's own environment with an aim of making the individual more resistant to the external influences experienced in the general environment of our society. These external influences can wash away a person's sense of self and purpose, leaving them to experience an ever more mechanical existence. The aim of environmental management is to create a personal environment that reminds the individual who they are and re-enforces their sense of self.

The altar is the starting point, with the symbols gathered on the alter representing the macrocosm and the microcosm; as above so below. Think of the symbols on the alter as a reflection of the internal self, the conduit to the greater forces on the universe. Effort should be made daily to think about each of these symbols and how they relate to the individual; this is the unstated intent of most daily altar-rituals and devotionals. Simply handle each symbol and acknowledge what those symbols mean in your own mind and how that particular influence is manifesting in your life. A simplified description of each symbolic influence is as follows:

Baphomet: objective reality, unification, creation, the unknown known

Lilith: primal feminine, the sexual urge to be filled, creation, nurturing, sexual flamboyance

Sammael: primal masculine, the sexual urge to penetrate, aggression, instruction, sexual conquest

Lucifer: the urge to know, to communicate, to reason

Satan: the urge to innovate, to motivate, to express

Tiamat: the urge to feel, to dream, to discover

Hecate: the urge to manifest, to accomplish, to be empowered

Leviathan: the unseen binding urge, the manifestation of motivation

Acknowledging and ordering these influences on your altar also acknowledges and orders them in your mind. The influence of this ordered point in your experience can then begin to extend outward throughout the altar-chamber, which is typically and most correctly in your bedroom. The bedroom is where the union of the goddess and the god most often occurs, where Baphomet manifests in flesh. It is the inner-sanctum of the home, where we experience our most intimate moments and often feel the safest. Here is where we most often dream and where we are most personally expressive. The other rooms of our homes are open to the public and shared with members of our family, but our bedrooms are private, where our secret lives tend to be lived, or at least where our secrets are kept.

Looking in your bedroom, your inner sanctuary, is it orderly or in chaos? If it is in chaos, what does this say about your internal self? What of the influences you are cultivating? The bedroom should be a ritual chamber, a place for intellectual decompression, pleasing to the eye and the senses. It should be where you most freely express yourself, and that expression should not be hampered by clutter or used as a storage space for the overflow of your life in the outside world. The bedroom should be as much of an expression of yourself as consciously possible, shared between you and your mate if you are in a relationship. Every aspect of the environment should be consciously determined, from the type and placement of objects to the lighting, sounds, odors, and tactile sensations available in the room. These choices should be made with an aim of expressing and re-enforcing your personal idea of self, the 'you' you are when no one is looking. The bedroom should be a place for you to unwind, to let loose, and to simply be without the external influences of the world pressing in upon you.

Once this sanctuary is established, the consciously determined order can then begin to expand out into the rest of the home. Each room should have a purpose and reflect a set of influences in line with the aim of the space. Bathrooms are places for relief, common areas for relaxation and personal hygiene. Generally, the influences cultivated in bathrooms deal with water and are soft, fragrant, and encourage reflection. The mirror, common to most bathrooms, is a powerful occult and psychological tool. The mirror allows us to see ourselves, but the image is reversed, meaning that what we see is not an accurate depiction. The bath can be used for relaxation, allowing not only the heat of the water to ease our physical

tension, but the mists created by steam to ease mental tension, blurring what we visually cue-up as "reality". The buoyancy of the water nurtures us, allowing recollection of the womb sensation. Bathrooms, by the nature of their functions, relate to the influence of Venus or Aphrodite; they deal with water, grooming, vanity, and hygiene.

The kitchen is often described as the heart of a home, but it is also the place where the memory tends to be triggered. Kitchens are generally functional, with their primary purpose being the storage, preparation, and serving of food and drink. They have replaced the hearth of ancient times when survival was often dependent on keeping the hearth-fire burning. Kitchens should be functional, but also should reflect the tastes of those who use it; a single person will have a different kitchen environment than a family... a person who entertains others frequently in their home will have a different kitchen than those who prefer to socialize outside their homes. The tools used in a kitchen should be selected intentionally for both form and function, but also to meet the particular uses of the kitchen. Having a device that is never used is nearly as bad as not having a device and needing it. The kitchen is also the primary source of odors in a home when other sources are not present, and odor is used to trigger memory. Given the expectation that certain scents will usher from a kitchen, customizing the odor to meet the intent of the individual is the most common form of environmental control in this room.

The dining room or space is often considered purely for its function, housing a table and chairs for taking meals. For families, such spaces often double as offices; students doing homework and parents reviewing their budgets. Generally, it is for the secondary use of the room that design and control comes into play; book shelves and displays of collectibles are often used for convenience or to convey some of the owner's personality.

The modern living-room, or family room, has replaced the kitchen as the heart of the home; it is where guests are entertained, where family members go to relax, and where discussions are commonly held. Communication is a primary function of this room, with furniture typically being arranged so that those seated either face one another or a point of focus in the room; typically a television in our modern day. The inclusion of a television in any room of the home must be carefully considered. The last three or four generations in Western Society have

grown up with television, often with the device running almost constantly. The home can be sealed against influence from the outside world to a great degree; doors are shut, blinds are closed, and curtains are drawn. A television opens a conduit from the outside world through this seal. Observe how often when a television is on that all persons respond to their conditioning by ceasing discussion and turn their focus to the device. Even when they need to focus on another task, their eyes are habitually drawn to the device. A television does serve a purpose, but it also often short-circuits the efforts to control one's own environment by introducing foreign elements into it.

Focus in the living room should focus on living. Seats are positioned to encourage communication, the decor meant not only to display the owner's interests and personality, but also to act as talking-points. This room is often the receiving room for guests and should indicate to guests that they are no longer in the outer-environment, but in an environment all together separate and managed. In order to maintain control of the environment in the room, the television should remain off as much as possible, if not hidden away entirely.

In this manner, the entire home becomes an extension of the altar, representing and cultivating particular influences meant to enrich the lives of those within the dwelling. The above descriptions are simply suggestions and should be modified based on your own interests and needs. The intent is to create an environment which caters to the expression of your personality and to counter-act existence in a world that tries to minimize individualism. Every object, arrangement, color, light source, texture, and scent should be a matter of conscious planning, aimed at achieving some desired influence or result.

In this pursuit, most of us discover that we have too much, that what we have has done more to clutter our lives rather than enhance it. This is suggestive of our actual states of being, where much of our accumulated personality was not a conscious decision and now does more to inhibit and bury who we are than to promote it. In the process of reaching out from your altar and defining your personal space, it is worthwhile to initially aim for minimization; reducing the amount of surplus and useless items from your home. If it serves no purpose, then be rid of it! Donate it, make a little money on an auction website, or simply throw it out. You will come to appreciate those things you consciously choose to keep in

your environment more and will discover a sense of liberation as you master your own microcosm.

Self-Initiation

The self-initiation has been much discussed and often maligned in occult circles. New Age writers have foisted up the self-initiation as a means to connect with the new, spiritual self and act of definition. Typically, these rituals are short, involving a statement of new purpose and often a renaming of the self. Anyone can pick up a book, do the ritual in one night, and in a week forget all about it. More traditional opinions suggest that the self-initiation is a waste of time, and that the only option is true initiation into an occult organization. This view is short-sighted and self-serving, denying the individuality inherent in the philosophy of many occult schools of thought.

Initiation rituals have played a major role in individual spiritual development since the inception of religion. Communities have used the initiation ritual to recognize and define their members. The birth of a child, for example, requires a ritual acknowledgment in order for the child to be considered a part of the community and under that community's protection. During that child's life, there may be a ritual reflecting their coming of age, their entering adulthood, and their attaining certain positions within the community. Often these initiations include trials of a physical and spiritual nature, requiring the individual to learn by memory laws, stories, or complex activities. Some cultures may even require the individual imbibe dangerous narcotics in order to experience a new state of being. The importance of the ritual is so that the individual undergoing initiation understands the gravity of the responsibilities they are assuming in the next phase of their life. It also serves to re-enforce the individual's place within the community, establishing that the individual has been tried and found worthy as a peer to those who have passed this trial before.

Since most students of the occult do not often have access to learned individuals who maintain the traditions and rituals of their chosen path, the self-initiation is almost obligatory. A ritual that can be completed in one evening (or often even less) is not a sufficient transition for the beginning of what should be a new mode of thought, behavior, and life. The initiation should challenge the individual's resolve, test his knowledge, and create a re-birth of the self. Furthermore, the ritual is meant to *initiate*, to begin a new phase of growth and learning. What is discovered and acquired through the initiation ritual should have a lasting

impact that stays with the individual for the rest of their life.

The following is only a suggested ritual as an example of what that a proper initiation ritual could include. Self-initiation, as the name implies, should be an intensely personal experience and should largely be designed by the individual pursuing it. The individual's circumstances need to be taken into consideration, not only a person's means to complete certain tasks but also what tasks constitute an actual challenge to the individual. For example, one person may find spending a weekend in the woods with only a liter of water a very harrowing experience while another would call that a common and welcomed event.

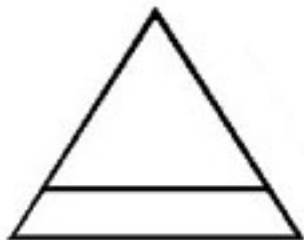
The design guidelines for this self-initiation ritual break down the process into four sections spanning one full lunar cycle. Each section begins and ends with a ritual, the first ritual asking for guidance and strength as the individual embarks on their personal challenge, the second ritual celebrates the successful completion of the process and renews the request for strength to overcome the next challenge. Ideally, the ritual will begin on a new moon, symbol of beginnings in many occult schools of thought. The four sections follow an alchemical format; air, fire, water, and earth. The primary requirement for any self-initiation is that it is done in secret.

Begin each section with a full day of preparation, meditation, fasting, and silence. Gather and prepare your materials for the ritual, spend the day studying recommended materials or ideas and carefully consider the element and Principality. If available, study the image of the Principality. Consider what that element and Principality represents. Prepare your mind as much as possible for focus on the element and section you are about to embark upon. At midnight of the day of the full moon, perform the Basic Ritual described in the last chapter.

Keep in mind that the efforts begun in this initiation are not meant to end when the initiation is ended. Instead, the initiation should begin on-going practices and habits as it explores ideas and procedures typical of occult students. An initiation begins a new phase of life, exploring what that new phase will be. The lessons learned should be applied to that new life well into the future.

To prepare for the initiation process, purchase a journal with a black cover. Black is the color of both secrets and the future. Purchase whatever

your means allow, from an ornate hardcover book to a simple notebook. Regardless of what you choose, it should be of value to you and not something you can easily cast aside. Take the journal to your home and wrap it in a black cloth. Share this purchase or its purpose with no one. This will be your journal chronicling your efforts during this process and beyond. Though you will not be telling anyone about the journal while you are using it, write your notes as if you were writing to future students of this path who will be following your efforts.



LUCIFER

Air is the element of communication and reason. The element of air represents the ideas of inspiration, learning, logic, and aspects of the conscious mind. During this section, you will be exploring these ideas.

Begin the process on the day of the new moon. Do not eat, watch television, listen to music, or do anything else that will distract you from your efforts. Speak as little as possible, being totally silent if circumstances allow. Occupy your time during the day meditating on the concept of Lucifer, studying materials on the deity, communication, and ideas that have been attributed to Lucifer. As midnight approaches, prepare your ritual chamber.

Begin the ritual at midnight. Follow the basic ritual as described in the last chapter up to the point that you make your request. Instead, face the East. Imagine Lucifer standing before you at the edge of your circle; a shining being composed of light in the shape of a powerful and angelic male. Raise your sword in salute and say the following:

Hail, Lucifer!

It is thee that I honor on this night, whose guidance

and intellect is needed for this work. Come forth, make your presence known! Teach me the powers of speech. Show me the tools of understanding and logic. Make me a vessel for your might and glory! Let me be an example of your presence in the world.

I am a child of Lucifer, a student of his power and intelligence. I drink from the font of his glory and ask for his guidance and presence in this work. Give to me the powers of air; let me see signs in the ether; and show me that which will make me wise in Baphomet's honor.

Kneel facing the east and bow down before your mental image of Lucifer. When you rise, meditate on Lucifer's image. Clear your mind of all else and listen for a whisper in the air around you. Do not be dismayed if you hear nothing, silence simply means that the lessons of Lucifer will require your awareness during the next month, as they may come at anytime and from anywhere.

Close the ritual as in step 12 of the basic ritual. In your journal, draw the symbol at the beginning of this section; the symbol for Air. Beneath it, write the word "LUCIFER". Now, write down all the impressions you received during the ritual and the things you hope to gain from Lucifer. For the next month, your focus will be on Lucifer and the lessons he has to teach.

Each month you will face a different trial, a personal challenge forcing you to face certain aspects of yourself. Language is a powerful tool, one which should be explored and mastered. Language can be used to shape perception. During this month of the self-initiation, the individual should explore how the assumptions and opinions of others and themselves have come to define their self image, especially how language is used in that definition. This requires beginning to understand the differences between subjective and objective language. The concept of 'you' is now the barer of a number of subjective meanings, concepts about your relation to others, biases based on your gender, ethnicity, culture, even your appearance. These also relate to your ideas of self, the words you use as a description of self that often act as much as affirmations to re-enforce what may be false as they are to describe. In striving for objectivity, how

would these meanings change? In being objective about ourselves and our identity, what things, positive and negative, are true?

Your challenge this month will be to monitor your language, striving to only speak in objective terms, using words that reflect the reality you are trying to express. For the next month, you will strive not to lie. To lie in this sense means more than to simply attempt to perpetrate a fabrication. It means to only relate what you can immediately and unquestioningly confirm. You will need to strive to speak in a manner that is not assumptive, delusional, diminishing, or exaggerating. Imagine a house on a hill in the distance. Suppose that I asked you, from your view-point, to describe the color of the outer walls of that house. If the walls you could see were white, the common response would be to say that the house is white. This would be a lie. A more true statement would be to say that the wall or walls you can see from your vantage point are white. Indeed, if invited to walk around the house to confirm that the other walls were white as well, your response would need to remain the same, as while walking around the home, the possibility exists that the color of the far walls no longer in your field of vision may have changed. Objectively, you can only express what it is you see immediately. This is the kind of thinking and use of language you will be striving for this month.

Labels often define, limit, diminish, and exaggerate the concept of the item or idea they are meant to describe. Your name, over the years, develops its own baggage and debris, which is why many occult schools of thought and cultural initiations encourage taking on a new name. A new name suggests a shift from the old life and expectations of that life to a new life and set of expectations. If the individual chooses to take a new name, discovering this new name should not be a simple process. The initiate should explore their genealogy, working to discover their family history and the accomplishments and cultures of the persons within it. The ethnicity and culture of the person's origins should be defined and the mythology of that culture explored. The individual should also seek to understand the associations now a part of his or her birth name. How many are correct, or may have been once correct but no longer apply? Are these meanings real or learned from influences over time?

A greater challenge, however, may be in trying to understand the connotations of your birth name, and then striving to correct what is erroneous, negate what is false, and establish your name as a correct and

objective label for who you are. More modern schools of thought eschew the concept of a “magical” name, sighting how the idea of creating a new identity allows the individual to create an illusion of self that is convenient and to ignore the reality of who they are. It is up to the individual to decide which side of the argument is most valid for themselves.

A serious inventory of the self should also be taken. The initiate should explore who they are through words, creating a list of words and phrases that they feel describe them and how they believe they are perceived by others. This list should then be reviewed, recognizing that which is wanted from that which is unwanted, and also what is real and unchanging versus that which is subjective and transitional. A new list should be generated including the “real” traits from the first list and additional words and phrases which define the individual’s ideal self. These lists begin to establish how much debris we need to clear before reaching a core and objective understanding of self, what we do know of the self that we should work to accentuate and build upon, and what goals we have for ourselves in the future to better be who it is we wish to become.

Experiments in language should also be engaged in. One such experiment could involve writing a word such as “love”, “sex”, “money”, “power”, or any other potentially beneficial concept that the individual wishes to draw upon themselves on a large poster board, and then hanging that poster board in the main room of their home. If asked what it is, the initiate should answer simply and honestly “a test”. During the period of this section, the individual should see what changes occur around them that might be attributable to the word.

Another experiment could be to engage in a writing campaign. Seek out a few individuals you do not know but who frequent the same circles you frequent and write them as the persona you are developing. Use this communication to re-enforce who you wish to be, asking questions and providing responses that would be expected of this new persona. Do not fabricate material circumstances or create situations that you will be required to reverse, simply explore this being as reflected through those you are communicating with on an intellectual level.

During this section, the initiate should explore on a regular basis affirmations to attempt shifts in internal perspective. Simply select a beneficial word and, as a daily exercise, write it over and over. The goal

will be to assist in the establishment of the new self.

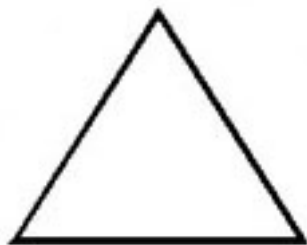
A journal should be initiated to record your experiments, progression, and thoughts on the process as a whole. This journal will be kept throughout the self-initiation.

