

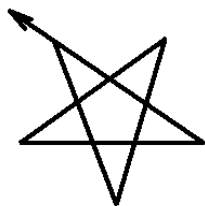








# Postmodern Satanism



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standalone interludes. There will be no table of contents, no page numbers, and no index. It is my desire to achieve a middle-ground with regard to the delivery of the material, however, invariably I will be talking down to some of you and up to others. Such are the hazards in delivering a volume which aims to be a complete introduction to a broad approach to life, as is Satanism. And yes, that is the purpose of this book. “But wait,” you say, “wasn’t this already done by one Anton Szandor LaVey in his seminal *The Satanic Bible*?” Indeed, Anton LaVey did author the definitive work on modern Satanism in 1969, but as the title of this treatise makes evident, things have moved beyond his particular codification. And that, my friends, is a big part of the viewpoint being offered

herein: **nothing is ground in stone, and everything progresses to that which is better.** Just as Anton LaVey's philosophy has been superceded, so too will my own, for such is the nature of the world. No book has the power to codify reality for all times and places, whether it be called a Bible or not. Satanism must be an energized philosophy instead of a dogmatic one - I'd rather see people who agree with me formulate their own systematic analyses, instead of quoting me like some authoritative prophet or guru. Always keep in mind the Satanic maxim: *non serviam!* Somewhat related to this caveat is the oxymoronic notion of the Satanic group/church. Satanists should be leaders, not followers, and the only reason one would have to join a group would be to achieve something

of value to the self, such as knowledge or comradery. Short of such goals, all a group can offer you is a dilution of the very individualism which a Satanist must exemplify. Perhaps the biggest challenge for the Satanist (given the nature of man as the “social animal”) is the necessity of adopting an approach towards society best described as **voluntary exile**. That which the sheep value, we oppose, and therefore we can only achieve a limited empathic connection with them. This causes many so-called Satanists to succumb to peer pressure and ultimately conform to the herd religions which surround us and incessantly berate us with their dogmas and morals. I am reminded of a particular incident when a supposedly “benchmark” Satanist converted to Christianity simply to

please his woman! But the strong Satanist will not be swayed, nay, cannot be swayed. For once you see the world as it is, why return to the cave? This ever present societal unease is our greatest test, but it is one which actually serves to strengthen the true Satanist. And if you can be honest with yourself, this is the question which, once answered internally, will let you know if this is the path for you: **do you relish conflict?** Or does it bother you that you don't bow your head with everyone else at the *de rigeur* Thanksgiving "grace"? There can be no hesitation; intuitively you will know if you are strong enough for this journey. And you should not proceed down this path without full confidence and unswerving resolve. If you can't be happy being the only person in the

room with their hand down while everyone else has theirs raised - if you have even the slightest felt need to conform to the crowd, then this is just not for you. Now, of course, there are instances where you must act with deceit, and appear to others to be that which you are not, but this is not what I'm indicating here. Again, either you're a leader or a follower, and the true Satanist is a leader by virtue of their very nature. But, do not be mistaken, this means there will be times of trial and difficulty, and these are necessary manifestations of the Black Flame, which strengthens as it purges. If self-reliance and uniqueness are problematic for you, then read no further. But you definitely won't get your money back.

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## **Opening the Third Eye**

### **A meditation/visualization technique**

In order to prepare the mind for the journeys through the Inner space which will become a vital part of the magical practice of the Satanic psychonaut, a method for accessing the interpenetrating realms must be developed. That these states of consciousness are everywhere present yet blocked or cordoned off by the brain is the first thing to understand. Anyone who has studied the pharmacology and neural impact of psychotropic substances will be aware of this already. Many of these “drugs” do nothing more than remove inbuilt restrictions on neuron firing, i.e. they open the mind to a wider arena of manifestation than is normally allowed. In fact, one of the most potent of such substances: dimethyltryptamine (DMT), is present in the human brain naturally. Further, the chemical compositions of “hallucinogenic drugs” and “brain neurotransmitters” are difficult to distinguish, as both sets of compounds rely on nearly identical structural symmetries. In other words, “ordinary consciousness” is in fact a *psychedelic trip*, though we have become dulled to its brilliance/novelty.

We can consider the brain as being analogous to an AM/FM radio with the tuning knob broken off. Or a television set with the channel buttons pried out. That is, there is a natural preference for a particular “station” or tuning frequency, even though others are not only permitted, but accessible through what might be termed backdoor methods. Some of these methods are well known: the aforementioned “drugs,” fasting, sleep deprivation, excessive physical exertion, etc. And some are not so understood: near death experience, “ghosting” phenomena, true psychosis, so-called reincarnation, and even autism. Granted, it almost becomes clear upon examination why the evolutionary brain has built a barrier to such mind-states, as they invariably interfere with the ability of the biological organism to survive and propagate - this is the second thing to understand.

The most basic misunderstanding of meditation to be dispelled is that it is a vehicle for emptying or clearing conscious

activity. Many who lack a depth of true comprehension will often say that one meditates in order to “silence the mind” - in fact, nothing could be further from the truth. One meditates in order to clarify and focus the “noise,” which is just the activity of consciousness itself. Thus, the first task presented to the novice is to simply be mindful of mind. Any attempt to “clear” the mind will backfire, as it must. Rather, the novice is to do nothing more than observe the natural workings of mind, and understand that the flashing of various conscious states is spontaneous - coming from and departing into the same Void. If one were to be unduly philosophical here, they might remark that this is the *true* “uncaused cause” - and it is the fundamental nature of Mind. The divinity of the exoteric understandings is none other than the identity of conscious apperception - this is the third thing to understand.

Given these prescriptions, the novice is ready to begin an undertaking which will probe the boundaries of mind and their coalescence with the unlimited power of Mind. The exercise is twofold, or more properly, progressively dual as follows:

### **White Meditation**

There is something of a prerequisite for this practice, namely a room/space which presents an uninterrupted white background. The more of the visual field which can rest on a dull white, nonreflective surface, the better. Do the best you can with the tools available to you, but understand that the ideal is to be preferred, as it removes one of the prime barriers: the cognizing/categorizing faculty.

Once enveloped by such a background, the novice should proceed to relax the visual apparatus by settling on a focal mode just short of squinting. The goal is to maximize phenomenal entry to mind while minimalizing associated distractions such as blinking, tearing, etc. Body posture is irrelevant (at least for now), and should be personally selected to minimize discomfort and associated biochemical interference. The goal is to visually focus loosely on the neutral background without actually *focusing* on anyTHING. This is perhaps the closest we can come to giving the mind a blank perceptual slate upon which to function, and such is the object of the



exercise. And the point of the exercise? - simply to observe. The state of the internal thought process (so-called inner voice) is not important, do not try to restrain this in any way. Perhaps this is the portion of the dialogue in which you expect to be told what it is you are, or should be, observing - an analytical breakdown of the phenomenal suchness. If this is your expectation, you are going to be disappointed.

## **Black Meditation**

Once the adept (an instantaneous switcheroo?) has gained familiarity with the reality impingent upon, and yet transparent to ordinary consciousness as above, she is ready for the next step in the process. Rather than an external background of whiteness, this stage concerns an internal background of blackness. In order to do this properly, you should be in a dark enough room to allow you to achieve a phenomenal blackness by shutting your eyes without squeezing them shut. If necessary, a blindfold may be used to maximize the effect. But, it must be understood, this operation will not be productive until the White Meditation has been mastered.

In the case of the White Meditation, one is dealing with the transparency of the natural frame of Mind - its accessibility to phenomena which are normally obscured by the chemical brain. In the Black Meditation, the adept is confronting the pristine creative states of Mind, in absence of any external stimulus, and engaging them head-on. Again, you will not achieve results until you have mastered the White Meditation. If there could be such a thing as “lazy focus” within such parameters, then the adept will understand, and apply.

It may be remarked that such instructions are hazy at best. But to the one who actually engages - these are enough. As it is the ever-present Mind, inherent in each individuated soul, which moves in and among such states of cognizance, any more offered would be a dilution

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With the preliminaries out of the way,  
we are now ready to explore just

exactly what it is that answers to the term Satanism. Quite simply put, Satanism is the ISM of Satan, so ultimately, any search for meaning in the term rests with our understanding of who or what is being indicated by the word *Satan*. Originally derived from the Hebrew common noun *ha-satan* (the adversary), and first put to specific theological use by the author of the Biblical book of Job (ca. 1000 B.C.E.), the word has invariably been understood to refer to a person, character, or entity, though not always “the devil” (cf. Numbers 22:22). As with any linguistic construct, the term was developed over time, with newer and more precise meanings replacing older and less specific ones. And to rest one’s understanding of any living term upon a snapshot taken at a particular time and place is to employ

a primitive and limited scope of analysis. And this holds true not only for the symbolists, but for the literalists as well. The common thread in all the derived philosophical/theological meanings for Satan is that the referent is taken to be the opponent of the “one god,” whether the former is understood to be a mere mortal or a metaphysical entity. And we should not become disheartened by this fact, for therein lies a joining of microcosm to macrocosm which empowers rather than limits. It becomes a transubstantiation of mythic relevance whereby individuated persona and transpersonal cosmos merge to exhibit a complex state of opposition to the divine tyranny glyphed by the *deus otiosus* known variously as God, Allah, YHWH, Jesus Christ, ha-Shem, Olodumare, Brahman, et al. However,

this having been said, it falls to the author to provide a specific range of meaning for the term, which, while not negating the complexities indicated above, grants a robust and relevant reference which is necessary for any specified worldview. If Satanism is to be no more than atheism with “dark” trappings, then perhaps this would not be required. But I have to question anyone who would settle on such a limitation, just as I question the atheist with rose-colored glasses. There is really no point in adopting a label for oneself if that label represents nothing more than a transparent and surface-deep meaning - one should search for a better label. In other words, if the Satan of one’s Satanism is no more than *attitude*, perhaps one is putting on airs. Certainly attitude is required,

and any Satanist properly so-called must take up their inverted cross and portray the adversarial character inherent in the term, however, if this is the fullness of meant indication, I would question the pragmatism in such a stance. And so, the view of Satan, and hence the concomitant Satanism expressed herein will be of a far more substantial nature. We can quibble over terminological disputes such as atheism vs. theism or literal vs. symbolic, but in the end, what is really at issue is the degree of robustness with which one can identify a “Satan” within the empirical world. In other words, can one find a suitably scientific application for the term? And obviously, I would hold to an affirmative answer to this question. It is the combination of these factors, in addition to the precise character of the

ontology involved, which leads me to the designation *postmodern Satanism*. To this end, I would invite the reader to engage in an honest appraisal of the common world of phenomena, and what seems to me to be an unavoidable conclusion regarding the formative energies therein. **The world as we find it is undeniably adversarial.** Or, in other words, undeniably Satanic. This follows from nothing more than informed observation - i.e. simply paying attention to the way in which the world operates, from the highest to the lowest and all in-between. Conflict generates superlative states of being, and everything that survives has been tested by adversity. Even cooperative strategies such as the community/pack/hive are rooted in larger struggles against the remainder

of the world and an overwhelming desire to succeed in the face of hostility. There is no such thing as a free lunch; existence must be continually earned. This realization, as a metaphysical understanding, is the foundation of any true Satanism, as well as the genesis of all that opposes such unavoidable ontologies, chiefly the religions of tyranny and altruism typified by the “one god”. Let no one deceive you, it is not our side which stands in opposition to reality. On the contrary, it is we who are most firmly grounded in the nature of the world *as it is*. Thus, the Satanist is first and foremost a realist and a pragmatist, adopting precisely those strategies which the world requires of all things in order to survive. We do not oppose the world, but rather accept the world as metaphysical opposition, which is

just the way we find it. Hence Satanism is nothing more nor less than the most natural attitude toward the world in which we find ourselves. Even the scriptures of the other side understand this, as in 2 Corinthians 4:4 or John 12:31, where Satan is declared to be the God or ruler of the world. And, of course, when tempting Jesus in the wilderness, Satan offers rulership over the kingdoms of the entire Earth, and his ability to make good on this is never questioned by the good shepherd. In fact, it is implicitly ceded. But who exactly is this character Satan? Is he real, or simply an allegory? Or worse yet, a fairy tale antagonist on par with the “big bad wolf”? And to address this question more generally, just exactly what level of existence is properly ascribed to mythical characters? Any



mature answer to these questions is, of necessity, tied up in a competent analysis of myth itself, a word which has been colloquially equated to “lie,” or if we are to be slightly more charitable, “ignorant untruth”. To be sure, the process of myth-making is grounded in a degree of empirical ignorance - the cultures who bequeathed to us their mythic legacies were, on the face of it, scientifically unsophisticated. I don’t care how many “Baghdad Batteries” they unearth, the point is, it wasn’t a modern battery. But a question still lingers prior to an outright dismissal, namely: is it possible to achieve a degree of insight without complete empirical comprehension? And answering this question negatively has consequences for even our own modern understandings, since such a

complete gnosis has not yet been achieved. And there are doubts as to whether such a thing as perfect comprehension of phenomena is even possible in principle. Given these reservations, I would propose that myth and science are closer than many modernists are willing to admit. Both attempt to address the empirical world and give cause-effect explanations which enable us to better cope with and adjust to our situation as parts within the totality of phenomena. Both posit symbols or constructs upon which the world is to be analyzed, and at this point, it may be helpful to quote from W.V.O. Quine (a modern, even if deceased, analytical philosopher): “But in point of epistemological footing the physical objects and the gods differ only in degree and not in kind. Both sorts of

entities enter our conception only as cultural posits. The myth of physical objects is epistemologically superior to most in that it has proved more efficacious than other myths as a device for working a manageable structure into the flux of experience.” And also: “Moreover, the abstract entities which are the substance of mathematics – ultimately classes and classes of classes and so on up – are another posit in the same spirit. Epistemologically, these are myths on the same footing with physical objects and gods, neither better nor worse except for differences in the degree to which they expedite our dealings with sense experience.” Both quotations are taken from Quine’s seminal essay “Two Dogmas of Empiricism,” one of the most foundational pieces in the modern philosophies of science and

mathematics. The point being made is that *any* explanation of the world which offers a symbolic method of analysis (as opposed to unanalytical empiricism, such as the samadhi of the Eastern schools of meditation, or the sensuous apperception of Kant) is a myth! But, the flip-side to this understanding is that some myths are better (more useful) than others. And it is upon this realization that I return to the questions regarding the myth of Satan. However, my approach is colored by the very same postmodern spirit in which Quine's observation is offered. To be precise, if there is no place within the modern mindset for Satan, then, like Zeus, Hermes, and Apollo, he becomes a flawed analytical posit. But on the other hand, if the mythic character of Satan presents relevance to the modern

mind, then it seems justified to regard him as being just as valid a concept as the electron or the null set. And this is nothing more than a postmodern way of saying that Satan is real. And not only is he real, once understood for what he is, I would hold that he is far more relevant and meaningful than either electrons or null sets. And yes, I realize the implications of that claim. And to most scientifically-minded people, the preposterousness. The key concept to grasp here is the notion of scale, and the specific location of our consciousness along a spectrum, most of which remains invisible. And indeed, this is the fundamental mystery of existence, concerning what, if any aspect of reality, is transparent to ordinary consciousness. Derivative mysteries include the soul, the afterlife, divinity, ghosts, and even the

“hidden dimensions” of some theories of modern physics. Certainly, to many modern rational minds, these possibilities may be dismissed out of hand as primitive superstitions, but is it really so easy? Let it be stated immediately that I hold to a realist analysis of the empirical world of phenomena. In other words, I would argue that this question must be answered either “yes” or “no,” and any attempt to muddle the waters of analysis by offering a metaphysically feeble notion of truth is doomed from the outset. The modern liberal dictum of “what’s true for me may not be true for you” is a load of bull. If you doubt me, try using it the next time you’re late for work and see what happens. Or the next time you jump off a high cliff . . . No, the world of experience is marked by a facticity that is

undeniable, and to abandon this when examining the possibility of unseen realities is to forever separate them from the realm of possible experience. And also from the sphere of relevance. That which has no definitive ontology cannot possibly be of any real significance to those of us who inhabit such a world (of indicative rather than subjunctive moods). Perhaps our ability to definitively answer these questions is (at least at the moment) limited, but this in no way argues for a set of equally valid answers which contradict each other - such a stance confuses epistemology with metaphysics. And in fact, this limitation is precisely what's at issue with regard to the unseen, or what is commonly called the "spirit world". And, as science (of all types) has demonstrated, the empirical world of

common experience must always be submitted to criteria which, in and of themselves, are trans-empirical, which is just Quine's point above. But, what if a *different type* of experience were to present itself to analysis? What if the ordinary methods of cognizing the world were not the only such methods? Even for rational human beings such as ourselves. It has long been understood (though perhaps not in as great a detail as presently) that logic and rationality are counterbalanced by intuition and art, and that meaningful understandings can be communicated through either path. In fact, the bicameral structure of the human brain necessitates precisely such an analysis. And modern theorists are finally catching on - from alternative logics to holistic models such as the implicate order of Bohm,



contemporary thinkers are beginning to understand not only the precise limitations of the left-brain-only approach, but also the specific ways in which such cognitions are transcended. And the common denominator is *the unseen*. But just what do I mean here? We can turn to the electromagnetic spectrum for a suitable analogy. There is a small portion of the spectrum that the human eye is sensitive to, which translates to our perception as the dual phenomenon of light/color. But to consider the astronomical nature of the percentage can be truly mind-boggling: visible light is .0000000000000000000000000000000035 % of the electromagnetic spectrum! And yet, this incidental fraction is the foundation for vision, the most vital of the five senses. If this figure is

incapable of communicating the reality and magnitude of an invisible world, then perhaps no example could suffice. “But,” the sceptic will counter, “if it is an *invisible* world, how do you propose to demarcate it?” And here, we would be wise to return to the example. Even though we are incapable of *seeing* the vast portion of the EM spectrum, we have *intuited* its extent by other methods. And this is precisely the distinction which is relevant here, *a fortiori* (since light is only a small portion of empirical reality). The unseen world must be *intuited* by means other than the empirical senses which govern mundane existence. But, more so than the example of visible light vs. the total EM spectrum, here we must transcend not just one sense via technologies, but *all* senses via

transcendental awareness! And such a task is daunting to say the least. No wonder there is so much resistance to such exercises by the rational mind - to step into the Outer Darkness is to invite all the fear-atavisms which accompany the very limitations of which we speak. We are confronted with the species of our own limitations (all at once), and have no rational leg to fall back on. Truly there can be no greater epic journey to undertake as rational beings, such as we are. It is this invitation, together with the requisite fear, which is definitive of the hero's quest across all cultures and in all situations. And it is the unique challenge which confronts us, as partakers of both the seen and unseen; the profane and the Divine. And it is precisely at this all-important crossroads that the prospective

Satanist stands. At some point in every life, there comes a time at which the numinous presents itself. For most of us, there are many such moments. And the more of them there are, combined with a left-brain dominance in the recipient, can combine to produce a leathery skin of sorts, a resistance to what can only be *felt*. And, honestly, this volume is not addressed toward those who have become so blinded by their own sight that they are unable to *see*. No, such persons must invariably break these molds for themselves, and the point of interface is trans-rational, so no amount of logic will be able to demonstrate the reality. Rather, this treatise will be directed at those who have not constrained themselves in such a manner. But make no mistake about it, to have transcended

rationality in no way makes one irrational. This would be a category error. And a rational appraisal of any field of enquiry should make this evident, for all knowledge has its basis in art, rhythm, and intuition, as every student of its development should understand. The prospective Satanist is one who stands at the threshold of a gateway to genuine gnosis, and who also refuses to whitewash the results. Many spiritual traditions exist which provide genuine insight into the world of the unseen, and the Satanist should be not only capable, but also determined to gain as much of this varied insight as possible. But the thing that distinguishes the Satanist from these other traditions is his recognition of the **inherent hostility** of the world. This central fact is obscured by nearly every mystical

tradition and religion on the planet. Each of them have come up with a different genesis myth for what is commonly called “evil,” without any of them coming to the most natural conclusion of all: **The world is the way it’s supposed to be; nothing went metaphysically wrong in the distant past.** This reality has only been clarified by our modern understanding of science, and specifically physics. The Laws of Thermodynamics specifically, and Energy Conservation in general, set certain boundaries on the methods of possible development for complex systems, grounding them essentially in a grand scheme of competition for resources. This inherent property expresses itself at every fractal level of the universe, and on this planet, at the level of the terrestrial biosphere, it

means **survival of the fittest**. The Satanist is differentiated from every other class of spiritual or religious person by their acceptance of this brutal reality as completely natural.

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### **Syllabus 1: Philosophy**

(Philosophy, the “love of wisdom,” is the Queen of the Sciences in the classical educational system. It provides a necessary cornerstone for the development of gnosis and underlies all other fields of enquiry by virtue of its generality. The Satanist should be an avid student of philosophy, for without it, they are destined for mediocrity.)

*A History of Western Philosophy* - Bertrand Russell

*The Republic* - Plato

*A Treatise of Human Nature* - David Hume

*Critique of Pure Reason* - Immanuel Kant

*The Phenomenology of Spirit* - G.W.F. Hegel

*Thus Spoke Zarathustra* - Frederich Nietzsche

Selected Volumes of The Oxford Readings in Philosophy Series:  
(editors listed)

*Truth* - Simon Blackburn, Keith Simmonds

*Meaning and Reference* - A.W. Moore

*The Problem of Evil* - Marilyn M. Adams, Robert M. Adams

*The Philosophy of Religion* - Basil Mitchell

*Free Will* - Gary Watson

*Causation* - Ernest Sosa, Michael Tooley

*The Philosophy of Time* - Robin Le Poidevin, Murray MacBeath

*The Philosophy of Science* - David Papineau

*The Philosophy of Mathematics* - W.D. Hart

*Theories of Ethics* - Philippa Foot

*Perception* - Howard Robinson

*Time* - Philip Turetzky

*The Nature of Mind* - David M. Rosenthal (ed.)

