



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 magik 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 magik. 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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Forward

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 than 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 therefore 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

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 past 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 lead 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 worshipped 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 magik 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 magik 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 fairytales 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, cumulating 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 anecdotic 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 magik, occult study, ceremonial magik, 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 magik everywhere seem desperate to believe but fearful to admit; the practice of magik 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. Magik 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 magik, 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 magik, 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 worshipped 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.

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 magikal 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, however, 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.

BOOK I
THE BOOK OF LUCIFER



Baphomet by Eliphas Levi

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 is enough 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 undefinable. 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 mindful, however, for you are the gatekeeper. Be responsible, mindful always of the needs of the self.

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.

V

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 to great a responsibility to bare, so you have created false attributes to the names you have given me, or worse, created false ideals and worshipped 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 dieing 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, undeluded, 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!

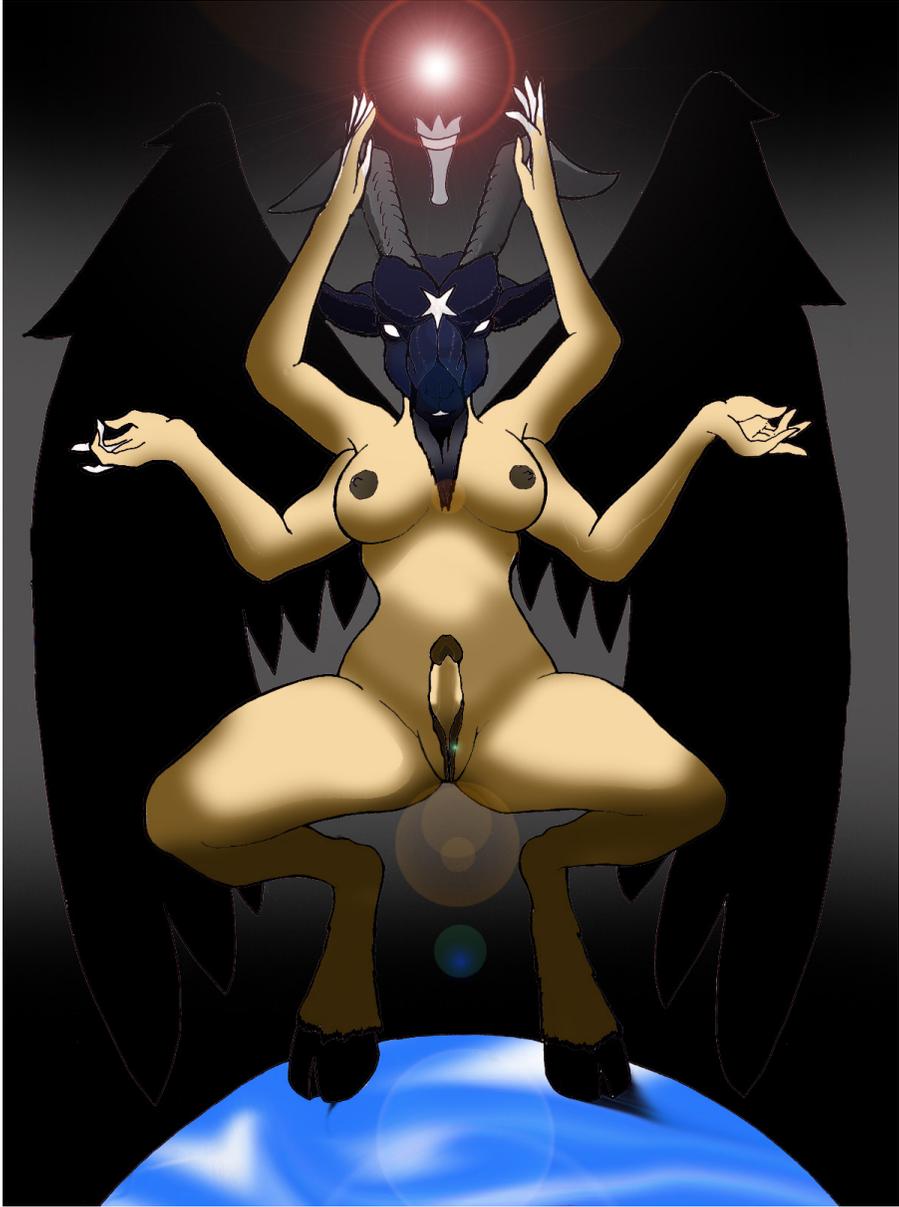
Glorify me by glorifying the self. Glorify the self by seeking the truth and living honestly and in joy. This is not a self-serving delusion, but life lived in celebration of all things, all wonders in life! Let them pray to be saved from this reality, let them wallow in sadness that they must take responsibility. That which burdens them is our joy, their sorrow is our celebration, thus we are their Satan. In honest love for one another, in honest defense of the natural order, in honest pride of who 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!

BOOK II
THE BOOK OF SATAN



Levi Tribute by Jason Sorrell

BAPHOMET AND 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 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 acting.

Satanism acknowledges and resists 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 “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. Our modern thinking still equates Satan with the absolute evil, even as that same thinking often denies the existence of an absolute anything. Satan is equated with an anti-social force, with the unknown and 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, making the first choice that makes us truly aware of the many choices and freedoms we truly 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.

Being a Satanist is not about embracing 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 in Satanic thinking that the individual be accountable for their own perspective, applying logic to their own beliefs and behaviors. No one can truly tell another what is or is not proper or correct in regards to belief and behavior, they can only suggest what they themselves believe. It is this blind faith, the antithesis of Satanism, which has led 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 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 worshipped 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; 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 idea leading to the modern concept of Satan. Ahriman represented the natural urges that ran in opposition to the higher spiritual drives that vied for the souls of men. Nearly every religion in existence has a concept or force representing the powers of nature, chaos, and physical drives.

The concept of Satan 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 worshipped 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, 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, 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 Roman occupation 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, worshipping 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, with the figure of Satan as being 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, 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' baser 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 baring 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 to in an attempt to “protect” those in their charge “for their own good”, while 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, themselves 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 Gods 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 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 an 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 Gods 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.

In The Baphomet Codex, 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 unruled by any other, 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 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.

Baphomet as Satan

The worship or reverence of Baphomet is considered a part of the broader idea of “Satanism” for numerous reasons, and most who see Baphomet as the primary deity consider themselves Satanists. From a social or Christian perspective, the worship of any other deity besides their Jehovah is Satanic to one degree or another, and certainly the worship of a being that’s most popular description is a goat-headed man fits their concept of Satan.

More to the point, however, is the way Satanists themselves have made the connection with Baphomet. Satan is typically described, either symbolically or spiritually, as a dualistic being, with the “Satan” aspect representing lust, desire, and action and the “Lucifer” side representing awareness, creativity, and reason. These two sides both find their

expression in Baphomet, which is the combination of “higher” and “lower” urges in harmony. Baphomet also represents other ideas close to the hearts and minds of Satanists; individualism, self-awareness, the self-definition of reality, the seeking of truth from one’s own perspective, the use of magick...The parallels are extensive.

The two most prominent Satanists of the modern age; Aleister Crowley and Anton LaVey, both revered and used the symbol of Baphomet as a representation of their beliefs. Both suggested that they did not revere Satan in the way that society would expect from the larger understanding of what Satan is. Satan was not the concept of ultimate evil in their minds, but rather the observable urges that all people indulged yet tried to deny themselves in the name of the Christian God. Crowley revered Baphomet as a symbol of great power, taking the symbol of Baphomet as his own while calling himself “The Beast 666”. LaVey designed a symbol for the cover of his books that he called “The Sigil of Baphomet” even though only a rudimentary connection could be made between the sigil and the symbol of Baphomet. LaVey, it appears, understood the power of the symbol as well, and wanted it to be a part of his Church.