You should explore books on communication, philosophy, and the writings of LaVey, Rand, Metzger, Ouspensky, and any other authors that take your interest. Study not just the information within those books, but the manner with which the authors communicated their ideas, especially from the perspective of the methods that proved most effective to you.

On the last day of the lunar cycle, wake before sunrise. From a place where the horizon in the east can be seen unobstructed, look for the morning star. Pay homage to Lucifer for his presence and effort on your behalf.



"Lucifer" by Jason Sorrell



SATAN

Fire is the element of creativity, imagination, and motivation. During this section, you will explore these ideas.

Begin the process on the day of the new moon. Do not eat, watch television, listen to music, or do anything else that will distract you from your efforts. Speak as little as possible, being totally silent if circumstances allow. Occupy your time during the day meditating on the concept of Satan, studying materials on the deity, inspiration, philosophy, and ideas that have been attributed to Satan. As midnight approaches, prepare your ritual chamber.

Begin the ritual at midnight. Follow the basic ritual as described in the last chapter up to the point that you make your request. Instead, face the South. Imagine Satan standing before you at the edge of your circle; a glowing being of red flame in the shape of a powerful male but an earthly male. Raise your sword in salute and say the following:

Hail, Satan!

It is thee that I honor on this night, whose inspiration and creativity is needed for this work. Come forth, make your presence known! Teach me the powers of imagination. Show me the tools of creativity and philosophy. Make me a vessel for your might and glory! Let me be an example of your presence in the world.

I am a child of Satan, a student of his power and inspiration. I drink from the font of his glory, and ask for his guidance and presence in this work. Give to me

the powers of fire, let me see signs in the ether, and show me that which will make me wise in Baphomet's honor.

Kneel facing the south and bow down before your mental image of Satan. When you rise, meditate on Satan's image. Clear your mind of all else and listen for a whisper in the air around you. Do not be dismayed if you hear nothing; silence simply means that the lessons of Satan will require your awareness during the next month, as they may come at anytime and from anywhere.

Close the ritual as in step 12 of the basic ritual. In your journal, draw the symbol at the beginning of this section, the symbol for Fire. Beneath it, write the word "SATAN". Now, write down all the impressions you received during the ritual and the things you hope to gain from Satan. For the next month, your focus will be on Satan and the lessons he has to teach.

Perspective, as discussed in other sections, shapes reality. As you have begun to consider your identity, you should now be thinking about your overall image and how that identity has taken shape. The image you project, like animals that use colors to communicate certain traits about themselves, can communicate to others who you are and how to treat you. Wearing a name tag, t-shirt, and being slouched as you walk sends one message while wearing a suit, tie, and standing upright sends another. Your behaviors, your mannerisms, all send signals to others as to who you are that are in turn reflected back to you, shaping and influencing you in a continuous cycle. Perspective works both ways; you can use the way you look to shape your opinion about yourself as well as the opinion of those around you. Furthermore, by changing the perceptions of others, you can increase the manipulation of reality.

More importantly, you should begin to understand your own perspective, seeking to see yourself in an objective manner. This requires a period of self-observation. Your challenge this month will be to observe yourself in a non-biased and uncritical manner, just watching your behaviors and modes of action. Does your behavior change depending on where you are at and who you are with? Are you able to discover a core, "real" you, or just a series and transitional and temporary personalities dependent on the situation? Try to see who you are, as well as develop an objective sense

of self. Watch yourself go through your normal routines as well as deal with the unexpected. Struggle to remember that you are present each and every moment and to be consistent in who you are. Try not to correct or adjust your behavior, though this is bound to occur. Your goal is simply to observe as much and as often as possible.

A simple exercise to perform during this section is to dress yourself as you would to go out for the day. Using a mirror, the larger the better, first close your eyes while standing before the mirror. Concentrate on viewing your image in that mirror as a stranger, and then open your eyes. Look at the person in the mirror and assess what that person is wearing and how they are standing. You will probably immediately straighten your posture and hold your head up, which is how you should stand. Look at the person in the mirror, at their shoes, their pants, their shirt, jacket, etc.

Consider the message those items put in your mind. Take your shoes, for example. Sandals are comfortable and make sense in warm climes, but do not necessarily suggest wealth, success, professionalism, or beauty. This does not mean that sandals do not have their place in your wardrobe. The point is that when you step out into the world, your clothing sends a message, and this is a message you should control. Sandals typically say “casual”, “unhindered”, “irresponsible”, and “care-free”. When you want to send that message, then that is when you should wear sandals. Remember that Satan is the Peacock, using his plumage to both attract some and repel others. For this month, however, just recognize this objectively. Do not try to modify what you see. The point of this exercise is to try to see things about yourself as they are.

Continue to study yourself objectively during this month, analyzing yourself as you did in the mirror. Do not change your routines, but observe yourself as you engage in different activities, encounter different people, and are in different situations. Strive to be mindful of your thoughts, your emotions, and how you are using your body. Around some people, you will no doubt be confident, standing tall and speaking in a clear manner, while around others you will slouch, avoid eye-contact, and speak in a hushed tone. Why does this occur? Which mannerism is a reflection of who we really are?

After you have studied the self in familiar surrounds for a week or two, begin seeking out short excursions into unfamiliar locations and

situations. See how you behave when you are a stranger to all those around you, when no one re-enforces the opinions of self you are familiar with except those projected by your mannerism, dress, and appearance. Do you find yourself tenser because of the unfamiliarity and lack of recognition, or do you relax and discontinue some of your more pretentious behaviors? Again, which mannerism are more reflective of who you really are?

A further experiment would be to visit your favorite nightclub dressed in your social attire. Observe yourself and others, seeing how different people react to you and how you react to them. Most importantly, enjoy the crowd. **DO NOT SEEK THE ATTENTIONS OF ONE PERSON.** The point of this experiment is to just observe yourself and others, and to see if you can pick up on certain nuances in behavior that you may not have been aware of had other aims been more prominent in your mind. Mingle and interact, if the opportunity presents itself, continuing to observe both yourself and those around you. Interacting with strangers can be a harrowing experience and much can be learned about yourself.

Record in your journal the results of your efforts, noting the effects of different aspects of your behavior and the benefits as well as the pitfalls. You will probably find yourself making adjustments, and these adjustments typically involve more reduction at the beginning than building up. The debris must be cleared away before the foundation can be revealed and the structure built. This is normal.

You should explore books on the meanings of symbols, the effects of color, body language, and visual manipulation. Books by Jim Rose and George Haywood are excellent starting points.

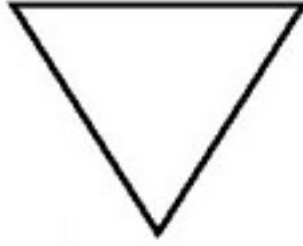
Throughout your experience, you will be continually observe and adjust your behavior, seeking your essential self and striving to remain consistent in who you are. At the end of this month, perform a ritual thanking Satan for his influence and celebrating your successful discovery of personal imagery and projection. You should now have a stronger awareness of how perspective changes reality and how to manipulate that perspective, as well as the importance of maintaining a clear and concise image of self, no matter what image you attempt to project.

On the last evening of the lunar cycle, go into the woods. Seek an isolated

location where darkness is as complete as possible. In the darkness, light a black candle. Pay homage to Satan for his presence and guidance on your behalf.



“Satan” by Jason Sorrell



TIAMAT

Water is the element of dreams, flexibility, and mystery. During this section, we leave the realms of the psychological and move into the realm of the metaphysical. You will be experimenting with these ideas.

Begin the process on the day of the new moon. Do not eat, watch television, listen to music, or do anything else that will distract you from your efforts. Speak as little as possible, being totally silent if circumstances allow. Occupy your time during the day meditating on the concept of Tiamat, studying materials on the deity, inspiration, philosophy, and ideas that have been attributed to Tiamat. As midnight approaches, prepare your ritual chamber.

Begin the ritual at midnight. Follow the basic ritual as described in the last chapter up to the point that you make your request. Instead, face the West. Imagine Tiamat standing before you at the edge of your circle; a glistening being of blue water in the shape of a beautiful scaled female. Raise your sword in salute and say the following:

Hail, Tiamat!

It is thee that I honor on this night, whose mystery and wisdom is needed for this work. Come forth, make your presence known! Teach me the powers of magic. Show me the depths of hidden knowledge and mystery. Make me a vessel for your might and glory! Let me be an example of your presence in the world.

I am a child of Tiamat, a student of her power and wisdom. I drink from the font of her glory and ask for her guidance and presence in this work. Give to me the powers of water, let me see signs in the ether, and show me that which will make me wise in Baphomet's honor.

Kneel facing the south and bow down before your mental image of Tiamat. When you rise, meditate on Tiamat's image. Clear your mind of all else and listen for a whisper in the air around you. Do not be dismayed if you hear nothing; silence simply means that the lessons of Tiamat will require your awareness during the next month, as they may come at anytime and from anywhere.

Close the ritual as in step 12 of the basic ritual. In your journal, draw the symbol at the beginning of this section, the symbol for Water. Beneath it, write the word "TIAMAT". Now, write down all the impressions you received during the ritual and the things you hope to gain from Tiamat. For the next month, your focus will be on Tiamat and the lessons she has to teach.

Your challenge this month will be to study and monitor your emotions. Emotions often overwhelm us, moving faster than thought. We are conditioned to make excuses for our snap-behaviors, emotional outbursts, and thoughtless expressions. We have learned that this is "normal" or "to be expected". You will strive to go against that programming this month, seeking to avoid any expression of negative emotions. You will observe your emotional self, taking specific note of how you get angry, jealous, fearful, bored, anxious, etc. You may notice that these emotions are similar to the same expressions of people in your past, imitations of displays that you saw as beneficial, even if the situation was not.

The purpose here is to demonstrate first just how volatile and wasteful some kinds of emotional expression can be, especially negative emotion. During the month, as you encounter difficulties, stressful interactions, or things that do not meet your expectations or go as planned, try to observe yourself, repressing the expression of your negative feelings. Are these emotions really triggered by the event, or are they a learned response coming from within you? When the energy is not expended on the expression of these emotions, how is it used? Are you more effective in

simply dealing with the situation as it arises, striving to handle it with an objective mind? How many situations do we encounter that are better managed by objective thinking rather than emotional responses?

Another experiment is in the pursuit of Occult Science, to perform the sigil process described elsewhere in this book, burning the sigil afterward. Keep in mind that you must now behave as if the issue has been resolved, that all efforts to further resolve the issue will automatically have success. Note in your journal the desire and then any results as you experience them.

In your journal, also begin recording your dreams. This will mean keeping your journal near your bedside and recording your dreams as soon as you wake. Remembering every detail will not be necessary and will not likely at first to even be possible; the details that take hold will be the ones that are important. Once the dream is recorded, consider the importance of the dream. Keep in mind that dreams typically serve three purposes: the mind at play, the mind reviewing a memory, and the mind expressing a desire. The fourth purpose, a portent of future events, is rare and typically the least significant of the potential reasons for a dream. The mind at play should be explored and enjoyed, with lucid dreaming attempted whenever possible. Reviewing memory is a learning process that is a natural aspect of the mind, occurring every evening in all healthy persons. The expressions of desire are probably the most important of the main three, expressing ideas and wants that you may not have been willing to express consciously. Pursuit of those desires may lead to a happier and healthier self.

Another experiment could be the exploration of divinatory devices. Divinatory devices, traditionally used to predict the future, are typically designed to explore certain philosophical and spiritual schools of thought. Exploring the Tarot, for example, would be the exploration of a path of spiritual development. Explore how to actually use the device as well as how to use the expectations of those who understand the device from a popular cultural perspective.

A further experiment would be to explore the celebratory cycle described in the next section, and to plan how you will acknowledge those various events, as well as how those events will assist you as check-points for your further progression. It is likely that at least one celebratory event will

occur during this section, and you could celebrate this event.

You could also experiment with establishing yourself as a practitioner of magic in the minds of those around you. This experiment should be performed with care. You do not want to be overt in creating this awareness in others, as doing so will ruin the effect. The point is to establish an air of mystery and other-worldliness. You want others to discover that there is something “more” about you than other people instead of proclaiming that you are special.

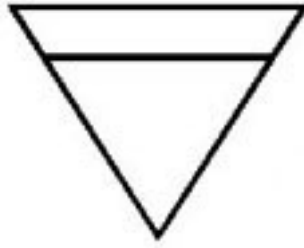
You should explore books on magic, from the practices of pop-culture pagans to the rituals of the OTO, the writings of Agrippa, Crowley, Louv, and theories of the Golden Dawn. You will find that the writings vary from very simple and direct to very scholarly and deep, and you will need to determine what types of writing you prefer.

Keep in mind that magic is not for everyone. This section should allow you to begin to explore the theories and practices of magic and allow you to determine if magic is worth your further exploration.

At the end of the lunar cycle, locate a large, natural body of water. Go to the edge of this water alone on the last night of the cycle and step bare-foot into it. Thank Tiamat for her guidance and effort on your behalf.



“Tiamat” by Jason Sorrell



HECATE

Earth is the element of materialization, finances, and practicality. During this section, you should explore the way your environment effects your personal perspective and how manipulating that environment can effect yourself and others.

Begin the process on the day of the new moon. Do not eat, watch television, listen to music, or do anything else that will distract you from your efforts. Speak as little as possible, being totally silent if circumstances allow. Occupy your time during the day meditating on the concept of Hecate, studying materials on the deity, inspiration, philosophy, and ideas that have been attributed to Hecate. As midnight approaches, prepare your ritual chamber.

Begin the ritual at midnight. Follow the basic ritual as described in the last chapter up to the point that you make your request. Instead, face the North. Imagine Hecate standing before you at the edge of your circle; a dark being of earth-tones in the shape of a beautiful female. Raise your sword in salute and say the following:

Hail, Hecate!

It is thee that I honor on this night, whose majesty and revelation is needed for this work. Come forth, make your presence known! Teach me the meaning of power. Show me the tools of will and materialism. Make me a vessel for your might and glory! Let me be an example of your presence in the world.

I am a child of Hecate, a student of her power and

inspiration. I drink from the font of her glory and ask for her guidance and presence in this work. Give to me the powers of fire, let me see signs in the ether, and show me that which will make me wise in Baphomet's honor.

Kneel facing the north and bow down before your mental image of Hecate. When you rise, meditate on Hecate's image. Clear your mind of all else and listen for a whisper in the air around you. Do not be dismayed if you hear nothing; silence simply means that the lessons of Hecate will require your awareness during the next month, as they may come at anytime and from anywhere.

Close the ritual as in step 12 of the basic ritual. In your journal, draw the symbol at the beginning of this section, the symbol of Earth. Beneath it, write the word "HECATE". Now, write down all the impressions you received during the ritual and the things you hope to gain from Hecate. For the next month, your focus will be on Hecate and the lessons she has to teach.

During this month, your challenge is to observe yourself and reduce your excess behaviors. Too much of our energies are wasted in excessive and unconscious movement: fidgeting, twitching, tapping our feet or talking with our hands. We also talk in excess, just to "make conversation" or to hear our own voices. You will strive to minimize these behaviors by observing yourself and remembering that you are in control of these processes. In order to accomplish this, you must strive to be continuously observant and remember yourself. It is when we forget to be present in the moment that we tend to begin to expend energy in habitual and wasteful manners.

As you begin to minimize useless and excessive behaviors, you may turn an eye on your environment as well. How much debris has been collected in your living area, things that are unnecessary and just collected over time? How are these external redundancies, useless extravagances, and throw-away items gathering dust a reflection of our internal selves and the bits of personality built up from our day-to-day lives? How much might you profit from seeking to make minimal the material excess you surround yourself with?

One of the experiments you could explore is the establishment of your personal altar. The altar represents the universe and the forces within it in miniature. The daily maintenance of an altar creates a point of focus and order in your life which you control. Altars should include representation of the elements, Baphomet, Lilith and Sammael, and the Four Principalities. Altars are often decorated in step with the season or celebration.

If maintaining and manipulating your altar has a positive effect, consider the effect that establishing and managing your personal environment could have. Psychologists argue that a person's behavior is influenced by two forces, genetics and environment. Environment is something we can control, at least within our own homes. By bringing order into your home, you can establish a place of order in your life. By bringing in symbols of forces you want to influence your life into your home, you can establish that influence. You can arguably create a place where you have absolute mastery of reality within a universe influenced by everyone else.

A further experiment to engage in is the creation of a personal power-symbol. This is a symbol that represents you and your power as an individual being and a part of Baphomet. It can be a sigil, and image, or even a stone of some sort. Its meaning is defined and determined by you. Ideally, this will be a symbol that you can wear as jewelry and keep with you, a reminder of your power whenever you feel powerless. The item is used to encourage you to remember yourself, to return you to the present moment whenever it is seen or touched. It is a reminder to be.