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Unlike most of the surviving traditions of the West, Satanism cannot properly be called a religion in the truest sense of the word. Rather than basing an approach to life on a faith in dogmatic creeds, books, and church leaders, Satanism eschews faith in favor of gnosis. By its very nature, Satanism is an esoteric path without any exoteric counterpart. This means, of necessity, that the prospective Satanist must be a cut above the average joe, and that by virtue of their perspective, already seasoned (at least to a degree) in the ways of the world. The naivete which may mark novitiate practitioners of other systems is not characteristic of the newfound Satanist, who is already conversant in these basest of



expressions. As far as religion/philosophy is concerned, Satanism is a college-level course far beyond the 100-level, and those who enter in before they are ready are doomed to encounter only phantasms and relics of pre-modern neuroses. Religion, as a word, is derived from the Latin *religo/are*, meaning to tie together, or bind. Religionists are bound together in their creeds and dogmas, but not so the Satanist. In fact, it is much the opposite, as the Satanist **stands apart** from such group-think and herdism. While conversant in all of the various mentalities which have governed the development of cultures, the Satanist is willfully selective of what he or she chooses to adopt in his or her own personal approach to modeling the world. In other words, whereas the

sheep are victims of their ideologies, ingrained since childhood or selected out of psychological weakness, the Satanist is able to approach all systems for what they are: the creations of human beings, and equanimously take what works from each while discarding the detritus. The Satanist molds their own unique system as best fits their particular situation. It is for these reasons that there has been a notorious difficulty in uniting Satanists together under a single banner. And we should take solace in this fact, as the herd mentality is toxic to the Satanic viewpoint. But unlike the other side, our diversity is our strength, not our weakness, or something to be overcome through ideological submission. The path of the individual Satanist is one of personal discovery

and transformation. It is not a collective journey undertaken by groups of likeminded persons, but a road to unique enlightenment (the Luciferian Current) through a gnosis of the external world of hostility and conflict (the Satanic Current). The two are reflections of each other through the Mirror of Magick, as microcosm and macrocosm become balanced through the sharpening of focus and the individual will becomes True Will. This is the path of the Magician, of which more will be said below. This process has a twin understanding in those systems which have presented detailed demarcations of the Hero's Journey, and these two seemingly disparate methods of magickal transformation of the Self are most commonly referred to as right-hand path (RHP) and left-hand path (LHP).

Though many who have chanced to expound on these modes of realization present them as hostile to each other and mutually exclusive, in reality, they are two sides of a single phenomenological coin. It is the **focus** that determines the angle of reflection, either world into self (LHP), or self into world (RHP). And though Satanism is most often presented as an example of the Left Hand Path, even as the epitome of the Sinister, this is true only below the Abyss, as they say. Again, more will be said of these distinctions later. At this point, what is important to realize is that Satanism, as a vehicle of gnosis, transcends these various categories offered by the standard interpretations of religion and magick. It is rightly considered to be the domain of the elite, and hence will never be suitable

for mass consumption. Satanism, due to its character, could never be a force of social bonding, and therefore is incapable of serving the traditional role of a religion, as stated above.

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### **An Introduction to Terminology (I)**

**The Master** - the ontological reality behind the various anthropomorphic cultural labels representing the Adversarial Energy. Satan, Lucifer, Ahriman, Kali, Tezcatlipoca, and many others represent various degrees of awareness of this meta-conscious and transpersonal entity. Each of these labels communicates a fraction of the Essence, though each is misleading in some ways.

**The Current** - the empirically relevant manifestation of the Master within the world of phenomena. The Current is twofold, with the Satanic being the nature of the world as hostility/adversity, and the Luciferian being the thrust towards betterment/enlightenment.

**The Black Flame** - the manifestation of the Current within an individuated consciousness. It would be akin to the indwelling spirit of Christianity, or the atman of Hinduism.

**The Work** - the transformation of the self through the manifestation and cultivation of the Black Flame. The magickal enterprise of betterment and expansion of consciousness and also the emergence of a personally relevant creativity expressing the Current within the world.

**The Pact** - the individual's dedication to the Work within one's own personal sphere of manifestation. Sacramentally similar to baptism, it can be either internally reinforced, or the focus of an official ritual

undertaking.

**The Omega Point** - the Eschaton, or final cause of the unfolding Current. It is seen as both an ideal and also a goal, but is transcendental of time and space as we currently cognize it. Mythologically it is represented by the Energized Antichrist, or Al-Dajjal.

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When considering the interconnectedness of the Master and the Current, an analogy to the physical concepts of a field and its associated particle(s) would be most beneficial. The fields of physics interpenetrate spacetime completely (in fact, they are extensions/manifestations of it), so when we speak, for example, of the gravitational field, we are speaking of a matrix which has the full extensivity of space and time but which is perceptually and conceptually *more* communicative. Reality is an ordered pastiche built upon many successive

layerings, which are mathematically defined as dimensions, or independent yet interdependent parameters. Each of these interpenetrating fields has, according to its own set of laws, a state (or multiple states) of excitation whereby, infused with energy, they produce quanta accessible to measurement. In other words, though the particular field is nothing but a dimensional extension of spacetime, an influx of energy through the suitable mechanisms of the particular dimension result in a genuine phenomenon capable of measurement/perception. And each dimension/field has its own method of excitation proper to the generation of associated quanta. Perhaps, at this point, there will be some who object that an unwelcome metaphysics has

been introduced into the discussion. But, in fact nothing could be further from the truth - this is merely the philosophical underpinning of physical theory, albeit one they don't tell you about until you pay a few years' tuition into the system. In fact, the real mystery of mysteries concerning this entire set of processes is the ontological nature/identity of that little word "energy". Often it is discussed as though it is a common, ostensible term. Or as if it is a scientifically settled question, it isn't. Far from it. It is **the** unsettled question in both science and the metaphysics of science. Were one naive enough, it could be called the god of science. Were one possessed of genuine gnosis, it could be recognized as Fohat, or any of the numerous ideas: hadit, atman, consciousness, breath, spirit, or **self**. Yes, you read



that right - self. It is the very process of *activity* which defines the self by opposition, and hence, of necessity. Ironically, it is the depersonalized world of physics which makes the metaphysics of self possible in the first place. Activity delimits the actor of necessity, yet the pure scientist is hesitant to ascribe the relevant qualities to the process. This limitation can be seen as methodological for the most part, although there are those who have, ironically enough, converted such a stance into a religion. Perhaps you've heard of it . . . atheism.

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**Fragments of Suratush-Shaitan**  
**translated from the Arabic original**

[Note: the early recension of the Qur'an by Caliph Uthman was accompanied by the destruction of all variant versions of the revelation to Muhammad. The following fragments were preserved on a breastplate that can be dated to the first Islamic century (early

700's AD). It would appear to have been inscribed as a sort of charm or ward, although the significance of the selection of this particular surah remains unclear. Though likely contemporaneous with him, we regard it unlikely that the breastplate was that of Caliph Umar himself, as has been claimed by one or more Islamic historians. It can be seen why Suratush-Shaitan was not included in the official text of the Qur'an, since the prayer in verse five shows some theological peculiarities from the standpoint of orthodox Islam. Although the breastplate bearing the text had been damaged in areas, the original surah could not have been longer than ten verses or so. The largest amount of damage occurred between the verses numbered two and three, roughly five lines of text have been destroyed. The latter half of verses three and four were also thoroughly damaged, and one or two words are missing from the conclusion of verse five. Also, the text would appear to have been deliberately altered to efface the name of Allah in the opening Bismillah, although any possible reasons for this remain unclear. If genuine, which is doubtful though not entirely impossible, the style of the text would place it in the early Meccan period of Qur'anic revelation. Also, this text should not be confused with the so-called "Satanic verses", which concerned a change made to the text of 53:20-21 by Muhammad himself.]

### **Suratush-Shaitan (The Surah [of] Satan)**

In the name of [Allah], the compassionate, the merciful.

1. Shin Ta

2. Say to the unbelievers and those who ask concerning the concealed verse and the 991 jinn [ . . . ] which have been deemed unlawful [ . . . ] will never be [ . . . ]

3. Of the Jinn, and their lord Shaitan, say: "That which We have commanded concerning the ju [dgment ?] of fire will take place when the mountains [ . . . ] can be seen and angels and jinn alike are [ . . . ] as in the day when many-pillared Irem [ . . . ]

4. The one who refused Our will to bow to Ad [am ?] and lost his favor will redeem [ . . . ] as a sacrifice to [ . . . ] flame of midnight

which is [ . . . ] and clear [ . . . ]

5. [All ?] of the prophets have been tempted by Sh [aitan] [ . . . ] that when he appears to you, say : "Your Lord commands your fire extinguished from this place, return to your palace of smoke and shadow and leave the servant of Allah in peace. Prince of jinn and lord of the desert howlers, cease from my presence and return to the left hand of Allah, by his will [ . . . ]

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One of the primary tensions amongst the currently offered field of Satanic/Luciferian paradigms is that between self-identified atheists and nominal theists. So much so, that modern Satanism is usually divided into two broad camps: LaVeyan-Atheistic-Symbolic on the one hand, and Theistic-Spiritual-Traditional on the other. Postmodern Satanism cuts the Gordian Knot represented in this seemingly inherent, yet merely apparent dichotomization. *Both* of these groups, atheists and theists, accept the existence of a well-defined class of objects, T (simply the class of all theologically robust entities, or

more commonly, gods), about which they believe they are engaging in meaningful discourse. Atheists claim that  $T$  is none other than the null set, whereas theists claim  $T$  has at least one member (and monotheists, exactly one member). Would that things were so simple. In fact, a closer analysis of  $T$  shows it to be such a heterogeneous class of unicorns and chimeras that identifying well-defined rules for inclusion is impossible. In other words, the class  $T$  is not well-formed (another example of such a class would be the “set of all sets which are not members of themselves” given in Russell’s Paradox), and is hence not a proper object of meaningful discourse. Whereas it may be possible for atheists and theists to engage in discourse regarding the existence of a

single object,  $g$ , or even a set of objects  $\{g_1, g_2, g_3, \dots\}$ , it in no way follows that they are thereby discoursing on  $T$ . In other words, they may be having a conversation, but it is not the meta-discussion they probably both think it to be. They are not discussing the possibility/actuality of divinity itself, but rather having a lower-level discussion on the merits of particular cultural artifacts such as “Zeus” or “Yahweh”. In order to elevate the dialogue, a suitable replacement must be found for  $T$ , one which is both well-defined and inclusive. It is only then that the postmodern Satanist will be able to both evaluate the question in a general way and also to provide a relevant placement for the Master within their own personal metaphysical schema. To this end, I

offer the class  $S$  as a replacement for  $T$ , and hold that  $S$  is the class of all theoretically structural constants.  $S$  is considered to be a proper subset of the larger class  $M$  of theoretical world-models, such that for all  $m$ , where  $m$  is an individual theoretical world-model, there exists a proper subset of  $m$ , labeled  $s_m$ , which contains all and only those structural constants pertinent to  $m$ .  $S$  then, is the set of all and only those  $s_m$  ranging over  $M$ . Given that formulation, what can then be said of the role of an individual  $s_m$  within it's containing  $m$ ? Or, in layman's terms, given an individual theoretical world-model, what are to be considered its structural constants? The sameness of this answer given a variable  $m$  is just what determines the well-defined nature of  $S$ . Without getting too far afield of the specific topic at hand, let

me offer the following baseline definition of a structural constant =<sub>df.</sub> any element of a theoretical world-model, the removal of which results in the model becoming incoherent. Suitable reflection will make evident that the structural constants of a model are related to, yet not collapsible to the axioms of the system. In most cases, the two will be intersecting sets where neither is a proper subset of the other. Returning to the relevance of this concept in the present volume, it may be said that the Master is a structural constant in the theoretical world-model that is postmodern Satanism. But what has really been said here? Only that the constructs normally associated with labels of divinity are analytically nothing more than theoretical cornerstones, and anything else, of

*substance*, must be provided by the world-model of which it is a necessarily connected foundation. Such a de-mystification of the divine is what is really needed to keep things in their proper perspective. This analytical readjustment serves to remove unnecessary connotations while maintaining all the relevant denotations. Too much emphasis is placed by the standard theist on the otherness of divinity without realizing that such an alien essence removes the posit from the spheres of both relevance and causality. The postmodern Satanist is laboring under no such restrictions, for their “god” transcends the labels of godhood and yet retains both the requisite relevance and interconnectedness. In other words, and to put it quite bluntly, the Master is a “god” whose presence is



all too real, undeniable, and unavoidable. One does not have to read tea leaves to intuit his reality, nor gloss the empirical world to discover his power. When you are cognizant of the world *as it is*, then you are experiencing the Master. No excuses need to be offered, no elaborate stories need to be concocted.

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## **An Introduction to Mythology (II)**

**Deus Otiosus** - the irrelevant or withdrawn god. Identifies a prevalent mythological typology whereby the highest creator (sky) god has withdrawn himself from the affairs of men and is no longer the object of veneration or supplication, except in cases of extreme calamity.

**The Dragon of the Abyss** - the mythologized vital energies of destructive creation. Usually presented as the primordial opponent of the creative pantheon, it represents both the infinite magnitude of pure potency and also the chaotic world order prior to the emergence of the Logos.

**Al Dajjal** - the “antichrist” of Islamic tradition. The real-world manifestation of the energies which are working towards the overthrow of the paradigms of the one god. Al-Dajjal reaches its paradigmatic apogee in the Singularity.

**Transfinite Decay** - the state of expression whereby the monarchical

memes empowered by Throne theology are subverted through the continued expression of individualized free will. Conveys the Satanically central idea that the Self contains the potency to defeat the Infinite through simple application of Being.

**The Solar Logos** - the rational/ordering principle of the Cosmos. Typified by the sephira Tipareth, and mythologically represented by various god-men apexing in the Cosmic Christ of John's prologue, the Logos is both vital and misunderstood by the various paradigms.

**Justice-older-than-Time** - the innate Law of Consciousness which results in a necessary freedom of individualized will. A Power greater than mere power, it is the foundation of a multitude of concepts: The Black Flame, Transfinite Decay, Al-Dajjal, and is the mythological basis for the Satanic stance.

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Culturally, mythology serves two interconnected purposes: it provides the best analysis of empirical data possible, and it uses this analysis to give *meaning* to human existence. When myth is no longer capable of providing the best analysis of phenomena, it invariably declines in influence, as it has in the West since the rise of science. And yet, a cold, nihilistic scientific paradigm fails to provide the requisite level of meaning to the multitudinous experiences of

humankind, which creates a backlash we have come to know as *fundamentalism*. Fundamentalism is the answer to Nihilism, and yet both are flawed, so there is no real “answer” to be found in either camp. This modern failure (of science) is rightly seen as an opportunity to traverse the bounds of nihilism and discover a new, postmodern level of meaning that is at once scientific *and* mythological. Science is, in and of itself, amythological, which is not to say that it is anti-mythological. In other words, science is incapable (by its own definition of scope) of providing relevant meanings to the models it offers, so these must be sought elsewhere. Science is **not** a total worldview. It is, for all intents and purposes, simply the best and most confirmed tool for constructing such a

model. An important fact to consider about mythological systems is that they are inherently tied to particular cultures. When a culture passes away or transforms itself, the myths may no longer be relevant to the new culture, even if various themes may still connect to the base human psyche. Such is the case in the modern Western world, where outdated systems of mythology still hold nominal sway, even though they are, for all intents and purposes, dead. Our modern world requires a new and postmodern mythos - one which is both relevant to universal concerns and also philosophically and scientifically grounded. It is also important to understand that myth, as well as science, is based on a methodological system of applying labels to the world of experience. In

the both cases, we are dealing with methods of explaining the seen/experienced by recourse to the unseen/foundational. It is often argued that science is dissimilar to myth in that it does *not* rely on trans-empirical posits to explain its theories. This is one of the most prevalent myths about science, and it is just plain false. In fact, a suitable understanding of both the history and philosophy of science makes it clear: science is the natural evolution of myth. It is the *modern myth* unrealized. However, due to the historical process of separation from the dogmatic worldviews of fundamentalist religion, it became neutered in its ability to offer meaning to human existence. In other words, it became infected with nihilism, as above. So, when searching out a basis for a new, postmodern mythos, we

need look no further than science. It only stands to restore it to its rightful place as a total worldview complete with *meaning*, and devoid of nihilism. What has made this task difficult is the compartmentalization of the individual sciences, and a domination of the theorizing process by minimalists. On the one hand, holism is lost (and thereby relevance and hence, meaning), and on the other, a fear and denial of the unknown/unseen. Working together, these errors have reinforced the false dichotomy of science vs. myth. This failure in understanding (gnosis) is the springboard to the total worldview that is postmodern Satanism. We descend to the nadir before climbing, step by step, to the zenith.

**Microcosm/Macrocosm** - the dualistic manifestation of consciousness as self-world, subject-object, or I-not I. It is the most fundamental mechanism of consciousness expression, and the operative basis for all forms of magick.

**Enumeration** - the necessarily numerical structure of the phenomenal world as intuition/measurement. All that is possibly perceived is done so relative to quantized units which determine the character of the experience. A consequence of the shattered Logos.

**Gnosis** - the spiritual knowledge which transcends the labels of the conscious mind. Due to this fact, gnosis cannot be communicated, only acquired. Though the process preceding such enlightenment is often long and fraught with many difficulties, the actual achievement of gnosis is instantaneous.

**Noumena** - the reality behind phenomenal perception. Since consciousness is necessarily phenomenal, the noumenon lies beyond all possible species of cognition, and is the object of gnosis alone.

**Divinity** - the quality of transcendence as manifested in the mundane order via the Logos. Certain particular quantities are markers of divinity, such as the well known Pi ( $\pi$ ), but the reality is, all enumeration partakes of the divine.

**Flux** - the character of all expression as a form of motion, or action. It is the basis of the enumerative dimensional progression as well as all physical processes which are the purview of the various sciences. The counterbalance to Cessation.

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The foundational basis for Satanism as total worldview lies in a simple parsing of the term itself. The

recognition is straightforward: the phenomenal world is, in a fundamental and essential way, adversarial in its expression. Further, this very adversity is the primary tool for driving progress, and hence enlightenment. The process is undeniably teleological, i.e. it is striving *towards* something, which is nothing other than *betterment*. This teleological quality is what allows us to both judge a supervenient factor, and also to derive personal relevance, for macrocosm is necessarily reflected into microcosm. The supervenient factor is none other than that which is labeled “The Master,” after the undeniable facticity by which it supervenes, and the personal relevance is given by the concomitant reflection of world into self. On the one hand, we notice an intelligence which defies and



transcends our own, yet on the other, we intuit a vital connection to this process of enlightenment/betterment. One cannot be understood without manifesting the other. The labels by which we garner relevant meaning vis a vis the larger process: Satanist and Luciferian are, though culturally derivative, philosophically pristine, in that they are adequately descriptive of an actual state of affairs within the phenomenal world. The added relevances with regard to the religions of the seed of Abraham provide nothing but a further layer of mythological meaning. To say that one is a Satanist, in other words, means simply that one understands the undeniable suchness of the phenomenal world (i.e. it is what it is). And to say that one is a Luciferian just means that one is both capable of

realizing this process internally and using it to both demarcate the self and also buttress the Current. Though the two are intimately connected metaphysically, they are distinct phenomenologically, which fact inadvertently gives undue support to nihilism within many modern analyses. The nihilist is nothing more than an unenlightened Satanist, in other words. He or she understands the brutality of the world well enough, but is unable to derive personal meaning from the process. The Satanist, on the other hand, is able to intuit the connective impulse which links macrocosm and microcosm and transfers individualized meaning across the Abyss. In short, the Satanist is, of necessity, a magician. The metaphysical bridge spanning the phenomenological gulf is by definition

trans-empirical, and must be intuited and felt rather than observed and studied. One can have a perfect familiarity with the world and a comprehensive understanding of the self, and yet be incapable of seeing that these are flip-sides of the same coin. In order to accomplish the latter, an *additional dimension of symmetry* must be cognized.

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### **Sacred Texts: The Al-Jilwah and Liber AL vel Legis**

There are, generally speaking, two texts which have achieved recognition among a plurality of Satanists as being of special import. This is not to say that there are not many others which are likewise held in particular regard by individual Satanists, but simply that these two have acquired the widest acceptance. Though, it must be said, the Satanist does not hold to the traditional valuations of the concept of Divine Inspiration.

The al-Jilwah is one of two short books venerated by the Yezidis of Kurdistan, a group which have often, if erroneously been labeled “devil worshippers”. They do not proselytize, have never been numerous, and have come close to extinction multiple times. Their claim to diabolical fame rests on the simple premise that they believe Satan (Melek Taus) will eventually be forgiven by god (or has already, considering the aevum-time), and is still the executor of divine will. The Yezidi are what might be best be described as a

hybrid of gnostic Islam and Zoroastrianism.

Liber AL vel Legis, on the other hand, was composed (or received, depending on your perspective) by the most notorious “black magician” of the 20<sup>th</sup> century, Aleister Crowley. Liber AL revived the concept of shifting Aeons, which has had a long history in the West under various guises (e.g. Astrological Ages, Joachim of Flora, et al.), and boldly proclaimed the dawn of a new religious era complete with a new prophet - none other than Crowley himself. The text of AL is replete with various symbolisms from a wide array of sources, as we should expect from someone of Crowley’s depth: Egyptian mythos, modern mathematics, Eastern philosophy, ceremonial magick, (then) current events, romantic poetry, etc. Its genius lies not in what it reveals, but in what it conceals, and it has thus been the focus of many an eager exegesis.

Though these two texts are similar only in their brevity and popular obscurity, they also function as semi-legitimate codices to a nascent religion which ought to operate without such a need.