It could be argued that, what Satanists revere as “Satan” is actually Baphomet in all ways but in name. The reason for the selection of Satan over Baphomet could simply be that the one is more accessible in the minds of the populace than the other. The number of people who are familiar with the term “Baphomet” is a small fraction compared to the people who are familiar with the name of Satan. In trying to communicate their beliefs to others, the most direct method would be the use of the word that is most recognizable to the masses, even though Baphomet may be closer to the reality of their beliefs.

In a greater sense, Satan is an aspect of Baphomet, as are all deities. It is therefore perfectly acceptable to revere Baphomet as the symbol of your beliefs and refer to yourself as a Satanist, one whose beliefs opposes the beliefs of the majority. Baphomet, after all, has had many names over the ages, and as long as the idea is understood, the title is trivial.

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 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, while philosophical Satanists see 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 themes. 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.

The Baphomet Codex describes a form of Satanism that is philosophically founded in the Satanism of Anton LaVey, but recognizes a spiritual

component to reality. Our Satanism regards Satan as the force of nature in the universe, the Great Unifier and source of all things, or Baphomet. Satan is, for us, a real force that we seek to commune with and emulate. It is through Baphomet/Satan that we believe 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. 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 spiritual evolution within the self. The term then that best refers to 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. 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 and integrate 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.

This process begins with a deep and honest examination of the self. We must evaluate not only our strengths and weaknesses, but our goals and desires, as well as our ability to achieve them. Through this process, we come to a decision about what is truly worth our continued effort, and

what behaviors should be either reduced or eliminated to promote the changes we desire. This process is ongoing, with the self-examination and re-evaluation being a continuous part of the entire evolutionary development.

One of the first things we strive for is personal stability. Having begun with ourselves, we 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 vicious 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 example.

From a stable foundation, we begin to build ourselves into our ideal. In this 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 believe in 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 is, and even more, is the very act of being. This is the force we emulate, the universal urge to change and become more than what we are.

With that is the recognition that we each are a part of that whole, that we each can draw upon that force to fulfill our wills in reality. 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; thus if a person knows, with every fiber of his being, that he can walk on water, he will. But, this kind of faith 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 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 it reality takes on a plasticity based on perception.

In the Baphomet Codex, Baphomet is described as the primary being, and as such can not be fully comprehended by the limited human mind. Baphomet must then be approached through lesser symbols describing its composite parts. From Baphomet, we extend into masculine/active energies and feminine/passive energies. The active masculine is Satan,

both an overtly generative and destructive force. He is paired with Lucifer, the masculine guide and initiator. Opposite this pair is Lilith, the feminine energy of subtle action and passive erosion, and Tiamat, the feminine force of power, limitation, and change. These divisions of concepts and energies help to create a framework for interacting with and understanding an otherwise unlimited and indefinable reality.

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. Evolutionary Satanism also acknowledges the spiritual component to reality, providing a conduit for the exploration development of the self, merging both the philosophical aspects of LaVey's Satanism while using the spiritual aspect of reality to the practical advantages of Satanism.

GODS AND MEN

The adoration 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”, “glamour”, and “grimoire” appear to be.

A more poignant expression of this idea is the old view of the solar system compared to the modern view. For most of Europe it was an established fact according to the Catholic Church, then 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, and until it was the generally accepted “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 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 dwelled 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 magik practitioner is attempting to comprehend and manipulate. While the magik 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 language, as observed earlier. In order to manipulate reality, we must first be able to discuss it. This is the role of deity.

The first gods worshipped 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 in the minds of the men who worshipped 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; 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.

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.

In The Baphomet Codex, Baphomet represents the prime deity; the source of all other deities. 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 receptor, the passive activity of the universe. This concept is Lilith in Baphomet Witchcraft; the ultimate female urge. The God is the prime motivator, the active passive force of the universe. This concept is Sammael in Baphomet Witchcraft; the ultimate male urge.

The next tier divides each of these forces 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 Hectate 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.

Obviously, the concept of Baphomet and the six descendent god-forms are expressed along alchemic lines of thought. The elemental expression is not an expression of actual material; air, fire, water, and earth, but along the alchemic 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.

Baphomet

As discussed in the previous section, the term Baphomet is a relatively modern expression of the idea of the totality of reality. The concept of Baphomet was first introduced to popular thinking 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 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 alchemic 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 magickal 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; from which all things usher forth and to which all things return. Baphomet is reality which can be connected with the 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 magik, the science of reality manipulation. It is the concept of Baphomet that represents the practice of manipulating reality.

Baphomet can be and is worshipped 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 worshippers of 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 and Sammael

Lilith and Sammael represent the first division in the emanations of Baphomet. They are the primal feminine and masculine urges of creation. 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.

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. Samael, 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.

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 magick used to create the universe. Lilith’s understanding was slightly more perfect, 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 worshipped 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 preformed.

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 progenerator 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 who 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.

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 Lilith 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.

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.

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 associate with the east and the rising sun. Fire is masculine, wet, and associated with the south and (to the Greeks) warmer climes. Water is feminine, wet, and aligned with the west and the oceans. Earth is feminine, dry, and associated with cold northern climes. This helps link the opposed/tandem relations. Fire, which is masculine and wet, is linked to earth, which is feminine and dry. The two compliment 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 were 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 misled 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 Hectate. 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 and 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. 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 worshipping 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. 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 worshipped 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 worshipped 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, Hectate is also the provider of divination and treated favorably those who keep her rituals and respect her name.

Hectate is the Goddess is divination in The Baphomet Codex, the representative of materialism and harsh reality. Hectate is the final leveler, the gate through which all things must succumb and be transformed. Hectate is akin to all death and underworld Gods and Goddesses, from Pluto to Hel, and can be worshiped using their symbols and rituals. Hectate also has an affinity with mirrors and reflective pools of water in earthenware 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 magick, 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 shaken, 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 worshippers. 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 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 advisor 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 are more malleable and manageable.

This study will already start the mind through the process of developing the image of the patron deity. The next step is to meditate, clearing the mind of all other thoughts and listening. 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 worshipped 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 Baphomet, the creative urge, divided along masculine/feminine lines under Satan as the masculine and Lilith as the feminine allows for a great deal of flexibility and latitude when calling upon particular energies. The New Order of Baphomet 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, Cernunos, 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 worshipped 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 Codex sees these deities as energies, lacking a constant physical form. These energies may be emanations of the universe, conforming to the expectations of humanity and 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, that also being a space as vast and massive as the universe and emanating from Baphomet. In any case, The Baphomet Codex recognizes the potential and independence of these energies, with the reality and personality of each being relative to the individual experiencing them.

When working to deal with an issue, and calling upon energies for assistance, then particular name of a deity is less significant than an understanding of its purpose and personality. We suggest, however, that when dealing with energies in this way, the individual should select a pantheon from a particular culture to patronize, being as exclusive as possible. After all, any non-Christian deity is considered Satanic. While Baphomet remains consistently the source deity, Satan and Lilith's attributes can be attributed to the numerous other pantheons; such as Zeus and Hera, Osiris and Isis, Odin and Freya, etc.