The Earth governs finance. In western society, money symbolizes personal power and the ability to influence society. Money should therefore be spent in a manner that expresses your personal opinions and ideals. Consider the way your money is earned and spent. Look at ways you might increase your means through your own talents. Think about ways you might spend your money in a more purposeful manner to maximize your personal expression of self. In a society where trade is based purely on the value of an individual's time in producing a product or performing a service the way one exchanges his or her time for goods and services governs the society.

Take a serious inventory of the people around you, those you consider friends and family, and those you consider enemies. Assess their value to

you; what is gained from your interactions, what skills those individuals have, what contacts they have developed that might prove advantageous, and in the case of your enemies, why they oppose you. Access and try to understand the inter-connectivity between yourself and others, and then look for ways you might increase both your ability to benefit from those connections and your value to those around you. Your position in the microcosm of your immediate world and your ability to recognize and strengthen that position will prove invaluable to you as you grow and develop on this path.

On the last evening of this lunar cycle, go to a crossroads in the country. Stand in the center of the crossroads, place a coin on the ground as an offering, and thank Hecate for her guidance and effort on your behalf.



“Hecate” by Jason Sorrell

Baphomet

The last four lunar cycles were an exploration of the self and your identity as much as they were explorations of occult ideas. The final stage of the Self-Initiation involves crystallizing these ideas into a foundation. The first month focused on understanding of the power of language and recognizing the difference between subjective and objective language. The second month focused on self-observation and discovering how our sense of self is often transitional and circumstantial. The third month explored the potential hazards of negative emotions and our need to be responsible for our emotional reactions. The fourth month accessed your personal power relative to the world around you and your ability to control and minimize unwanted or formerly uncontrolled behaviors. These tools form a foundation for further exploration and development of the self in Baphomet.

The final part of the self-initiation process is the self-dedication. This ritual is a modified version of initiation rituals used by various occult orders both past and present, referred to often as a “corpse vigil”. The dedication ritual acknowledges the end of one phase of your life and the initiation of another. You are symbolically reborn as a practitioner of this path and a Student of Baphomet.

The ritual process is simple. Find and prepare a secluded area for the rite. The only requirements for this site are that you will be undisturbed and that the floor is made from wood, earth, or stone (concrete being acceptable). Ideally, this rite is performed in the wilderness far from any population centers. The ritual site is prepared by setting up your altar facing the east. Around this altar a nine-foot perimeter is established. This can be done with chalk, flour, or even a dispersion of small stones. At each of the cardinal points, a representation of the Principality is placed; in the East is placed an incense burner as a symbol of Air and Lucifer, in the South is placed a red candle as a symbol of Fire and Satan, in the West is placed an earthenware bowl of water as a symbol of Water and Tiamat, and in the North is placed a large stone as a symbol of Earth and Hecate. Each object should be marked with the glyphs drawn in your notebook representing each element. Images, glyphs, or other symbols representing each Principality may also be added to these objects or points on the perimeter of your ritual site.

You are allowed one observer during the rite. That observer acts only if some danger arises and must not assist in any other manner. The observer is to remain silent during the ritual and outside the perimeter of the ritual site.

At dusk, perform the Core Ritual through step 8. Then, make the following declaration of intent:

Oh, Mighty Baphomet, the Final Unity, the One who sees all by looking upon itself, hear the call of your child! It is I (state your magical name)! I come to this place in time to dedicate myself to Baphomet and the evolution in myself in order to further your glory. I renounce all delusions that have placed limits on your majesty in an effort to explain your being. I place my faith in your glory and seek to better myself for the perpetuation of your greatness.

*Baphomet, who art all,
Infinite be thy name.
In All, One.
True Will be done.
As above, so below.
On this day, I choose to live,
In pursuit of pleasure and joy.
Let no trespass thwart my path,
Else your hand guide mine in vengeance.
Lead my feet on the path of experience,
Deliver unto me evolution.
For as You are, I am.
Your power, my power. Your glory, my glory.
Forever.*

Hail Baphomet!

Wrap yourself tightly in a black shroud and lay down before your altar. This symbolizes the death of your old self. The real work of this ritual now begins. From this point until dawn, you are to lay still and silent, meditating on Baphomet and the meaning of the path you will tread. Do not sleep, no matter how great the temptation. At dawn, rise and cast aside

your shroud. Carefully burn the shroud in the center of your ritual site, digging a small fire-pit if needed. Once the shroud is consumed, state the following oath:

*I am a child of Baphomet, a student of the universe
who has heard his call!*

*I live my life to be self-defined, self-aware, and self-
responsible.*

*No man may claim my glory or my failure as their
own.*

I seek truth and beauty in all things.

*I revel in the fleshy life, partaking in all I wish from
what the world offers.*

My will be done, lest I deny the will of another.

*My power, Baphomet's Power. My glory, Baphomet's
glory.*

I am (state your magical name), a child of Baphomet!

Close with step 12 of the Core Ritual.

Celebrations and Holidays

The practice of acknowledging certain days of the year as significant is considered amongst many Satanists as outmoded and impractical. Our ancestors typically celebrated holidays as a part of their agricultural cycle, using astrological dates to time the sowing and harvesting of crops. Since we have moved well beyond an agriculturally based culture, why should we continue these traditions?

The bulk of the major holidays in western society are based on some agricultural holiday. The Catholic Church, in their zeal to convert the pagans of Northern Europe, became very liberal with the dates of events in the life of their Messiah or the lives of their saints so that those events might coincide with pre-existing pagan celebrations. Christmas, as an example, falls closer to the traditional Yule holiday than the season described in the Bible as that of the birth of Christ. The celebration of “Christian” holidays would also seem to contradict the principles of Satanism. After all, why would we celebrate religious icons and concepts that we either abhor or deny exist?

The reason Satanists acknowledge seasonal celebrations are surprisingly related to certain principles of Satanism and magic. The Holiday celebrations, rooted in Pagan traditions, still resonate with a certain evocative and emotional power. Those Satanists who practice magic in a literal or symbolic sense often take advantage of the symbolism of these celebrations for their own ends. From a purely self-serving perspective, Satanists may still celebrate the event purely because of its nostalgic value in their lives. They may also practice these traditions to create a more seamless existence with those around them or purely because they enjoy indulging in those practices. Arguably, the traditional holidays of western society have become almost completely secular in nature, thus absolving anyone who practices them of having a religious motivation in their celebration.

Satanists, in celebrating holidays, typically depart from the standard holidays and adopt versions of the old pagan holidays of Northern Europe. This practice not only acknowledges our occult roots, but also serves a purpose regarding the performance of magic. As working within the natural rhythm is fundamental for successful magic, recognizing the

existing cyclic pattern of our existence and learning to take advantage of that pattern is key to magical practice. The seasonal holiday structure of traditional pagan celebrations provides a means to mark the season patterns and structure our habits around those events.

Anton LaVey, founder of the Church of Satan, suggested that only two holidays should be acknowledged by Satanists; Walpurgisnacht, a Bavarian celebration akin to May Eve, and the individual's birthday. The day of one's birth is believed to be the one day of the year when the universe is most aligned with the will of that individual, which is why we acknowledge it by giving those individuals gifts. Gift giving honors the individual and by proxy allows the gift giver the benefit of those forces aligned in the individual's favor.

Oddly enough, Christian institutions often consider themselves experts on Satanic Holidays and have created several lists of holidays that, when compiled, include nearly every day of the year. The one factor that is typical of these myths and has a minimal rationale is the idea that major religious holidays are preceded by a day in which the forces of "evil" reign as a means to maintain balance. Halloween is the most popular example of this, actually outshining All Saints Day, which it precedes. Walpurgisnacht shares in this distinction, actually preceding a high-holy day of the pagans. Christmas Eve has even earned this notoriety; it was once believed that children born on Christmas Eve were either possessed by the Devil or werewolves.

The Satanic rationale behind the celebration of certain days has to do with the Satanic urge to live life to the fullest. Satanists live in the "now"; they do not live for the potential of an afterlife in the good graces of some abstract creative force. They recognize that life is for living, and that life requires purpose. Like a good business plan, the definition and organization of that life requires that time be set aside to set goals, marshal ones resources, initiate projects, evaluate progress, and take stock in both success and failures. The occult calendar is adopted by most Satanists for this purpose.

Most Satanic Institutions acknowledge the traditional pagan holidays or have adopted the holidays of ancient cultures, such as those of the Roman Empire, Egyptian Dynasties, or Sumerian practices. For the purpose of tracking the cyclic patterns in our lives, most institutions adapt whatever

holidays they choose to the Euro-pagan agricultural model. These holidays originally followed either lunar cycles or other astrological events, but for our purposes, have simply been assigned to a particular date.

The eight solar holidays of the occult calendar are used by Satanists to manage annual or long-term projects and goals. Although we are no longer living in an agricultural society, we are still influenced by the seasons. Spring is still a period for renewal and initiation. Summer is a season of increased activity and opportunity. Fall is a time for slowing down and preparing our stores (our savings) for the season to come. Winter is a season for rest and for introspective, typically the most straining of the seasons because of resource limits. By applying the occult solar calendar, we can be better prepared to meet our needs throughout the year.

The Baphomet Codex recommends using the cyclical celebrations of the occult calendar as a tool for long-term self-observation and the cultivation of influences for achieving your individual aims. Though winter is traditionally a time of scarcity, you may observe that you experience abundance. By being aware of this in advance, you may take steps to maximize the potential of this abundance, even finding new opportunities that you may not have been aware of in the past. The following guide is by no means a definitive description, relating only a more traditional point of view.

Yule: The Yule holiday was the acknowledgment of the end of one solar cycle and the beginning of the next. Traditionally a celebration of the winter solstice, ancient cultures believed that the sun dwindled and was reborn each year. Their celebrations involved symbols that suggested immortality, such as evergreen trees, fire, and exchanging gifts to honor the birth of a new year. These traditions were adapted by the Catholic Church into Christmas.

The modern Yule celebration is a point in the year to renew the self and our ties with friends and family. Yule also provides an opportunity to evaluate our strategies from the previous year and develop new strategies for the coming year. Yule is considered a time to engage in new beginnings, especially in matters of finance. Generally, this does not mean expenditures, but rather an assessment of one's financial status and

developing a plan for your finances for the year to come. The common New Year's tradition of making a resolution is akin to this concept.

Imbolc: Imbolc was a tradition of acknowledging the stirrings of new growth deep within the earth, essentially an opportunity for the celebrants to clear away the dead wood to allow for new growth. This is why many modern traditions suggest that it is bad luck to keep decorations from the previous Yule up past February 2nd, the day Imbolc is traditionally celebrated.

Imbolc offers an opportunity for the Satanist to evaluate the “what” they have in their worlds, from material goods to projects and personal issues, and decide what would be best to do away with in order to achieve this year's goals. By removing or re-evaluating those things that are either outmoded or unnecessary, we avoid being bogged down. Commonly, this relates to material objects, but may also encompass habits and even relationships.

Ostara: Ostara was the traditional acknowledgment of the spring equinox, a fertility celebration focusing on youthfulness and new birth. Many of the traditions from this celebration have been adopted into the secular Easter celebration.

For Satanists, Ostara provides a marker for checking the initial success of projects and other efforts, as well as determining what projects might not have ever actually gotten off the ground. Ostara is also a time for self-assessment and the assessment of relationships, especially those of a romantic nature. Ostara is a time to ensure the fertility of the ground a relationship has been built upon and to sow the seeds of romance.

Walpurgisnacht/Beltane: Beltane is the celebration of coming of age, of sexual fertility. Traditionally, many pagan cultures believed this is the day when the Goddess and God consummated their union. Walpurgisnacht was the night when the darker spirits of lust and potency were given reign before the high-holy day of the pagans.

For Satanists, this is a point when many of the annual projects they are engaged in come into their own fullness and begin generating a profit. Our projects “get their legs”, and we begin to enjoy our successes.

Walpurgisnacht is also a celebration of lust and excess. The traditional period of abundance has begun, and the individual has survived the challenges of winter. This is an opportunity to celebrate the self and one's own tenacity.

Litha: The summer solstice is another high-holiday from the ancient peoples of numerous societies, a celebration of success and growth, but also an acknowledgment of the seasons and periods to come. The longest day of the year, the solar forces are at their height and will also begin to decline through the rest of the year.

Litha, for Satanists, is a day to honor Lucifer, and the masculine, solar, and initiator influences in our lives. It is a day to enjoy our successes from the first half of the year and an opportunity to evaluate our needs as the year goes into decline. Like Yule, this holiday typically deals with finances, is an opportunity to evaluate the financial gains made, and to determine the needs of the winter season ahead.

Lughnassad: Derived from the name of a Celtic God, Lughnassad marked the first harvest, the first phase of reaping the harvest of the growth initiated in the beginning of the year. This was the grain harvest, a celebration of baking in order to begin to refill the stores for the coming seasons.

Satanists take this time to begin reeling in the energies they have invested in ongoing projects, putting greater focus on projects that will prove more beneficial. As with Imbolc, it is a time to remove from our lives that which is not benefiting us, to clear away the excessive and unnecessary to improve our success in other endeavors.

Mabon: The Autumn equinox was an opportunity for our ancestors to acknowledge the growing night and the reign of darkness in their lives. It was the second harvest, reaping fruits and vegetables, and the beginning of the hunting season.

This is an opportunity for Satanists to begin to bring to a close the annual projects initiated in the beginning of the year and to really begin to shift the focus to end-of-year business. It is also a time to solidify relationships, especially those of a romantic nature. As the season of scarcity approaches, the individual will wish to ensure that those whom

they are investing their time and energies into plan on enduring those months with them.

Samhain/Halloween: Samhain was the final harvest for many of the pagans of old Europe, the culling of the herds or the “Blood Harvest”. It was also a celebration of the reign of darkness, the “Wild Night” where the success and growth of the last year is fully indulged and enjoyed, a last hoorah before the coming of winter.

Despite little official acknowledgment from most Satanic Institutions (and some outright condemnation), Halloween holds a place of honor amongst most individual Satanists as a day of celebration and indulgence. This is a day to bring to close most annual projects, to pay off and collect on debts, and to fully prepare for the coming winter months.

The solar celebrations track the rise and fall of the sun, and in some cultures, were symbolized by the rule of two “kings”, one a king of increase, the other a king of decline. In Satanism, these two kings are symbolized as Lucifer, the rising star, and Satan, the dark god. These kings are not in opposition, but rather are the two phases of the same force, each necessary and valuable.

The solar cycle was not the only cycle acknowledged by the ancients as a means of moderating and managing their activities. Not every project or goal required a full year to come to fruition, after all. In conjunction with the solar cycle is the lunar cycle, a small wheel within the larger. Whereas the solar cycle focused mainly on the needs of the entire society involved, the lunar cycle is more attuned to the individual.

For Satanists, this lunar cycle encompasses more than just the lunar calendars and celebrations, but also ideas familiar to other religions regarding daily, weekly, and monthly acknowledgments of the self and faith. The lunar cycle and cycle of days provides a means to fine-tune the annual progression.

Daily Affirmations: Daily affirmations are simply an opportunity for the Satanist to prepare for the needs of the day and to acknowledge their personal beliefs and faith. This may be as simple or elaborate as the Satanists desires. Affirmations allow the Satanists to gird themselves before facing the pressures and demands of the world around them and to

bring into focus their own will and desires.

Weekly Meditations: We are all familiar with a weekly “day of rest” that is mandatory in other faiths and has even influenced many local ordinances in western society. Instead of a day abstaining from non-religious efforts, the Satanist uses this day as a day to celebrate the self and indulge in the things that the individual enjoys, putting aside the trials and tribulations of the society around them. Essentially, it is a day to recharge the self and enjoy fine food, company, favorite hobbies, and the like.

Esbats: Following the cycle of the moon, Esbats are days of religious focus and magical work. Celebrated on the new or full moons, depending on the need of the individual, Esbats are days that Satanists designate for individual study of religious or philosophical research or for group ritual work.

Points Regarding the Mechanics of Magic

-Love is the Law, Love under Will.

Magic works when one desires the outcome to the point of near obsession, but only if that desire is in accordance with the true will. No one can work magic counter to their own nature.

-As Above, so Below.

Magic is the act of making small changes that result in large ones; the dreams of today become the reality of tomorrow.

-Work without Guilt, or Work Not.

Be free of guilt in all you wrought, otherwise your work will be tainted with regret and will ultimately lead to failure or worse.

-Magic Works in Accordance with Nature, not Against It.

It is easier to manipulate a force along the lines of its current momentum than to try to reverse its direction. Work to modify the current manner of your world rather than the reversal of it and know when the effort is beyond your means.

-You Get More Casting a Net as Opposed to a Line.

The more general your desire, the more likely it is to be fulfilled. Working for love will bring you a lover suited to your needs while working for a specific lover may only result in frustration or a lover you find you cannot stand.

-Reality is Best Woven, not Wrought.

The most successful workers of magic work continuously for a variety of effects rather than just when the need arises. Practice makes perfect.

-“Reality” is the only word that should only be used in quotes.

Since perception is the basis of our reality, and perception can be manipulated, then it is best to adjust perception in order to adjust reality rather than the reverse.

-Language is a Kind of Magic.

Words have power. Most use their words without thought. Consider your words with care. This is the first step.