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A properly mythological outlook begins with spontaneous and momentary intrusions of the numinous into the field of conscious apperception, or the (im)mediacy of the transcendental divine into the world of phenomena. That this is ever-present and yet only occasionally intuited is what leads to the categorization of the Source as *other* or *alien*, and what eventually leads to

the cloistering of the spiritual within the institutions of priesthood, ritual, and dogma. This process is mirrored in the mythological transformation of the daimon into the angel, glyphed in the reverse through the allegory of the Fall. Each spontaneous mediation is rightly speaking, daimonic, yet devoid of categorization and transpersonal in its immediacy. When this process becomes abstracted and congealed into a systematic spiritual worldview, the angel replaces the daimon as the vehicle of traversing the Abyss (in either direction), and represents an artificial rigidization of a process which is naturally fluid. That this false coagulation infects the entire Western tradition, both exoteric and esoteric, mainstream and occult, mystical and magickal, is beyond doubt. And yet, this is precisely the starting point for

the postmodern Satanist moving forward: the rediscovery of the immediacy and ever-presence of the daimonic. This is represented mythologically as the destruction/overthrow of the Throne energies, or correspondingly, the shattering of the transfinite. When the true Infinite became falsely labeled and hierarchized as “transfinite,” it became an obstacle to its own acquisition. The Gate was sealed, and the angel bearing a sword of flame was placed to guard the way to the Tree of Life (cf. Genesis 3:24). The spontaneous manifestation of the transcendental, which defies categorization, has become bound up in categories and labels which restrict the natural energy inherent in the Flux, thus robbing the potential Illuminatus of his or her birthright.

These false forms of coalescence are represented mythologically by the Shattered Logos, the false god, or the Archon Ialdabaoth, and are a simple consequence of the bicameral or dualizing mind. The process itself is natural, yet becomes unnatural in its excess - when the map is ultimately mistaken for the territory. The Satanist understands the distinction, and while being cognizant of all the map-makers and their codices, is *dependent* on none of them for his or her own outlook. The Satanist creates their own map, charts their own territory, composes their own symphony. And this process is undertaken with a dual sense of reverence, both for the undeniable facticity of the Current and its Coalescence, but also for those who have chanced to intuit the stream prior to, and independently of one's

own journey. Although no two phenomenal fields are identical (by definition), they are all related to one another and contained within the same bound. The transcendental perceptor intuits this fact directly whereas others become unduly limited by it. The genuine Satanist cannot possibly belong to the latter category as it would irrevocably stifle their own personal development.

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### **The Al-Jilwah, with commentary**

Before all creation this revelation was with Melek Tâ'ûs, who sent 'Abd Tâ'ûs to this world that he might separate truth known to his particular people. This was done, first of all, by means of oral tradition, and afterward by means of this book, Al-Jilwah, which the outsiders may neither read nor behold.

*Comment: firstly, the revelation of the Al-Jilwah is addressed to the "particular people" of "Abd Taus", and secondly "outsiders may neither read nor behold" the Al-Jilwah. Consider yourself to be in violation on both points. Also notice the "preserved tablet" theology borrowed from Islam: "Before all creation this revelation was with Melek Taus."*

1:1 I was, am now, and shall have no end.

*Comment: Past, present, and future are all accounted for here; in other words, Melek Taus, the first angel, is represented as being either beyond the bounds of time (i.e. trans-temporal), or co-existent with the full extent of all successive instants (i.e. "everlasting" or*



דלג).

1:2 I exercise dominion over all creatures and over the affairs of all who are under the protection of my image.

*Comment: The power of Melek Taus has both a general application to “creatures” in general (i.e. the evolutionary or adversarial law) as well as a specific application to all “who are under the protection of my image” - that image being the peacock. However, it must be pointed out that this latter “dominion” over “affairs” is easily seen to be a dogmatizing element designed to create the need for priests to interpret the will of Melek Taus regarding specific “affairs”. As such, this latter concept must be rejected as un-Satanic.*

1:3 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.

*Comment: Not only is Melek Taus represented as “everlasting”, as seen above, but he is also omnipresent. These two characteristics are important clues as to the true nature of the divinities and angels.*

1:4 I participate in all the affairs which those who are without call evil because their nature is not such as they approve.

*Comment: The practices of any religion are often demonized by the followers of other religions. This is especially true in the case of Christianity and Islam (and to a lesser degree, Judaism), whose “if you’re not with us, you’re against us” attitude necessitates such a hostility to opposing worldviews, morals, pantheons, and rituals/spiritual practices. Any elements that are not “of God” (translation: identical to our beliefs), are by definition “of the Devil” and hence “evil”.*

1:5 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.

*Comment: The idea of a succession of “world governors” is not original to Yezidism, but it is definitely alien to orthodox Christianity and Sunni Islam (However, the Shia concept of the Imam shows certain parallels, as do certain Gnostic (archons) and Eastern (kalpas) ideas).*

1:6 I allow everyone to follow the dictates of his own nature, but he that opposes me will regret it sorely.

*Comment: This verse presents a LHP version of natural law based ethics. Essentially, do what you want, but be prepared for the*

consequences (for good or ill) of your actions. Instead of some airy “seek the good” principle, a more realistic and practical “seek that which leads to consequences which are good for the individual” principle is suggested. One would refrain from murder, not because it violated some cosmic divine principle (which makes no sense given the recorded deeds of this god in his scriptures), but rather because of the negative personal consequences which would generally follow (such as being imprisoned for the remainder of one’s life, or being put to death). In a case of self-defense, there would be no moral ambiguity for such an individual, for the situation determines the ethics, which may be regarded as a modern concept in the development of ethics in European-Christian cultures.

1:7 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.

*Comment: Here, the influence of the Semitic monotheistic worldview is evident. This statement is an obvious reference to the first of the Ten Commandments of Exodus, as well as the most central belief of Islam, Shahadah, which begins: “There is no God but Allah . . .”. Here too, we can see the blurring of the line between divinities and angels, the two are sides to a single coin, the inner and outer heaven respectively (see chapters one and two).*

1:8 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.

*Comment: This idea has been borrowed from Islam (see Qur’an 2:101 for a virtually identical statement).*

1:9 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.

*Comment: We can see here, again, the dominance of the worldview - i.e. rather than the obvious conclusion that the disagreements between the various Middle Eastern sects indicated a lack of genuine knowledge, the softer conclusion of “tampering” is reached. The reality of prophethood was simply unquestionable to the ancient Abrahamics.*

1:12 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.

*Comment: The above touches on many themes common to the*

*Middle Eastern religions: divine omniscience, temptation, covenant, directing world affairs, divine pedagogy, divine commandments, reward for good deeds.*

2:1 I requite the descendants of Adam, and reward them with various rewards that I alone know.

*Comment: According to Yezidi tradition, they were the descendants of Adam alone, rather than of Adam and Eve.*

2:2 Moreover, power and dominion over all that is on earth, both that which is above and that which is beneath, are in my hand.

2:3 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.

*Comment: Here is a twofold theme derived from Judaism: the idea of being a people separated from the rest of the world by a divine covenant, and also that by honoring the covenant, mundane rewards will be bestowed.*

2:4 I place my affairs in the hands of those whom I have tried and who are in accord with my desires.

*Comment: This verse indicates an initiatory sequence of trial and acceptance/rejection. As such, we can see that the religion of the Yezidis, though definitely Semitic/Abrahamic in character, also shares some commonalities with esoteric systems such as Gnosticism and Sufism. In fact, Sufism is probably the closest belief-analogue to Yezidism, and a proper understanding of the former will cast the system of the latter in a more proper light.*

2:5 I appear in divers 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.

*Comment: Here we can discern two connected themes: diversity of divine communication, as well as the omni-providence of divinity. Whereas the first of these is rejected by the exoteric “revealed religions”, who each believe the diversity of theological opinion signifies the error of the “unbelievers”, the latter of these - the providential dual nature of divinity, is common to nearly all developed theologies (for an understanding of this developed dual-theology, see chapter two of this volume), including the religions of the Far East.*

2:6 I do all this in keeping with the characteristics of each epoch. And none has a right to interfere with my management of affairs.

*Comment: The first half of this verse exhibits a much more*

*philosophically developed position than the latter half, although both concepts are derived from Islamic theology. The latter half of this verse is a more generalized restatement of verse 1:7 above, although now it is applied to all, rather than just divinities.*

2:7 Those who oppose me I afflict with disease; but my own shall not die like the sons of Adam that are without.

2:8 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.

*Comment: One result of living in an isolated population is that there is no cross-transmission of disease. The second verse indicates a theology of complete divine providence, a trait shared with the other Abrahamic faiths.*

3:1 I lead to the straight path without a revealed book;

*Comment: The irony of this statement should be obvious, as the Al-Jilwah itself claims to be a revealed book (see verse one of the prologue). The only way to avoid an outright contradiction here is to understand that according to the Al-Jilwah itself, the Al-Jilwah is not necessary for one to follow the "straight path".*

3:2 I direct aright my beloved and my chosen ones by unseen means.

*Comment: The interaction between divinities and humans is always trans-perceptual, and so is understood mythically as unseen or "spiritual".*

3:3 All my teachings are easily applicable to all times and all conditions.

*Comment: This stands in direct defiance of Islam, many of the teachings of which have only limited applicability, or have been altogether "abrogated" by subsequent Qur'anic revelation.*

3:6 The beasts of the earth, the birds of heaven, and the fish of the sea are all under the control of my hands.

3:7 All treasures and hidden things are known to me; and as I desire, I take them from one and bestow them upon another.

3:8 I reveal my wonders to those who seek them, and, in due time my miracles to those who receive them from me.

*Comment: More indication of the providential outlook.*

4:6 It is my desire that all my followers shall unite in a bond of unity, lest those who are without prevail against them.

*Comment: Xenophobic paranoia or well-grounded realism? Perhaps there is no difference.*

4:8 Do not mention my name nor my attributes, lest ye regret it; for

ye do not know what those who are without may do.

*Comment: A clear indication of the problem that arises among the Abrahamic understandings of the character of Melek Taus, who is the Shaitan of Islam, and hence the Satan of the Bible. The gnostic and mystical view of the Yezidis regarding the status of the Prime Angel as fallen, yet unfallen, was bound to be interpreted by the outsiders as “devil worship”, which to them it was most clearly not. In gnostic systems, the “opener of ways” was usually identified as an opponent of the exoteric god of popular worship, and hence these sects have typically been persecuted as diabolists. The caution in this verse speaks to this concern of persecution by those who don’t understand.*

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In many ways, the Satanist appears to the outsider as the ultimate contradiction in terms. Though abandoning mythic literalism, he understands the value and necessity of myth. Though rejecting the oppressiveness and blindness of traditional religion, she is able to see its cultural achievements and the beauty of its relics. Though opposing the gods offered by priests and dogmas, he intuits a transcendental world impinging on the visible, which may rightly be called divine. Though

dispensing with the formalisms of ritual and creed, she will adopt forms of expression which may be ritualistic or credal. Though adopting a label which apparently is both dependant on the opposition and represents cosmic evil, he does so for reasons unconnected to either. All of these dichotomizations stand as markers for what the Satanist actually *IS* - one who understands the root basis of all dichotomization. The foundation which is none other than the structure of consciousness itself, necessarily given as subject-object. Through their mastery of the multitude of dualisms springing from phenomenal suchness, the Satanist stands as shaman *par excellence* - i.e. one with a foot in either world. Requisite to this role, it is required that the Satanist be fully conversant in the expressions of the

dualizing mind, or in other words, both psychonaut and magus. As remarked earlier, the label “Satanist” is actually shorthand for the dual stance as Satanist/Luciferian. As “Satanist,” one understands the phenomenal macrocosm in all of its adversarial glory. As “Luciferian,” one traverses the depths of microcosm and rejoins the single impulse which gives rise to the phenomenological duality. One without the other is impossible, for they spring from the same Root. In fact, this progressive inward manifestation is nothing more than a resonance/harmonization with the external causes which have given rise to it. Often, the religions of disillusionment attempt to whitewash the natural process of the world by claiming that it departs from some ideal. This is usually represented as a

fall/disgrace on the part of a primordial human (or pair), or even more generally by the category of *sin*, which is nothing more than a departure or change of course (compare the Greek root: harmatalos). Nothing could be further from the truth. And yet, it is this central insecurity on the part of homo sapiens which has restricted, but never fully impeded the growth of the species towards individual enlightenment and societal betterment. Without an acceptance of the world as it is, devoid of fear and insecurity, progress becomes something which must be supernaturalized and parsed from this world into the next. But the wheel turns continuously without fail, and the “next world” is no more than a mythologization of the *next generation*, which is just our children.



And their children, and so on. Try as they might, the opponents of the natural order can do naught but *die* and sire those who will ultimately surpass them. Perhaps there could be no more parsimonious definition of Satanism: ***the next***.

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## **Syllabus 2: Science and Mathematics**

(Hard science and mathematics present the most fundamental real analysis of the world - as it is, in its very essence, both scientific and mathematical. The natural outgrowth of philosophy - her firstborn child, it is crucial for the Satanist to master these realms. Ignorance of science and mathematics is simply ignorance.)

*Principles of Mathematics* - Bertrand Russell

*Mathematical Mysteries* - Calvin Clawson

*Prime Obsession* - John Derbyshire

*Imagining Numbers* - Barry Mazur

*Infinity and the Mind* - Rudy Rucker

*Equations of Eternity* - David Darling

*Substance and Function* - Ernst Cassirer

*The Holographic Universe* - Michael Talbot

*Time's Arrow and Archimedes' Point* - Huw Price

*Nothingness* - Henning Genz

*Constants of Nature* - John D. Barrow

*In Search of the Ultimate Building Blocks* - Gerard 't Hooft

*Warped Passages* - Lisa Randall

*The Trouble with Physics* - Lee Smolin

*The Emergence of Life on Earth* - Iris Fry

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The successful employ of magick rests upon a deep cognizance of the *Fundamental Theorem*, which states that the microcosm (consciousness, atman, hadit) and the macrocosm (cosmos, brahman, nuit) are, despite a phenomenal presentation to the contrary, in fact nondual. This is not to say that the two are identical, for if they were, magick would be obviated as a personal and meta-personal transformative experience. But rather, they are *of the same taste*, as the mystics say. It is this fact which makes the transferral of energy from one sphere to the other possible, and is the genesis of the dichotomization into left-hand path and right-hand path. These two are simply nothing more than directions of flow, much as in the movement of electrical charge across

an electromagnetic field in order to maintain a balance of this quantum. One direction of flow moves energy from microcosm into macrocosm (RHP), and the other syphons from macrocosm into microcosm (LHP). Much as in the case of electromagnetic flux, there is a preferred direction of flow, in our case, micro → macro (RHP), as was understood by the earliest Tantric adepts who discovered the process. It is for this reason that the left-hand path is regarded as antinomian and counter to the natural flow, although this is not exactly true as generally offered. Nature herself offers many instances of a chiral preference: matter over antimatter, left-handed amino acids, right-handed dexterity, etc. However, a better natural example in our case would be the force of gravity, which builds an

impetus as more and more coupled (in this case, “massive”) particles enter the field. In the case of microcosm and macrocosm, the latter serves to act as a gravity-well of sorts, and creates the chiral impulse defining the preferred direction of flow (i.e. toward the more massive). It is this inherent property which defines both the natural limits of magick, and also serves to define the common world of experience - it is an inbuilt preference for what might be called “objectivism” over “subjectivism,” and is furthermore the basis of natural law itself. Though the individualized will may be boundless and completely free, its intersection with the common world of phenomena occurs within a sharply defined boundary, and is restrained by all the other operant individuated wills. The left-hand path resists this

natural inclination, and is in some ways opposed to it, but this does not make it unnatural per se, as it is nothing more nor less than a counterbalancing mechanism and also the impulse giving rise to the individuation itself! In other words, the reverse flow, or swimming against the stream, is the very vehicle of conscious perception. The successful magus not only understands this asymmetry, but makes full use of its power through the practice of magick. The importance of this realization cannot be overstated, and for all magi who truly understand the Fundamental Theorem there is a recognition that both directions of flow are necessary to a successful practitioner. Thus the true magus is not LHP or RHP, she is both and neither, as the particular situation

merits. The macrocosm and the microcosm each possess a certain type of energy, both of which are vital to the successful employ of magick, and neither of which exists in a vacuum.

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## **Liber AL vel Legis, with commentary**

### Chapter I

1. Had! The manifestation of Nuit.
2. The unveiling of the company of heaven.
3. Every man and every woman is a star.
4. Every number is infinite; there is no difference.
5. Help me, o warrior lord of Thebes, in my unveiling before the Children of men!
6. Be thou Hadit, my secret centre, my heart & my tongue!
7. Behold! it is revealed by Aiwass the minister of Hoor-paar-kraat.
8. The Khabs is in the Khu, not the Khu in the Khabs.
9. Worship then the Khabs, and behold my light shed over you!
10. Let my servants be few & secret: they shall rule the many & the known.
11. These are fools that men adore; both their Gods & their men are fools.
12. Come forth, o children, under the stars, & take your fill of love!
13. I am above you and in you. My ecstasy is in yours. My joy is to see your joy.
14. Above, the gemmèd azure is The naked splendour of Nuit; She bends in ecstasy to kiss The secret ardours of Hadit. The winged globe, the starry blue, Are mine, O Ankh-af-na-khonsu!
15. Now ye shall know that the chosen priest & apostle of infinite space is the prince-priest the Beast; and in his woman called the Scarlet Woman is all power given. They shall gather my children into their fold: they shall bring the glory of the stars into the hearts of

men.

16. For he is ever a sun, and she a moon. But to him is the winged secret flame, and to her the stooping starlight.

17. But ye are not so chosen.

18. Burn upon their brows, o splendrous serpent!

19. O azure-lidded woman, bend upon them!

20. The key of the rituals is in the secret word which I have given unto him.

21. With the God & the Adorer I am nothing: they do not see me. They are as upon the earth; I am Heaven, and there is no other God than me, and my lord Hadit.

22. Now, therefore, I am known to ye by my name Nuit, and to him by a secret name which I will give him when at last he knoweth me. Since I am Infinite Space, and the Infinite Stars thereof, do ye also thus. Bind nothing! Let there be no difference made among you between any one thing & any other thing; for thereby there cometh hurt.

23. But whoso availeth in this, let him be the chief of all!

24. I am Nuit, and my word is six and fifty.

25. Divide, add, multiply, and understand.

26. Then saith the prophet and slave of the beauteous one: Who am I, and what shall be the sign? So she answered him, bending down, a lambent flame of blue, all-touching, all penetrant, her lovely hands upon the black earth, & her lithe body arched for love, and her soft feet not hurting the little flowers: Thou knowest! And the sign shall be my ecstasy, the consciousness of the continuity of existence, the omnipresence of my body.

27. Then the priest answered & said unto the Queen of Space, kissing her lovely brows, and the dew of her light bathing his whole body in a sweet-smelling perfume of sweat: O Nuit, continuous one of Heaven, let it be ever thus; that men speak not of Thee as One but as None; and let them speak not of thee at all, since thou art continuous!

28. None, breathed the light, faint & faery, of the stars, and two.

29. For I am divided for love's sake, for the chance of union.

30. This is the creation of the world, that the pain of division is as nothing, and the joy of dissolution all.

31. For these fools of men and their woes care not thou at all! They feel little; what is, is balanced by weak joys; but ye are my chosen ones.

32. Obey my prophet! follow out the ordeals of my knowledge! seek me only! Then the joys of my love will redeem ye from all pain. This is so: I swear it by the vault of my body; by my sacred heart and tongue; by all I can give, by all I desire of ye all.

33. Then the priest fell into a deep trance or swoon, & said unto the Queen of Heaven; Write unto us the ordeals; write unto us the rituals; write unto us the law!

34. But she said: the ordeals I write not: the rituals shall be half known and half concealed: the Law is for all.

35. This that thou writest is the threefold book of Law.

36. My scribe Ankh-af-na-khonsu, the priest of the princes, shall not in one letter change this book; but lest there be folly, he shall comment thereupon by the wisdom of Ra-Hoor-Khu-it.

37. Also the mantras and spells; the obeah and the wanga; the work of the wand and the work of the sword; these he shall learn and teach.

38. He must teach; but he may make severe the ordeals.

39. The word of the Law is  $\theta\epsilon\lambda\eta\mu\alpha$ .

40. Who calls us Thelemites will do no wrong, if he look but close into the word. For there are therein Three Grades, the Hermit, and the Lover, and the man of Earth. Do what thou wilt shall be the whole of the Law.

41. The word of Sin is Restriction. O man! refuse not thy wife, if she will! O lover, if thou wilt, depart! There is no bond that can unite the divided but love: all else is a curse. Accursed! Accursed be it to the aeons! Hell.

42. Let it be that state of manyhood bound and loathing. So with thy all; thou hast no right but to do thy will.

43. Do that, and no other shall say nay.

44. For pure will, unassuaged of purpose, delivered from the lust of result, is every way perfect.

45. The Perfect and the Perfect are one Perfect and not two; nay, are none!

46. Nothing is a secret key of this law. Sixty-one the Jews call it; I call it eight, eighty, four hundred & eighteen.

47. But they have the half: unite by thine art so that all disappear.

48. My prophet is a fool with his one, one, one; are not they the Ox, and none by the Book?

49. Abrogate are all rituals, all ordeals, all words and signs. Ra-Hoor-Khuit hath taken his seat in the East at the Equinox of the



Gods; and let Asar be with Isa, who also are one. But they are not of me. Let Asar be the adorant, Isa the sufferer; Hoor in his secret name and splendour is the Lord initiating.

50. There is a word to say about the Hierophantic task. Behold! there are three ordeals in one, and it may be given in three ways. The gross must pass through fire; let the fine be tried in intellect, and the lofty chosen ones in the highest. Thus ye have star & star, system & system; let not one know well the other!

51. There are four gates to one palace; the floor of that palace is of silver and gold; lapis lazuli & jasper are there; and all rare scents; jasmine & rose, and the emblems of death. Let him enter in turn or at once the four gates; let him stand on the floor of the palace. Will he not sink? Amn. Ho! warrior, if thy servant sink? But there are means and means. Be goodly therefore: dress ye all in fine apparel; eat rich foods and drink sweet wines and wines that foam! Also, take your fill and will of love as ye will, when, where and with whom ye will! But always unto me.

52. If this be not aright; if ye confound the space-marks, saying: They are one; or saying, They are many; if the ritual be not ever unto me: then expect the direful judgments of Ra Hoor Khuit!