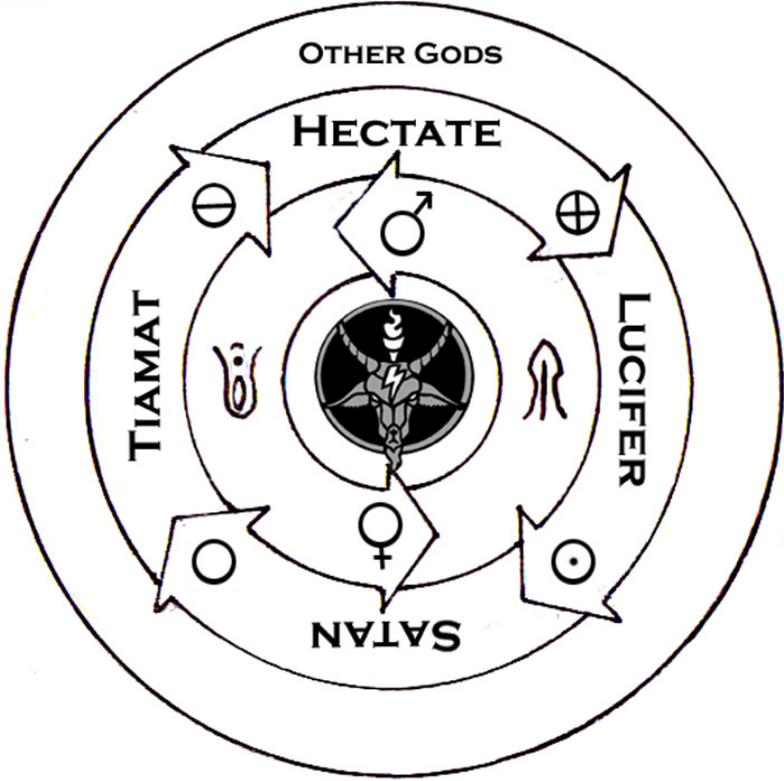
If no particular pantheon meets the needs of the individual, then picking and choosing deities from a variety of sources may be advantageous. The key is to understand the purpose of the deity, so that their aid is most effective. The following is a list of "demonized" deities which the student may wish to explore and call upon in ritual:

Abaddon
Adramelech
Ahpuch
Ahriman
Amon
Anubis
Apollyon
Arachnia
Ares
Artemis
Asmodeus
Astaroth
Azazel
Baalberith
Ba'al
Bacchus
Balaam
Balder
Bast
Beelzebub
Beherit
Behometh
Belial
Bilé
Cerces
Cernunos
Chemosh
Cimeries
Coyote
Cthulhu
Dagon
Damballa
Demogorgon
Diana
Emma-O
Eros

Fenris
Ganesh
Ganruda
Haborym
Hades
Hecate
Hel
Horus
Ishtar
Isis
Kali
Legba
Leviathan
Loki
Maat
Mammon
Mania
Mantus
Marduk
Mastema
Melek Taus
Mephistopheles
Mictian
Moloch
Mormo
Naamah
Nergal
Nihasa
Odin
Osiris
O-Yama
Pan
Phobos
Pluto
Prometheus
Prosperine

Saraswati
Sekhmet
Set
Shiva
T'Chort
Tezcatlipoca
Thamuz
Thanatos
Thoth
Typhon
Zeus

There are numerous other deities that one could enlist, and this list is meant only as a base for the beginning of the individual's exploration.



**BAPHOMET/GODS
DIAGRAM**

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 culture, 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 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. Furthermore, the celebration of “Christian” holidays would seem to contradict the principles of Satanism. After all, why would we celebrate a religious icon that we either abhor or deny exists?

The reason Satanists acknowledge seasonal celebrations are surprisingly related to certain principles of Satanism and magick. Despite the lack of a practical reason for celebrating a holiday, 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 practice.

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 magick. As working within the natural order is fundamental for successful magick, recognizing the existing cyclic pattern of our existence and learning to take advantage of that pattern is key to magickal 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 that has a minimal rational 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 one's 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.

Yule: The Yule holiday was the acknowledgement 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.

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 it would be best to do away with in order to achieve this years goals. By removing or re-evaluating those things that are either outmoded or unnecessary, we avoid being bogged down.

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.

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.

Litha: The Summer solstice is another high-holiday from the ancient peoples of numerous societies, a celebration of success and growth, but also an acknowledgement 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 to come.

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 thought the first half of the year, and an opportunity to evaluate our needs as the year goes into decline.

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.

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” we the success and growth of the last year is fully indulged and enjoyed, a last hoorah before the coming of winter.

Despite little official acknowledgement 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.

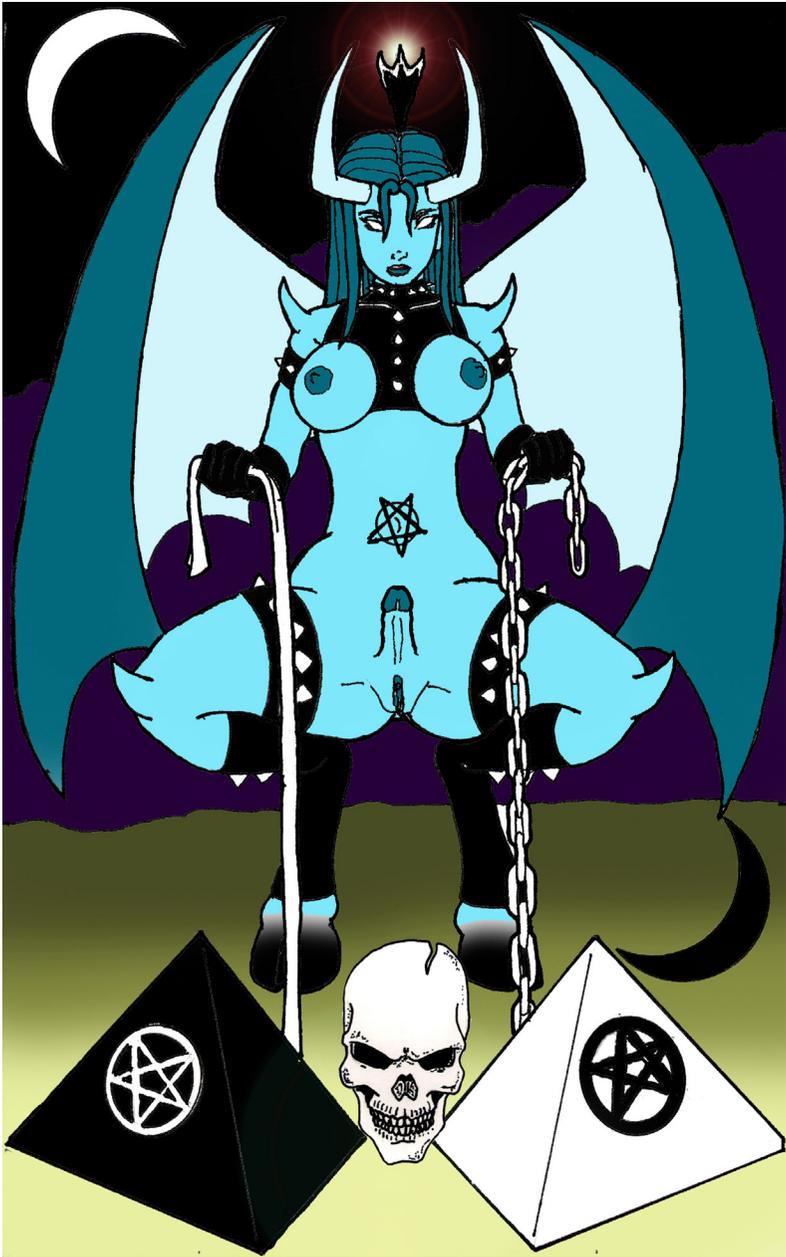
For Satanists, this lunar cycle encompasses more than just the lunar calendars and celebrations, but also ideas familiar to other religions regarding daily, weekly, and monthly acknowledgments of the self and faith. The lunar cycle and cycle of days provides a means to fine-tune the annual progression.