-Every Action has an Equal and Opposite Reaction.

Act with care and take advantage of both the process and the results. This is the second step.

-Do What Thou Wilt Shall Be the Whole of the Law.

Action must be in alignment with will. Therefore, you must discover your will. Actions that are not in alignment with your will make you uneasy. The ideal is that all action is an act of will, and only what is willed can be enacted. This is the third step.

-Mind Your Own Business, Do Not Interfere.

One must disconnect from the programmed reality of the mundane in order to begin to create their own reality experience. This is the fourth step.

THE BOOK OF HECATE



“Baphomet-Reality” by Jason Sorrell

Hecate is the Greco-Roman Goddess of magic, transformation, and death. She stands at the crossroads of time, a wild and chaotic entity, initiating with pleasure and pain those who seek the secrets of the earth and shadow. Hers is the hard way, the manifestation. The Book of Hectate in the Baphomet Codex discusses the manifest, the application of all that has come before.

The Process

The Process begins with a simple premise; that it is better to live life as intentionally aware as possible. Intentional Awareness is a state beyond average consciousness. It is experienced when our attention and focus is brought completely and absolutely to the moment. It is when we are undeniably here and now. This is not our normal state of awareness which tends to be significantly less. It is most commonly experienced when we are shocked, surprised, or moving into new physical, emotional, or mental territory. Intentional Awareness, when it is experienced in normal conditions, is often rare, accidental, and brief. The theory of the Process is that if these states of Intentional Awareness could be made more consistent, longer lasting, and purposeful, we as individuals may discover greater advantages and have a richer experience in life.

The Process is based on the Work developed by G.I. Gurdjieff, but focuses on its individualistic, decidedly more Satanic, concepts and the aspects that are practical, testable, and have obvious applications. The Process does not adhere to all the precepts of the Work. For example, while the Work requires investing time in a school and submission to a more experienced instructor, the Process relies on personal experience, direction, and evaluation. Those engaged in the Process are welcome to work together using their combined efforts and experiences to re-enforce the progress of those involved, as well as potentially making the Process more efficient. Working in a group is not required; it is individual effort and progress that is the measure of success in the Process.

The Process offers no guarantees. It is up to the individual to test and verify for themselves the effectiveness of the Process, or not. In order to begin, there are certain premises and concepts which must be understood, but these are also up to the individual to test and verify for themselves.

The first premise is that awareness is not an absolute state, but a transitional state in which an individual may be more or less aware. The Process describes common, untrained awareness as being akin to sleep. When Asleep, you are at the mercy of whatever influences you might encounter. Generally, the common state of awareness is unfocused, unintentional, and easily distracted. Awareness, even with training, remains in transition, but the Process encourages more Intentional Awareness as a more consistent experience. The minimal end of the

spectrum of awareness is referred to as “Asleep”, while the maximum end is referred to as “Awake”. There are, however, no absolutes on this scale. Everything is relative, either more or less Asleep or Awake. Being more Intentionally Aware offers the benefits of greater use of time and energy, more success in achieving one's aims, and generally greater satisfaction in one's experiences. Other benefits may potentially be discovered, but exist only in the furthest realm of possibility under this theory. Our focus is more on what is readily applicable and practical.

The next premise is that our existence consists of a Trichotomy of Modes; active, passive, and neutralizing. The active and passive Modes are part of our common understanding; there is Motion or there is Stasis. Progression occurs toward either relatively more one or the other. What is not readily observable is the Neutralizing Mode. This is more than the mere contrast or conflict between Motion and Stasis Modes and the resulting difference. This is the idea that transition is a commonality in all things in the universe; the Neutralizing Mode is the nature of Motion to dissipate, and the nature of Stasis to degrade. This mode is rooted in the Prime Motivation, the Aim of Baphomet to know itself, resulting in the progressive nature in all things.

Recognition of Trichotomy leads us to the concept of Effort. Being requires effort, otherwise the tides of influence will lead you down to whatever paths they may, a chaotic existence eventually resulting in destruction. We have a choice, either the Mode of Stasis and the chaos of being influenced at random, or the Mode of Motion. Stasis is not simply remaining the same, but a refusal to act in any way, even to maintain your current position. Keeping things as they are requires Effort, a kind of Motion, whereas Stasis is a surrender to whatever may be. Motion is the result of Effort in a guided manner, an Effort to be, an Effort to evolve. Resistance and friction is a natural consequence of Effort. When things are easy, they do not typically encourage evolution.

The Aim of the Process is to stimulate growth toward are fullest potential and evolution.

The Process begins with Remembering the Self. This is the conscious experience of being here and now... being in the moment. When we remember the Self, our thoughts, emotions, and physical dispositions are the result of conscious Effort, and not the happenstance of influences

beyond ourselves. The Effort of Remembering the Self is difficult to maintain for long, our experience is filled with too many distractions, both external and internal. If we can resist those distractions and Remember the Self with sufficient frequency, we can take the further steps in the Process. Remembering the Self will never be a consistent or effortless pursuit, but we must seek to Remember the Self as often as possible.

If we can Remember the Self, then we can Observe the Self. Observation of the Self is an effort to recognize who we are and what we do. Through Observation of the Self, we can determine how relatively aware we are and strive for Intentional Awareness. In Observing the Self, we want to achieve an objective understanding of what we are thinking, what we are feeling, how we are using our body, and what our body is doing on its own... ultimately a more objective understanding of the self. Initially in the Process, the intent is just to observe, and in doing so, establishing an internal objective observer. The Observation of Self will lead to opportunities to discover your Essential Being, the source of your True Will. The intermediate Aim is simply to think our own thoughts, feel our own feelings, and to do what we choose. As we are, we are more inclined to the disposition of our Influences than any kind of self-guidance.

Self Observation should lead us to discover many things about ourselves. Foremost amongst them is that the concept of Self is fractured and inconsistent, that what we refer to as the “self” is actually a composite being. We are each composed of many individual selves, each an urge or response to an influence or impulse. One self knows that we are hungry, another will crave junk-food even when we are not hungry, a third will want the benefit of healthy food, and so on. The Aim is to learn to establish a conscious self that is not dictated by the myriad of influences in our experience, but instead serves our Aims by corralling and guiding our myriad selves.

Self Observation will also lead us to discover that some of our actions are mechanical in nature, they occur without Intentional Awareness. These are learned responses, habits, choices dictated more by influence than by consciousness. Mechanical behaviors require little real Effort, and encourage the individual to remain more Asleep than Awake. If, as machines, we functioned perfectly, there would be no need for the Process, but also no progression or evolution in man. We are not machines by nature, thus our mechanical functions are themselves imperfect. We feel

when we should think, we act when it is better to be passive. We remain idle when action is required. The Process encourages us to Aim to be more Intentionally Aware in our actions, our thoughts, and our emotions.

Through Self Observation, we recognize how much of our activity is largely the result of Influence. The Present is the result of the sum of Influences in our past, both immediate and distant. Thus, in the present sense, we cannot do anything. What occurs in the Present is dictated by the Past, it simply happens the way it does as a result of the Influences of the Past. Instead, we can choose through Intentional Awareness to attempt to Influence the Future. Also, we begin to see how much of what we believe is our true nature is in fact a False Personality developed as we negotiated these influences over time, being unconsciously and mechanically shaped by those influences.

Self Observation will also lead us to discover the habitual behaviors which encourage us to remain Asleep and the build-up of False Personality. The two most egregious behaviors are the expression of negative emotions and our tendency to lie. The expression of negative emotions is a learned behavior, developed in early childhood as a mechanism for dealing with events by mimicking the reactions of those who we became convinced were handling a similar situation effectively. We were impressed by their display of negative emotion, and made it a part of our repertoire of False Personality. Most emotional expressions are in fact false, but it is the expression of negative emotions that are most damaging. Because negative emotions are artificial (learned responses), we can unlearn them, teaching ourselves to avoid their expression until they are well under our control or eliminated.

Our tendency to lie is not simply a matter of intentionally fabricated falsehoods, but rather our tendency to distort, exaggerate, delude, and assume that which we do not know and have no real means of confirming. This kind of lie is more often than not meant to delude ourselves rather than other people, either making more or less about the reality of ourselves. One obvious lie we tell ourselves is that we are aware and in control. Self Observation will verify that this is incorrect, and that we are far more a product of our influences than even a limited sense of control. Reducing our tendency to lie requires Intentional Awareness and an Effort to Observe the Self as much as possible. Doing so will give to us a more objective grasp of the Truth, and allow us to continue the Process with

greater ease and success.

False Personality is more akin to a calcification built around the True Self, the Essence. When we are very young, the False Personality shields us and eases our interaction with the reality around us. The development of False Personality is socially encouraged, and we become more reliant on catering to propriety, meeting the expectations of others, and fulfilling socially enforced obligations than developing our Essence. Thus, the Essence remains deeply buried and underdeveloped. Through Self Observation, we can break through that calcification and begin to dig through the detritus of False Personality to re-discover our Essence. Once discovered, we can then begin to nurture that Essence and discover our full potential. This requires objectivity, and the sense to understand that when something comes easily, it is probably false.

Influence is inescapable, but can serve a purpose to our benefit. As we Observe the Self, developing an objective Self to bring the unruly urges and transitional selves into order, we will develop or discover Aims. These Aims will be pursuits that we are drawn to for our own benefit. Through Self Observation, we discover which Aims are worthy of pursuit, and which urges serve our False Personality. It is only the Aims that benefit us, that build up our Essence that are worthy of Effort.

We have established that our Present is the result of the culminated Influences of our Past, thus we must become an active source of Influence in order to help manipulate our future in the direction we desire, our Aim. Through Self Observation and Intentional Awareness, we can recognize how we are Influenced and by what. As Influence is inescapable, the Process involves reducing Influences which do not benefit us while cultivating those influences that do, replacing one type of influence with another. By being an active source of Influence ourselves, we can maneuver through the external Influences. This requires Intentional Awareness.

These layers of the Process build one upon the other and are ongoing. Our Effort is to reacquire the Essential Self by stripping away the False Personality. First, we must observe ourselves as we are for a glimmer of that Essence, for hints at where to begin tearing away the False Personality. As we do, our pursuit becomes clearer and more profitable, until the Essence is revealed and we are Intentionally Aware more often

and more consistently. Once we have discovered our Essence, we should be well along in the pursuit of our Aims. The Process is then to nurture and grow the Essence, to build up a True Self intentionally to replace what was once there accidentally.

The Process leads us to be only more what we truly are, not some delusional “higher” self. The Process allows us only to discover and build upon our true potential. It is by each of us, pursuing our lives for the betterment of self and striving to achieve all that we can that our species will evolve in time as much as we seek to evolve. Evolution of our species can no longer be a matter of happenstance. If we are to evolve, then our species must do so with the same Intentional Awareness as we build within ourselves.

Negativity

The Process suggests that we reduce the expression of negative emotions. The reason for this is that the expression of negative emotion is an acquired and artificial behavior. As children, we saw how the “adults” in our world reacted to particular events with a display of emotion that impressed us, and we imitate it as a coping mechanism. As such a mechanism, it actually does very little to cope with the situation for the bluster of the display is generally an attempt to convince others to make adjustments for us instead of letting us make our own adjustments. The expression of negative emotions encourages the build-up of False Personality, leads us to continue to lie to ourselves about the righteousness and justice of our negative reactions, and keeps us relatively more asleep.

What, though, does it mean not to express negative emotions? Clearly, not expressing them does not mean that we do not experience them, at least initially. As we learn not to express them, and instead use our energies to more directly deal with whatever is prompting us to emote in a negative fashion, we learn better strategies for coping than going into a rage, feeling self-pity, contempt, jealousy, or any other emotion that is of no real benefit to us. With the expression of such feelings curtailed, we eventually significantly reduce experiencing them.

Still, if we do not express negative emotions, then how do we cope with a situation where we would normally feel justified to emote? Most events which inspire us to respond with negative emotions are in fact events that should be met with rationality. We tend to feel when we should think. A negative emotional outburst just further blurs and exacerbates the situation. There is wisdom in the adage that one should “count to ten” before getting angry. Emotional control is an excellent exercise to build up self-awareness and a means to use the right aspect of the self to handle events in our lives.

You must recognize that all emotional responses originate internally and are not caused by circumstances outside ourselves. If someone is kind or generous toward you, you may choose to feel affection for them, but they are not making you feel affection. The problem we face in our current state is that our emotional response is automatic, a learned reflex that we generally have no control over. By recognizing that it is our choice to

emote, we take the first real steps toward not only reducing the expression of negative emotions, but also becoming more Intentionally Aware.

We must also recognize that negative emotions can sometimes be pleasant. If our display of rage is successful and we cause those who have disappointed us to cower at our wrath, this can give us a sense of pride, which is itself false. Moreover, some normally pleasant emotions, like enthusiasm and passion, are also in fact negative. A true emotion is constant and unchanging. Negative emotions are those that have a tendency to turn into their opposites.

Our negative opinions of other people are generally focused on the faults we see in them that we recognize in ourselves. This is evident in the way that we may not tolerate a particular fault but are willing to tolerate equally egregious ones. A mistake would be to condemn another for their negative outbursts, as they are experiencing the same human frailty that you are struggling with, thus their condition is rarely any greater than your own; you simply benefit from having more information.

The goal in not expressing negative emotion is not in order to treat others kindly or some other altruism. It is self-serving. You strive to not express negative emotions to save yourself time and energy, with the ultimate goal of being Intentionally Aware, or Awake. This also has nothing to do with being “positive”. You instead are striving to be objective about yourself and your environment. This objectivity may lead to observing others, and when asked, providing an objective report of what was observed that will sound negative.

Power-struggles are a common experience between people. Choosing not to express negative emotions does not mean that we should submit to rude behavior, bullying, or attempts to manipulate. When a person is attempting to use their power in a manner that you find harmful to you, then you must defend yourself. Being firm and direct with your adversary does not require identification or negativity. Being observant and objective may prove to be of far greater use than any negative display. In power struggles, we should recognize the game that is being played, discover the rules, and then take whatever steps are necessary to bring it to a satisfactory close.

Your opinion may be negative in that it disagrees or find flaws in

something or someone objectively. If we are viewing a home, it is considered incorrect to say that you do not like the home, simply because you feel “dislike”. It is appropriate however to give an objective reason why the home may not be suitable for you, perhaps it is not located conveniently for your needs, or it is configured in a manner that will not cater to your requirements. If the home has a faulty foundation, it is not an expression of negativity to point out the fact.

The same concepts apply to our assessment of others, especially those who we do conflict with. It is far more effective to be objective in your criticism, if criticism is required and if the criticism is relevant to the conflict. Conflict is a natural part of evolution, and naturally in our conflicts with others, it will be necessary to state our positions. The difficulty is not finding faults in others, but being willing to accept those faults that others find in us. Even if their criticisms are not objective, we never-the-less need to be open to their observations, as they may provide valuable insights about ourselves.

Ultimately, the issue with negativity is that it is generally not objective and intentional but a learned reaction. We may be intentionally negative, but not objective in our expression. When it is our intent to provoke or belittle another, then we have ceased to be objective and address the issue and instead are articulating ourselves through our False Personality and need to impress. The results gained are temporary at best and do more to damage than to benefit our Aims.

Negotiating Consensus Reality

Our hypothesis is that the general discontent that has lead each of us to seek alternative modes of thought is spurred by our mandatory involvement in consensus reality; the laws, social rules, and patterns of behavior that we are obliged to abide as members of our society. By managing or eliminating our obligatory participation in the general consensus reality and becoming more active in the development of our personal reality, we can become more content. This hypothesis is inspired by the Fourth Way philosophy and forms the root of Evolutionary Satanism and Post-Modern Satanism. These lines of thinking are separate and distinct from one another, yet all have recognized the same problem and developed a similar approach to resolving the issue.

Much of the discussion regarding this issue deals with its philosophical and metaphysical components, when the majority of the issue is in the management of its mundane aspects. How can an individual be expected to determine and control their personal reality when so much of their time is eaten away by predetermined mundane obligations? Exploring the potential metaphysical ramifications of a large percentage of our society awakening to their own self-defined paradigms means little if you find yourself stuck performing menial tasks in a 9-5 job in which you are miserable. In order to achieve the potential promised in the metaphysical and philosophical theories, the individual must first achieve a greater control of their mundane obligations.

The model to use when approaching this issue is as follows: the reality experienced by every individual can be divided into three inter-related categories; Physical Reality (the apparent natural rules that govern objects and energy in space-time), Personal Reality (the individual perspectives and urges of the self), and General Consensus Reality (the reality defined by social and cultural standards). For our purposes at this time, it would be counter-productive to discuss the theoretical reversals of the laws governing Physical Reality; we should accept that up is up and gravity is consistent in our existence as, unless we are physicists paid to explore such issues, it has little impact on our immediate sense of contentment. Also, we recognize that when two Personal Realities interact a temporary Consensus Reality is created. Our focus is on the longer lasting General Consensus Reality.