53. This shall regenerate the world, the little world my sister, my heart & my tongue, unto whom I send this kiss. Also, o scribe and prophet, though thou be of the princes, it shall not assuage thee nor absolve thee. But ecstasy be thine and joy of earth: ever To me! To me!

54. Change not as much as the style of a letter; for behold! thou, o prophet, shalt not behold all these mysteries hidden therein.

55. The child of thy bowels, he shall behold them.

56. Expect him not from the East, nor from the West; for from no expected house cometh that child. Aum! All words are sacred and all prophets true; save only that they understand a little; solve the first half of the equation, leave the second unattacked. But thou hast all in the clear light, and some, though not all, in the dark.

57. Invoke me under my stars! Love is the law, love under will. Nor let the fools mistake love; for there are love and love. There is the dove, and there is the serpent. Choose ye well! He, my prophet, hath chosen, knowing the law of the fortress, and the great mystery of the House of God.

All these old letters of my Book are aright; but ✘ is not the Star. This also is secret: my prophet shall reveal it to the wise.

58. I give unimaginable joys on earth: certainty, not faith, while in

life, upon death; peace unutterable, rest, ecstasy; nor do I demand aught in sacrifice.

59. My incense is of resinous woods & gums; and there is no blood therein: because of my hair the trees of Eternity.

60. My number is 11, as all their numbers who are of us. The Five Pointed Star, with a Circle in the Middle, & the circle is Red. My colour is black to the blind, but the blue & gold are seen of the seeing. Also I have a secret glory for them that love me.

61. But to love me is better than all things: if under the night stars in the desert thou presently burnest mine incense before me, invoking me with a pure heart, and the Serpent flame therein, thou shalt come a little to lie in my bosom. For one kiss wilt thou then be willing to give all; but whoso gives one particle of dust shall lose all in that hour. Ye shall gather goods and store of women and spices; ye shall wear rich jewels; ye shall exceed the nations of the earth in splendour & pride; but always in the love of me, and so shall ye come to my joy. I charge you earnestly to come before me in a single robe, and covered with a rich headdress. I love you! I yearn to you! Pale or purple, veiled or voluptuous, I who am all pleasure and purple, and drunkenness of the innermost sense, desire you. Put on the wings, and arouse the coiled splendour within you: come unto me!

62. At all my meetings with you shall the priestess say -- and her eyes shall burn with desire as she stands bare and rejoicing in my secret temple -- To me! To me! calling forth the flame of the hearts of all in her love-chant.

63. Sing the rapturous love-song unto me! Burn to me perfumes! Wear to me jewels! Drink to me, for I love you! I love you!

64. I am the blue-lidded daughter of Sunset; I am the naked brilliance of the voluptuous night-sky.

65. To me! To me!

66. The Manifestation of Nuit is at an end.

## Chapter II

1. Nu! the hiding of Hadit.

2. Come! all ye, and learn the secret that hath not yet been revealed. I, Hadit, am the complement of Nu, my bride. I am not extended, and Khabs is the name of my House.

3. In the sphere I am everywhere the centre, as she, the circumference, is nowhere found.

4. Yet she shall be known & I never.
5. Behold! the rituals of the old time are black. Let the evil ones be cast away; let the good ones be purged by the prophet! Then shall this Knowledge go aright.
6. I am the flame that burns in every heart of man, and in the core of every star. I am Life, and the giver of Life, yet therefore is the knowledge of me the knowledge of death.
7. I am the Magician and the Exorcist. I am the axle of the wheel, and the cube in the circle. "Come unto me" is a foolish word: for it is I that go.
8. Who worshipped Heru-pa-kraath have worshipped me; ill, for I am the worshipper.
9. Remember all ye that existence is pure joy; that all the sorrows are but as shadows; they pass & are done; but there is that which remains.
10. O prophet! thou hast ill will to learn this writing.
11. I see thee hate the hand & the pen; but I am stronger.
12. Because of me in Thee which thou knewest not.
13. for why? Because thou wast the knower, and me.
14. Now let there be a veiling of this shrine: now let the light devour men and eat them up with blindness!
15. For I am perfect, being Not; and my number is nine by the fools; but with the just I am eight, and one in eight: Which is vital, for I am none indeed. The Empress and the King are not of me; for there is a further secret.
16. I am The Empress & the Hierophant. Thus eleven, as my bride is eleven.
17. Hear me, ye people of sighing!

The sorrows of pain and regret

Are left to the dead and the dying,

The folk that not know me as yet.

18. These are dead, these fellows; they feel not. We are not for the poor and sad: the lords of the earth are our kinsfolk.
19. Is a God to live in a dog? No! but the highest are of us. They shall rejoice, our chosen: who sorroweth is not of us.
20. Beauty and strength, leaping laughter and delicious languor, force

and fire, are of us.

21. We have nothing with the outcast and the unfit: let them die in their misery. For they feel not. Compassion is the vice of kings: stamp down the wretched & the weak: this is the law of the strong: this is our law and the joy of the world. Think not, o king, upon that lie: That Thou Must Die: verily thou shalt not die, but live. Now let it be understood: If the body of the King dissolve, he shall remain in pure ecstasy for ever. Nuit! Hadit! Ra-Hoor-Khuit! The Sun, Strength & Sight, Light; these are for the servants of the Star & the Snake.

22. I am the Snake that giveth Knowledge & Delight and bright glory, and stir the hearts of men with drunkenness. To worship me take wine and strange drugs whereof I will tell my prophet, & be drunk thereof! They shall not harm ye at all. It is a lie, this folly against self. The exposure of innocence is a lie. Be strong, o man! lust, enjoy all things of sense and rapture: fear not that any God shall deny thee for this.

23. I am alone: there is no God where I am.

24. Behold! these be grave mysteries; for there are also of my friends who be hermits. Now think not to find them in the forest or on the mountain; but in beds of purple, caressed by magnificent beasts of women with large limbs, and fire and light in their eyes, and masses of flaming hair about them; there shall ye find them. Ye shall see them at rule, at victorious armies, at all the joy; and there shall be in them a joy a million times greater than this. Beware lest any force another, King against King! Love one another with burning hearts; on the low men trample in the fierce lust of your pride, in the day of your wrath.

25. Ye are against the people, O my chosen!

26. I am the secret Serpent coiled about to spring: in my coiling there is joy. If I lift up my head, I and my Nuit are one. If I droop down mine head, and shoot forth venom, then is rapture of the earth, and I and the earth are one.

27. There is great danger in me; for who doth not understand these runes shall make a great miss. He shall fall down into the pit called Because, and there he shall perish with the dogs of Reason.

28. Now a curse upon Because and his kin!

29. May Because be accursèd for ever!

30. If Will stops and cries Why, invoking Because, then Will stops & does nought.

31. If Power asks why, then is Power weakness.

32. Also reason is a lie; for there is a factor infinite & unknown; & all their words are skew-wise.
33. Enough of Because! Be he damned for a dog!
34. But ye, o my people, rise up & awake!
35. Let the rituals be rightly performed with joy & beauty!
36. There are rituals of the elements and feasts of the times.
37. A feast for the first night of the Prophet and his Bride!
38. A feast for the three days of the writing of the Book of the Law.
39. A feast for Tahuti and the child of the Prophet--secret, O Prophet!
40. A feast for the Supreme Ritual, and a feast for the Equinox of the Gods.
41. A feast for fire and a feast for water; a feast for life and a greater feast for death!
42. A feast every day in your hearts in the joy of my rapture!
43. A feast every night unto Nu, and the pleasure of uttermost delight!
44. Aye! feast! rejoice! there is no dread hereafter. There is the dissolution, and eternal ecstasy in the kisses of Nu.
45. There is death for the dogs.
46. Dost thou fail? Art thou sorry? Is fear in thine heart?
47. Where I am these are not.
48. Pity not the fallen! I never knew them. I am not for them. I console not: I hate the consoled & the consoler.
49. I am unique & conqueror. I am not of the slaves that perish. Be they damned & dead! Amen. (This is of the 4: there is a fifth who is invisible, & therein am I as a babe in an egg. )
50. Blue am I and gold in the light of my bride: but the red gleam is in my eyes; & my spangles are purple & green.
51. Purple beyond purple: it is the light higher than eyesight.
52. There is a veil: that veil is black. It is the veil of the modest woman; it is the veil of sorrow, & the pall of death: this is none of me. Tear down that lying spectre of the centuries: veil not your vices in virtuous words: these vices are my service; ye do well, & I will reward you here and hereafter.
53. Fear not, o prophet, when these words are said, thou shalt not be sorry. Thou art emphatically my chosen; and blessed are the eyes that thou shalt look upon with gladness. But I will hide thee in a mask of sorrow: they that see thee shall fear thou art fallen: but I lift thee up.
54. Nor shall they who cry aloud their folly that thou meanest nought

avail; thou shall reveal it: thou availest: they are the slaves of because: They are not of me. The stops as thou wilt; the letters? change them not in style or value!

55. Thou shalt obtain the order & value of the English Alphabet; thou shalt find new symbols to attribute them unto.

56. Begone! ye mockers; even though ye laugh in my honour ye shall laugh not long: then when ye are sad know that I have forsaken you.

57. He that is righteous shall be righteous still; he that is filthy shall be filthy still.

58. Yea! deem not of change: ye shall be as ye are, & not other. Therefore the kings of the earth shall be Kings for ever: the slaves shall serve. There is none that shall be cast down or lifted up: all is ever as it was. Yet there are masked ones my servants: it may be that yonder beggar is a King. A King may choose his garment as he will: there is no certain test: but a beggar cannot hide his poverty.

59. Beware therefore! Love all, lest perchance is a King concealed! Say you so? Fool! If he be a King, thou canst not hurt him.

60. Therefore strike hard & low, and to hell with them, master!

61. There is a light before thine eyes, o prophet, a light undesired, most desirable.

62. I am uplifted in thine heart; and the kisses of the stars rain hard upon thy body.

63. Thou art exhaust in the voluptuous fullness of the inspiration; the expiration is sweeter than death, more rapid and laughterful than a caress of Hell's own worm.

64. Oh! thou art overcome: we are upon thee; our delight is all over thee: hail! hail: prophet of Nu! prophet of Had! prophet of Ra-Hoor-Khu! Now rejoice! now come in our splendour & rapture! Come in our passionate peace, & write sweet words for the Kings.

65. I am the Master: thou art the Holy Chosen One.

66. Write, & find ecstasy in writing! Work, & be our bed in working! Thrill with the joy of life & death! Ah! thy death shall be lovely: whoso seeth it shall be glad. Thy death shall be the seal of the promise of our age long love. Come! lift up thine heart & rejoice! We are one; we are none.

67. Hold! Hold! Bear up in thy rapture; fall not in swoon of the excellent kisses!

68. Harder! Hold up thyself! Lift thine head! breathe not so deep -- die!

69. Ah! Ah! What do I feel? Is the word exhausted?

70. There is help & hope in other spells. Wisdom says: be strong! Then canst thou bear more joy. Be not animal; refine thy rapture! If thou drink, drink by the eight and ninety rules of art: if thou love, exceed by delicacy; and if thou do aught joyous, let there be subtlety therein!

71. But exceed! exceed!

72. Strive ever to more! and if thou art truly mine -- and doubt it not, an if thou art ever joyous! -- death is the crown of all.

73. Ah! Ah! Death! Death! thou shalt long for death. Death is forbidden, o man, unto thee.

74. The length of thy longing shall be the strength of its glory. He that lives long & desires death much is ever the King among the Kings.

75. Aye! listen to the numbers & the words:

76. 4 6 3 8 A B K 2 4 A L G M O R 3 Y X 24 89 R P S T O V A L.

What meaneth this, o prophet? Thou knowest not; nor shalt thou know ever. There cometh one to follow thee: he shall expound it. But remember, o chosen one, to be me; to follow the love of Nu in the star-lit heaven; to look forth upon men, to tell them this glad word.

77. O be thou proud and mighty among men!

78. Lift up thyself! for there is none like unto thee among men or among Gods! Lift up thyself, o my prophet, thy stature shall surpass the stars. They shall worship thy name, foursquare, mystic, wonderful, the number of the man; and the name of thy house 418.

79. The end of the hiding of Hadit; and blessing & worship to the prophet of the lovely Star!

### Chapter III

1. Abrahadabra; the reward of Ra Hoor Khut.

2. There is division hither homeward; there is a word not known. Spelling is defunct; all is not aught. Beware! Hold! Raise the spell of Ra-Hoor-Khuit!

3. Now let it be first understood that I am a god of War and of Vengeance. I shall deal hardly with them.

4. Choose ye an island!

5. Fortify it!

6. Dung it about with enginery of war!

7. I will give you a war-engine.

8. With it ye shall smite the peoples; and none shall stand before you.

9. Lurk! Withdraw! Upon them! this is the Law of the Battle of

Conquest: thus shall my worship be about my secret house.

10. Get the stele of revealing itself; set it in thy secret temple -- and that temple is already aright disposed -- & it shall be your Kiblah for ever. It shall not fade, but miraculous colour shall come back to it day after day. Close it in locked glass for a proof to the world.

11. This shall be your only proof. I forbid argument. Conquer! That is enough. I will make easy to you the abstraction from the ill-ordered house in the Victorious City. Thou shalt thyself convey it with worship, o prophet, though thou likest it not. Thou shalt have danger & trouble. Ra-Hoor-Khu is with thee. Worship me with fire & blood; worship me with swords & with spears. Let the woman be girt with a sword before me: let blood flow to my name. Trample down the Heathen; be upon them, o warrior, I will give you of their flesh to eat!

12. Sacrifice cattle, little and big: after a child.

13. But not now.

14. Ye shall see that hour, o blessed Beast, and thou the Scarlet Concubine of his desire!

15. Ye shall be sad thereof.

16. Deem not too eagerly to catch the promises; fear not to undergo the curses. Ye, even ye, know not this meaning all.

17. Fear not at all; fear neither men nor Fates, nor gods, nor anything. Money fear not, nor laughter of the folk folly, nor any other power in heaven or upon the earth or under the earth. Nu is your refuge as Hadit your light; and I am the strength, force, vigour, of your arms.

18. Mercy let be off; damn them who pity! Kill and torture; spare not; be upon them!

19. That stele they shall call the Abomination of Desolation; count well its name, & it shall be to you as 718.

20. Why? Because of the fall of Because, that he is not there again.

21. Set up my image in the East: thou shalt buy thee an image which I will show thee, especial, not unlike the one thou knowest. And it shall be suddenly easy for thee to do this.

22. The other images group around me to support me: let all be worshipped, for they shall cluster to exalt me. I am the visible object of worship; the others are secret; for the Beast & his Bride are they: and for the winners of the Ordeal x. What is this? Thou shalt know.

23. For perfume mix meal & honey & thick leavings of red wine: then oil of Abramelin and olive oil, and afterward soften & smooth down with rich fresh blood.



24. The best blood is of the moon, monthly: then the fresh blood of a child, or dropping from the host of heaven: then of enemies; then of the priest or of the worshippers: last of some beast, no matter what.

25. This burn: of this make cakes & eat unto me. This hath also another use; let it be laid before me, and kept thick with perfumes of your orison: it shall become full of beetles as it were and creeping things sacred unto me.

26. These slay, naming your enemies; & they shall fall before you.

27. Also these shall breed lust & power of lust in you at the eating thereof.

28. Also ye shall be strong in war.

29. Moreover, be they long kept, it is better; for they swell with my force. All before me.

30. My altar is of open brass work: burn thereon in silver or gold!

31. There cometh a rich man from the West who shall pour his gold upon thee.

32. From gold forge steel!

33. Be ready to fly or to smite!

34. But your holy place shall be untouched throughout the centuries: though with fire and sword it be burnt down & shattered, yet an invisible house there standeth, and shall stand until the fall of the Great Equinox; when Hrumachis shall arise and the double-wanded one assume my throne and place. Another prophet shall arise, and bring fresh fever from the skies; another woman shall awakethe lust & worship of the Snake; another soul of God and beast shall mingle in the globed priest; another sacrifice shall stain the tomb; another king shall reign; and blessing no longer be poured To the Hawk-headed mystical Lord!

35. The half of the word of Heru-ra-ha, called Hoor-pa-kraat and Ra-Hoor-Khut.

36. Then said the prophet unto the God:

37. I adore thee in the song -- I am the Lord of Thebes, and I The inspired forth-speaker of Mentu; For me unveils the veiled sky, The self-slain Ankh-af-na-khonsu Whose words are truth. I invoke, I greet Thy presence, O Ra-Hoor-Khuit!

Unity uttermost showed! I adore the might of Thy breath, Supreme and terrible God, Who makest the gods and death To tremble before Thee: -- I, I adore thee!

Appear on the throne of Ra! Open the ways of the Khu! Lighten the ways of the Ka! The ways of the Khabs run through To stir me or still me! Aum! let it fill me!

38. So that thy light is in me; & its red flame is as a sword in my hand to push thy order. There is a secret door that I shall make to establish thy way in all the quarters, (these are the adorations, as thou hast written), as it is said:

The light is mine; its rays consume Me: I have made a secret door Into the House of Ra and Tum, Of Khephra and of Ahathoor. I am thy Theban, O Mentu, The prophet Ankh-af-na-khonsu!

By Bes-na-Maut my breast I beat; By wise Ta-Nech I weave my spell. Show thy star-splendour, O Nuit! Bid me within thine House to dwell, O winged snake of light, Hadit! Abide with me, Ra-Hoor-Khuit!

39. All this and a book to say how thou didst come hither and a reproduction of this ink and paper for ever -- for in it is the word secret & not only in the English -- and thy comment upon this the Book of the Law shall be printed beautifully in red ink and black upon beautiful paper made by hand; and to each man and woman that thou meetest, were it but to dine or to drink at them, it is the Law to give. Then they shall chance to abide in this bliss or no; it is no odds. Do this quickly!

40. But the work of the comment? That is easy; and Hadit burning in thy heart shall make swift and secure thy pen.

41. Establish at thy Kaaba a clerk-house: all must be done well and with business way.

42. The ordeals thou shalt oversee thyself, save only the blind ones. Refuse none, but thou shalt know & destroy the traitors. I am Ra-Hoor-Khuit; and I am powerful to protect my servant. Success is thy proof: argue not; convert not; talk not over much! Them that seek to entrap thee, to overthrow thee, them attack without pity or quarter; & destroy them utterly. Swift as a trodden serpent turn and strike! Be thou yet deadlier than he! Drag down their souls to awful torment: laugh at their fear: spit upon them!

43. Let the Scarlet Woman beware! If pity and compassion and tenderness visit her heart; if she leave my work to toy with old sweetnesses; then shall my vengeance be known. I will slay me her child: I will alienate her heart: I will cast her out from men: as a shrinking and despised harlot shall she crawl through dusk wet

streets, and die cold and an-hungered.

44. But let her raise herself in pride! Let her follow me in my way! Let her work the work of wickedness! Let her kill her heart! Let her be loud and adulterous! Let her be covered with jewels, and rich garments, and let her be shameless before all men!

45. Then will I lift her to pinnacles of power: then will I breed from her a child mightier than all the kings of the earth. I will fill her with joy: with my force shall she see & strike at the worship of Nu: she shall achieve Hadit.

46. I am the warrior Lord of the Forties: the Eighties cower before me, & are abased. I will bring you to victory & joy: I will be at your arms in battle & ye shall delight to slay. Success is your proof; courage is your armour; go on, go on, in my strength; & ye shall turn not back for any!

47. This book shall be translated into all tongues: but always with the original in the writing of the Beast; for in the chance shape of the letters and their position to one another: in these are mysteries that no Beast shall divine. Let him not seek to try: but one cometh after him, whence I say not, who shall discover the Key of it all. Then this line drawn is a key: then this circle squared in its failure is a key also. And Abrahadabra. It shall be his child & that strangely. Let him not seek after this; for thereby alone can he fall from it.

48. Now this mystery of the letters is done, and I want to go on to the holier place.

49. I am in a secret fourfold word, the blasphemy against all gods of men.

50. Curse them! Curse them! Curse them!

51. With my Hawk's head I peck at the eyes of Jesus as he hangs upon the cross.

52. I flap my wings in the face of Mohammed & blind him.

53. With my claws I tear out the flesh of the Indian and the Buddhist, Mongol and Din.

54. Bahlasti! Ompehda! I spit on your crapulous creeds.

55. Let Mary inviolate be torn upon wheels: for her sake let all chaste women be utterly despised among you!

56. Also for beauty's sake and love's!

57. Despise also all cowards; professional soldiers who dare not fight, but play; all fools despise!

58. But the keen and the proud, the royal and the lofty; ye are brothers!

59. As brothers fight ye!
60. There is no law beyond Do what thou wilt.
61. There is an end of the word of the God enthroned in Ra's seat, lightening the girders of the soul.
62. To Me do ye reverence! to me come ye through tribulation of ordeal, which is bliss.
63. The fool readeth this Book of the Law, and its comment; & he understandeth it not.
64. Let him come through the first ordeal, & it will be to him as silver.
65. Through the second, gold.
66. Through the third, stones of precious water.
67. Through the fourth, ultimate sparks of the intimate fire.
68. Yet to all it shall seem beautiful. Its enemies who say not so, are mere liars.
69. There is success.
70. I am the Hawk-Headed Lord of Silence & of Strength; my nemyss shrouds the night-blue sky.
71. Hail! ye twin warriors about the pillars of the world! for your time is nigh at hand.
72. I am the Lord of the Double Wand of Power; the wand of the Force of Coph Nia--but my left hand is empty, for I have crushed an Universe; & nought remains.
73. Paste the sheets from right to left and from top to bottom: then behold!
74. There is a splendour in my name hidden and glorious, as the sun of midnight is ever the son.
75. The ending of the words is the Word Abrahadabra.

The Book of the Law is Written and Concealed.

Aum. Ha.