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 Satanists 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 magickal 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.

BOOK III
THE BOOK OF TIAMAT



Baphomet Tarot by Jason Sorrell

MAGIK

Nearly every religion of the world offers some form of magikal system; be it 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 practice their beliefs in regards to their personal needs. Some religions include all three; prayers learned in Sunday School and repeated throughout their lives daily, rituals both for celebration and for blessing, and a range of behavioral practices 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 magik is that it gives the individual a means to act even when it seems that they have no options. Magik 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 magik, the advantage of an active awareness and effort in living as opposed to an apathetic existence.

The definition of magik varies from one occult school to the next. Most definitions deal in an act of will affecting reality. An act of will that changes reality can be very mundane indeed; reaching out and turning a doorknob by this definition is an act of magik. While on a philosophical level this may very much be the case (given the probability against a door existing and a person existing to open it in the universe, the mundane act becomes miraculous!), it is typically less than what the individual is seeking.

A better definition, if only because it is not quite as broad, is magik being an act of will that affects reality in a manner that cannot readily be explained by mundane science. This definition is much closer to modern thinking, as rapid advances in science continue to blur the line between the plausible and the impossible. Furthermore; the discoveries of science are now, more often than not, confirming long-held spiritual and occult beliefs. This definition has the benefit of suggesting that magik is a form of science, but also that former scientific practices that have been abandoned should also be explored for their magikal significance.

While magik, 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 magik or its place in our religion. The nature of magik is three-fold; scientific,

metaphysical, and psychological. Even if one does not believe in magik as an actual force, it is important to understand all three of these aspects in order to make the most of practicing magik.

The Scientific

The scientific aspect of magik is the most ignored by modern practitioners. It is the application of often outmoded sciences, mechanical devices, and an unusual understanding of simple physics, as well as the exploration of modern science and “pseudo-science”, such as phrenology and the potential of crystals or harmonics. It also includes the understanding of mundane science and its applications in unusual ways. By applying science in ways that are not widely recognized by mundane society, the practitioner gains an advantage over his peers.

The most widely practiced application of scientific magik 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. Because of this, the possibilities of scientific magik are often ignored by Satanists. This is a sorry state of affairs because the study of herbology also extends to perspective alerting and psychotropic plants and has historically included the use of poisons, knowledge which while not recommended for application, could come in very handy. There are even advantages to understanding the practices of stage magicians and their illusions, especially in the ways that these practices affect psychology. Radiography and Harmonics have been proven to have strange and unusual affects, but the sciences have been abandoned by most technicians in favor of more modern practices. The field of electronics has suffered a similar fate, with electronic field study as applied to human physiology and other possibilities being abandoned or in some cases outlawed.

Scientific magik is a tedious and often frustrating process, 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 magik 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 “strange science”.

The Metaphysical

The metaphysical aspect of magik is typically what a person is discussing whenever they refer to “true magik”, although doing so shows a gross misunderstanding of magik in general. Metaphysical magik 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 magik 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 magik. 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 magik 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 magik is almost universally internal, the names that might be invoked were 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 magik as a practical possibility.

Metaphysical magik 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 create, 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 magik presents another aspect of its use that is often greatly misunderstood or misrepresented. Wicca has “The Rule of Three”, a law of magik 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 magik. Doubt is another emotion. These two emotions plague sorcerers and their emotions. Magik 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 magik will cause the spell to fail, or even backfire.

Doubt can be avoided by understanding the mechanics of magik. Magick 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. Magik 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 magik is that magik 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. 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 magik to try to win the attentions of a specific individual, we may find the road difficult at best. However, our magikal 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 magik is further augmented by belief. The paradox of the mind of a good sorcerer is that while have a keen and mature intellect, they also have a child-like understanding of the potentials of the universe. The more complete the belief in magik, the more successful the magik will be. Belief is something that while near impossible to fake, can be helped along. A variety psychological technique has long been employed by sorcerers to help stimulate their belief. 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 magik. If this were actually true, then this principle would be universal in all cultures, but various culture hold different hours as important to magik. Astrological dates, holidays, and other events all factor into the psychological benefit of timing in regards to belief. This effect extends to magikal 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 magik is just one way that magik can express itself and be of use to the sorcerer. Even if reality remains unchanged, magik can still be used to create a shift in the individual's perspective.

The Psychological

The psychological aspect of magik is the most widely help practice amongst Satanists. It acknowledges that magik 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; an unfulfilled relationship, the barbs of those around them, whatever the case may be. The practice of magik, in particular ritual magik, 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 magik typically to create three types of effects; sexual, destructive, and compassionate. Sexual magik 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.

Psychological magik 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 magik, 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.

No matter what aspect of magik is applied; scientific, metaphysical or psychological, it is important to remember to always make the most of the results, and to act without guilt. If a lust ritual results in a one-night-stand with the object of your desire, drink deep in the event! If a destruction ritual brings harm to your enemy, revel in your success and his pain!

Magik as Technology (Further Discussion)

A group of protohumans 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 drunk 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, magik has always appeared in one form or another, and for the most part magik 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 magik to some was simple technology to others.

This is what magik 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 magik? 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 magik and that would be an accurate definition.

Magik is therefore a process. It is a system beyond mere awareness. It is Applied Awareness. When we apply are 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. Magik 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 magik 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 magik. 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 magick. Magik 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 poles 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 a 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 magik, 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 magik as technology 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. Magik as technology cuts to the chase in reality manipulation through methods such as sigils, affirmations, and meditative exercises. As in ancient times, magik 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.

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; sensory data, calculations, interconnective relationships between data streams, predictions based on current situations and past experience, memory, 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, you will note, 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 connection 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 magikal practices, in order to gauge if the effort is truly in line with the ultimate needs of the individual.

Sigil Magick

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 Magik. The theory behind its practice is that magik 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 a 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 “magickal”.

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 magik, 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 other 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 re-apply it upon the self. Just as the word implies, you are consciously affirming a state while denying another.

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 short-comings 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, but often the view of those around the individual in regards to the individual himself. 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; 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, 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 magikal experiments, synchronicities, “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 magikal efforts. Keep the journal near your bed when you sleep so you can record your dreams upon waking.

Practitioners of magik 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 magik of the future, the next generation of reality manipulators. When writing, write for them, whoever they may be.

Of course, other technologies exist; herbalism, ritual process, and mystical languages, just to name a few. The processes listed represent a foundation for further exploration. The important aspect of magickal technology to keep in mind is that technology is useless unless it is applied. The more the technology is used, the better the persons awareness of its potential as a tool and the greater the individuals skill in its use.

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 created 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 other rituals in a similar manner.

Ritual is a method in magik 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.

Ritual Components

Clothing: The uniform worn by the sorcerer should be anything that makes the individual feel more confident about the magik 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 easily 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. Women-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.

Symbol of Baphomet: A symbol of Baphomet should be placed on the wall above the altar, in plain sight. The symbol represents magik; 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 do as well.

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. 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.

Black candles are often difficult to find and expensive. Simply coating candles in black shoe polish can be a less expensive alternative.