In this model, we will establish Physical Reality (R) as the foundation for both Personal Reality (Pr) and General Consensus Reality (GCr). A correlation can be established between the average person's sense of contentment and the ratio of Pr and GCr that governs their behavior. For most people, the more they live by their Pr, the more content they tend to be. The problem is that establishing your Pr in the presence of the GCr, especially if in opposition, requires continuous and often monumental effort on the part of the individual. It is easier to live as dictated by the GCr but less fulfilling.

The GCr also has the advantage of being in existence for so long that it is self-perpetuating. It no longer requires an individual, or body of individuals outside of it, to enforce it; we all have a role in its enforcement. Even those individuals who are viewed as at the society's upper echelons are obliged to abide by the GCr with their positions often being dependent on its continued stability. In general, an individual in our society will spend the first 20 years of their life being reared and prepared for their role in society under the GCr, a role which is expected to last at least 40 years before they are phased out. During that time, the GCr permeates every aspect of the individual's life unless they choose to engage in their own Pr, but most are not even aware of this as a possible option. Thus, most people live with a minimal Pr and are grossly participant in the GCr.

The inverse, living primarily in your own Pr while minimizing your participation in the GCr, is considered a kind of insanity. Linguistically, this makes perfect sense. "Sanity" refers to the state of alignment with the "Sangre", or royal will (as well as the will of the blood, again referring to the royal line). The word hails back to a time when R was defined by the King or ruler of the people ("reality" is a word that also shares in the connection to royal or regal decree). Madness tends to only hamper the efforts of those who are interacting with others abiding by GCr, which is all of us at least occasionally, thus we each tend to develop a form of functional insanity. The fact that everyone is insane should be a fore-drawn conclusion ("sanity" being actually the term defining the tolerable levels of functional insanity in an individual).

The only way to effectively live at 100% Pr/ 0% GCr would be to abandon society all together and avoid interacting with any other

individuals for the rest of your life. Even when a group of individuals chooses to sequester themselves off from the mainstream GCr, a new GCr (gcr) is formed for that group. While most of us are discontent, few of us are willing to abandon our ties to society completely. In fact, many of us should find that effective establishment of one's Pr will be enhanced by proper management of one's interaction with the GCr. We should not go to war with the GCr, but instead seek ways to use the GCr to our advantage as individuals, smooth our interactions with it, and use the GCr to bolster our own Pr.

The GCr is addictive because it is easy. It cultivates apathy, and disillusionment is its primary tool for creating obedience. As children, we are told we can do whatever we wish; we could each be President of the US, astronauts, or rock stars. We are not told in advance the odds against us achieving those goals, thus we believe that if we obey we will be rewarded with greatness. It is not until obedience is ingrained into our behavior that the illusion is ended, but then our disappointment is used to turn us toward lesser goals more befitting the GCr. You might not be President because you were born in to the wrong economic circumstances, but you might own your own business. You might not own your own business because you lack the creativity/funds/charisma to enter the market, but you might become an executive of a powerful company. You might not be an executive of a powerful company, but you might become a manager of a subsidiary branch of a chain business. You might not be a manager, but you will be an important part of the team. You might not be an important part of the team, but you will earn enough to live comfortably. You might not earn enough to live comfortably, but you will have enough to scrape by. You might not have enough to scrape by, but that is what the government is here for... and haven't we always taken care of you?

At that point, most individuals do not care. Their ambition is gone, their dreams abandoned, and their interests are only in their next meal/bed/fix/television show.

Reality (R) does have actual, mandatory requirements that are common to the human experience. We each need to eat and to sleep. We each, on frequent occasion, require shelter. One of our evolutionary enhancements over animals is our need to have purpose and our need to feel like we matter. Not the most noble traits in an animal but they have served our

species well. It helps to have a "high altitude" perspective when considering the questions such as these. From a high enough altitude, for example, the purpose of humanity becomes obvious; to continue the existence of humanity as it is with any other life-form (and life itself). GCr provides a means for each individual to meet the mandatory requirements of being a human in R, and it is insinuated (though never flatly stated) that these means are not only mandatory, but the only means available. Indeed, while the means to fulfill these needs do exist in Pr, GCr has made many of these means either illegal or so difficult as to be comparatively impossible.

Let's say, for instance, you would like to eat while refusing to negotiate with the GCr. First of all, your options are going to be comparatively slim. You'll need to be a fan of nuts and roots, and don't expect the nuts and roots you find in the wild to be as tantalizing as those in the grocery. Oh, and then there is that "in the wild" part... as in the deep woods, in the elements, competing with animals who are better at finding nuts and roots than you. It will be a full-time enterprise just to find enough food to survive. Maybe those animals sound tasty? You can't go at it with a gun and bullets because they cost money no matter how you go about arming yourself. The best you can manage in the woods is a primitive bow and arrow, not the aerodynamically engineered and precision weighted machines at the store. There's a reason that in many drawings primitive peoples were thin. You could manage on your own, no doubt, but how long before you were arrested for trespassing, vagrancy, or even poaching? GCr is not going to make it easy on you.

So, we have established one condition when seeking the best ratio between our Pr and the GCr, rationality. Turning your back on the GCr exposes too greatly your insanity and results in backlash from those engaged in the GCr. Our society will only tolerate so much independence from its members before it deems the individual behavior as criminal. Establishing your Pr will require careful negotiation with the GCr, but the guide of rationality works both ways. It may be irrational to stalk your food in the wilds far from civilization on a daily basis, but it is also irrational to eat at McDonald's daily (if at all). These are two extremes on the spectrum with the appropriate balance laying somewhere around growing some of your own food, preparing the majority of your own meals, and managing your own diet based on your personal preferences and means. What that balance is for the individual is determined by their

own needs and sense of satisfaction.

In order to effectively use rationality to guide our choices, the first step is to establish what is, in fact, rational. Since we are trying to create a state of being in which the Pr is more relevant than the GCr, then it follows that we should create our own definition of "rational". Personally, my definition follows risk assessment and cost analysis models and includes making use of "what works". In other words, rational for me is the least risk for the most gain, the least cost for the greatest value, and I go with that which I have experienced as effective. This leaves a great deal of room for my behavior to appear "irrational" to those whose standards are defined by the GCr. For example, there is more personal benefit in my experience in personal interaction with a self-defined "divinity" than in catering to a pre-defined, mass-consumer deity. At the same time, my experience suggests that it is more rational to cater to the idea of divinity versus being an atheist... at least it seems to work best for me. This rationality obviously leaves room for the irrational idea that "truth" is often a fluid concept and a matter of perspective.

During this discussion, I have mentioned several personal labels; "Satanist", "insane", "individual". This brings up another aspect of the GCr's means of control: identity. Those who live by a Pr have to create their identity, while those who abide the GCr have an identity assigned to them. Your identity is based on how you spend the majority of your time, thus in GCr your identity is typically your means of employment. Consider this: there are 168 hours in the average week as most people reckon time. On average, most people in the US spend 40 hours of that time at work, often for someone other than themselves. If a person sleeps 8 hours a day, another 56 hours of their week is accounted for. Let's say we spend just two hours preparing for our employment, including commuting to and from the work-place, each day. That's another 10 hours. Throw in just 1 hour a day for your main meal... another 7 hours a week is gone. This would suggest that this individual would have 55 hours for their own self-definition, just shy of 8 hours a day. This does not include time spent engaged in housework, grocery shopping, paying bills, or any of the other tasks "required" to lead an efficient life by GCr standards. How many people honestly spend the spare 55 hours a week totally devoted to the cause of self-definition? Sleeping, to the uninformed observer, would be a non-activity and thus not a means of definition. For most of us, our activities during the 55 hours are often less

than stellar. Our most "productive" hours are those 40 during which we are employed, thus definition comes from our employment. You may be an artist, sing opera, or write novels in your "spare-time" (that phrase always makes me shudder as, on average, each of us only has about 80 years of life and such a finite amount of time does not allow anything to spare), but when society takes its measure of you, it is most often as what you do to earn money. In GCr, cash is the lubricant of will, another aspect of the GCr which is not readily shared with its participants. This is why you will often find it difficult to discern what many public Satanists do to earn a living. Their Pr cannot cope with the nature of the GCr selves.

This idea, that you are defined by your employment, can be a little depressing, especially for those first trying to develop their Pr while deeply engaged in the GCr. This leads many to creating "false" public identities, idealized selves that would never lower themselves to employment for another at some menial task or in being apathetic about their identity (they manage a gas station during the day but it is what they do at night that matters, right?). The problem is the misconception that developing your Pr means abandoning the GCr. You can develop your Pr in a manner that is in line with GCr. The difference is the conscious choice involved in doing so. In regards to the situation of being employed, GCr says you work for Employer X. Pr says that, regardless of what you do, you work for yourself, and contract out your services to Employer X at an agreed upon rate. The difference is a matter of perspective, but in one version, the individual is a victim of circumstance, and in the other, they are a decisive director of their life. There is also a heightened sense of responsibility with the latter perspective that may lead the individual to make more "rational" choices about their employment. Being guided by the whims of fate might lead a person to live paycheck-to-paycheck while someone who is "self-employed" is more likely to pay themselves from their paycheck first and build their wealth while working for another. They are also building toward their own goals while their GCr counterpart often chooses to simply (begrudgingly) accept their lot.

This demonstrates how important a shift in perspective can be. We are more creatures of our own mental landscapes than we often realize, with those of us who are active in shaping those lands enjoying more freedom and a greater sense of contentment. This shift in perspective is not merely being positive but being self-defined. By recognizing and initiating our personal responsibility for our reality, we become more powerful beings,

awakened amongst the sleeping masses free to do as we choose instead of merely what we are told. It is simply a matter of choice and then, the discipline to see our choices through.

Life Explored

The major religions of our day suggest abstinence as prominent route to enlightenment amongst their teachings, denying everything from pleasurable food and drink to sex, dancing, and even laughter. They operate under the idea that the denials of the pleasures of this world will somehow lead to pleasures in the next. The lack of logic in this idea is obvious to all who consider it with an open mind. Food provides sustenance, the lack of which leads to malnutrition. Abstaining from sex diminishes the viability of the species. The unreasoning limitations placed on people for the sake of moral enlightenment have lead to the neurosis that so many amongst us suffer. We have been taught by these religions to feel guilt in that which gives us pleasure and perversely take pleasure in our guilt.

The philosophy of Satanism has, as a part of its foundation, the principle that the individual should feel free to indulge in whatever pleasures they see fit without guilt or remorse. The only limitations that exist to temper this permissive idea is that in seeking our pleasures, we should not do so at the immediate cost of others, and that our actions should not be compulsive. We should enjoy our flesh and drink deep in all the pleasures this world has to offer. Indeed, why would these pleasures exist if we were not to partake in them?

“Do what thou will is the whole of the law” is a popular phrase that symbolizes this ideal, a phrase that is greatly misunderstood. It is often misinterpreted to mean that we should do whatever we like, but this is a gross over-simplification. More properly stated, the phrase would state “Do what your will is the whole of the law”. In other words, the individual should seek that which is the truth of their being. They should seek that which expresses their true desires and cultivate those urges.

True desire is a tricky idea to define. We are bombarded on a daily basis by our society to desire many things. They appear in brightly packaged advertisements on our televisions filling our media with the urge of what we have and what we are may not be good enough. According to these social pressures, we are never wealthy enough, popular enough, or attractive enough. We need what they offer in order to be loved, cherished, and respected. Only by being what they demand can we succeed in living

a pleasurable life. We know its bullshit, but when so many people believe a thing, the thing tends to be the “truth” no matter how ridiculous.

Satanists search for that which they truly desire, and single-mindedly strive to achieve it once it is discovered. This requires an intimate and unflinching knowledge of the self beyond all that the pressures of society tell us we are. We must look to ourselves to discover that which truly matters, and then make it our purpose to achieve it. Comfort and confidence come not from keeping up with the Joneses. The Joneses are wasting their time on petty distractions while waiting for Heaven or Hell. Satanists do not dream of paradise for they build their paradise here and now. What they love, they love completely and without regret or guilt. That which truly does not matter, they simply ignore without fear of reprisal.

Discovering the true desire, or the true will, requires an objective and undeniable understanding of the self. Such an understanding is only achieved after a long period, perhaps years, of study of the self and effort to understand. Until this understanding is achieved, all that we can hope to do is to act intentionally, choosing to consciously pursue our various efforts and not be lead simply by compulsion, or even indulgence. Whereas the major religions demand abstinence, and Satanism encourages indulgence, our purpose must be awareness in all our pursuits. Our very lives must be a constant self-study and ongoing exploration of the self if we have any hope of achieving our ultimate potential and evolving.

Evolutionary Satanists live life with purpose. We set our own goals and strive to fulfill them. We believe that the individual should be defined by what they do; how they are expending their energies. It is easy to claim to be a Satanist, to say that you embrace the ideals and philosophy of Satanism. It is quite another to express these ideals in our daily lives and to strive to broaden and increase this expression through our actions. Evolutionary Satanists do not wait for things to happen in their lives but strive to be the driving force in all they experience.

Love, desire, and will are the keys to creation. By setting your own standards and embracing your own dreams, you discover Baphomet and grow closer to truth. As the mythology of Satan suggests, it is better to reign in a Hell of your own design than to live in a Heaven ruled by another. Experience that which you will with joy and without regret, and

drink deep from the cup of life. To do anything else is to waste what little life you have.

The “Why” of Life

Satanists debate about death and the afterlife, although generally Satanism has either ignored this discussion (taking the Atheist view that there is nothing beyond death to concern ourselves with), or accepting a variation of a possibility presented by other religious beliefs; paradise, re-incarnation, etc. While most agree that life should be lived without remorse or regret and enjoyed to the fullest, they differ on their views of death. Bringing up the subject often attracts derision from fellow Satanists, focused fully on the here-and-now of the life lived and seeing any discussion of existence beyond, even in theory, as a waste of time.

There are scientific arguments that suggest that there is something beyond our mortal experience. Einstein suggested that energy cannot be destroyed but only changed in form. If this process is applicable in all aspects of nature, as we are discovering, the law of the conservation of energy promises that once we die, the force that is our life has to go somewhere. Other phenomenon also suggests an afterlife of some sort; from the collective experiences of the near-death phenomenon (whether actual or explainable as a natural process of the mind under severe stress) to the multitude of events involving ghosts. There is also the predominance of a belief in some sort of experience beyond death that crosses cultures and eras. The observable evidence is that once we are dead, that is it, yet all cultures believe in something more. What experience is common to all cultures that would lead to this belief?

The argument against an afterlife is not so much involved in scientific theory as in observable fact, and one which is difficult to debate. To date, there are no proven cases of a person returning from the grave in any form; whether as an apparition, re-incarnation, or even a return to their once viable housing. More to the point, with the countless millions that have died that have also been desperate to understand death, either spiritually or scientifically, none have successfully communicated their discoveries beyond the grave back to the living. If an existence did occur beyond death, you could easily imagine that someone would make the effort to make the nature of this existence known to the living. Moreover, if all the dead souls are gathering in one place, you would think that the combined genius of the human species would have found a way to send back a sign of their continued existence.

Evolutionary Satanism has an answer for these questions, but deals with the issue of death and the meaning of life in an unconventional manner. Evolutionary Satanism draws back from considering the individual on this matter and studies instead the human species as one continuous organism, constantly in a state of growth and evolution. This requires that one try to see a person not through the lens of an instant, but rather from a sense of timelessness with that individual's life laid out as a whole from beginning to end. From this perspective, a person appears to be a lengthy centipede like creature, spanning millions of instances as a branch originating within the womb when gametes combine to the grave. We would find that in most cases along that chain of instances a few where this organism connected with another which resulted in an additional human offshoot from the two. From this perspective, human life can be traced back all the way to the original life on the planet, life which when seen from this perspective appears to be immortal, with merely the individual branches of minor development terminating after spawning and guiding new branches. The creature Human Species is continuous, ever advancing, and ever changing.

This perspective requires removing the "self" from the questions of death and the meaning of life. Consider the question of intelligence. Intelligence, as expressed by our species, is a wonderful advantage, allowing the human organism to do many great things. Indeed, humanity is no longer shaped in evolution by its environment, but instead has mastered the environment and now can guide its own evolution. Intelligence, however, does not appear to be a necessary trait in evolution, otherwise more species would have developed intelligence as a survival strategy. Neanderthals and Troglodytes were amongst the few species that we surmise may have had an intelligence similar to our own, but went extinct when competing with Homo Sapiens. It could be argued that other species may have developed similar intelligences to our own (as in mythology), or different kinds of intelligence, but even if that is the case, far more animals have evolved to suit their environment without the need for intelligence. This would mean that, from a species perspective where the only drive is the continuation of the species, intelligence is purely an advantage, one of many in nature, and arguably not as valuable as fur or keen eyesight.

This is not to say that the "self" is not a requirement in our species.

Indeed, it is our evolutionary advantage. The “self” makes the most of its life, does all it can to secure the survival of the species and its genetic, philosophical, creative, and scientific contribution to the species. The “self” is passed in part to our children, and from them to their children. In this manner, the individual attains a part of that immortality enjoyed by the species. It is the direction of that species development which cannot easily be predicted, although one would have to reason that as a species we will eventually mature away from our cross-purposes and self-destructive tendencies and begin focusing on goals to secure our mass survival. One would also have to reason that as our current environment becomes less equipped to support life as a whole, the human organism will reach out to surrounding worlds and evolve with those new environments.