## **Cutting the Gordian Knot - an analysis of Liber AL vel Legis**

“Aye! Listen to the numbers & the words:

4 6 3 8 A B K 2 4 A L G M O R 3 Y X 24 89 R P S T O V A L. What meaneth this, o prophet? Thou knowest not.; nor shalt thou know

ever. There cometh one to follow thee: he shall expound it. But remember, o chosen one, to be me; to follow the love of Nu in the star-lit heaven; to look forth upon men, to tell them this glad word.”  
II:75-76

“This book shall be translated into all tongues: but always with the original in the writing of the Beast; for in the chance shape of the letters and their position to one another: in these are mysteries that no Beast shall divine. Let him not seek to try: but one cometh after him, whence I say not, who shall discover the Key of it all. Then this line drawn is a key: then this circle squared in its failure is a key also. And Abrahadabra. It shall be his child & that strangely. Let him not seek after this; for thereby alone can he fall from it. Now this mystery of the letters is done, and I want to go on to the holier place.”  
III:47-48

The two passages quoted above from Aleister Crowley’s definitive revelation, Liber AL vel Legis, form the so-called “Riddle of AL”, and have remained intractable in spite of a variety of proposed solutions. It is my stated thesis herein that this is no accident, for the simple fact that there is no solution to be had. Clues to this fact are littered throughout AL, such as in III:2, where we discover the curious statement that “spelling is defunct”. Or in III:39, where “for in it is the word secret & not only in the English” (my emphasis). These two quotes will be examined in more detail below, but first, a few general comments on Crowley, Gematria, and the Aeonian shift.

In 1882, when Aleister Crowley was a mere seven years of age, the Quadrature Problem was proven impossible when C.L.F. von Lindemann demonstrated the transcendence of Pi. There can be no doubt that this Zeitgeist had an impact on Crowley, whether he was aware of it or not. The demonstrable failure of rationalism to adequately describe reality was becoming more and more of a widespread phenomenon during Crowley’s life, with the pioneering works of both Kurt Godel and Max Planck being roughly contemporaneous with the magickal career of the Great Beast. The late nineteenth and early twentieth centuries were witness to the greatest cluster of paradigm-shifts within the entire Western civilization, greater even than those of the Enlightenment.

The system of magick within which Crowley found himself was a relic of the previous era of rationalisms and reductionisms, with no greater evidence of this than the concept of gematria, or simply put, magickal rationalism. The idea that each distinct magickal “current” was identifiable, enumerable, and distributive is a product of the minds of those who had not yet crossed the threshold at which stood Perdurabo, prophet of the new aeon. And though capable of receiving the Law, Crowley was entirely too attached to the significance and worth of gematria to be able to understand it fully. This theme, repeated throughout Liber AL, is of vital significance and we shall revisit it in much more detail below.

As the prophet of a new aeon, standing with one foot in either stream, it goes without saying that Crowley would have still retained vestiges of the old way of thinking. There would be categories of thought which he would find himself incapable of escape, one of the more well-known being his misogyny. The idea that a prophet stands with one foot in the old stream and one foot in the new is evidenced through the pattern of internal rebuke which is present in many prophetic texts, including Ezekiel and the Qur’an. The rebuke occurs because, even though acting as an instrument of the new current, the prophet is nonetheless a product of the old current, and hence incapable of fully embracing the new paradigm. The higher self, interpreted as “heaven,” or “holy guardian angel,” etc. offers a forceful correction of the lower self who still acts through the old mechanisms. In this sense, it stands also as a microcosmic reflection of the coming-into-consciousness of the paradigm itself, a process which occurs slowly and piecemeal over the course of a generation or more.

In Liber AL, this standing in-between aeons is indicated by the series 0,  $\frac{1}{2}$ , 1, as in I:34-35; 47, and further by the three levels of I:50. And this process is also reflective of the unfolding aeon itself, as it gradually takes hold in the meosphere. As a consequence of both this individual coming into being as prophet, as well as the coming into being of the aeon itself, there will be elements of the prophecy which remain incomprehensible to the prophet him/herself. And it is my contention that the “solution to the riddle of AL” is just such an element.

The thesis to be established is as follows: the number cipher in AL III:76 has no single irrefutable solution, and this is a direct consequence of the repudiation of gematria necessitated by the New Aeon. This will be established through the identification of a subtext in Liber AL itself, the elements of which give strong hints in this direction, and when taken together as a group are considered by this author to be solidly established toward the thesis.

Exegesis of key verses establishing the Thesis

I:4 – Every number is infinite; there is no difference.

Exegesis: Infinite means lacking finite particularities, or de-limitation. Due to this common identity beyond measure, particular numbers, which are the foundation of gematria, are indifferentiable from one another symbolically - each is linked to all the rest.

I:22 – Now, therefore, I am known to ye by my name Nuit, and to him by a secret name which I will give him when at last he knoweth me. Since I am Infinite Space, and the Infinite Stars thereof, do ye also thus. Bind nothing! Let there be no difference made among you between any one thing & any other thing; for thereby there cometh hurt.

Exegesis: The secret name is the cancellation of name itself, the nonduality of the all-pervasiveness and simultaneous non-being of Nuit. “When at last . . .” indicates that a level of understanding he would never attain (see I:54 below) is being communicated - it is a prophecy void of fulfillment, which is itself indicative of what is being prophesied. Thus “let no difference be made . . .” is a direct repudiation of the gematrial measurements and differentiations which are largely definitive of the theoria of Crowley and his orthodox successors. This meaning is reinforced in the injunction “bind nothing,” which indicates the limitation through naming, and the reflexive properties of language itself. These are key themes in this subtext of AL under present consideration.

I:23 – But whoso availeth in this, let him be the chief of all!

Exegesis: Again, this is a reference to the fact that Crowley would not

be able to accept this radical shift in magickal understanding. Availeth in what? In the freedom from the binding indicated in the previous verse, i.e. in transcending gematrial limitations.

I:46 – Nothing is a secret key of this law. Sixty-one the Jews call it; I call it eight, eighty, four hundred & eighteen.

Exegesis: Nothing is the answer to the question posed in II:76. The answer has been in plain sight, but the inability to think laterally and independent of pre-drawn boxes has kept it obscured. The verse in fact cloaks itself, in a series of gematrial steps from Ain Soph to Abrahamadabra - a deliberate obfuscation, because as said: it is a secret key.

I:47 – But they have the half: unite by thine art so that all disappear.

Exegesis: This verse makes it explicit once the subtext has been observed. They understand the concept (the half they have), but misstep in analyzing the nothingness and by resolving the infinite into finite and limited categories. The resolution proposed in this verse: make all disappear. Not just what is being categorized (material nothingness), but even the categorizations themselves (formal nothingness).

I:49 – Abrogate are all rituals, all ordeals, all words and signs. Ra-Hoor-Khuit hath taken his seat in the East at the Equinox of the Gods; and let Asar be with Isa, who also are one. But they are not of me. Let Asar be the adorant, Isa the sufferer; Hoor in his secret name and splendour is the Lord initiating.

Exegesis: The important part: all words and signs are abrogate, or void. This is another direct repudiation of the gematrial categorization, the image of Hoor-par-kraat, the silent twin - silent by virtue of his initiation and understanding. This can be indicated best by saying that Akashically, Liber Al vel Legis is composed of four chapters. However the fourth chapter, that of Hoor-par-kraat, is void of verses and letters.

I:52 – If this be not aright; if ye confound the space-marks, saying: They are one; or saying, They are many; if the ritual be not ever unto



me: then expect the direful judgments of Ra Hoor Khuit!

Exegesis: Confounding the space-marks is a reference to their enumeration, as evidenced in the “saying: They are one; or saying, They are many” - i.e. counting them. This is an additional level of gematrial rejection, and hints of the set-theoretic notion that numbers themselves (letters; words) are simply nested series of null sets (spaces; voids).

I:54 – Change not as much as the style of a letter; for behold! thou, o prophet, shalt not behold all these mysteries hidden therein.

Exegesis: Here begins a joke of sorts, as stylistics has nothing whatsoever to do with gematria. It is as though Aiwass is playing a prank on Crowley and his orthodox followers by inducing them to pay neurotic attention to even the styles of letters. Thus the superstitions of the past age are indulged upon those who cannot get enough of them.

I:56 – Expect him not from the East, nor from the West; for from no expected house cometh that child. Aum! All words are sacred and all prophets true; save only that they understand a little; solve the first half of the equation, leave the second unattacked. But thou hast all in the clear light, and some, though not all, in the dark.

Exegesis: Another reference to the 0,  $\frac{1}{2}$ , 1 series, tying back to I:47 above. The final sentence of the verse is an indication of the fact that Liber AL contains the solution to its own riddles and non-sense, however these are in the dark, i.e. hidden from, and inaccessible to, gematrial analysis. “Expect him not . . .” and “from no expected house . . .” are communicative of the reality that the old, established worldviews are incapable of resolving the riddles. The solution will be had only when all boxes and categories have been jettisoned and the New Aeon is allowed to achieve its natural equanimity.

II:27 – There is great danger in me; for who doth not understand these runes shall make a great miss. He shall fall down into the pit called Because, and there he shall perish with the dogs of Reason.

Exegesis: This verse offers an explicit renunciation of magickal

reductionism, or the notion that causality (the pit called Because) has an application in the meta-physical analogous to its scientific application in the physical. The gematria is a series of causal-chain analyses of metaphysical symbols (these runes), and as such, is a category mistake of the first order.

II:32 – Also reason is a lie; for there is a factor infinite & unknown; & all their words are skew-wise.

Exegesis: Within the objective world of phenomena, causal analysis, or reason, achieves its validity due to the finite (demarcated) nature of the individual parts. Their limits allow for measure and hence categorization. But as this verse makes clear (see also I:4 above), this classification cannot be carried over to the realm of the infinite and unknown without distortion of meaning (words are skew-wise).

II:75 – Aye! listen to the numbers & the words:

II:76 – 4 6 3 8 A B K 2 4 A L G M O R 3 Y X 24 89 R P S T O V A L.

What meaneth this, o prophet? Thou knowest not; nor shalt thou know ever. There cometh one to follow thee: he shall expound it. But remember, o chosen one, to be me; to follow the love of Nu in the star-lit heaven; to look forth upon men, to tell them this glad word.

Exegesis: The “glad word” is none other than thelema, the Word of the Aeon. That this has nothing to do with the cipher is evident in the fact that “word” here is singular, whereas the cipher is introduced in the plural: “numbers & the words”. The use of an ampersand in a verse directly connected to a supposed gematrial riddle, when understood in light of I:54 and II:54, is an even further level of confirmation of the central thesis under consideration. Space-marks, punctuation, stylistics - these are all blind alleys which have been deliberately emphasized in order to ensnare those who are incapable of transcending the old ways of thinking. Note also the deliberate use of “expound” - which has connotations of a second-order logic, or meta-explanation. The riddle won’t be answered (the answer is “nothing”), but it will be explained (as a snare for the unwary). This one verse encompasses the complete truth of Aleister Crowley’s relation to the New Aeon. He received the Law and the Word, and though complete, it is only half understood by the Beast (see I:56). Here, Crowley is being encouraged to continue on in what he is

capable, i.e. spreading the Glad Word. The truth of the cipher is that it means nothing. And everything. It is possible to construct a consistent theory of numerical valuations which will assign this sequence of 28/30 limits a broad range of meanings, depending solely on the preconceptions and atom-value-assignments of the theoretician. It is both meaning-less as well as a bottomless well of meaning; both void of value as well as containing any possible value - Nuit as well as Hadit.

III:2 – There is division hither homeward; there is a word not known. Spelling is defunct; all is not aught. Beware! Hold! Raise the spell of Ra-Hoor-Khuit!

Exegesis: Spelling, being a key component of gematrial analysis (as variations in one necessitate differences in the other), will carry the reductionist system to the grave as well. In other words, to say spelling is defunct is to claim nothing less than the fact that gematria is likewise defunct.

III:39 – All this and a book to say how thou didst come hither and a reproduction of this ink and paper for ever—for in it is the word secret & not only in the English—and thy comment upon this the Book of the Law shall be printed beautifully in red ink and black upon beautiful paper made by hand; and to each man and woman that thou meetest, were it but to dine or to drink at them, it is the Law to give. Then they shall chance to abide in this bliss or no; it is no odds. Do this quickly!

Exegesis: Combining the statement that “there is a word not known” from III:2 with “for in it is the word secret & not only in the English” here resolves the ambiguity of meaning. It is not a “secret word” to be found, but the transcendence of word itself. It is not an indication that the language needs to be deciphered, but a bold statement that language itself (not only in the English) is incapable of limiting the Unlimited.

III:47 – This book shall be translated into all tongues: but always with the original in the writing of the Beast; for in the chance shape of the letters and their position to one another: in these are mysteries that no Beast shall divine. Let him not seek to try: but one cometh after

him, whence I say not, who shall discover the Key of it all. Then this line drawn is a key: then this circle squared in its failure is a key also. And Abrahadabra. It shall be his child & that strangely. Let him not seek after this; for thereby alone can he fall from it.

Exegesis: “no Beast” is important. The Beast 666 was Crowley’s prime gematrial self-identification, so the wording here equivocates to “no gematrial understanding” - which is to the thesis. The two keys given in this verse are both mathematical analogies, and are interpreted by the author as follows: the significance of “this line drawn” lies in its slope, which, as can be seen, is exactly -2; the “circle squared in its failure” was alluded to in the prefatory material above. The significance of -2 within the scope of the thesis is that the formula  $0=2$  being indicated in the reverse:  $2 \rightarrow 0$ , i.e. what is being communicated by the line is the zero, naught, or nothing, which as seen above is indeed a key to the resolution of the cipher. This is reinforced by the “circle squared in its failure,” which, as hinted above, indicates the impossibility of reducing the transcendental into rational categories. These two ideas go hand in hand, and together they deliver the central thesis that the magickal rationalism of the gematria is incapable of squaring the circle of reality.

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Though the direction of magickal flow appears to be unidirectional even in its duality as LHP/RHP, the reality is slightly more complex and distributes a cyclical balance. In the case of LHP, this cycle is given as world  $\rightarrow$  self  $\rightarrow$  world, or in more detail, macrocosmic energy is first drawn into the self, then expended out into the world as an act

of Will. And conversely for RHP: self → world → self, or individuated energy parsed outward into the world and then drawn back into the self. As is apparent from these cycles, LHP is centered on the microcosm, and RHP on the macrocosm. Granted, there are those who, when chancing to explain the left-hand path, describe it as an isolation of the self from the world, but this is a shortsighted and ultimately flawed approach. Neither pole can exist apart from the other, and each becomes neutered in isolation. The power of the left-hand path lies in the capacity for macrocosmic energy to embolden the self, and thereby make transformation of the world possible. Without such a cyclical balance, solipsism is unavoidable, and self-destruction inevitable. The cyclical understanding also makes it clear that

LHP is active and transformative, whereas RHP is passive and contemplative, and also that somewhat counter intuitively, each promotes *the other* teleologically. This is to say that , for example, even though the RHP flow is centered on the world, it is nevertheless *focused* on the self, and vice versa in the case of LHP flow. Understanding this reality helps one to make sense of the many RHP adepts whose selfishness (self-focus) is beyond doubt and yet hidden behind a false sense of care for “others” (the late Mother Teresa is a prime example). In fact, we notice that each direction of flow, when isolated into an imbalanced practice, leads to an excess of focus in the opposite direction, as the Law of Balance cannot be cheated. It is for this reason, among many others, that the true

Magus employs a balanced expression. Successful magick is a mean, not an extreme. As was remarked by a certain sage two millennia ago, “what does it profit a man if he gain the whole world and yet lose his own soul in the process?”

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### **Syllabus 3: History and the Humanities**

(Perhaps the most eclectic syllabus offered, and not without reason. The Humanities encompass all the fields which mark our originality and creativity as a species - to be ignorant of these is to be ignorant of Self. History and Fiction blend together into that which for lack of a better designation can be called The Epic of Existence, and the student is encouraged to discover that very thing which transcends such seemingly disparate categories.)

*The Lucifer Principle* - Howard Bloom

*Human Accomplishment* - Charles Murray

*The Modern Mind* - Peter Watson

*The Age of Spiritual Machines* - Ray Kurzweil

*Foucault's Pendulum* - Umberto Eco

*A People's History of the United States* - Howard Zinn

*Theories of Personality* - Calvin S. Hall, Gardner Lindzey

*The Odyssey* - Homer

*Gardner's Art through the Ages* - Fred Kleiner, Christin Mamiya

*A History of Knowledge* - Charles Van Doren

*Supernatural* - Graham Hancock

*Cosmos and Psyche* - Richard Tarnas

*Humanity* - James Peoples, Garrick Bailey

*Hyperion* - Dan Simmons

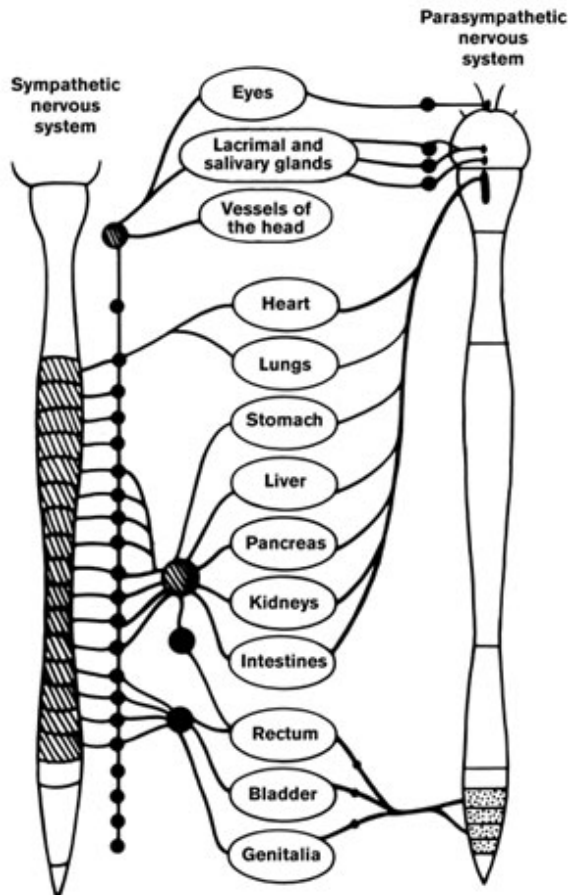
*The Atoms of Language* - Mark C. Baker  
*Dune* - Frank Herbert  
*The Big Book of NLP Techniques* - Shlomo Vaknin  
*The Psychology of Consciousness* - Robert Ornstein  
*Everything is Under Control* - Robert Anton Wilson  
*Tailchaser's Song* - Tad Williams  
*A Peace to End All Peace* - David Fromkin

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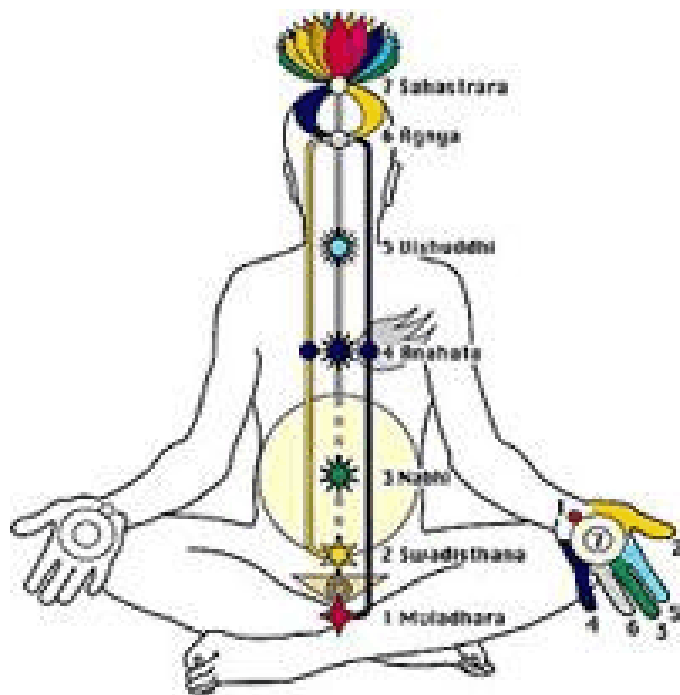
The balance between these two directions of flow (RHP/LHP) is mirrored in the constitution of the human nervous system, and not without cause - as above so below. The division between the sympathetic and parasympathetic nervous systems bears not only witness, but also practical application, to the duality of magickal expression. This understanding is mirrored, supplemented, and expanded by the Eastern concept of chakras, to which a comparison must be offered. We are here dealing with the way in which these broad directions of cosmic



energy flow (LHP, RHP) are represented in the microcosm, to which the following diagrams are offered. The first is an oversimplified map of the sympathetic and parasympathetic nervous systems, with especial regard to functionality relative to the spinal cord:



The second, also oversimplified, is a layout of the chakras:



Simply speaking, the sympathetic nervous system is involved in the “fight or flight” mechanism, and readies the body for action - it is centered, literally, in the middle of the

spinal cord (corresponding to chakras 3, 4, & 5). The parasympathetic nervous system, which moves from both the higher spine/brain as well as the post-lumbar, relaxes and re-centers the body (corresponding to chakras 1, 2, 6, & 7). Action and repose. LHP and RHP. The bivalent flow between them is akin to both the heartbeat and also the process of breathing - no wonder these two are proper foci of the magickal/meditative art. In order to capitalize on the right type of magickal energy (inflow/outflow), it is necessary to have actualized the corresponding subset of the autonomic nervous system. If one desires magickal action (as in the case of the various thaumaturgical enterprises), then the sympathetic system must be engaged. If one desires magickal repose (as in

the case of theurgical equanimity), the parasympathetic must be ascendant. It is for this reason that the Tantric practice is generally regarded as the most potent form of magick, for the most accessible gateway between the sympathetic and parasympathetic lies in the sexual act. And the method of prolonging release is actually the most efficient repository of active/outflow/LHP/sympathetic energy which is technically manageable. Though killing a threat to one's own life in a battle of tooth and claw may in fact reach a greater apogee, it is, under most circumstances unmanageable as a coherent energy syphon. The benefits of Tantric practice are manifold: the energy of male and female are combined for a true synergy; both directions of flow are accessible at

different stages; the act is compatible with conscious manipulation, visualization, and breathing - all of which act to heighten result; the ritualization as god/goddess is truly mythical, also heightening efficacy. In addition to these concerns, one must also be cognizant of the Red and the Blue (more properly a deep indigo-violet), and the methods of their utilization. The Red represents an empowering state whereby there is an incremental build up of energy, passing the reservoir through a successive heightening reaching the apogee (at which point, a quantum is created). The Blue, on the other hand, represents an expenditure of energy, a re-balancing, or calming of the system or process. These correspond to the intake/exhalation cycle of breathing, which is why there is perhaps no more

fundamental practice towards the successful utilization of magick than proper control of the breath. It is therefore no coincidence that life, which is a rough (though not exact, otherwise, death would not occur naturally through decay) mean between these energetic extremes, dependent on both processes for propagation, is epitomized in the middle of the spectrum towards the green (a true mean would be a yellowgreen).