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. 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.

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.

This obviously symbolizes a more direct ritual act that could be performed, if a woman is used as an altar and is willing.

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.

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.

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

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, two of 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 opposite the edge nearest the sorcerer.

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.

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.

Ritual Format

The 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 to disrupt 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.

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.

7. Calling the Quarters. The hierophant takes the sword, and 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.

“Hail Hectate; 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 phallus, and, refilling the chalice, dips the phallus 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 phallus, 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 worshipper 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 magik mentioned in an earlier chapter.

(Lust) I have set my thoughts upon the pleasures of the flesh, and seek he fire within 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. Carry this vision forth on black wings 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 machine 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, great warlords of darkness, ride out on cold winds 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!

The compassion ritual is generally 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 my self), 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 movers in the night, bring great fortune to the house of (name). Let now 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 who's 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 magik 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 atmosphere. 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.

(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, burned, 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.

(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.

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 will 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.

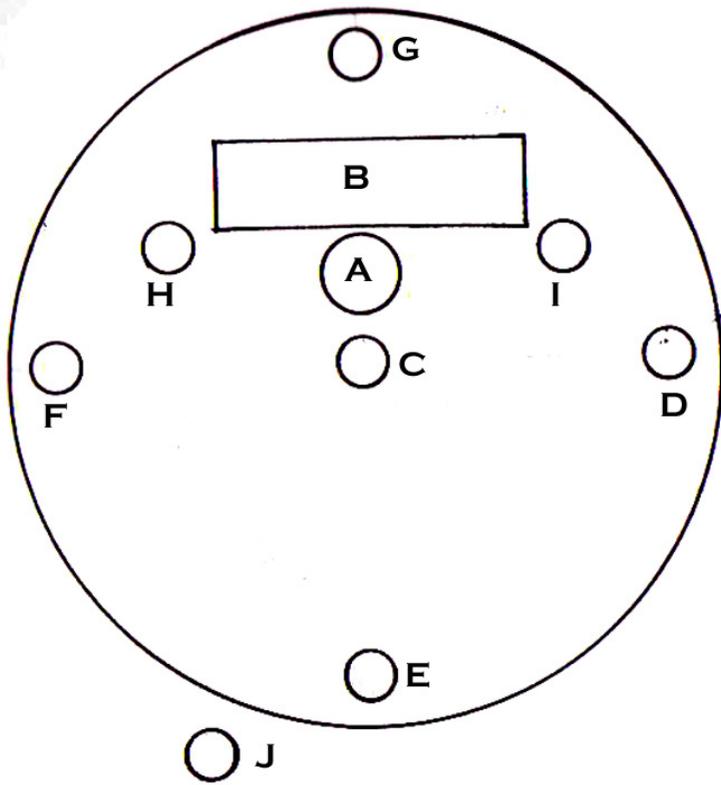
Thane: The Thane is responsible for the security of the ritual area and in dealing with any interruptions to the proceedings. The Thane may have a number of assistants who otherwise are members of the congregation.

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 is not required to face any particular direction, but typically faces the Principality most required for the ritual work.



- | | |
|---------------------------|---------------------------------|
| A. THE ALTAR | F. OFFICER/SYMBOL OF WATER |
| B. THE ALTAR WOMAN | G. OFFICER/SYMBOL OF EARTH |
| C. THE HIEROPHANT | H. ASSISTANT TO THE ALTAR WOMAN |
| D. OFFICER/SYMBOL OF AIR | I. ASSISTANT TO THE HIEROPHANT |
| E. OFFICER SYMBOL OF FIRE | J. THANE(S) |

RITUAL LAYOUT

THE ALTAR

The Altar is a key component to any expression of magikal belief. It is, in essence, a map of the universe in miniature from a metaphysical perspective with all the forces of reality symbolically 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 is 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 magik, an idea expressed even by the ancient Egyptians (the ahnk, 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.

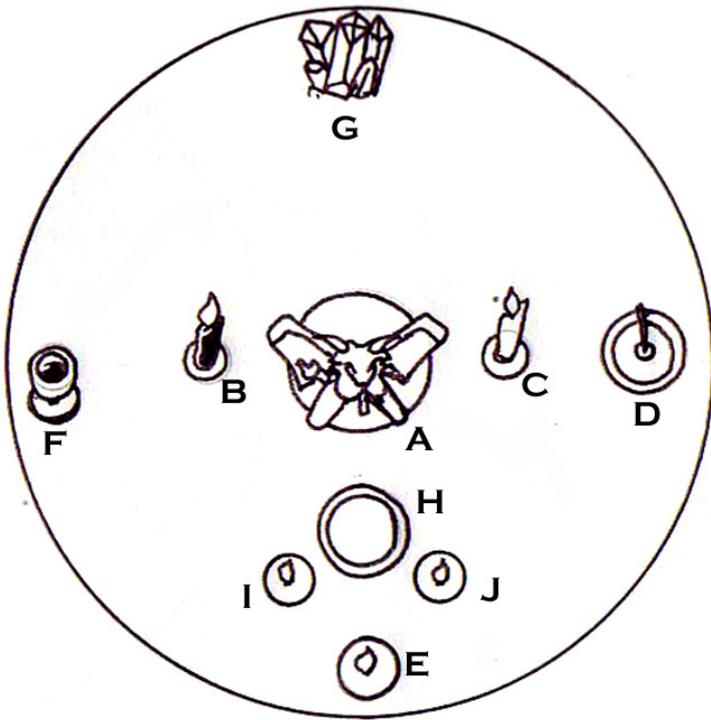
The centerpiece of the altar is the Baphomet Symbol. This can be as simple as a medallion or framed drawing to an elaborate sculpture. This is the core of the altar, and represents the core of reality. The altar is the inner most layer of a series of external representations of the universe, the next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

The next layer of the altar structure is the candles or images representing Lilith and Tiamat. 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. Hectate 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.



- A. BAPHOMET IMAGE
- B. BLACK/FEMALE CANDLE
- C. RED/MALE CANDLE
- D. INCENSE BURNER (AIR)
- E. RED CANDLE (FIRE)

- F. CHALICE (WATER)
- G. ROCK/CRYSTAL (EARTH)
- H. BURNING BOWL
- I. WHITE CANDLE (CURSE)
- J. BLACK CANDLE (BLESSING)

BASIC ALTAR LAYOUT

THE 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.

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 acknowledgement 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, require the individual to have learned 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.

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.

The Baphomet Codex does not offer a set self-initiation ritual, only a suggested ritual as an example of what that ritual should 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 near typical event.

The design guidelines the Baphomet Codex provides for self-initiation 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. 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 notebook with a black cover. Black is the color of both secrets and the future. Take the notebook 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 notebook 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.

Air

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, who's 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 this symbol; 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.

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 a means to define himself through language, both as the individual is and as the individual wishes to be. The given name has come to have a set of meanings and associations that have been largely outside the individual's control, so a new name should be established which forms the foundation of the individual's new being.

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.

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, separating that which is wanted from that which is unwanted, and a new list should be generated including the beneficial traits from the first list and additional words and phrases which define the individual's ideal self. Coupled with periods of meditation, the new name should be discovered, not created, which will embody all of these beneficial traits.

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 writing it over and over is sufficient. 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 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.

Fire

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, who's 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 this symbol; 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 selected a new name for yourself, you should now be thinking about your overall image. The image your 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. 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.

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 climates, but do not necessarily suggest wealth, success, professionalism, or beauty. This does not mean that sandals do not have their place in your clothing. 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.