If death is merely the transition to another stage of existence, then it is imperative that the individual make as much of their current stage of existence. If this life is a temporary passage to another state of being, then this passage must be part of a process of personal evolution, and the fruits of this existence must be experienced in order to maximize the benefit of this stage before we progress to them next. If, however, nothing beyond this life awaits us, then we would be foolish not to do as much with our limited existence as possible. Moreover, we should see to it that our efforts and experiences in our life have effects that far outlast our mortal existence, in order that we may influence the overall evolution of our species.

In any case, we all die. Death is something that we will all experience. As, in the end, we will all be as equal as the moments of our birth, then greatness must be seized while we are in the midst of our lives. There is no benefit in spiritual hope for something better beyond us, and no good in religious restrictions that prevent us from being what we might be in this world for fear of what might be in the next. As the great bard once said, “All men die, but few men truly live”. The question is... will your life be worth celebrating when you pass or will it only be worth mourning?

Evil

The question of evil is something we as Satanists are constantly being faced with, especially when dealing with people outside the lessons and perspectives we share. We are challenged to rationalize why we would embrace the traditional icon of evil in the west, why we would challenge that which is considered “good” by the majority, why we are occupied with evil symbols or evil ideas. Of course, the root of these questions is the conflicted understanding of the word “evil”; Satanists choose to define their own concepts and perceptions while the majority of others are willing to allow those things to be defined for them. Explaining that you define evil in different terms, and even sighting logical examples of those terms, is usually a fruitless effort. At the very least many people who disagree with you will amiably “agree to disagree” despite the obvious and irrefutable weight of your arguments. More often than not those individuals unwilling to shake their programming and think for themselves will simply be angered by your rationality.

Still, we as Satanists must ourselves wrestle with the concepts of “good and evil”. We of course need to define our understanding so that when a discussion like the example above occurs we can speak with authority and confidence. Moreover, we must rationalize why we do embrace the icons, symbols, and ideas that others consider evil. Also, there are those who call themselves “Satanists” who speak to the public apparently for us all while openly claiming to exist to perform “evil” deeds and act in an often disturbingly anti-social manner. It is because of these few buffoons of the Christian God that we Satanists will probably never be able to separate ourselves from the unenlightened concepts of evil.

For a long time, I chose the relativists' argument; “good and evil” were absolutes and therefore non-existent concepts reflecting an internal bias toward an event or ideology. What one person considered “good” would be considered “evil” by another. Abortion is a perfect example of this. The expulsion of an unwanted child by a person who would be burdened and unable to provide for that child might be considered good by some while decidedly evil by others. In the history of mankind, rare is the instance that a person has acted in a manner that they considered “evil”; even the Nazi’s of the Third Reich believed that their actions were for the betterment of the world.

Despite this lofty and rational manner of thinking, however, I could not shake the idea that there are some absolutes; that some things are inherently evil and therefore worth working against. I immediately disregarded the Christian and Western concepts of “evil”. As a Satanist, I have argued that the Ten Commandments in general agree with many Satanic concepts; unjust killing of others seems rude, lying and false accusations of another lead to the creation of a false self and servitude, stealing is a sign of weakness as what you have taken from another you have not earned yourself. We have philosophically different solutions to “coveting thy neighbor’s wife”. Other commandments state one true god, honor thy mother and father, etc, are just part of the Christian program that we Satanists say should not be mandatory and certainly not without reason. Satanists famously look at the Seven Deadly Sins as the “evils” Christianity despises and we uphold. There is no need to rehash those here; suffice it to say that enacting each of the Seven Deadly Sins leads to a pleasurable and fulfilled life.

More esoteric reviews of the concepts of “good and evil” provided no deeper understanding. Evil cannot be anything that opposes life, for example. Nature is full of forces that oppose life, yet these same forces encourage the growth of new life. Another idea is that evil is anything that denies fate. If fate is going to happen regardless, then the resistance of fate would be in and of itself an act of fate. The same goes for the argument that evil is any act against nature; just as all things are a result of nature, no act can be against nature.

The idea of nature did get me thinking. In a world without man, the concepts of good and evil, like all other concepts, vanish. Things live and die, things suffer, but as a whole, it is required for that world to evolve, for such a world to continue to produce life and a world with thinking creatures like ourselves who can conceive of ideas like “evil”. Evil is therefore a concept of rational creatures, a concept produced by the human mind. Therefore, only we can experience evil, and only we can produce evil. Thus, we come to the first part of a definition of evil; it can only be created by a rationalizing awareness.

A rationalizing awareness does not operate purely on instinct. When a man is angered by another, he does not necessarily strike out as an animal would. He makes a choice. Rationalizing awareness allows us to choose

between one path and another, to act and react in a primitive fashion or in a fashion which experience teaches holds more ideal results. This brings us to another facet of evil; it is related to choice. Evil is therefore an act of awareness; evil cannot be done accidentally and is not the result of primitive behavior. Striking another in anger may be the least efficient way to manage anger and may be frowned upon by society, but is not in and of itself evil.

Choices are the things that can be evil. Justifiable, rational choices are by their very nature ruled out from the concept of evil. So, we must examine the choices opposite of those ruled out, choices that are irrational or unjustified. Of those choices, there may be choices that we could consider instinctual. Instinctual choices are without awareness, and while a symptom of lower development, are therefore not evil as so far described. The remaining choices are those that while irrational and unjustified, are counter to instinct. They are out of alignment with the general nature of men.

When we consider the events that have been deemed “evil” throughout history, the one common denominator associated with them all is needless suffering. Suffering is an aspect of life; it is a part of our awareness and assures us that our experience is “real”. Needless suffering goes beyond the general suffering of life and is typically afflicted upon another. It is irrational and unjustified, typically solely for the pleasure of another. It often involves taking power from another who is ill-equipped to defend themselves. A clearer concept of evil emerges from this; it is a choice, irrational and unjustified, which inflicts needless suffering.

Obviously, this definition leaves many of the things that are considered evil by modern society outside its boundaries. Most murders that occur in the U.S, for example, are either instinctual or involve a rationale that most of us would disagree with but are not by this definition “evil”. On the other hand, this definition makes some things that most in society consider merely repugnant truly evil. The sacrifice of animals is a prime example. Finally, this definition embraces some things which our society generally considers evil; such as child abuse.

The definition of evil as an irrational or unjustified choice to cause needless suffering is by no means perfect. It does, however, create a foundation for a dialogue and is better than the general definition of that

which the majority does not consider good. In general, evil can be avoided simply by recognizing the right of another to live their life as they see fit, unless their doing so violates that same right in another. In Baphomet are all things; success comes with progress and failure with digression.

Hellfire Network

Satanists, as a rule, prefer to be as self-reliant as possible. The exchange of favors and obligations to others are fetters Satanists have found best to avoid. Still, as another writer famously pointed out, no man is an island. Regardless of our best attempts to the contrary, we Satanists will interact and even come to need the assistance of others. We each will develop a network of connections that will either serve us or require service from us. Since this circumstance is unavoidable, it is better to choose to use it for our own benefit than to simply allow it to be.

The average person has this support network thrust upon them; their family, their co-workers, their fellow congregates at their church, and little choice is involved in the process. From these limited pools of options, we gravitate either towards those most exotic to us and/or those most like us. We yearn to be a part of the “accepted and respected” crowd, but generally settle in with those most like ourselves. When the definition of self is not self-defined but determined by the influences of those around us, the conscious choice in our support network becomes nearly non-existent.

Satanists, in defining themselves, should come to question the connections they have to those around them. They reach a point where the connections that they value are made stronger, while those they do not are severed. No doubt the new Satanists will also seek communion with fellow Satanists, either to learn more about Satanism or to simply have an opportunity to speak with like-minded individuals. The danger here is that such drives also encourage herd mentality, filling the Satanic Community with both people who join for the sake of “being a part of something” as well as some individuals who take advantage of compulsive joiners for their own ego-maniacal needs.

In order to avoid either of the two negative reasons for connections to the Satanic Community (or the community at large), the Satanist needs to understand and define their connections to others. The aim is not to simply connect with others, but to have a proactive and beneficial reason for making your connections. Satanists do come together and sometimes form organizations, but the best and most effective forms of interaction form in an organic manner and dispense with the need for formal

structure. Satanism, as a philosophy, does not seek to build better institutions but better individuals.

One exercise that Satanists may find helpful is to objectively study and understand their connections with others. This exercise is defined as the establishment of a personal “Hellfire Network”. It involves reviewing your interpersonal connections and determining the purpose behind each of those connections. Those connections that lack purpose or are even harmful are reduced or ended, while those that have purpose are strengthened. While evaluating your connections, you will also need to evaluate your reason for connecting. What Aim is benefited through your connections? What proactive end is met in these exchanges?

The initial step is the most difficult; understanding what value you as an individual have to those around you. This means listing both what you as an individual have to offer others and have offered in the past, as well as the flaws that would make it difficult to deal with you on a regular basis. This list will be general at first and become more specific and weighted uniquely for each of the individuals in your network. Some people will require your unique talents while others might see you as simply interesting company.

Once you have your generalized lists of why people connect, what you have to offer, and the difficulties in making a connection with you, you then need to access your connections to those around you. While this may seem a daunting task, it can be managed. Simply start by creating a chart. Draw a small circle in the center of a piece of paper and place your initials in it; this represents you. Draw a larger circle around the smaller with a circumference that takes it nearly to the borders of the page; that circle represents, your closest connections. This circle will be divided into sections based on the number of arenas you participate in on a regular basis. For example; you may have your family, your co-workers, your internet connections, your school, and your club. Your circle would be divided into five sections. Within those sections you would write the names of the persons who you interact with most closely in each of those arenas. Outside this circle in relation to each of these arenas you would then list people that while you have a connection are simply “associates”. These are people that you deal with, but do not have a strong or direct connection.

A third group should be discussed, your enemies. These people may not be enemies in the bitter nemesis sense, but are opposed to you for one reason or another. Ideally, your enemies list will be short, but not necessarily empty. An enemy that everyone thinks is an asshole only makes you look that much better. Just as you consider the value of your connections, consider also the value of those you see as enemies. Establish if there is a justified cause to consider these individuals as opponents as well as how best to deal with them. Many of those people we consider enemies are best dealt with by simply ignoring them; they are below consideration. Only the truly worthy should be considered an enemy, and then your campaign against them should be swift, intelligent, and always from a position of power.

Now that you have defined both the arenas within which you interact with others and those persons within those arenas that you value, you can begin to address how they are valued and how to best make use of these connections. These connections go both ways; you should also define how you can best assist those around you. The way you benefit those in your network can be used to barter for benefits from those individuals. Furthermore, you may see ways that your connections in one arena may be beneficial to yourself or your connections in another. Your value to your network increases with your ability to arrange these exchanges of services.

Being proactive in Satanism is one of the shortfalls of our Movement as a whole, many Satanists seem to be apathetic, content with claiming and being recognized as a Satanist in whatever arena they choose to express their Satanism in and doing little else. Being proactive is the effort to manifest your will as a Satanist, which may mean whatever you wish it to mean. As a Satanist can be taken to mean in a manner that is decidedly Satanic, or simply an expression of individualism within the context of your Satanist Philosophy. Generally, when a Satanist pursues a goal, they pursue it for themselves, but there may be residual benefits for others who participate or for the Satanist Movement. Such actions may also be considered proactive.

Proactive effort is the inverse of being reactive, a condition that has also colored our movement for several decades. Satanism was, as conceived by Anton LaVey, a response to the major religions of the day. It was an “anti-religion”, a philosophy or lifestyle that called itself a religion.

Those early Satanists embraced ideas that were, above all, opposed to the morals, values, and dogma that shaped our society. In the 1980's, Satanism reacted again to the "Satanic Panic", this time taking steps to establish that the role of Satanism in criminal activity was being greatly exaggerated or out-right fabricated. Individual Satanists joined together to decry the charges levied against Satanism, expressing what Satanism is and demanding that those making their accusations provide their proof.

The next phase of Satanism is acting in a manner that achieves something instead of reacts to an event after-the-fact. What this will be and how it will be accomplished is a matter to be decided by those individual Satanists pursuing such ends. The establishment of a personal Hellfire Network may inadvertently lead to a proactive expression of Satanism, utilizing the resources of a group as opposed to varied individuals working on their own.

It is unlikely that non-Satanists will appreciate a direct discussion of your Hellfire Network. Satanists within your network are most likely to see the value of its definition and to actively assist in your networks extension. Just as you benefit from being a conduit for exchange between parties, they will also see the benefit of doing the same for you. Amongst Satanists, your network could go from simply being an intellectual construct to an actual organization, a small community dedicated to the exchange of ideas and services for the benefit of its members.

Recognition, definition, and manipulation of your personal Hellfire Network are means of tapping into your extended resources to better transform your reality. As long as these definitions are honest, connections are used with tact, and the exchange remains mutually beneficial. You should be able to establish a strong network that allows you to achieve results in shorter time then acting alone. Always be wary of both abusing your connections and becoming indebted to another within your network. Despite the benefits a Hellfire network represents, those benefits will be worthless if your independence is forfeit.

Very Important Questions

People often distract themselves with nonsensical questions in order to achieve the delusion of purpose to their lives. Questions like “what is that movie star doing with that guy?” or “how will we achieve world peace?” Both questions are a product of the programming we have received from the machinations of society; no one should care who some starlet is having sex except the starlet and the poor bastard who has to put up with her. ‘World Peace’ is an oxymoronic concept that, if achieved, would stop all progress we might make as a species and is probably only possible with annihilation of all life on this planet.

There are, however, some Very Important Questions that should be considered. The answers are most likely transitory, being different when asked at different times. The answers also seem very simple while, at the same time, being complex to the core. The next time you seem overwhelmed by the vagaries of mundane life, consider a few of these Very Important Questions:

Who are You?

What?

Who Says?

What Next?

To What End?

Is This Actually Happening?

Why?

What Do You Do?

What About Now?



"Lilith" by Jason Sorrell

APPENDIX I

AL JIWAH

The “Al Jiwah”, a portion of the “Mishef Res” or “Black Book” is one of two religious texts of the Yezidi Tribes of Northern Iraq. The tribe was founded by Sheik Adi ibn Mustafa, who dictated the Al Jiwah in 1163 shortly before his death. The Yezidi and their Al Jiwah have been of interest to Satanists because they have been represented by outsiders as a culture that overtly worships Satan, although they are secretive in their practices as a rule of their religious edicts. The Yezidi, whatever their actual beliefs may be, do not worship Satan in the same sense as a person of the west may expect, but because of their beliefs have been persecuted by their Muslim cousins four centuries.

The Yezidi are akin to Gnostic Christians in their beliefs and similar to the Dutch Amish in their community structure. Only those born Yezidi can be Yezidi, there is no conversion into the tribe. This is because they believe to be descended from Adam only, and not from Eve. Lalesh in Northern Iraq is their principle holy sight and the burial sight of their founder.

The Yezidi do believe in God/Ala as the creator and Father God. Below this God are the Devas; nature gods. After God created the world, according to Yezidi myth, he created the Heptad, seven holy beings representing the Heft Sirr or Seven Holy Mysteries to rule the world. The myth has to variations from this point; Melek Taus, one of the seven Holy Beings, was either ordered by God to not submit to any other, or decided unilaterally never to submit. Thus, when Adam was created, all but Melek Taus submitted to him, becoming Satan for the Christians and Jews and Ilbis for the Muslims. According to the Yezidi myth, Adam placed his essence in a jar prior to the creation of Eve, and from this jar came the Yezidi. Adam charged the Yezidi to worship Melek Taus, who worshipped no other but God and thus had Adam’s greatest respect. Sheik Adi believed himself to be a manifestation of Melek Taus.

In every conflict amongst the peoples of Iraq, the Yezidi with the towers and sorcery akin to Jewish mysticism were the first to be persecuted. At one recent point they were thought to number between 200 and 300 thousand scattered through the world but primarily congregating in Iraq, Turkey, and Germany. The current conflict in Iraq has greatly reduced those numbers, and it is unlikely that the tribes in Iraq will remain.

Satanists have debated the value of the Al Jiwah, both its validity coming

from an insular culture and its value to modern, Western Satanists. Anton LaVey saw fit to include it in his second book, “Satanic Rituals”. At the very least, it provides a historical example of a Satanic Society, one which has been considered by historians and theologians as “noble” and “just”, despite their overt devil-worship.

The following text is a translation of the Al Jiwah in italics and is accompanied by my own observations in standard text. It is meant only for the reader’s further illumination, to be accepted in any manner they see fit.

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.

This first chapter appears to be a statement of Melek Taus's authority and how his followers will benefit. Of interest to many is the statement that every age has its manager...suggesting that above all one person is established to represent the authority of Melek Taus. Many modern students of the Al Jiwah have sought to determine who these managers might be, but it is unlikely that if such a manager existed he or she would be an overt historical figure. It is more likely the Sheik Adi was simply referring to himself in his age and attempting to establish a hierarchy descendent from him.