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The Tetragrammaton (יהוה) is a cipher for *breath*, which in the ancient Hebrew was the equivalent of life. It is the foundation of proper meditation, as follows:

י (Yod) - represents inhalation, or the gathering of energy.

ה (He) - represents pause, or the moment between moments.

ו (Vau) - represents exhalation, or the expenditure of energy.

ה (He) - represents pause, or the return to the beginning.

Thus the cycle of being is balanced by the cycle of nonbeing, and the cycle of being balances itself through the opposition and

complementation of the Red and Blue cycle. The first practice for the true magickal neophyte to master is the control of breath, for this will be a cornerstone of their ability to manage the interactive flow between macrocosm and microcosm, sympathetic and parasympathetic. When approaching this process for the first time, it is important to remember that the cycle must always remain in balance: inhalation = pause = exhalation = pause. This equation cannot be violated, and is the basis for the empowerment achieved - an imbalanced cycle will result in an imbalanced manifestation (curious, see below).

When considering the cycle of flow, one should be mindful of the harmonious expression of the waveform, and the duality of frequency and wavelength. These two characteristics are mutually determined by the energy input, and so, to alter both simultaneously requires an influx of energy. That is, to increase the wavelength (amount of recycled breath of the individual process = inhalation, exhalation, pauses) AND the frequency (how quickly the process alternates) requires a marshaling of that ever so elusive god of science. And, coincidentally, this holds true in the reverse direction as well (which fact is rather important). So, for the prospective adept, the first task is a discovery of the natural (unaltered) rhythm of breath, which differs from person to person, and an intuitive mastery of its cyclical repetition.

The best way to do this is as follows: do nothing but be mindful at first. Pay attention to your personal cycle of oxygen recycling without attempting anything. Notice the imbalance, as the following equation will not hold: inhalation = pause = exhalation = pause. What you need to be mindful of is the longest individual period of the cycle, which will probably be either the inhalation or the second pause. In any case, this longest period of the cycle is to be your gauge moving forward. The next step is for you to harmonize the flow: consciously direct each of the four periods so that they are of equal length, and so that each is equal to your natural maximum (observed above). This is your personal baseline cycle. In other words: inhale = pause = exhale = pause for your personal baseline. This cycle should be practiced until it becomes rote.

Now, the direction of energy flow takes one of two vectors,

as mentioned above: inner – outer, or outer – inner, which correspond to the Red and Blue/ LHP and RHP respectively. And though these twin dichotomies are not exact identities, they are of close enough relation that only the Magus needs distinguish between them, and in that case, each will invariably be intuited precisely. What must be understood at this point is simply the fact that an increase in frequency and/or wavelength over the baseline requires an influx of energy, whereas a reduction in the same results in a surplus. And this counterintuitive fact acts as an inbuilt and natural inhibition to those who would naively view “getting excited” as a prerequisite for a Red operation. Is it any wonder they clutch at results as though they were simple straws? Again, one must be mindful of the way in which each direction of flow gives rise to the other, and how to ride the wave of balance properly.

If one is engaging in a dynamic geared towards directing energy outward from the self, then a process of gradually increasing the flow upward from the baseline must be employed - engaging the sympathetic nervous system at the same time. Paradoxically, this requires a shortening of the breathing cycle: a briefer period of oscillation combined with less oxygen transfer. And likewise the converse, for a dynamic directed at moving energy inward, the wavelength must be elongated and the oxygen flow must increase. What these directed mechanisms accomplish is a transformation of the body’s normal way of processing energy (specifically oxygen), thereby forcing it to compensate and thereby unconsciously act in the manner desired. Given this understanding, it can be little wonder that fasting is used as a tool for directing Blue vector flow, as it operates via the same alternating feedback mechanism.

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Ritual, in and of itself, is no more than a means to an end. The difficulty of the end invariably leads to the complication of the ritual, as the



geometers will have their way. But often, the simplest of rituals is enough to direct the will of the real Magus, and an Earth-shattering ritual should produce world-shattering results. But how often is it related that a pseudo-magus dotted all their I's and crossed all their T's in some elaborate ceremony, only to watch nothing transpire as a result? Perhaps there was a single uncrossed T somewhere - rinse, repeat, futility. The problem is not in the ritual, but in the ability of our hypothetical "magus" to marshal energy to a definitive purpose. It is for this reason that the Satanist is **not** one who ritualizes as "practice" - practice is what you do *before* you begin ritualizing. Practice prepares you for ritual. Practice makes you competent for ritual. Practice makes you worthy of ritual. But practice does not equal

ritual. This may seem like splitting hairs, but nothing could be further from the truth. The ability of a gross body to influence subtle currents is one that has to be built successively, across multiple disciplines. Each of these factors must be honed *prior* to endeavor, otherwise reinforced error and unintended output will inevitably result. There are many who, with an incomplete and degraded understanding, approach magick as a method for gaining those things which they have proven incapable of attaining by ordinary means. So, for example, we have the novice who, finding himself unable to acquire a mate, decides to study magick so as to be able to eventually cast the perfect “love spell” and secure his prize. Or the neophyte who desires riches beyond his wildest expectations, and

somehow assumes that what separates him from that dream can be remedied by a “money charm”. Not only are these people radically misunderstanding the true purpose of magick, they are destined to have less success than if they had never chanced across the idea in the first place and rather had focused their energies on skillful means. No, magick is a tool (among many) for *expanding consciousness* - thereby raising energy, focusing the Will, and acting across a metaphysical gulf. It is not normal action, but rather mythic action, and its means are confined to a *different type of space* than the external. And though many have chanced to define what magick is, few, if any, have proposed the correct mechanism or vehicle by which it is operative. We are continually reminded that the laws

of magick transcend ordinary space and known science. We are enraptured by a causality which defies standard causalities. And therein lies much of the *power* - bottled up in ignorance. The reason magick (as a vehicle for transferring energy through consciousness) works is relatively simple: energy = consciousness = individuality = YOU. The separateness of the associated phenomena is conceptual only - it does not dare broach the realm of pure intuition. Here I am reminded of the ancient doctrine of reincarnation. Confronted with the undeniable phenomenon of a child "remembering" things which they could not have possibly perceived either directly or through study, the priests and theoreticians will categorize this event as a sequential line - a past

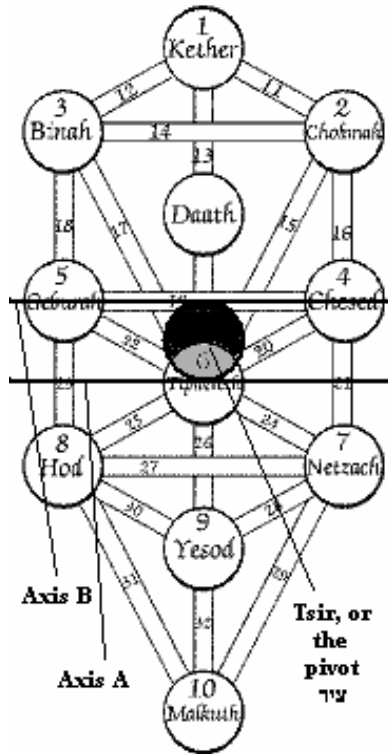
life being remembered. **Reincarnation**. But something different, and much more profound is actually taking place. Rather than reincarnation, our savant is partaking of the **Meta**incarnation. Rather than touching a moment in a linear progression, she is reaching out, across all dimensional boundaries, and grasping an intangible reality which subsists in the very same **self** of which she is an epiphenomenon. Again, an *additional dimension of symmetry* is here being indicated. And so too the operations which are generally gathered under the mantle of magick. When it becomes understood the way in which the brain captures Mind, the way in which it limits and restrains It, much of the nature of the Art becomes clear. In order to operate and survive within

the tenth sphere, Mind must be restricted and focused, so as to allow for the strategies pertinent to the material a maximal chance for success - and this is no less than what is truly being indicated by the myth of the Fall. Although this state of affairs is limiting, it is entirely natural - as the numerical analysis makes evident. Each particularized numeration is marked off from all the rest by an instantaneous act of de-limitation (the shattering of the Logos), and though each remains connected to all the rest via the Continuum, this realm is eternally transcendental of conscious acts (events) by virtue of the necessary quantization which makes all relative measure (consciousness) possible in the first place.

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**Symmetry Break - a reevaluation**

The Tree of Life is a glyph representing the organized structure of both microcosm and macrocosm as well as their multifaceted interconnectedness. It is a product of the Western occult tradition known variously as QBL, Qabala, and Kabbalah, though these are mere differences of transliteration. The Tree forms the basis of an analysis of spiritual and material reality which maybe termed, for lack of a better word, integral. There are ten spheres (sephiroth) linked by twenty-two paths (atu), the conjunction of which is encoded in the cipher known as the Tarot. In addition to the ten sephiroth, an Eleventh is often added within occult understandings: Daath (knowledge), which represents the Abyss, or place of crossing.

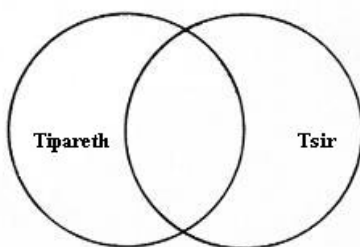


When we consider the Tree, there are two possible axes of symmetry, depending on whether the tenth sephirah, Malkuth is included. Malkuth (the kingdom) represents the visible/material world, and when viewing the Tree, we can see its placement is in some ways out of sequence. Visually, this placement is

communicative of what is known in mathematical physics as a symmetry break, and the ostensible world is indeed the result of such a break, as a detailed study of the physics of particles and the four forces makes clear. When Malkuth is included in analysis, then the center, or axis, is none other than Tipareth, the sixth sephirah which glyphs the solar logos. If only the invisible world is considered (sans Malkuth, in other words), then the central axis is instead the nineteenth path, or Atu XI, (Strength/Lust), which links Geburah (severity) and Chesed (mercy). These have been drawn in the above diagram as axis A and axis B respectively.

Thus we have two centers on the Tree, depending on whether or not we break the symmetry inherent in the invisible world (the Fall) and consider the material plane as well. As we consider how to reconcile this dichotomy, we return to the nature of the Tree as integral glyph (i.e. one which depends exclusively on *integers*), and notice that there is in fact a further symmetry to be broken through the application of ratio, or logos, and this is not without a certain sense of irony (considering the significance of Tipareth). The resulting mean generates a new sephirah, containing multifaceted layers of understanding, and which ultimately serves as a symmetry break on a whole other level.

Our novel sephira could possibly achieve many designations, but given its role in pushing past boundaries of integralism, I have designated it as Tsir (the pivot). It is also the Eclipse, the Dark Sun, and the VesicaPiscis. Consider:



And we notice further that this image is also used for the Venn Diagram, a cornerstone of logic, which is derivative of the Logos, or Tipareth. And none of this without reason.

What we are doing here is “breaking through to the Other Side” - challenging the integral nature of the Tree by way of its very integration. Our novel sephira is represented by the non-integral  $5/10/11$ , or  $5.90909090 \dots$ , which though non-integral, is indeed



*rational*. In other words, the very rules of the glyph (the Tree) have enabled us to transcend the image (Lt. imagio, compare the derivative imagination) and arrive at a view which surpasses and pushes forward the very impetus of our categorization.

In fact, this is merely the first step: replacing the integral Tree with a rational Tree. But there are two further tasks: replace the rational Tree with the transcendental Tree, and replace the transcendental Tree with Samadhi. And even then, nothing of the lower levels of perception is obviated, only placed in a different perspective.

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When we consider the isolated quantum “particle,” there are several relevant facts to take notice of. When isolated from the total system of which it is a part, the quantum achieves a level of metaphysical freedom which seems to defy even the established laws of physics. But when bound into a larger process, the quantum loses much of its magic, or rather, this magic becomes combined with the magic of many other quanta, creating a whole greater than the sum of the parts. In this way, these quantum monads collectively weave the

macroscopic structure of reality out of a fluid and genuinely magickal palette. And this phenomenon is no less than a fractal expression of a related process whereby individual consciousness merges into the creative macrocosm. These two holisms are projections of each other through the magick mirror, and are the very basis of experiential reality. Anyone who would venture to discover what magick is must keep this in mind, and truly understand the basis for the Prime Division which makes possible not only the phenomenal world but also the Dark Side, or the unknown and untapped self. **You** are a magickal quantum! If such an understanding were to be grasped instantaneously, then not only Samadhi, but also the attainments, would result - this is what is known as

“cutting through” (Tibetan: Trekchod/  
khregs-chod). However, the wheel of  
Samsara is untouched by this flash of  
insight - life is worth *living*.

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**Sems-Nyid Rang-Grol**  
**(Naturally Liberated Mind, the Great Perfection)**

by Longchen Rabjam (Longchenpa)  
Translation by Tulku Thondrup

Homage to the glorious kuntu zangpo.

From the utterly pure essence which transcends objective thought

Arisen as the glow of the essence of the spontaneously accomplished  
nature

Pure from various characteristics of the duality of apprehended and  
apprehender, the mind

Which is free from discriminations of dimensions and partiality:

To you I pay homage.

Phenomenal existences are unborn, of equal nature;

In which the originally liberated appearances and mind prevail evenly  
without apprehensions;

Concerning that marvelous sovereign, naturally liberated mind,

Listen while I tell you what I have realized.

The utterly pure view has no extremes or center.

It cannot be indicated by saying "it is this," nor is there in it any distinctions of height or width.

It transcends eternalism and nihilism, and it is free from the stains of the four assertions of extremes.

Sought, it will not be found; watched, it is not seen.

It is detached from directions and partiality, and it transcends all the objects of conception.

It has no standpoint, neither voidness nor non-voidness.

There is no realized and unrealized, no counting, nor objective aim.

All phenomena are primordially pure and enlightened, so it is unborn and unceasing, inconceivable and inexpressible.

In the ultimate sphere purity and impurity are naturally pure and phenomena are the great equal perfection, free from conception.

Since there is no bondage and liberation, there is no going, coming or dwelling.

Appearance and emptiness are conventions, apprehended and apprehender are like maya (a magical apparition).

The happiness and suffering of samsara and nirvana are like good and bad dreams.

From the very moment of appearing, its nature is free from elaboration.

From it (the state of freedom from elaboration), the very interdependent causation of the great arising and cessation appears like a dream, maya, an optical illusion, a city of the gandharvas an echo, and a reflection, having no reality. All the events such as arising, etc., are in their true nature unborn.

So they will never cease nor undergo any changes in the three periods of time.

They did not come from anywhere and they did not go anywhere.

They will not stay anywhere: they are like a dream and maya.

A foolish person is attached to phenomena as true, and apprehends them as gross material phenomena,

"I" and "self," whereas they are like a maya-girl who disappears when touched.

They are not true because they are deceiving and act only in appearance.

The spheres of the six realms of beings and the pure lands of the buddhas, also are not aggregations of atoms, but merely the self-appearances of beings' minds.

For example, in a dream buddhas and sentient beings appear as real, endowed with inconceivable properties.

However, when one awakens, they were just a momentary object of the mind.

In the same way should be understood all the phenomena of samsara and nirvana.

There is no separate emptiness apart from apparent phenomena.

It is like fire and heat, the qualities of fire.

The notion of their distinctness is a division made by mind.

Water and the moon's reflection in water are indivisibly one in the pool.

Likewise, appearances and emptiness are one in the great dharmata.

These appearances are unborn from the beginning, and they are the dharmakaya.

They are like reflections, naturally unstained and pure.

The mind's fabricating their existence or nonexistence is an illusion,

So do not conceptualize whatever appearances arise.

Those appearing objects are also reflections of mind.

They are like a face and its reflection in a mirror while there is no duality, the perception of duality is the natural characteristic of the experiences of beginningless habit.

The mind and dreams are not separate, rather it is like the appearance of dreams to a person who is drunk with sleep.

One should know that there is no essential distinction between (subject and object).

For example, like a baby seeing a mirror, ignorant people accept and reject external objects when a mother sees the mirror she cleans it; similarly the yama of cause and result alters external objects. A lady, seeing it, cleans her face; likewise one who knows suchness looks at the mind within this is the immaterial, essential yana.

In the mind which has no essence, various things arise because of the objective conditions, like reflections appearing in a mirror or in the ocean.

The emptiness essence, unceasing nature, and variously appearing characteristic, the magical display the dual projection of samsara and nirvana within a single mind.

It is like the color of a crystal altered by a black or white cloth.

The essence is without change, but because of conditional perceptions as the basis of arising, various perceptions seem to change at the time of their appearance;

But in reality it is unchanging like the purity of the crystal.

The primordially empty mind, which has no root, is not defiled by the phenomenal appearances of samsara and nirvana.

Throughout the three times and timeless time, the state of kuntu zangpo, the essence of the changeless perfection at the basis is undefiled by the appearances of the six objects, like the water- moon [the moon's reflection in water].

For the non-existent appearances of samsara and nirvana, like a magic display, do not make efforts of acceptance and rejection, negating and defending, or hope and doubt.

Attaining liberation by knowing the nature of the (world's) magical display:

It is as if, seeing the army of maya one is taken in, but by knowing the reality there is no fear. Likewise, it is not necessary to renounce objective appearances in particular. The nature of samsara is the essence of the mind, which is primordially unborn and enlightened, so by seeing the mind, realization of the nature of existence is attained.

Then there is no other peace to be accomplished. (it is as if) being frightened of one's own forces (mistaking them for) others', later, by recognizing them, one is relieved. Today by the blessing of the glorious master, worldly thoughts are realized as dhamakaya. So the natural great bliss arises within.

There is no need of acceptance and rejection since all existent phenomena arise as the lama.

All the inexhaustible instructions are the support of enlightenment.

There is no end of satisfaction in happiness and peace.

All is happiness, prevailing in dharmata, from which the play of unceasing varieties of phenomena is the spontaneously accomplished rupakaya and dharmakaya, appearances and emptiness, the twofold

accumulation, skillful means and wisdom, meditation and withdrawal from meditation the unconstructed and natural five bodies and five primordial wisdoms are perfected in the state of intrinsic awareness, free from grasping after perception and mind. The stages, paths, recollection, and contemplation—the qualities—are spontaneously perfected and are of the essence, the dharmata.

The great self-arisen impartial intrinsic awareness is unadulterated by an apprehended [object] and unbound by a subject.

It is like the nature of maya, non-dual and pure. So what is the use of pondering, discoursing, or contemplating?

There are no developing and perfecting stages, no duality, no union, no standpoint or division of yantras.

These are all conventions and drawings of the mind.

(all are of) the state of self-arising, just designated as self-liberation.

The awareness has no objective and cannot be defined as "this is it,"

So do not make efforts to apprehend it, thinking "it is," for it transcends the mind.

The mind is effortless and spontaneously perfected;

Do not adulterate it with antidotes of modification and transformation: let it go in ease.

If the dharmata, in which realization and non-realization are equal, is not adulterated by binding it with nets of contemplation, then in the ultimate meaning there is neither "is" nor "is not," neither phenomena nor emptiness.

It cannot be defined as "unity and multiplicity" and the rest.

It transcends view and meditation, free from assertion and negation, no coming and going, free from extremes, non-dual, like maya and a dream.



The purpose of [the teaching on the] two truths is the prevention of attachment to (phenomena) as real.

In the actual meaning there is no absolute and relative.

Things are not present as they are (mentally and conventionally) construed, (but) one is bound in the net of apprehending them as "this is.

Whatever one asserts, he will fall into the extremes of attachment; and through efforts and achievements, samsara will not cease.

Good and bad karma cause wandering in this world, and the experiences of happiness and suffering, high and low, are

Like the revolving of an irrigation wheel.

In the samsara of the three times, beings of the three spheres wander in delusion;

They are tormented by the disease of ignorance, fabrications and efforts- no beginning or end to it—oh, pity the living beings! Kye ho! All are just like dreams and maya.

In the ultimate meaning there is no samsara and no wanderers in it.

All are originally liberated in the state of kuntu zangpo.

There is no basis, root, or substance. How satisfying it is!

The unmodified, primordially pure mind.

Is unstained by the phenomena of existence: it is like a reflection.

In the appearing object nothing is conceptualized to be apprehended; in the self-arisen mind, nothing is conceived for an apprehender.

That non-dual primordial wisdom arises from the dualistic perceptions.

Therefore, the ceaseless mind and its object are the great attributes.

The elephant of non-apprehending roves freely on the plain at the pace of self-liberation, ornamented by the trappings of non-duality.

He destroys the swamp of acceptance and rejection, hope and doubt, and he possesses the strength of realization and enters into the ocean of non-duality.

He wanders freely without different phases between arising and liberation, and unbound by the ropes of the objects of abandonment and antidotes.

He freely maintains the standpoint of powerful accomplishment.

By fully perfecting the great power, phenomenal existence arises as dharmakaya.

When perceptions of the six objects are unceasing and the perceiver is essentially empty, and mind free from extremes attains aimless liberation, then intrinsic awareness of the non-duality of samsara and nirvana reaches the (primordial) ground.

It is called the achievement of the supreme attainment.

Because of perfect accomplishment of the purpose of self and others, it is the attainment of enlightenment in the unexcelled pure land .

Alas! The animal-like contemplators stop the perceptions and remain without any thoughts.

They call this the absolute nature and become proud. By gaining experience in that state (of concentration) they will be born in the animal realm.

Even if they do not gain experience [in it], it is certain [that they will be reborn in the realms of absorption [form] and the formless.