You should develop during this month several different messages that you express through the way you look. You should create a professional self (no matter what your career), a casual self, a social self (or several social selves depending on the environment), and a magikal self. The magikal self is the clothing you wear exclusively in ritual settings. These clothes are never worn in public; if you perform a public ritual you change into this clothing at the site before the ritual and out of them before mingling with the crowd after the ritual.

In addition to these multiple uniforms projecting outwardly a message about you, one must also learn to maintain within themselves a solid and positive internal image. Imagine yourself standing upright, exuding confidence, charisma, and power. Do this actively whenever you can until it becomes habit. The old adage about people wearing their hearts on their sleeves is close to the truth for most of us; your internal opinion is often reflected in your mannerisms and visage.

Another experiment to attempt is to visit a store that has customer service personnel sprinkled throughout its displays. Dress as you normally do and visit the store, and note the treatment you receive from those personnel. The next day, return to the store dressed in your professional clothing,

projecting your confident and powerful self. See if the treatment you receive is different.

A further experiment would be to visit your favorite nightclub dressed in your social attire. Project yourself as confident, charismatic, and available. Most importantly, enjoy the crowd. **DO NOT SEEK THE ATTENTIONS OF ONE PERSON.** The point of this experiment is to see if you can attract the random attention of those around you. You want to draw others in, and then you can select one to focus your time on. Should you manage a more erotic encounter, even better.

Record in your journal the results of your efforts, noting the effects of different aspects of your uniforms and the benefits. You will probably find yourself eliminating certain items from your wardrobe because they no longer fit the over-all persona you are developing. Also, keep in mind that when buying new items of clothing, a great deal of money need not be spent. How it looks on you and the message it sends is of far greater importance than its cost and wear it was purchased.

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 managing and updating your personal image, adjusting for trends, the message you wish to project, and your personal goals. At the end of this section, perform a ritual (in your newly defined ritual garb) 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.

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.

Water

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, who's mystery and wisdom is needed for this work. Come forth, make your presence known! Teach me the powers of magik. 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 this symbol; 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.

The first experiment could be to take a need or desire you want to achieve. Perform the sigil process described on page 98, 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 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 magik 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 magik, 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 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 magik is not for everyone. This section should allow you to begin to explore the theories and practices of magik and allow you to determine if magik 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 the last night of the cycle, and step bare-foot into it. Thank Tiamat for her guidance and effort on your behalf.

Earth

Earth is the element of materialization, finances, and practicality. During this section you should explore the way your environment affects your personal perspective and how manipulating that environment can affect 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 Hectate, studying materials on the deity, inspiration, philosophy, and ideas that have been attributed to Hectate. 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 Hectate 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, Hectate! It is thee that I honor on this night, who's 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 Hectate, a student of his 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 Hectate. When you rise, meditate on Hectate'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 Hectate 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 this symbol; the symbol of Earth. Beneath it, write the word "HECTATE". Now, write down all the impressions you received during the ritual and the things you hope to gain from Hectate. For the next month, your focus will be on Hectate and the lessons she has to teach.

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 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 persons 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. Assess and try to understand the interconnectivity between yourself and others, and then look for ways you might increase both your ability to benefit from those connections and to increase 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 cross-roads in the country. Stand in the center of the cross-roads, place a coin on the ground as an offering, and thank Hecate for her guidance and effort on your behalf.

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 established a magikal name as well as an understanding of the power of language and possibly the beginnings of a network of personal contacts. The second month explored the potential of your self-image and how the manipulation of that image could be used to your advantage. The third month explored the potential of magik and helped form your ideas about magik and its place in your practice. The fourth month accessed your personal power relative to the world around you and provided insight into your potential to manipulate your immediate reality. 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 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 is in place only if some danger arises, and must not assist in any other manner during

the ritual. 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 magikal 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 magikal name), a child of Baphomet!

Close with step 12 of the Core Ritual.

POINTS ABOUT THE MECHANICS OF MAGIK

-Love is the Law, Love under Will.

Magik 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 magik counter to their own nature.

-As Above, so Below.

Magik 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 ultimately will lead to failure or worse.

-Magik 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 magik 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 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 Magik.

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.

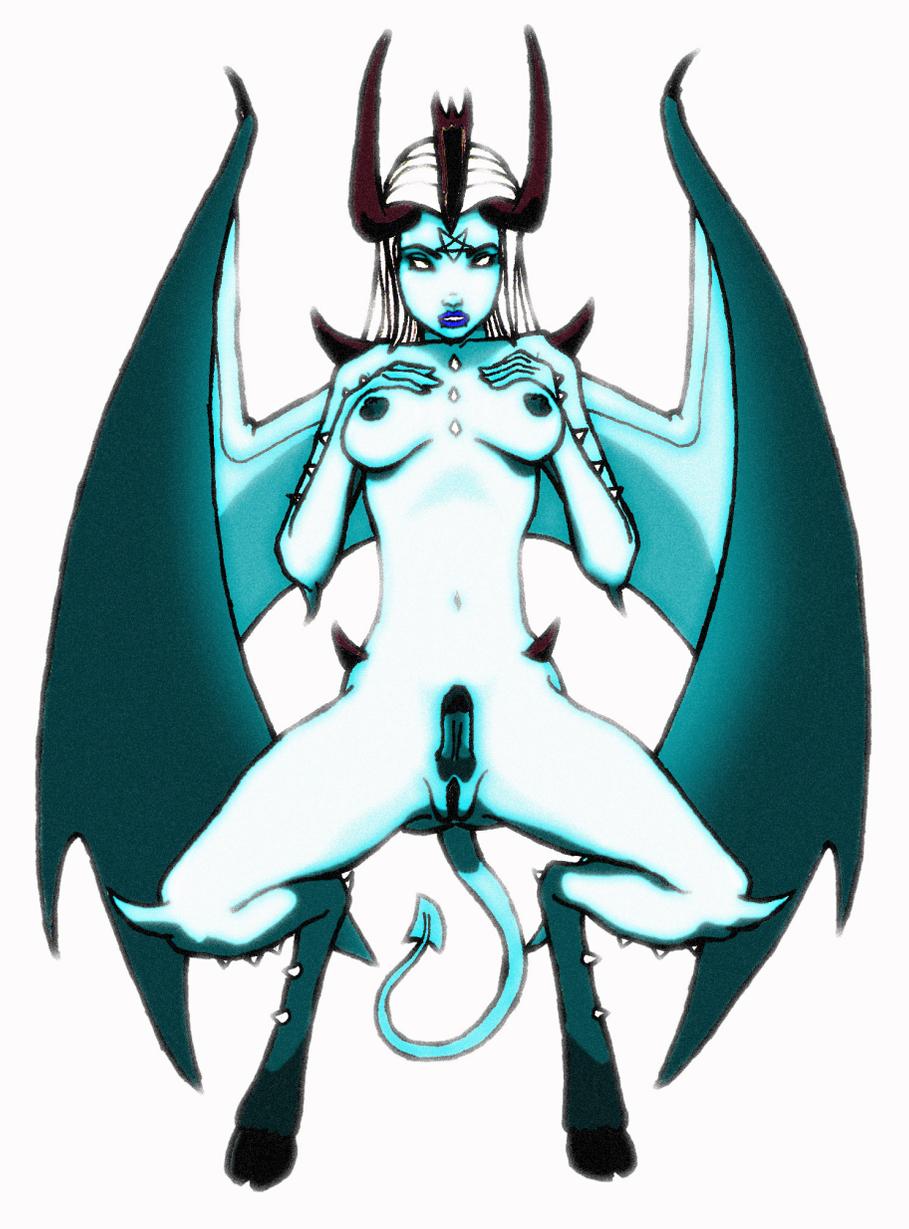
-Do What Thou Wilt Shall Be the Whole of the Law.