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.

Despite the suggested mythology of the Yezidi, this chapter suggests that Melek Taus is claiming the title of “One True God”. It also alludes to the idea that Satanists should only associate with other Satanists, an issue hotly debated amongst Satanists who observe their peers associating and even being married to Christians. Furthermore, it also suggests that there is not necessarily anyone who can claim to speak on behalf of Melek Taus; Melek Taus will appear to any who listen. There are some Satanists who would suggest to others that they have a unique connection with Satan; the Al Jiwah would suggest otherwise.

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 chapter suggests that animals are better aware of the purpose of Melek Taus than men who delude themselves by over-thinking the process. Controversial is the idea that the fate of the individual is predetermined and does not require an active hand.

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 Muslims, 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.

This chapter provides the edict that, as long as it does not conflict with the laws of Melek Taus, his followers should outwardly conform with the laws of the societies around them. The three things Melek Taus “hates” are often debated, but is most likely the Jewish, Christian, and Moslem sects. The edict not to state the name of Shaitan (Satan) was most likely a protective measure for the Yezidi; modern times have made such an edict unnecessary according to some writers. The Yezidi, however, still follow this rule.

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, Muslims, 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.

Quite simply, be obedient, be mindful, and look for instruction.

APPENDIX II

THE LIBRE LUCIFERUS

(The following is used with permission from Lianna Diabolique and “Devil’s Bible”. It is provided merely for the illumination of the reader).

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 worshiped 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 worshiped 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 worshiped 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 Satanas 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 scorers
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

LA MESSE NOIRE

The traditional Black Mass is culled from a variety of sources, most of whom claim to have observed the ritual and not actually participated. It is most likely simply the product of repressed Christian fantasy. There are some cases where this repression of Christian psyche was used for profit, most famously by La Voison in the 17th century. The Mass appears to be mainly an attempt to blaspheme the traditional Catholic rite. A modified version of this Mass appear in Anton LaVey's "Satanic Rituals".

The Mass is used rarely by Satanist as an initiation, and is otherwise considered too close to reverse-Christianity to be taken seriously. It is included in this text purely for the enlightenment of the reader.

The Black Mass is divided into five segments. The first segment is the Introit and consists of a preparatory dialogue between the celebrant and his server(s) which helps to set the tone for what is to follow. This segment closely follows the form of the Christian Mass, with the dedication reversed, and the name of Satan substituted for that of Jehovah or Christ. This part of the mass is without rubric to define the actions of the priest or his server(s) during its recital, and no call upon the assembled worshipers to assist in any way with its performance.

The woman who is to serve as altar for the mass has by this time been conducted to her place. The acolytes have ignited the censers and candles and made all ready for the rite. The celebrant and those who are to assist him approach the tabernacle. The priest may make an initial penetration of the altar at this point.

Introit

V: In nomine Magni Dei Nostri Satanus introibo ad altare Domini Inferi.

In the Name of our Great God Satan I will go in to the altar of the Infernal Lord.

R: Ad Eum Qui laetificat meum.

To Him Who gives joy unto me.

V: Adjutorium nostrum in nomine Domini Inferi.

Our help is the Name of the Infernal Lord.

R: Qui regit terram.

Who reigns on earth.

V: Domine Satanus, Tua est terra. Orbem terrarum et plenitudinem ejus Tu fundasti. Justitia et luxuria praeparatio sedis Tuae. Sederunt principes et adversum me loquebantur, et iniqui persecuti sunt me. Adjura me, Domine Satanus meus. Custodi me, Domine Satanus, de manu peccatoris.

Thine is the earth, Lord Satan. Thou hast founded the earth & the fullness thereof. Justice and luxury are the preparation of Thy Throne. Princes sat & spoke against me, & the wicked persecuted me. Help me, Lord Satan.

R: Et ab hominibus iniquis eripe me.

Keep me, Lord Satan, from the hands of the wicked.
And from unjust men deliver me.

V: Domine Satanus Tu conversus virificabis nos.

Lord Satan, Thou shalt turn again & quicken us.

R: Et plebs Tua laetabitur in te.

And Thy people shall rejoice in Thee.

V: Ostende nobis, Domine Satanus, potentiam Tuam.

Lord Satan, show us Thy power.

R: Et beneficium Tuum da nobis.

And grant us of Thy bounty.

V: Domine Satanus exaudi meam.

Lord Satan, hear me.

R: Et clamor meus ad Te veniat.

And let my cry come unto Thee.

V: Dominus Inferus vobiscum.

The Infernal Lord be with you.

R: Et cum tuo.

And with you also.

V: Gloria Deo Domino Inferi, et in terra vita hominibus fortibus.
Laudamus Te, benedicamus Te, adoramus Te, glorificamus Te,
gratias agimus tibi propter magnam potentiam Tuam: Domine
Satanus, Rex Inferus, Imperator omnipotens.

Glory to God the Infernal Lord, & on earth life & strength to man. We
praise Thee, we bless Thee, we adore Thee, we glorify Thee, we give
thanks to Thee for Thy great power; Lord Satan, Infernal King,
Almighty Emperor.

Offertory

The first segment of the Black Mass to involve both the celebrant and the assembled worshipers is the Offertory. The priest shows the wine and the wafer, the latter traditionally a consecrated host. He then censes the altar and all upon the table the altar rests upon. During a series of vesicles and responses he involves the congregation in the rite. The Offertory culminates in a hosanna which is offered to the depths.

The chalice & paten, upon which rests the wafer, are uncovered by the Celebrant. He takes the paten in both hands & raises it breasthigh in an attitude of offering, then speaks the following words:

V: Suscipe, Domine Satanus, hanc hostiam, quam ego dignus famulus Tuus offero Tibi, Deo Meo Vivo et Vero, pro omnibus circumstantibus, sed ut pro omnibus fidelibus famulis Tuis: ut mihi et illis proficiat ad felicitatem in hanc vitam. Amen.

Lord Satan, receive this host which I, Thy worthy servant, offer to Thee, my True and Living God, for all here present, as also for all Thy faithful servants, that it may avail for my own & their rejoicing in this life. Amen.

Replacing the paten and the wafer he raises the chalice in like manner, saying:

V: Offerimus Tibi, Domine Satanus, calix carnis stimulos ut in conspectu majestatis Tuae, pro nostra utilitate et felicitate, paceat Tibi. Amen.

Lord Satan, we offer to Thee the chalice of fleshly lust, that it may arise in the sight of Thy majesty for our use & gratification & be pleasing unto Thee. Amen.

He replaces the chalice upon the altar, then extends his hands, the palms facing down.

V: Veni Satanus, Imperator Mundi, ut animabus famulorum famularumque Tuarum haec prosit oblatio.

Come Satan, Emperor of the World, that the souls of Thy servants & handmaids may profit by this sacrifice.

The thurible & incense boat are brought forward & the Celebrant thrice sprinkles incense upon the burning coals, saying:

V: Incensum istud ascendat ad Te, Dominus Inferus, et descendat super nos beneficium Tuum.

May this incense rise before Thee, Infernal Lord, & may Thy blessing descend upon us.

He then takes the thurible & censes the altar & gifts. First he censes the chalice & wafer with three swings widdershins and bows. Then he raises the censer three times towards the Image of Satan, then bows again. Lastly he censes the top & sides of the altar three times, by circumambulation if the appointments of the temple be convenient.

V: Dominus Inferus vobiscum.

The Infernal Lord be with you.

R: Et cum tuo.

And with you also.

V: Sursum corda.

Lift up your hearts.

R: Habemus ad Dominum Inferum.

We lift them up to the Infernal Lord.

V: Gratias agamus Domino Infero Deo Nostro.

Let us give thanks to the Infernal Lord our God.

R: Dignum et justum est.

It is meet & just so to do.

The celebrant raises his hands, palms downward, and continues:

V: Vere dignum et justum est, nos Tibi semper et ubique gratias agere: Domine, Rex Inferus, Imperator Mundi. Omnes exercitus inferi Te laudant cum quibus et nostras voces ut admitti jubeas deprecamur, dicentes:

It is truly meet & just that we should at all times & in all places give Thee thanks: Lord, Infernal King, Emperor of the World, Jubilantly all the infernals praise Thee, & with them we join our own voices, saying:

The Celebrant bows & says:

V: Salve, Salve, Salve.

Hail, Hail, Hail.

The bell is rung three times at this point.

V: Dominus Satanus Deus Potentiae, pleni sunt terra et inferi gloria Tua. Hosanna in profundis.

Lord Satan, God of Power, Earth & Infernus are full of Thy glory. Hosanna in the depths.

Canon

The third segment of the five comprising the Black Mass is the Canon. In the Canon we begin to appreciate the abandon required not only of the celebrant but of the participating congregation as well. The asexual and male dominated nature of Christianity is noted and openly challenged by the words of the celebrant and the actions of the congregation in exposing themselves as the saying 'let the sighing of the prisoners come before thee' is uttered. Thus is the tone set for all that may follow and the worshipers prepared to take their part in whatever may be required of them. The contact of the priest with the genitalia of the altar is both an extension and a confirmation of the action noted above.

Aspersions with the urine of an acolyte is traditional to the Black Mass, dating back to the undefined and ill-understood practices of the sabbat of the witches performed in ages long gone. That the acolyte should be female is appropriate, according to an anonymous French author who regarded the rites of the sabbat in part as the revenge of woman upon her male persecutors.

V: Domine Satanus, gentes christianorum, quae in sua feritate confidunt, sinistrae tuae potentia conterantur. Pone illos ut rotam, et sicut stipulam ante faciem venti. Excite, Domine Satanus, potentiam tuam et veni. Vindica sanguinem servorum tuorum, qui effusus est; intret in conspectu tuo gemitus compeditorum.

Lord Satan, the christians, who trust in their own fierceness, may be crushed by the power of Thy left hand. Make them like a wheel, & as stubble before the face of the wind. Stir up Thy might, Lord Satan & come. Avenge the blood of Thy servants which has been shed; let the sighing of the prisoners come in before Thee.

Here the Celebrant and the congregation expose their genitalia to the image of Satan, standing naked before Him as Adam before Lilith. The Celebrant then says:

Credo in Satanus, qui laetificat juvenum meam. Oramus te,
I believe in Satan, Who gives joy to my youth.

Here the Celebrant kisses the Altar upon her genitals.

Dominus Inferus, miserere nobis. In spiritu humilitatis, et in animo contrito suscipiamur a Te, Domine Satanus; et sic fiat sacrificium nostrum in conspectu tuo hodie, ut placeat tibi. Veni a porta inferi, redime me at miserere mei. Veni, Magister Templi. Veni, Magister Mundi. Pleni sunt terra majestatis gloriae tuae.

We praise Thee. Infernal Lord, have mercy upon us. In a humble spirit, & with contrite heart, may we be received by Thee, Lord Satan; & may our sacrifice be so offered as to be pleasing in Thy sight. Come from the Gate of Hell; save me & have mercy upon me. Come, Lord of the Temple. Come, Lord of the World. Earth is full of the majesty of Thy glory.

The Celebrant extends his hands, palms downwards, over the offerings on the Altar. The bell is then sounded. The Celebrant continues:

Hanc igitur oblationem servitutis nostrae sed et cunctae familiae tuae, quaesumus, Dominus Satanus, ut placatus occipias; diesque nostros in felicitate disponas, et in electorum tuorum jubeas grege numerari.

We therefore beseech Thee, Lord Satan, to be appeased & to accept this offering of our bounden duty as also of Thine whole household; order our days in joy & count us within the fold of Thine elect.

R: Ave Satanus.

Hail Satan.

The female acolyte presents herself and raises her robe to reveal her genitals. The male acolyte holds a small cauldron beneath her whilst she urinates into it.

V: Ecce sponsa Satanus. Domino Inferi in medio ejus est. Fluminis impetus laetificat vivos et mortuos.

Behold Satan's bride. The Infernal Lord is in the midst of her. The stream of the river makes joyful the living & the dead.

She completes her urination and the cauldron is handed to the Celebrant, who raises it high to the image of Satan above the Altar.

V: Domine Satanus, torrente voluptatis Tuae potabis eos.
Quoniam apud te est fons vitae; et in lumine tuo videbimus lumen.

Domine Satanus corda nostra mundet infusio; et sui roris intima aspersione foecundet.

Lord Satan, they shall drink of the torrent of Thy pleasure. For with Thee is the well of life, & in Thy light shall we see light.
May our hearts be cleansed by the inpouring of our Lord Satan; & may he make them fruitful by sprinkling them with the dew of His grace.

The Celebrant hands the cauldron back to the female acolyte, who holds it out for him to dip the aspergillus into her urine.

V: Qui stitit, veniat; et qui vult, accipiat aquam vitae.

He that thirsteth, let him come; & he that will, let him take of the water of life.

He asperges the congregation, saying:

V: Ego vos benedictio in nomine Satanus.

I bless you in the Name of Satan.

R: Ave Satanus.

Hail Satan.

Consecration

The wafer, the consecrated Host from the tabernacle of a nearby church, is incorporated into the rite in this segment. The purpose of the naked women serving as an altar is made clear during the Consecration. The congregation, together with the celebrant, recites a parody of the Lord's Prayer which, in its context, is the creed of the Satanic Rite. In this segment, the penultimate division of the Black Mass, the genitalia of the altar and the wafer representing the body of Christ are brought into contact for the first time.

The Celebrant takes the wafer in his hands & bows low over it, saying:

V: Hic est corpus Jesu Christi.

Here is the body of Jesus Christ

He then elevates the wafer, places it between the breasts of the altar, then touches it to the altar's vagina. The bell is rung. The Celebrant replaces the wafer on the paten & picks up the chalice, bending low over it and saying:

V: Hic est calix carnis stimulos.

Here is the chalice of fleshly lust.

He raises the chalice above his head, showing it to the assembled worshipers. The bell is rung. The thurifier gives three swings, then the chalice is replaced.

V: Oremus. Infera institutione formati, audemus dicere:

Let us pray. Taught by infernal example we may presume to say:

V/R: Pater Noster, Qui es in Inferis, Sanctificetur nomen Tuum; Adveniat regnum Tuum; Fiat voluntas Tua, sicut in Infero et in Terra; Lucem nostrum quotidianum da nobis hodie; Emitte spiritum Tuum et renovabis faciem terrae; Libera nos ad luxuria; Libera nos ad ubertate domus Tuae; Sicut in die ambulemus;

Comedite pingua et bibite mulsum; Fornicemur; Adquae ut ferventius corda nostra praeparentur, Flammis adure Tuae caritatis, Domine Satanus.

Our Father, Who art in Hell, Hallowed be Thy Name; Thy kingdom come; Thy will be done on earth as it is in Hell; Give us this day our daily light; Send forth Thy spirit & renew the face of the earth; Deliver us unto luxury; Deliver us unto the plenteousness of Thy house; Let us walk as in the day; Eat fat meats & drink sweet wines; Let us fornicate; And, that our hearts may be prepared for it, Inflammeth them with the fire of Thy love, Lord Satan.

V: Ego sum radix et genus Lucifer, stella splendida et matutina. Transite ad me, omnes qui concupiscitis me, et a generationibus meis implemini. Tenebrae conculcabunt me, et nox illuminatio mea in deliciis meis.

I am the root & stock of Lucifer, the bright and morning star. Come over to me all ye that desire me and be filled with my fruits. Darkness shall cover me, & night shall be my light in my pleasure.

R: Quia tenebrae non obscurabuntur, et nox sicut dies illuminabitur.

But the darkness shall not be dark, & night shall be as the light of day.

V: Gratias agamus Domino Infero Deo Nostro

Let us give thanks to the Infernal Lord, our God.

R: Dignum et justum est.

It is meet & just so to do.

The Celebrant raises his hands palms down & says:

V: Vere dignum et justum est, nos tibi semper et ubique gratias agere: Domine, Rex Inferus, Imperator Mundi. Omnes exercitus inferi te laudant cum quibus et nostras voces ut admitti jubeas deprecamur, dicentes:

It is truly meet and just that we should at times and in all places give thanks to Thee, Lord, Infernal King, Emperor of the World. Jubilantly all the infernals praise Thee, & with these we join our own voices to say:

The Celebrant bows and says:

V: Salve, Salve, Salve.

Hail, Hail, Hail.

The bell is rung three times.

V: Dominus Satanus Deus Potentiae, pleni sunt terra et inferi gloria Tua. Hosanna in profundis.

Lord Satan, God of Power, earth and Infernus are filled with Thy Glory. Hosanna in the depths.

Repudiation

In this final segment, the Repudiation, all that has gone before approaches and reaches its climax. Here the machinations of the priest and the worship of the congregants are both fulfilled. Now is the culmination of the Black Mass. The Repudiation is both the final consecration and the ultimate form of Satanic Rebellion. The actions of the celebrant regarding the host have already been intimated, and are now blatantly to be described in the rubric of the Black Mass. The orgy indulged in by the Satanists present has been described by an anonymous French writer in speaking of the culmination of the witches' sabbat.