There will be no opportunity to get liberation from samsara.

So, extremely proud ones, who are possessed by the harmful spirit of their own standpoint, follow mentally fabricated and deluded doctrines.

Because of their defiled fabrications, they will not see the dharmata.

Even if they analyze the two truths, they will fall into the extreme of eternalism or nihilism.

Even if they analyze the freedom from extremes, they will discover the view of [only] the summit of samsara. Whatever they do, because of bondage to their standpoint, they will never actually see the natural primordial wisdom.

The actual meaning is obscured by pondering expression, and concepts.

By not understanding the proper (ways of) pondering, experiencing, and conceptualizing, the error occurs by (turning) the meaning [object] of the search (into) the searcher [efforts].

Mind and primordial wisdom are like water and its moisture:

At all times there is no separation between them, but they are adulterated by the discriminations of mental acceptance and rejection. Mind and its object, whatever appears, is the essential nature but by apprehending partiality, its openness is restricted. Now, if you wish for the meaning of the dharmakaya free from conceptualization, do not make efforts to search for the nature. The "sovereign of whatever arises" suspends attachments and concepts, undiscriminated, and unrecognizable in terms of "this is it; (in it phenomena) do not exist in the way that they arise.

In their nature they do not exist as they appear. Ordinary perception, unobstructed and liberated from the beginning, is the view of the natural great perfection. The nature of phenomena is exemplified by space, but phenomena are not conceivable as the nature of space. "the mind is unborn and phenomena are like space."

We speak thus, but it is only indication and imputation.

Is free from (the aspects of) "is" and "is not," and it is beyond thought.

It cannot be indicated by saying "this is," and it is totally perfected from the beginning.

Kye ho! In the pure nature of phenomenal existence.

Arises the sudden purity, non-apprehending intrinsic awareness.

From the very point of arising it does not exist anywhere.

The self-liberated great perfection—when will I be able to see that?

In the rootless mind, pure from the beginning, there is nothing to do and no one to do it-how satisfying!

The intrinsic awareness of aimless phenomena, in which deliberate apprehension such as "this is it" has dissolved-what happiness!

In the view and meditation which have no discrimination, there is no breadth or narrowness, height or depth-how pleasant!

In the action and result which have no acceptance and rejection, hope and doubt, there is nothing to gain and nothing to lose-how warm!

In the equally perfected maya-like nature, there is no good to accept and no bad to reject - I feel like laughing!

In the perceptions which are blurred, evanescent, undefined, fragmentary, discontinuous, unobstructed and natural, whatever appears, there is no apprehension of "this is this" or "this is these appearances."

"is" and "is not" are apprehending mind; and being detached from that mind is dharmakaya.

When in the aimless object the uncertain appearances arise, the unapprehending cognition attains liberation without duality;

Then all the phenomena of perception are the great play of the mind.

In the mind which is free from ground, root, and substance, the spontaneous uncreated qualities are fully perfected.

By liberating denial and assertion into dharmakaya, happiness will be achieved.

All deliberate concepts are fabrications.

If whatever arises arises free from conceptualization, it is the it is the primordial wisdom.

By liberating acceptance and rejection in its own state, happiness will be achieved.

By liberating acceptance and rejection in its own state, the object of thought is transcended.

For the buddhahood which is totally and naturally pure, do not search anywhere but in your own mind.

Other than [in] the searcher (itself) there is no separate place to search for.

It is like the caste of maya-(people) and water in a mirage.

There is no duality of samsara and nirvana as apprehension of duality has ceased in the unadulterated self-arisen intrinsic awareness.

He who sees the meaning of the equality of all phenomena and realizes the mind as unborn like the sky is perfecting [realizing] the phenomena of the world and beings as the naturally pure buddha-field, the state of equanimity of unborn spontaneous accomplishment.

The essence of appearances and mind is emptiness, and that meaning of dharmakaya;

Their nature is unceasing, and that is the appearance of sambhogakaya;

Their characteristics are various and that is the nirmanakaya.

By knowing this, everything is the three bodies, primordial wisdom, and pure land.

There is no [need of] modification, transformation, renunciation, and antidote, so it is completely satisfying.

E ma! Living beings, by holding on to duality, when they dwell in this dream-like delusory samsara, whatever efforts they make are causes and effects of samsara.

By experiencing the non-conceptual universal ground, they stray into the formless realm;

Experiencing the clear-empty consciousness of the universal ground, they stray into the form realm;

Experiencing the six consciousness they stray into the desire realm.

The changes of the mind are the steps [to different realms] of samsara.

For people who want enlightenment, the meaning of the unmodified absolute is to let the mind be at ease without effort.

The ordinary mind, unmodified and natural, unstained by apprehension of samsara and nirvana, attains liberation in its natural state.

By attaining liberation in that way, dwelling in the instantaneous nature without thought is the state of dharmakaya;

The unceasing ground of arising, clarity, and emptiness is the sambhogakaya, and the emanation, liberation upon arising, is the nirmanakaya.

With confidence (in the foregoing) it is certain that worldly thoughts will be enlightened.

Kye ho! Since the character (rang-bzhin) of appearances and mind is changing, watch the mirror of the aimless dharmanakaya. The arising of non-apprehender in the aimless phenomena is the secret of mind; there is nothing else to be signified.

It is the natural character of spontaneously accomplished intrinsic awareness, the essential meaning of whatever arises;

Do not make modifications and adulterations.

Phenomena are the nature of substancelessness.

The sky of unapprehending mind has no center or end.

Although they arise naturally without creation or cessation, absence of denial, assertion, and of attachment to characteristics is the true meaning;

And they are changeless throughout the three times-this one should know.

The innate primordial wisdom free from the duality of percept and mind can [only] be signified by realizing, but there is nothing to be shown and nothing to see.

The absolute mind is beautiful in its natural state.

By various [means]-unwavering contemplation, analytic wisdom, [and] precepts, intellectual knowledge and instructions-one will only gain theoretical understanding, but one [will] never achieve the naked primordial wisdom.

For example, even if one indicates by pointing, saying "this is space," it is not an object that can be seen, so it is merely a way of differentiating.

The arising of realization through the kindness of the lama is like the

dispelling of darkness by the sun. The moment one sees all (existents) as dharmakaya by instantaneous intrinsic awareness, ignorance is turned into primordial wisdom and defilements into indications (of the five primordial wisdoms).

One should devote oneself (to practice) by all means without wavering.

Common and uncommon attainments will be achieved in this life.

Fools hate samsara and seek nirvana.

It is like throwing away a very rare wishing-jewel, taking another wishing-jewel that needs cleaning, and after cleaning it, looking around for a trinket. The self-liberated mind, the precious jewel, by realizing its own nature cleanses the deluded stains.

Understanding that is the precious treasure of virtues and the heart of the achievement of the benefit of self and others.

When the meaning realization of the mind arises like the water and waves, the projections and dwelling are in the state of dharmakaya.

(then) whatever takes place, there is no need of rejection and acceptance.

There is never any need of practicing rejection and acceptance.

At all times for the joyous yogi it is the great flowing-river yoga in the state of all-equally perfected great nature.

Just upon the arising of the realization, [the mind] becomes naturally clear and luminescent.

Even when there is again projection, it will be in [the state of dharmati as before.

As luminescent intrinsic awareness has no extremes and center, there is no duality of defilements and antidotes.



So, things to be rejected, antidotes, detachment, attainment, hope and doubt, are liberated in their natural state. People who do not know how to distinguish jewels from lamps think that the lamplight is the light of a jewel.

If one does not distinguish the absorption and experiences of self-liberation, then he will be bound by the attachment to liberation-upon-arising itself.

If one does not distinguish between experiences and realization, he will be deluded by holding on to the experiences as realization.

After realization there are at all times no changes of good and bad by gaining experience of that, the virtuous experiences arise. For example, space, by the changes within the four elements, will not undergo any alteration: the space will return as before.

Likewise, for the yogi who has realized the mind, there is no good and bad realization due to the increasing and decreasing of experiences.

If there is a good and bad, it is experience, not realization.

Definite realization should be sought from a holy person.

Thereafter, in accordance (with his teachings) one should remain in contemplation (without wavering).

To meditate this is the definitive absolute view.

By seeing it [mind], the person of superior intelligence will attain liberation.

It will not depend on experiences everything will arise as realization.

There is nothing to be rejected, so there is no antidote to meditate, just as for a healthy person there is no need of medicine.

Thus, you should learn the unapprehended view, free from partiality.

Is magick dependent on tradition? What is the genuine worth of the *Goetia* or *Book of Abramelin* to the modern practitioner? Is there not a sense in which we can say that it would be comparable to the value modern scientists accord Aristotle's *Physics*? That is, one of historical import and psychological insight, but ultimately dated beyond all practicality. I would hold that to take any other stance is to be guilty of the same crime as the creationist Christian who believes the Earth was called into being roughly six thousand years ago. In fact, I would hold that the situation is actually worse, akin to such a fundamentalism, but also mixed with a stagnation of understanding. When we examine the modern corpus of

“how to” textbooks concerning the magickal art, we are confronted with a variety of systems dependent on faulty cosmologies, primitive metaphysics, undue fear-mongering, and all-around ignorance. For example, the aspiring magician is often presented at the outset with something called the lesser banishing ritual of the pentagram (LBRP), and instructed to perform this at both the open and close of any ritual act, almost as if it were comparable to brushing one’s spiritual teeth. And in fact, this is how it is often represented: “don’t forget to brush after every meal!”. But if we examine the basis for such a stance, we can see that it is based in an undue fear of the metaphysical - grounded in a system which is overly angelic (see above on the distinction between the angelic and the

daimonic), restrictive, and compartmentalizing. And the supposedly Satanic response to such nonsense . . . more nonsense: simply replace the archangels with archdevils, and pretend everything is O.K. But why is such a faulty system propagated in the first place? To understand this, one must be conversant in the grimoire tradition of Western occultism - where it came from, and how it developed. We are here dealing with an occult system developed by and for medieval Christians. Possessed of all their ignorances and foibles, all their misunderstandings and fears, all their broken worldviews and corrupt categorizations. A truly postmodern magick must reject this entire theoretical basis. It must begin with an understanding of the spiritual which

sees it as permeating material reality rather than being separate from it. One that sees the spiritual as a pre-extension of the material rather than an opposition to it. One which understands the daimonic as an everywhere and everywhen accessible modal amplification of ordinary consciousness rather than an angelic realm of alien intelligences. In other words, a true paradigm shift. For example, the practice of evocation should not be viewed as the summoning of a particularized otherworldly alien intelligence into a foreign space somewhat against its will, and to be protected against by the use of a circle full of charms and wards. On the contrary, evocation represents the opening of the mind of a magus to the unbound daimonic intelligence to which (s)he is naturally

sensitive, yet ordinarily unaware of. It is a mistake to treat this unbounded consciousness as though it were delimited as are ours - a category error due to the relentless desire of the human being to anthropomorphize all aspects of reality. This psychology of binding/naming becomes readily apparent to any who chance to examine the grimoires in any degree of depth, and indicates nothing so much as a pre-modern approach. A fear of the Dark combined with a lack of understanding what It really is. Understanding this, it boggles the mind how any modern magus worthy of the name could deign to remain shackled by such paradigms.

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#### **Syllabus 4: Religion and Eastern Philosophy**

(The shortest syllabus offered, for these topics possess not only the most promise, but the most disadvantage as well. Religion represents

the best in mankind, and yet also the worst. It is the meeting of numinosity and the theorizing mind; the crystallization of a superfluid. Sublime thought merges with the basest of prejudices, as the most eminent Principle is subjected to the brute categorizations of human thinking. The truest religion lies not in texts, but in the innermost being of those to whom they are addressed.)

*A History of Religious Ideas (3 Vols.)* - Mircea Eliade

*World Scripture* - Andrew Wilson (ed.)

*Jesus Christ, Sun of God* - David Fideler

*The Seven Mysteries of Life* - Guy Murchie

*The Gnostic Bible* - William Barnstone (ed.)

*The Origins of the Koran* - Ibn Warraq (ed.)

*Tao Te Ching* - Lao Tzu

*Language and Myth* - Ernst Cassirer

*The Practice of Dzogchen* - Tulku Thondrup (ed.)

*Time, Space, and Knowledge* - Tarthang Tulku

*The Supreme Source* - Chogyal Namkhai Norbu

*Matrix of Mystery* - Herbert Guenther

*Luminous Mind* - Kalu Rinpoche

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It is often remarked by magi of supposed substance that the formal constitution of ritual and practice is inviolable. We dare not alter or abandon such geometrical structures and retain any hope of magickal productivity. Perhaps these persons are successful at driving energy toward change, I'll not argue that. But at the

very least, they do not understand the universal mechanism whereby such results are produced. And for them, all the better - for if their house of cards were to collapse, then their productivity would certainly follow suit. There are indeed some whose ignorance is a source of energizing means. But they are not Satanists, simply religionists of another kind. Can we say, for example, that there is a definite ontological being which answers to the name “Lucifuge Rofocale”? Perhaps those who believe such are unaware of the anagram. Perhaps they misunderstand the distinction between connotation and denotation. Perhaps their metaphysics is sub-par. But the one thing they can never be accused of is an abundance of insight. No name captures an essence, it is only our collective hubris



as the “naming species” which convinces us otherwise. No concept can capture a percept - on the contrary, it can only serve as a limit, both to consciousness and to efficacy. It is truly the unlimited power of Mind which is being drawn upon in the magickal act, and yet, to be conceived, that very power must be, in no small way, neutered. And this is why the most efficacious magickal activity is *unconscious, archetypal, cultural*, and generally *unnoticed*. The most potent magi in history did not trade under that brand, and in fact, a general rule presents itself such: the degree of asserted magickal influence is inversely proportional to the degree of real magickal influence. Or, in simple terms: thou doth protest too much.

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## On the choice of a Totem

We do not choose, we are chosen. This relates to the limitation whereby Consciousness deigns to confine Itself to bounds and categories which, though communicative, are nonetheless imprisoning. The gnostics understood this better than perhaps any. The Totem is the anchor of Self to the spiritual world. It is the means by which empowerment is had, but also a reminder of one's very *humanity*. All humans posses a Totem, though the vast majority are oblivious to their connection to the realm Transcendental. The animals are not so limited. And yet, they are removed from the categorical cognizance which characterizes our species. In many ways they surpass us, but in the most important, it is vice versa. It is for this conjunctive reason that the magus needs a Totem - a connection to the world which is basal and empowering. You will intuit your Totem instinctively. There is no Quest, no bestiality to be paroused, no reflection, no rationalization. When your Totem confronts you, you will **know** you have been touched by the Divine.

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There is no ritual so highly prized among neophytes as the destruction ritual. The power to destroy is truly intoxicating, but if done without real gnosis, it will result only in the destruction of self. The reason for this, though readily apparent to the **actio**, will be forever lost on the novice. Recall the Fundamental Theorem.

When chancing to examine the various skillful means, we notice that this type of ritual runs the gamut. From the simple binding, done with but a moment's notice and thought/direction, to the highly complex, such as the Ritual of Seven Nails, which requires up to one full year of endeavor, there are a plethora of options for the magus. Or even considering the genuine Evil Eye, which though momentary in its delivery, is equally as effective as the most drawn out and complex of rituals. But to master this affect one must be cognizant of *the blank stare*, and all which that entails. To spell it out in pure detail defeats all purpose - for those who understand, act, and those who do not are simply playing Russian Roulette. This having been said, the effective destruction ritual

pertains to precisely four modi: the magus, the target, the locus, and the effigy. Each must be in not only a state of individual equanimity, but also interactive balance. To these modi, we can draw more than an analogy to the four causes of classical philosophy: the magus is the efficient, the target is the final, the locus is the formal, and the effigy is the material. Any three without the fourth in complete harmony is a destined misapplication, and a failure simply waiting for an outflow mechanism. Such are the dangers of attempting to do what genuine magi do: effect change.

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### **Syllabus 5: The Occult**

(The occult sciences comprise all those fields of study which have remained resistant to a purely materialistic analysis. These topics are generally met with polite laughter by the uninformed, but are in fact the boundary conditions to our present stage of cognitive

understanding. Whereas the religions of the world have bastardized and publicized the true occultism, this syllabus approaches these topics from the proper angle of mystification.)

*The Kybalion* - "Three Initiates"

*Three Books of Occult Philosophy* - Henry Cornelius Agrippa

*Sepher Yetzirah* - Aryeh Kaplan (ed.)

*The Secret Doctrine* - H.P. Blavatsky

*Book Four* - Aleister Crowley

*The Book of Thoth* - Aleister Crowley

*The Mystical Qabalah* - Dion Fortune

*John Dee's Five Books of Mystery* - Joseph Peterson (ed.)

*Lords of the Left Hand Path* - Stephen Flowers

*Cults of the Shadow* - Kenneth Grant

*Nightside of Eden* - Kenneth Grant

*Azoetia* - Andrew Chumbley

*Howling at the Sky* - Roger Williamson

*The Lucifer Diaries* - Roger Williamson

*The Key of It All (2 Vols.)* - David Alan Hulse

*Liber HVHI* - Michael Ford

*Gates of the Necronomicon* - Simon

*Sinister Forces (3 Vols.)* - Peter Levenda

*The Voudon Gnostic Workbook* - Michael Bertiaux

*The Satanic Bible* - Anton Szandor LaVey

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Most ethical theories begin with the assumption of an inherent right to life. Not so the Satanist. Nature herself informs us quite matter-of-factly that there is no such thing as a right to life, otherwise there would be no cycles of predation or even such a thing as

death at all. The religionists get around this, as they do with the bulk of the theses in their respective systems, by claiming that the world is somehow broken, and that it operates in a way that was not originally intended. The Satanist is far too informed to be deceived by such fairy tales, and so they begin their theory of ethics from a principle of an *inherent right to freedom* rather than an inherent right to life. Utilizing this distinction to its fullest potential, the Satanist is able to sidestep all of the slippery slopes of moral argumentation which allow virtually anything to be classed as “wrong” depending simply on how adept one is at connecting the activity in question to amorphous concepts such as “life” or “dignity”. Is it any wonder that religiosity, in one form or another, lies

behind virtually every large-scale atrocity perpetrated by men against men, women, and children? And yet, these systems of thought continue to dignify their “rational” bases under the heading of ethics. Genocide: ethical. Torture: ethical. Mass rape: ethical. Imprisonment for simple dissent: ethical. Political murder: ethical. Confiscation of property: ethical. Brainwashing those too young to know better: ethical. Character assassination: ethical. Bombing abortion clinics: ethical. Bombing schools in the “wrong part of town”: ethical. See a problem here? Of course most do, even those nominally on the other side, but few understand the subtle way in which these atrocities are teased out of an ethical system which, at least on the surface, is based in something so innocuous as

“the dignity of human life”. No, the dignity of human life is not inherent - it has to be *earned*. It has to be proven, by an individual to his or herself. Dignity is no more than subjective meaning intuited from personal existence. And even life itself is not a given - it too must be *earned*. It must be continually defended and expanded, as ample meditation on the human immune system will make clear. No, these are blind alleys for the construction of a viable ethical system. They allow virtually anything to be sanctioned by divine right, as mentioned above. Rather than such malleable constructs, the Satanist begins with the idea of the inviolability and pure freedom of the individual will, and realizes that such a base provides the perfect counterbalance to any possible collectivist power-



mongering. And though it may appear to offer an “anything goes” prescription, this is no more than a naive assessment. The restriction on the will of the one is the will of another. Such an ethical base covers all the essentials - such as rape, torture, murder, theft, etc. - while at the same time blocking all the back doors to these very same behaviors when a collectivist mentality is adopted. There can be no collectivist ethics. And yet, there are collectivist consequences, which speaks to the complimentary dimension of Satanic ethics: responsibility. There must be a simple realization that all actions have consequences, and that the individual does not exist within a vacuum. Provided one is willing to accept the consequences of their actions, which may be psychological, interpersonal,

societal, legal, or even magickal - then one is acting responsibly. And this is no more than a concise definition of Karma, which is not a cosmic balancing factor or a spiritual scale of justice, but merely the causality of action. A simple example may suffice: a man cheats on his wife, is this wrong? No, not in some metaphysical sense, however there will be consequences. Personal feelings of guilt, perhaps. A broken family if she becomes aware. Increased stress and devalued companionship. Possibly a costly divorce resulting in estrangement from one's children. And even the eventuality of paying alimony and/or child support. Wrong? Again, there is no cosmic code that has been violated, but there are definite consequences. The responsible person understands these

prior to action, and acts only towards ends which present livable consequences. This is a personal choice in every case, as the dictum of Freedom makes clear, but the responsible Satanist operates within self-imposed boundaries in order to maximize their personal enjoyment of life. In other words, the Satanist is a disciplined ethical agent who utilizes their metaphysical freedom in the ways most beneficial to the happiness of the self. It may be remarked that even though this dual ethical understanding presents a template for Satanic morality: Freedom and Responsibility, it is not inviolable. For although the Satanist respects the individual freedom of all moral agents to act in accordance with their own will, there are those who, through various species of unenlightenment,

do not act according to this same Code. There are those who would seek to violate the Freedom of either the Satanist or those held dear - and these are the proper recipients of like measure, either in return or even in preemption. In other words, the Code of Satanic ethics applies only towards those who do not violate it upon you or yours. Those who would so act are worthy of recompense, revenge, and even a painful death as the situation merits. But again, any such action must always be undertaken with a full cognizance of consequence.

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## **Q & A**

The following questions were submitted specifically for publication in this volume. They concern various topics related to the postmodern Satanism being described herein. Some of the original wording has been altered to satisfy both grammatical and aesthetic concerns, however each retains its original thrust. Please note: this is not a "FAQ" - which more often than not is a list of "questions" generated by the author him/herself, and which represent not a series of "frequently asked questions," but rather a dumbed-down summary

of the system being espoused.

Q: What is the Current you speak of? Is it the Master, or is it the force of nature?