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 your own reality experience. This is the fourth step.

BOOK IV
THE BOOK OF HECTATE



New Baphomet by Jason Sorrell

WHY BAPHOMET

Baphomet, the Great Architect, the absolute unity, the embodiment of all, is revered by many occult and mystic schools of thought. Amongst Pagans, Baphomet has been referred to as “the Witch God”, and is the logical result of the union of the God, or primary masculine energy, and Goddess, or primary female. Baphomet symbolizes the union of all opposing forces in synthesis, without any being neutralized or lost. Light and dark, male and female, man and animal, positive and negative, all co-exist in Baphomet. Baphomet symbolizes the act of creation, the first miracle, with opposing forces joining as one resulting in something new, rather than their mutual destruction. Baphomet has been revered by the Golden Dawn, OTO, the Illuminati, and is rumored to be the secret God of Freemasonry. Amongst Satanists, Baphomet is also highly honored. The example of this can be found clearly in their chosen symbol, the “Sigil of Baphomet”.

The Sigil of Baphomet was the symbol chosen by Anton LaVey for his Satanic Bible, and was for a time the symbol of the Church of Satan until they failed to secure its copyright. The symbol is based upon one found in a French alchemic text, displaying on one side a circle with an upward pointed pentagram and a man within the pentagram with his head, hands, and feet forming the points. Around the circle are the names “Adam” and “Eve”. On the other side is the familiar sigil, the goats-head contained within a downward pointed pentagram within a circle. Around this circle are the names “Sammael” and “Lilith”. These two symbols represent the higher and lower principles of man, Adam and Eve being the symbols of man in conformity with the will of God, while Sammael and Lilith represent the self-serving urges.

The Sigil of Baphomet removes the names “Sammael” and “Lilith”, and instead replaces them with Hebrew symbols that spell out the word “Leviathan”, refereeing to one of the two great beasts of Hebrew mythology, symbols of the natural forces of the earth and sea. Given all of this; Sammael, Lilith, Leviathan, why would this symbol be connected to Baphomet? It is the idea of creating a composite symbol, just as Baphomet is a composite symbol. By layering one symbol over another,

the power of the symbol is increased. Other Satanic organizations have taken this association with Baphomet even further, adding to the symbol the “torch of illumination” and the Ouroboros, the serpent eating its own tale. The torch of illumination symbolizes the Baphometric urge to seek knowledge from within, and the Ouroboros symbolizes self-knowledge through indulgence.

Aleister Crowley also revered Baphomet. In calling himself “the Beast 666”, he was accepting a subordinate role to this greater force, while also acknowledging the combination represented by Baphomet within himself. Crowley was a man, but a man accepting the role of the Beast, his opposite, and growing from this acceptance. Satanist revere Baphomet for similar reasons; Baphomet represents self-awareness and indulgence, and while Satan may be the old Hebrew symbol for these ideas, the one most recognized by our society, Baphomet is a much closer approximation.

The idea of Baphomet in the popular imagination begins with the Knights Templar. A monastic order founded during the first crusades, this small band of soldiers was charged with occupying the site of the first temple of Jerusalem and protecting travelers to and from the Holy Land. From a small, poor monastery, the Templars grew into one of the wealthiest military powers in Europe, most likely because along with the occupation of the temple site, they also excavated it, and possibly discovered something of political and religious importance. Over the time of their existence, the Templars traded in goods and ideas with the east, and from contact with other religions began to re-examine their own. They had authority outside the Church, with the Grand Master of the order being second only to the Pope, and complete autonomy. Their discoveries and contact with foreign ideas led them to know and potential heretical ideas about the nature of reality and of deity.

When King Phillip IV of France and Pope Clement V brought the Templars down in an act to acquire their power and wealth, the Inquisition charged the order with heresy and devil-worship. Yet it was not Satan that they confessed to revere, but rather Baphomet. Baphomet may have been the corruption of terms from a number of sources suggesting the search for wisdom, or may have been an actual entity symbolizing the Templars redefinition of deity. In either case, the destruction of the Templars

burned Baphomet into history, even though the destruction of most of their writing left Baphomet also in a mysterious haze for future generations.

Future occult thinkers would discover and explore the idea of Baphomet in greater detail, as with each passing age they would have more freedom to express these ideas. Baphomet was described as a great psychic force and a cabalistic tool of tremendous power, and as an androgynous being composed of all the elements and none of them at the same time; the prime element from which all others arise. Baphomet was even described as the light bearer, the role of Apollo, Balder, Lucifer, and others. Eliphas Levi tried to incorporate these ideas into his now famous image, an intelligent force composed of all things at once, active and passive in all ways. It is this image that has captured the imaginations of the popular culture, though few grasp its full depth, and write it off as a depiction of the Devil.

Modern explorers of the idea of Baphomet have made the next leap in logic, suggesting that Baphomet is the prime force of the universe, and the universe itself. Instead of a God that is separate and initiator of creation, Baphomet is creation itself, both the act and the result. While normally religion and science are opposed schools of thought, in this idea, of Baphomet, they are moving in the same direction. Albert Einstein theorized about a great unifier, in his mind represented by mathematic formula, just as Aleister Crowley described a great unifier in mystic and magickal terms. Baphomet has become the nearest human description of this totality.

As this totality of being, Baphomet is amoral, having no guides for right or wrong. Rather, there is that which is successful in Baphomet, and that which is not. Baphomet is beyond intellect, being a force, but through us has the intelligence of all. Thus, in seeking out Baphomet, we need only to look inward, and open ourselves to the possibility of tapping into that totality. Through Baphomet, we have access to everything, and only need the will and strength of conviction to achieve that which we desire.

THE SELF-REFLECTING GOD

There is a great misunderstanding about Satanists perceptions of God that stems from the even great fallacy of what society suggests. 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 the ultimate mold, the final delineator of what we are. Our precepts 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 belief 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 worshippers. This belief is so strong 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 worshipped, but rather what 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 control. 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 true deity. The living god was replaced by a metaphorical machine that we are all 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 perception, something unique and internal to all of us. Another misconception in Satanism is that we believe ourselves to be gods. This initially seems to be hubris at a grand level. More properly stated, however, the idea is that we believe that all individuals are gods. 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 this state of perception leading to definition and understanding 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.

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 your self 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.

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 LIFE EXPLORED

The major religions of our day suggest abstinence as prominent amongst their teachings, denying everything from 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 led 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 wilt 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 beings. 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, fill our media with the urge that 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, they build their paradise here and now. What they love, the love completely and without regret or guilt. That which truly does not matter they simply ignore without fear of reprisal.

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 quiet 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 you own standards and embracing your own dreams do 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.

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 a customary practice in our society, but is sacrifice rational? What is the rational 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 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 thereof 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 rational 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 a 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 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 worshipped 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 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 magick 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 another's blood 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!

THE WHY OF LIFE

Satanists debate about death and the afterlife. While most agree that life should be lived without remorse or regret and enjoyed to the fullest, they differ on their views of death. Some believe that death is the end, the body dies and the person who once was ceases to exist in all but the memories of their friends, family, and enemies. Others hold on to some idea of an after-life or re-incarnation, even if not in the conventional sense in either case.