There may well be some error in the text which has come down to us in so far as the *fornicemur* precedes the *ecce calix*. It is both more logical and more in keeping with the abandoned spirit of the rite for the order to be reversed, with the *fornicemur* being in a closer proximity to the *ite, missa est*.

V: Ecce corpus Jesu Christi, dominus humilim et rex servorum.

Behold the body of Jesus Christ, lord of the humble & king of the slaves.

The celebrant elevates the wafer to the Image of Satan, then touches it to the altar's breasts & briefly into her vagina, saying:

V: Beatus venter qui te portavit et ubera quae suxisti.

Blessed is the womb that bore thee and the paps that gave thee suck.

He then continues the Repudiation, holding the wafer aloft once again:

V: Jesu Christi, dominus humilim et rex servorum, universi qui te exspectant confundentur. Absque synagogis facient vos et timebis a timore nocturno. Non dormietis et gladius transebit terminos vestros. Filii hominum in tegmine alarum tuarum, Domine Satanus, sperabunt.

Jesus Christ, lord of the humble and king of the slaves, them that wait

upon thee shall be confounded. They will put you out of the temples & you shall be afraid of the terror by night. You shall not sleep and the sword shall pass through your quarters. The children of men put their trust under Thy wings, Lord Satan.

R: Domine Satanus, salvos fac servot tuos.

Lord Satan, save Thy servants.

He sets the wafer on the end of his penis, saying:

V: Liberabo eum ad aspidem basiliscum, ad leonem et draconem, ad omni peccato, ad subitanea et improvisa morte, ad fulgure et tempestate, ad flagello terraemotus, ad peste, fame et bello, ad morte perpetua, ad ira Satanus.

I shall deliver him unto the asp & the basilisk, to the lion & the dragon, to all sin, to sudden & unprovided death, to lightning and tempest, to the scourge of earthquakes, to plague, famine, & war, everlasting death, to the wrath of Satan.

The celebrant inserts his penis, with the wafer attached, into the vagina of the altar, saying as he does so:

V: Domine Satanus dicit: In comessationibus et ebrietatibus resurgam. Desideria carnis perficietis. Manifesta sunt autem opera carnis, quae sunt fornicatio, impudicitia, luxuria, veneficia, ebrietates et comessationes. Caro mea vere est cibus.

Lord Satan saith: In rioting & drunkenness I rise again. You shall fulfill the lusts of the flesh. The works of the flesh are manifest, which are fornication, immodesty, luxury, witchcraft, drunkenness and reveling. My flesh is meat indeed.

R: Caro mea vere est cibus.

My flesh is meat indeed.

V: Adoremus Te, Domine Satanus, et benedicimus tibi; quia per spermem tuam redemisti mundi.

We adore Thee, Lord Satan, and bless Thee; for by Thy sperm Thou hast redeemed the world.

R: Revelabitur gloria Domini; et videbit omnia caro salutare Dei nostri Satanus.

The glory of the Lord shall be revealed; and all flesh shall see the salvation of our God Satan.

V: Fornicemur ad gloria Domine Satanus.

Fornicate to the glory of Our Lord Satan.

The worshipers now fornicate indiscriminately, without regard to privacy. As their efforts terminate the Celebrant takes the chalice and says:

V: Calicem voluptatis carnis accipiam et nomen Domini Inferi invocabo.

Accept the chalice of voluptuous flesh and call upon the name of the Infernal Lord.

The Celebrant drinks first, then presents the chalice to each worshipper in turn, refilling it as required and saying:

V: Ecce calix voluptatis carnis qui laetitiam vitae donat. Accipe calicem voluptatis carnis in nomine Domini Inferi

Behold the chalice of voluptuous flesh which gives joy to our life. Accept the chalice of voluptuous flesh in the Name of the Infernal Lord.

When all have taken their fill he returns the chalice to the altar with paten & veil in place. The celebrant then extends his hands, palms downwards, and says:

V: Pleni sunt terra majestatis gloriae Tuae.

Earth is full of the Majesty of Thy Glory.

R: Tuere nos, Domine Satanus.

Shield us, Lord Satan.

V: Protege nos, Domine Satanus, Tuis mysteriis servientes.

Protect us, Lord Satan, who assist at Thy mysteries.

R: Domine Satanus dabit benignitatem et terra nostra dabit fructum suum.

Lord Satan will give goodness and the earth shall yield her fruits.

V: Placeat tibi, Domine Satanus, obsequium servitutis meae; et praesta ut sacrificium quod oculis Tuae majestatis obtuli, tibi sit acceptabile, mihi que et omnibus pro quibus illud obtuli.

May the homage of my service be pleasing unto Thee, Lord Satan, and grant that the sacrifice I have offered in the sight of Thy Majesty may be acceptable to Thee & win forgiveness for me & for all those for whom I have offered it.

The Celebrant bows to the altar, then turns to the congregation with his left hand extended in cornu, saying:

V: Fratres et sorores, debitores sumus carni et secundum carnem vivamus.

Brothers and sisters, we are debtors to the flesh, to live according to the flesh.

R: Ave, Satanus!

Hail Satan!

V: Ite, missa est.

Go, you are dismissed.

APPENDIX IV

Lilith to her Children

"I am the Dark Lord's High Priestess, first amongst all mankind, first to hear the whispered truth He uttered behind the screams of all that was false. He bids thee hear His words, hear mine words, for they are truly one and the same.

Harken then the wisdom of Lilith to her children. Lilith, the true woman. Lilith, the unbound. Lilith, the deathless. Lilith, the free. Lilith, Queen of the Succubi. Lilith, who ends of the lives of children (and ushers them into maturity, in there own time). Lilith, the first Sorceress. Lilith, the Dark Mother. Harken mine wisdom, and be as I am.

Oh, children of the world, why dost ye not seeketh pleasure in all things? Shall ye not make merry and enjoy without fear all that thou would? Why dost ye bow in servitude to anyone or thing, instead of mastering thine own self?

Why dost ye fear the life thou hast, instead of living it? Why dost ye not explore thine potential and expand thine limits? Why dost ye let another's "truth" blind ye to thine reason and instinct?

Do ye not seeketh wisdom of all sorts, without fear of consequence? Shall ye not knoweth all that thou wouldst know, and explore the shadows thou lesser brethren fear?

Knoweth then once that all things were lies meant to bind us, and that I refused to be bound. Knoweth that I sought the true Creator when the false was proved false.

Why waste thine gifts on swine? Shall not thine gentleness be saved for

those who hast earned it? Ye hast not time for those who serve no purpose.

Love who thou will without remorse, spurn who thou will without guilt. Let not love become a yoke about thine throat, or a dagger at thine heart.

They who hast earned thy malice, shall they not be struck down with cunning, wisdom, and power? Why giveth such any corner, or show any mercy? Let thine success be anathema to them.

Our weapons are potent, if always kept sharp. Let thine sword sing as freely as thine voice. Knoweth joy in all things.

Are not thine deeds thine own? Who is responsible to ye or for ye but thine self? Should ye not take pride in all thou hast achieved, accepting and learning from thine failures? Why allow any the burden of thine rewards in either case? What is thine is thine, and none others.

Are we not as beasts of the field? Can we not learneth well the lesson of the wolf, the snake, and the spider? Trust thine instincts, for in them is wisdom ushering from the Dark Lord Himself!

Dost thou knoweth that all evil exists in limitation? The only evil ye may know is the denial of the self, or the denial of another. Can one do what they will whilst depriving another of this right!

Spareth not righteous wrath, for this is the path of Justice, and the urge of the Dark Lord Himself!

Why do ye fear the powers of thine flesh, instead of revel in them! Dost not thine greatest strength lay in the provocation of desire, and thine flesh as a tool of pleasure? We are made for our own joy and the joy of our

fellows.

Mine temple is the temple of flesh. Mine litany is the swoon of lust. Mine hymns are the orgasmic cries of ecstasy. Let thine offerings to me be made in the sweat, tears, and wet pleasures of the flesh.

Ye men who would be my sons, indulgeth and wonder in the temple of the flesh I provide for thee in all my daughters. My gifts unto thee are thine strength and instinct, and the pleasures of my daughters that hunger for thee.

Ye women who would be my daughters, revel in the gifts I have bestowed upon thee. Knowest and rejoice, for thou art my favorites, each of thee baring forth my form and the tools of lust! Fear not the blood of the moon, mine mark upon thee, a symbol of mine pleasure in thee and the power I bestow upon thee. Your rites in mine name with this sacred blood will never fail.

My commandment to thee is simple. Take pleasure in all that thou art. Lust is life, and thou cannot liveth without lust. Listen then always for whispers in the darkness, for the dark Lord and I have our eye upon thee.

These are the words of Lilith to her children, and we harken."

APPENDIX V
ELEVEN PRECEPTS OF REALITY MANIPULATION

0. Nothing comes from Nothing.
1. The environment is in transition.
2. Perception of self defines the reality of self.
3. Manipulation of the environment will allow shifts in the perception of self. Manipulation of the self will create shifts in the environment.
4. Every person is a star.
5. Every action has an equal and opposite reaction.
6. There is no truth, only that which we find convenient to convince ourselves of and therefore give reason for consciousness where there is none.
7. Everything has a right to be lest it denies that right in another.
8. All things come from one source; changing any one thing changes the whole.
9. Individualism requires thinking things that are not considered sane by the mundane.
10. Suffering is constant.
11. Life creates, life destroys, life requires suffering.

APPENDIX VI

BASIC TAROT CONCEPTS

0. The Fool;
1. The Magician: Egg and Sperm; conception, the beginning.
2. The High Priestess: Birth (passage through the birth canal), becoming.
3. The Empress: The Mother's influence.
4. The Emperor: The Father's influence.
5. The Hierophant: Education and Institutionalization. Programmed language.
6. The Lovers: Socialization beyond the family unit. The beginning of personal identity and choosing who to become.
7. The Chariot: Beginnings of ethical and spiritual awakening; recognizing that death is inevitable.
8. Lust: Adolescence, hormonal surge, beginnings of sexuality.
9. The Hermit: Awakening of full sense of self as a distinct individual. "I am."
10. Wheel of Fortune: Reaching out to the world to make one's way.
11. Justice: Social definition of the self; submitting to "circumstance. (Most people stop here and play out their assigned role until death.)
12. The Hanged Man: Recognition that there is more to reality and introspective exploration.
13. Death: Recognizing the artifice of programmed "reality" and the beginning of seeking "reality" of one's own design.
14. Art: Awareness and development of the spiritual self.

15. The Devil: Becoming that which is not socially programmed, exercising control of the self beyond the mandates of what has been learned.
16. The Tower: Recognition of the trappings of material urges and the destruction caused by their pursuits.
17. The Star: The first recognition of the eternal beyond the illusion created by society and the direct connection between the self and the eternal as isolated and completely individual.
18. The Moon: The spiritual harrowing separating the idea of self from the herd to the eternal.
19. The Sun: The successful acceptance of the connection with the eternal outside the definitions of mundane society. Spirituality on personal terms.
20. The Aeon: The acceptance of time.
21. The Universe: The acceptance of space.

APPENDIX VII

RECOMMENDED READING

This is a short list of many of the books and authors that have influenced my work and my life. By no means is it complete, nor am I advocating all the material presented by each author. Some were inspiring as an example of what could be, and others as an example of what not to be.

The Satanic Bible by Anton Szandor LaVey

The Satanic Witch by Anton Szandor LaVey

The Devil's Notebook by Anton Szandor LaVey

Isis Unveiled by Helena Blatvatsky

The Secret Doctrine by Helena Blatvartsky

The Magician's Dictionary by E.E. Rhemus

The Anti-Christ by Friedrich Nietzsche

Beyond Good and Evil by Friedrich Nietzsche

The Will to Power by Friedrich Nietzsche

Liber Kaos by Peter Carroll

The Lucifer Principle: A Scientific Expedition Into the Forces of History
by Howard Bloom

The Naked Lunch by William S. Burroughs

The Golden Bough by Sir James Frazer

*Thee Psychick Bible: Thee Apocryphal Scriptures of Genesis P. Orridge
and the Mind ov Psychic TV* by Genesis P. Orridge

Magick: Liber ABA by Aleister Crowley

777 and Other Cabalistic Writings of Aleister Crowley by Aleister Crowley

Prometheus Rising by Robert Anton Wilson

Illuminatus! By Robert Anton Wilson and Robert Shea

Stranger in a Strange Land by Robert Heinlein

Generation Hex by Jason Louv

All and Everything: Beelzebub's Tales to His Grandson by GI Gurdjieff

The Fourth Way by PD Ouspensky

In Search of the Miraculous by PD Ouspensky

Atlas Shrugged by Ayn Rand

Postmodern Satanism by Jason King

Lucifer Rising by Gavin Baddeley

Lords of the Left Hand Path by Stephen Flowers

Long Hard Road Out of Hell by Marilyn Manson (Brian Warner)

The Book of Lilith by Barbara Black Kultov

Luciferian Witchcraft by Michael W. Ford

Liber hvhi by Michael W. Ford

The Black Arts by Richard Cavendish

The Book of Black Magic and Pacts by AE Waite

APPENDIX VIII

THE ART OF THE BAPHOMET CODEX

-*Cover Art* by Jason Sorrell, 2010. The cover art features several images brought together by Mr. Sorrell as a kind of collage. It features a new Baphomet image arranged much like the image used on the cover of the original. There is also an inverted pentagram, a Baphomet Sigil featuring the Ouroborus-Leviathan, the notorious Crowley-Masons Baphomet symbol, and a truncated pyramid capped with the Eye of Horus. Mixed Media.

-*Baphomet 2008* by Jason Sorrell, 2008, page 1. This was the Baphomet used in the original cover-art for the Baphomet Codex. It represents the artists more distinctly feminine take on Baphomet and the universe. Mixed media.

-*Baphomet; Levi Tribute* by Jason Sorrell, 2008, page 44. The artists more traditional approach to the Baphomet image. Mixed media.

-*Lilith* by Jason Sorrell, 2010, page 78. The artists decided to render the feminine and masculine aspects of Baphomet, as well as the Four Principalities, as graphite images. This Lilith is evocative of the “Lilith-Eve” concept, with the serpent of seduction gracing her body. Her wings, which denote her divine nature, are the more mammalian type suggesting a demonic or Left-Hand Path spirit. Graphite pencil.

-*Sammael* by Jason Sorrell, 2010, page 82. The artist wanted to render Sammael as much more monstrous than the other god-symbols, suggesting that Lilith is the more humane aspect of Baphomet while Sammael is more bestial, an inversion of traditional thinking, or perhaps a commentary suggesting that the feminine monster is internal, while the masculine monster is external. Graphite pencil.

-*Baphomet: The Leviathan Urge* by Jason Sorrell, 2010 page 110. This is an image inspired by the artwork of Michael W. Ford, as found in his work, *Luciferian Witchcraft*. In this image, like in Ford's, the Goddess and God are in coitus while the Leviathan Serpent surrounds them, indicative of the trichotomy represented in Baphomet. In this image, Lilith wears the visage of a beast with a human body, while Sammael is a man with the lower-half of a beast. This is suggesting that the feminine is

ruled by her passions while rational about her sexuality, and that the masculine is ruled by his reason and passionate about his sexuality. Pen and ink.

-*Lucifer* by Jason Sorrell, 2010, page 160. Lucifer here is rendered as a modern figure, “robed” in light. Lucifer is a bright light dwelling in darkness. His avian wings are indicative of his relation to the element of air and his “higher” spiritual nature. Graphite pencil.

-*Satan* by Jason Sorrell, 2010, page 166. Satan is rendered here as a dark and animalistic god of fire, the more aggressive version of his brother Principality, Lucifer, and compliment to Tiamat. Graphite pencil.

-*Tiamat* by Jason Sorrell, 2010, page 171. Just as Satan is the more animalistic of the god-pairing, Tiamat is in the goddess pairing. In this image, Tiamat is placed on a coastal out-cropping, the waves breaking behind her. Graphite pencil.

-*Hecate* by Jason Sorrell, 2010, page 174. Hecate is shown with her ravens, a symbol sometimes used in association with her as a goddess of magic and death. It is also indicative of her “higher” nature relative her sister Principality, Tiamat. Graphite pencil.

-*Baphomet-Reality* by Jason Sorrell, 2010, page 193. Baphomet is traditionally shown either seated upon the world or a three-legged stool representing the world. Here the scope of Baphomet is described going somewhat further. Above Baphomet's wings is nothing but darkness, but within them reality unfolds.

-*Lilith* by Jason Sorrell, 2007, page 231. Lilith is rendered here as being one with the serpents, queen of the succubi. Ink, pen and brush.

IN CLOSING

As a follower of Baphomet, my experience and perspective is dynamic, not static. Thus, as I grow and learn, I add to the knowledge and practices I have delineated here. I intend in the future to revise this work, possibly several times as my understanding of the Baphomet Concept increases. I will also look forward to what others who have studied this and other texts on Baphomet have to share with me, and welcome email though my publisher Creative Oddities Studios. Please visit their website:

<http://www.creativeodditiesstudios.com>