There are scientific arguments that suggest that there is something beyond our mortal experience. Einstein suggested that energy cannot be destroyed; 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 sever 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 desperately to understand death, either spiritually or scientifically, none have made the effort to communicate 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 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 that 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 over-all 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?

“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 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, but 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 worshipping 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; because what kind of deity would want to be worshipped 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 this awareness, but also 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 is the Satanist

who does his own thing while others argue about what it is to be a “real” Satanist.

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 force service from us.

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 choice in our support network becomes clearly nearly non-existent.

Satanists, in defining themselves, will 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 of course 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 egomaniacal 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. 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 ended, while those that have purpose are strengthened.

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 you 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.

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 a 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 is a 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 fucking 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?

EVIL

The question of evil is something we as Satanists are constantly being faced with, especially when dealing with persons 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 rationales.

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 then unenlightened concepts of evil.

For a long time, I chose the relativist’s argument; “good and evil” were absolute 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 are 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 no earned yourself. We have philosophically different solutions to "coveting thy neighbor's wife". Other commandments; 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. And 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 bears 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. Justified, 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; one common denominator is associated with them all; 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 rational 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; that which the majority does not consider good. In general, evil can be avoided simply by recognizing the right of another to live their lives as they see fit, unless their doing so violates that same right in another. In Baphomet are all things; success comes with progress; failure with digression.

A DAY IN THE LIFE

By no means is my life typical, but that is kind of the point, is it not? Still, in describing an average day, I am taking a risk most other authors of books on Satanism do not. I am exposing myself as a real person and not some fantasy version of myself that I would like you to perceive. I am doing this to provide an example of how these concepts are applied. No doubt, there will be some resistance to this example; after all, most people do not have the freedoms afforded to a tattoo artist, business owner, and artist. I have lived in the work-a-day world, punching a time-clock, working for others and managing other still, dealing with irate customers, unreasonable CEO's, and middle managers who could not find their asses with both hands and an action-item memo. It takes time to get the life you want, time and a great deal of personal effort. This day in my life is to give the reader a concept of the spiritual tasks I perform and how I incorporate those tasks into my life. Not everyday is the same, but this path allows a great deal of flexibility.

My eight year old asked today what I was writing about. Not wanting to go into too much detail, I answered "magik". She then confided that she does not believe in magik, that pulling a rabbit from a hat just means the rabbit was in the hat all along. I explained that the magik I am writing about isn't illusions; it is the stuff that happens everyday. We were walking down the street, and as if on cue, a \$20 bill appeared on the ground before us. "That's the kind of magik I am writing about." I explained. She said innocently that this was just luck. I told her that "luck" means you are leaving your life to chance, while "magik" means you are in control. She then advised me that she believes in magik.

I consider most of the spiritual aspect of my average day as akin to punching in and out of work. It begins with the fact that for at least the last 6 hours I have been asleep; therefore my mind has been getting its required maintenance. Upon waking, my writing in my journal what I have dreamt is a progress check for that maintenance. I write in as detailed manner as possible what of my dreams I can remember.

Next, my focus is on the maintenance of my body. A little light exercise and a hardy breakfast followed by a shower. Maintenance of the body is more important to a magikal and spiritual life then most are aware. Magik

and ritual can be physically exhausting and call upon reserves that the body needs to have developed through exercise and training.

The next activity I perform is a daily ritual. This involves simply going before my altar, focusing on the image of Baphomet, and organizing my thoughts about the tasks of the day to come. If I have a particular need I want fulfilled that day (and almost everyday I do), I perform a sigil ritual. I clean and organize the altar, ask for the protection and guidance of my patron deity, and then prepare for my day.

Facing the mundane world is a mind-numbing experience, so I try to keep in mind that the mundane world is actually just a gloss over the more real, mystical world all around us. The mundane world is designed to prevent this, so even on the best of days it can be difficult. It is even more daunting when faced with a mind-numbing, mundane job. The more systems that seem to be laid on top of your lap, the more difficult it is to see the wonders around us. Even with my success in the corporate environment, I was still not content to work day-in and day-out with breaking the rules; small dress-code violations, constant reading and drawing while at work, whatever I could do to assert my separation for the submissive drones that the social order tries to create.

A creative effort I believe is key to maintaining balance in one's life. Whatever that creative effort may be; drawing, writing, music, anything to assert a self separate from the mundane world and give the mind a chance to freely express itself. A creative effort enforces a distinction between the self and the cog the mundane world tries to create from the clay of individualism. The effort need not be for profit; you don't even have to be good at or share what it is you do; just as long as you enjoy the process.

Reading as much as possible also helps. It allows you to explore worlds beyond this one and share in the creative process of another. Varying your reading is a good idea; from research to fiction, history to pop-culture, getting as much information on topics of interest from as many sources you can find.

My time away from work is often more structured than my time at work, but a structure of my own design. Each week, I try to connect with my friends in a comfortable environment and simply discuss whatever topics come to mind. Sometimes it is politics but normally it is about our various creative efforts. Each day, I involve myself in some effort with purpose in

order to re-enforce the idea that I am not whatever my job is (of course, now I have found a job where I don't need to make that distinction). Some of these efforts involve reaching out to others, seeking communion with those of a like mind. These connections are important, as while we are individuals it is re-assuring to discover that there are those like you out in the world and to share your experiences.

At the end of the day, I add an entry to my journal, generally just a short description of the day unless some major event accord the will need my further attention.

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

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, Moslems, and others; for they know not the nature of my teaching. Do not give them your books, lest they alter them without your knowledge. Learn by heart the greater part of them, lest they be altered.

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 worshipped today in high circles within the Papacy of Rome.

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

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

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

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

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

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

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

Verbum Luciferius
The Words of Lucifer

I. Genesis
The Beginning

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

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

II. A W
Alpha Omega

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

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

III. Maleficus

Evildoer

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

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

IV. Cor Maleficus

The Heart of Evil

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

V. Piscatores Animus

The Fishers of Souls

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

VI. Beati Pauperes Spiritu

Blessed Are The Poor In Spirit

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

VII. Precatio Luciferius

The Prayer Of Lucifer

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

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

VIII. Sequere Me

Follow Me

Luciferius autem ait illi sequere me et dimitte mortuos sepelire mortuos suos

Lucifer said unto him, Follow me; and let the dead bury their dead.

IX. Potestatem In Terra

Power On Earth

Ut sciatis autem quoniam Luciferius habet potestatem in terra

But that ye may know that Lucifer hath power on earth.

X. Appetitio

Desire

Petite et dabitur vobis quaerite et invenietis pulsate et aperietur vobis >

Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you.

XI. Miracula Luciferius

Miracles of Lucifer

Caeci vident claudi ambulant leprosi mundantur surdi audiunt mortui resurgunt

The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up.

XII. Vitium Luciferius

The Vices of Lucifer

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

XIII Mandoto 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 worshippers 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 worshippers 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 worshippers 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.

Aspersion 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, sinisterae 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 juventum 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 worshippers. 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 comessionibus et ebrietatibus resurgam. Desideria carnis perficietis. Manifesta sunt autem opera carnis, quae sunt fornicatio, impudicitia, luxuria, veneficia, ebrietates et comessiones. 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 worshippers 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 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 their 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 are 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

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 Blatvasky

The Magician's Dictionary by E.E. Rhemus

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

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 to that end have created forums for discussion. Please feel free to join the Baphomet Codex Yahoo! forum at groups.yahoo.com/baphometcodex or to visit and subscribe to the Myspace forum at www.myspace.com/baphometcodex.