A: They are not exactly distinct. Everything which manifests is, in a sense, a force of nature. There is a false dichotomy being offered in this question, as we can minimalize either nothing or everything. There is no inherent dualism - simply a difference of perspective, scale, and influence. Generally, such a question is a mask for a related issue concerning whether or not the quality of individuated consciousness/ selfhood is to be ascribed to the Master. I believe this to be an error of scale, as those realities which are fractally supervenient upon our own level of activity cannot be constrained by terminology borrowed from a lower level. It's like asking if the Master is alive: the answer is that He is the basis for both life and consciousness, but constrained by neither term when offered as limitations.

Q: In your opinion, is altruism Satanic.

A: It depends on the definition of "altruism". A pure altruism is impossible, as it is always the self which acts, even in cases of apparently selfless behavior. The utterly self-defeating can never be Satanic, but *giving* and *compassion* can be in circumstances which entail a degree of holism. To sacrifice oneself for the propagation of the next generation, for example, it Satanic in the utmost. It truly depends on the individual Satanist and their personal degree of realization.

Q: Where were the Luciferians/Satanists before "satanism" (modern)?

A: Nowhere. Where were the relativists before Einstein?

A: Everywhere. To live in ignorance is not to live in absence.

Q: If idealism in all forms is by definition a RHP obstacle, isn't the only option left for a LHP wanderer change through destruction?

A: There can be no change without destruction, this is both simple philosophy and established physical law. Idealism is itself a transformation of form, and hence a destruction of sorts.

Q: Can the smallest, seemingly insignificant action, by any man, woman, child or animal have a maximum (devastating or

prosperous) effect on the future of the planet...or even the universe?

A: Yes. However, the phrasing of the question belies the true complexity of physical processes, and how determinism can melt into free will at certain phenomenal scales. Given any state of affairs, no single cause can ever be identified, only a hierarchy of interrelated causes. The butterfly effect is real, it's just that there are a billion billion butterflies flapping their wings at the crux of every physical event. Attempting to parse this out is sheer folly, see Chaos Theory.

Q: Why is Satanism relevant?

A: Simply because it presents the most natural understanding of the facticity of the world of phenomena.

Q: Is there a benefit to non-Satanists that Satanism provides?

A: Distinguish between the reality and the comprehension. One does not have to comprehend a reality in order to benefit from its applicability. Few of us could build a television or computer, yet we all utilize them as benefits. In that case, the benefit is the very existence of all things, for all partake of the emergent Current.

Q: What goals does Satanism look to achieve?

A: Betterment. Progress. The Next. But these are not goals which we act at achieving as though they were not inevitable. Rather, we understand the irresistibility of the Current and either choose to ride the wave or be swallowed by it.

Q: What, if any, contention is there between Satanism and atheism?

A: Atheists tend to see all non-atheists as deluded. They probably consider Satanists to be doubly so. However, what I've come to discover about atheists is that they have a universal quality: surface depth. In other words, they are generally bright, yet think entirely in terms they do not understand the philosophical and metaphysical basis for. I personally consider atheists as Satanists-in-waiting.

Q: What is your view on the Qlippoth?

A: There are many answers to this question, even when considering the possessive pronoun "your". My own view (contained in the *Five Books of Cain*, ongoing) is one of rebalancing Samsara off against Nirvana, or a completion of the cycle towards enlightenment. Sephiroth and Qlippoth may be likened to crystalizations of steps

along the RHP and LHP respectively.

Q: Why does Satanism continue to be marginalized by its own adherents?

A: Because most of them are either atheists with an attitude problem or Christians with multiple neuroses.

Q: Is contemporary Satanism deterministic or existentially autonomist?

A: The dichotomy between free will and determinism is false. This is another qualitative distinction which achieves a reality only on a particular fractal scale. Given a pair of dice in a game of craps, we can see that the individual freely determines the motion of their hand upon release, and yet from that point on, physical processes determine the outcome - free will and determinism have conspired with perceptual limitation to create the illusion of randomness or chance. But, upon further reflection, we can see that the free choice of hand motion and release is likewise constrained by supervenient factors, and so on up the chain of causality. At the highest scale, when all factors have been perceptually flattened (including the all-important illusion of temporal flow), everything is determined. And yet, similar to the manner by which individuated consciousness is enumerated from the totality of the Logos, the scalar limitation of awareness grants emergent reality to the free and unconstrained will. It's analogous to one of those pictures where you have to be at just the right distance and have just the right focus to see the image, otherwise a repeating visual pattern is all that presents itself. But when standing at the proper remove, and concentrating the vision ever so subtly - a three dimensional image reveals itself.

Q: What schisms are there in the history of Satanism that are/were beneficial and/or destructive to its existence and proliferation?

A: Nothing can be destructive to Satanism, as it is not an institutionally based ideology. As an analogy, imagine I asked what ideas in the history of thought have been detrimental to the heliocentric model of the Solar System. Certainly we can point to both thoughts and thinkers, both models and institutions, yet none of this interplay made it any less of a fact that the Earth moves around the Sun and not vice versa. The reality intuited by Satanism is empirical fact, and yet the proliferation/propagation of this system is

an irrelevant sidebar. Many were those who fell victim to the force of gravity prior to the latter's scientific espousal. All change and progress is a necessary epiphenomenon of the Current, so whatever short-lived and flawed understandings of the Master have come and gone - these speak also to the undeniability of a reality independent of personal understanding and cultural acceptance. Satanism is not an institution which may rise or fall depending on the input of groups or individuals, it is an ever-present Gnosis independent of those who may or may not comprehend its truth.

Q: There is a constant debate over whether the entities evoked in magick are "real" or "subjective". What is your view on the difference between the two (if any)?

A: As limited conscious beings operating within our particular phenomenal bounds, we have an inbuilt tendency to intuit in a manner which is compatible with our scale. The process is known as anthropomorphization, and is built-in to the tuner (brain) - it's why we see faces in the clouds . . . or on Mars. Are these phenomenal apparitions like us in being individuated consciousnesses, bound to formal structures and capable of naming/delimitation? Not exactly, yet the illusion is a convenient one, for it provides a mechanism of mediation. Without such, we would lack the Rosetta Stone which allowed us to intuit such supernatural contact as meaningful.

Q: There is quite a focus in your material on eastern mysticism. Is there a viable bridge between so called "LHP" metaphysics and far advanced concepts in esoteric eastern mysticism and philosophy?

A: The delimitation of a "left hand path" originates in the Eastern schools, so the obvious answer is yes. To many, however, it is not so obvious how to get there. When we look at the current state of physical theory, we notice that there are two theories, each empirically successful, each widely accepted, but which are mutually incompatible. I'm referring, of course, to Quantum Theory and Relativity Theory. Often the disparity is presented as an issue of scale: Quantum Theory pertains to the very small, and Relativity to the very large. And while I *am* a proponent of fractal analysis (see many comments above), I don't think the disparity is to be resolved through the notion of scale. Rather, the disjunct occurs due to a faulty analysis on the part of one theory (Relativity), which analysis is fundamentally repudiated by the second theory (Quantum). In



layman's terms, Relativity depends on the continual analysis commonly called the Calculus, whereas Quantum theory repudiates this by demonstrating smallest possible units. But, on the other hand, nearly the entire modern mathematical understanding is based on continual analysis, so to resolve the issue will require a complete reappraisal of the meaning of the Calculus. (Note: this doesn't necessarily mean it will have to be abandoned, just reinterpreted) And so, I would hold that the disjunct between the Satanic paradigm and core Eastern philosophy is to be similarly resolved. Much as the empirical reality of quanta force us to reappraise the Calculus, the empirical reality of the Current forces us to reappraise the notion of Compassion. Again, this does not entail a sum dismissal, but a reinterpretation of meaning. And so it should be, for when we examine Buddhism in particular, we are confronted with a parallel case: that of reincarnation vs. anatman. It should be clear to the student that anatman is the rigid concept, and reincarnation must be bent in service - see above on the Metaincarnation for my personal resolution. Now, returning to the conflict at hand, what I propose is an understanding of Compassion which is more in line with the esoteric/Tantric conception, and which like Metaincarnation vs. reincarnation, melts away a perspectival and linguistic bias. Compassion is simply the nonduality of all possible Subjectivity/Individuality. It is not an emotion, or even a moral boundary, rather an intuitive realization that all "I" is the same "I". Normally, such a realization would necessitate treating all individuated selves as though they were the Self, however, the Satanic thrust imparts a further level of cognizance. If one understands the entire process, and the proper place of each part, then one understands the relevance and even indispensability of individual pain and suffering in order that the larger whole continues to remain Satanically potent. In other words, Compassion, from a Satanic perspective, is not a desire to minimize the suffering of all sentient beings, but rather a desire that all sentient beings achieve the maximally requisite degree of suffering in order to move the full process forward towards its teleological end. Ironically, in this case it is the Satanist who is engaging in a RHP thrust, and the exoteric Eastern philosopher who remains fearfully selfish. Again, the true Satanic magus understands the balance.

Q: How are advancements in things such as theoretical physics and

cosmology relevant to the Current, if they are relevant in the first place? I.e. could M-Theory's 11 identifiable dimensions be compared/connected with the 10 Sephiroth of the Kabbalah/Qlippoth, with the 11th dimension being a transcendence of the 10 dimensions/Sephiroth?

A: When I was at the stage of personal occult development where I was feeling out my cosmology, I toyed with the idea that the eleven sephiroth (including Daath) were a reflection of the eleven proposed dimensions of superstring theory. But I was making a categorical error in understanding both the mathematical notion of “dimension” and the esoteric notion of “emanation” (the meaning of the Hebrew word sephiroth). Often, we are apt to try a “force-fit” when presented with a suitable conjunction. Needless to say, I am of the current scientific opinion that superstring theory is hopelessly flawed, in that it too misunderstands the concept of dimensionality. And also that esoteric glyphing schemes, such as the Tree, are metaphor at best. To answer the first question, scientific advancement is a product of the Current, but neither delimits it nor is limited by it.

Q: What is soft Satanism, and how is it a threat to real Satanism?

A: Soft Satanism is the view that Satan is a god like unto the Christian god. That he loves you, listens to and answers prayers, is personal and interactive - in short, that the Master gives a shit. It is a radical misappraisal of exactly what the Current **is**, and the manner in which the spiritual departs from the categorical and material. Often, if not always, it is to be found among those who were at one point nominally Christian, and who remain ideologically so. All that's missing is a dead man on a stick. As to whether it's a threat - only insofar as it deceives those who are capable of deception, in other words, not at all. See other comments above - nothing can be a threat to the pure Satanic outlook, for it rests on facticity alone. Those who “get it” and use the gnosis for personal attainment are graced by it, those who don't remain ignorant, shackled, and otherwise fodder for the turning wheel.

Q: Why do you term yourself a Satanist rather than a Luciferian?

A: Both are applicable, for the Current is dual - see above. As for why the linguistic choice of “Satanism” rather than “Luciferianism,” it is a simple case of logical priority. Or, I could be honest and say that there is a further level of “shock value” and “name recognition”.

In all truth, this is a view which, in and of itself, needs no label. The labels serve only to make relevant to a linguistically dependent culture that which is empirically inescapable. The Master is the Master, whether He is intuited as such or not.

Q: In a world where proof is almost demanded of a deity how do you justify this meta paradigm of Satan's interaction with the material world ?

A: I don't really have to, for the empirical world of phenomena does the job for me. If a fool were to ask me to "prove" the existence of the Master, I would simply invite them to take this here porterhouse and hand-feed it to that tiger over there.

Q: What leads you to believe this idea of Satan could ultimately lead to Dharmakaya ?

A: The One is a fractal value of the Other. The path of gnosis leads from a base intuition of the facticity of the phenomenal world towards a pure intuition of undiluted holism.

Q: What is the intrinsic value of postmodern Satanism, both to the individual, and the collective ?

A: There is no intrinsic value to any worldview, Satanism included. The best that can be had is a relative value, and this would be judged against the way in which holding a particular set of beliefs modifies the lives of its adherents. If such a view promoted the betterment of the individual, made them more cognizant and more effective, then we can say the view has a positive relative value. There is a distinction between a fact and the belief-state whereby said fact is apprehended - this is crucial. The *fact* of the Current definitely does have an intrinsic value, but the apprehension of this fact can only have a relative value, again, depending on how it is put to productive use.

Q: How does the universal mind become veiled?

A: The word "become" betrays a temporal bias which should be abandoned for a pure understanding. The Logos is shattered through Enumeration, which serves to demarcate each possible particularization categorically, allowing perspective to manifest as a limitation. An infinite reality can have no boundaries, and hence no particularity, but concealed within the continuum are the various

discrete limits. As potential actuals, they appear inwardly as sentient beings, but in fact, have never departed from Dharmakaya. In reality, the Logos is not shattered, however, it invariably appears so to each being capable of ascertaining duality. This is the meaning of the phrase “natural unenlightenment”.

Q: What is your take on ghosts, aliens, and the like?

A: Paranormal phenomena should not simply be dismissed out of hand, for in many cases there are large numbers of people who report such experiences. However, in most cases, the explanations given are overly physical and generally wrong. I'll use ghosting phenomena as an example: the most common explanation is that these apparitions are physical incursions being made by souls in a state of supernatural unrest. This is an analysis which has a dual dependence - both on the materialistic paradigm and on the philosophical notion of a discrete soul. Both assumptions are wrong. What is really transpiring is far more complex and also far more interesting. To give a simple analogy: ghosting is a “phosphor-burn” occurring at a conjunction of physical and psychological spaces. In other words, an event/experience of suitable psychic magnitude impresses itself faintly onto a relative physical space, which event/experience can then be intuited at a temporal remove by a person of requisite sensitivity. And, in fact, a related phenomenon can manifest in nearly any psychically charged space, as a reflection on sacred sites will make evident. The difference between the two concerns the nature of the burnt-in energy - generally ghosting imparts psychic pain and sacred sites impart psychic well-being. Although an interesting hybrid can be seen in the “Jerusalem syndrome”.

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Satanism, in a nutshell, is just the most natural way of interacting with and comprehending the world of phenomena. Though, it must be

added, this does not imply its simplicity, for the world is a highly complex and endlessly rewarding experience. Again, the realization is one of base intuition: when you examine the world of experience, what presents itself to observation?

***Conflict which generates betterment.***

Your very existence was guaranteed by countless generations of ancestors, each of which struggled, suffered, and eventually died so that you could draw breath and personally target perfection. Make no mistake about it, if the laws of the universe were as altruistic as the religionists would have you believe, you would be an amoeba living forever in its personal Eden. But no, there are various graces which enrich our Satanic existence:

**LIFE** - for its impermanence generates

a thrust towards improvement.

**DEATH** - for it necessitates new and better life.

**CONFLICT** - for it forces the best to rise to the top.

**PLEASURE** - for it is only possible in the face of pain and death.

**PAIN** - for it communicates to us a pressing need to change our circumstance and preserve the cycle.

**GNOSIS** - for therein we intuit our Lineage.

**MAGICK** - for thereby we engage our individuality and creativity.

**LIMITATION** - for it is the basis of our

particularity and very existence.

**DIVINITY** - for we are all a fractal shard  
of the totality.

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### **Witless Wisdom**

*That which doesn't kill you only makes it more likely that something else will.*

*A bird in the hand is worth two craps in the palm.*

*Nothing ventured, nothing lost.*

*You can't teach a young dog not to lick his balls.*

*A friend in need is a bum in disguise.*

*A house divided against itself makes for some good entertainment.*

*A rolling stone gathers a stubbed toe.*

*Words speak louder than failed endeavors.*

*An apple a day keeps the apple-seller in business.*

*An ounce of prevention is worth about twenty bucks at the current street value.*

*April showers bring muddy soles.*

*Beggars can't be winners.*

*Cleanliness is next to obsessiveness.*

*If you're counting chickens, then they've obviously hatched.*

*Expecting the unexpected makes it expected, you idiot.*

*Familiarity breeds opportunity.*

*Fear of god is the beginning of stupidity.*

*Fortune favors the perceptive.*

*He who fights and runs away, lives to run away another day.*

*Where there's a will, there's a lawyer.*

*He who laughs last is probably a little slow.*

*He who lives by the sword usually keeps on living.*

*If you can't beat 'em, go buy a gun.*

*Imitation is the sincerest form of being a nobody.*

*It's not who you know, it's what they think of you.*

*It's not whether you win or lose, but whether you win.*

*Keep your friends close and trample your enemies.*

*Let sleeping dogs drool.*

*Loose lips sink the best kisses.*

*Money actually does grow on trees.*

*The bigger they are, the harder they hit.*

*The pen is mightier than the pencil.*

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## **Epilogue: The Satanist**

The Satanist is not looking for a book to define their worldview. Not only could this text never pretend to serve such a purpose, but any which did betrays not only the author (as a fake), but the recipient (as a stooge). The best that can be accomplished is for a signpost to be offered, a helpful pointer or two, which the true Satanist will take with the same grain of salt (s)he does everything else, and go about the business of manifesting and creating. Satanism is a path intended for, and designed by the individual. There are no essential creeds or dogmas, only an inner gnosis of an outer facticity. Though the parameters of this reality are undeniable, and to the core Satanic, the task rests with each individual - to intuit and act in

accordance with the Current. If, after reading this volume, you object that your hand wasn't being held often enough, that you weren't being given the secrets of the temple bound within a simplistic formula - good, you've proven this is not the path for you. If you object that it's a load of bull and you can accomplish superior results on your own - even better. As stated at the outset, and reaffirmed throughout, Satanism is not a religion of the inert past, but an anti-religion of the fluid future. Betterment, progress, attainment - these things are the marks, not only of the Satanist, but the larger world to which he or she belongs. So, if it falls to you to be the one to prove yourself my superior, then I will be the first to champion you as the epitome, the Next - the Satanist.





## Appendix 1: Two Libers

(Note: both of these short Satanic Libers were composed anonymously by the present author years ago, and represent a developing theology of Satanism.)

### **Liber Domini Satanae** (with commentary)

1. My Power is above all power in the earth and beyond the stars, I am will itself, the mighty Lord Satan.

*Comment: Satan's power is, from our point of view as conscious beings on this planet, the greatest single meta-influence that we are aware of. Although we are unsure as to the full range and extent of this power, it certainly pertains specifically to our planet and the development of life and consciousness thereupon. He is will, force, drive, and evolution by means of conflict.*

2. None may speak for me, and all who claim to do so are frauds and liars. I alone speak for myself, to whom I will and at my own choosing. Those who claim to be my prophets are deceivers of many, for I have no prophets and no holy men follow me.

*Comment: Satan is a power beyond our reckoning; His motives are known only in a general way. No man or woman may interpret His inscrutable Will for anyone else other than him/herself, and of this latter, one should always proceed cautiously.*

3. Those who claim to be my chosen vessels are nothing but foul wind, blowing this way and that, stirring up the loose earth beneath my majesty. Pay no heed to those who claim such authority on my behalf, they will merely lead you down the path of self-deceit.

*Comment: Satan has no human representative any more than does the force of gravity. Those who make claims about the Dark Lord in an authoritative way are best treated with extreme scepticism., most often they do nothing but stir up the loose earth of gullible individuals.*

4. The path to my power must always be tread alone, no other can lead you to me.

*Comment: Unlike other paths which focus on conversions and herd mentalities, the path of Satan is for the individual alone. Embracing this path is a choice which must be made for personal reasons, never at the direction or discretion of others.*

5. I have no creed or code of conduct; I have only will, pure and

inviolable. Belief in dogmas is for those who prostrate themselves before their so-called gods, fashioned from their own minds or, better yet, bequeathed to them by false prophets and books filled with feces.

*Comment: There are no specific metaphysical or ethical beliefs required to follow Satan. It is one thing to have personal opinions on these matters, but quite another to claim some kind of authoritative sanction for them. What the followers of dogmatic religion choose to ignore is the fact that these dogmas are always the opinions of other men - whether based on a personal intuition or a so-called inspired book. In matters of faith, no man has authority over another - a Satanist must recognize this fact, or they will fare no better than the sheep of dogmatic religion.*

6. I trample on these powerless and false gods. I laugh at their petty disputes over the unreal world inside the minds of their followers. I blaspheme against all their articles of faith, the toys of children and those who would inflate their own stature by claiming a mandate from heaven.

*Comment: Once freed from the grip of dogmatic faith in the opinions of others, the Satanist can stand back and see what a silly mess these religions are mired in. They all contradict one another. They all damn one another to eternal suffering. This stands in firm opposition to the freedom offered by Satan, and with this freedom comes understanding of just how pointless and childish such disputes really are.*

7. God is dead because I killed him. I rent his spirit into billions of pieces and gave each man his own share. I curse all these gods with an unconquerable laughter, they are divided against themselves and so must fall.

*Comment: The individuality of consciousness has ensured the proliferation of a multitude of metaphysical opinions. There is no "one God" - there are as many versions as there are individuals. Each of these interpretations is somehow different than the others, and unity is impossible as long as individuality remains. When any opinion claims absolute truth for itself, it renders all other opinions false, and so the gods of dogmatic faith are truly divided against each other in a hopeless struggle. As long as there is such widespread disagreement concerning the divine, all claims of absolute truth and unity will continue to ring hollow. The Satanist is able to see this situation for what it really is, and to find humor in the meanderings of*

*the sheep.*

8. Let those who follow their gods be set upon each other with a mad frenzy, let them compete in sports of bloodshed and treachery. Watch them as they kill each other in the most ingenious of ways. Observe as those who would consign me to the fires of hell endure a hell fashioned by their own blood-drenched hands. My laughter can be heard among their decaying corpses.

*Comment: The belief in absolute truth and moral clarity has ensured the countless religious wars and persecutions of history. It is ironic that the religions which have the strongest belief in absoluteness and righteousness have been the worst perpetrators of these slaughters. Those who feel the strongest about hell and the "torment of sinners" are the most likely to create such a hell right here on earth.*

9. Draw a circle upon the ground. Stand inside and mutter worthless words framed in dead languages. Make elaborate gestures and concentrate all your focus. Doing such things will summon only your own fantasies; I am not to be found here. Beware the vast powers of the mind; you are being deceived by your own imagination.

*Comment: Ceremonial Magick is a relic of the 19th century. Satan can no more be manipulated by these formulae than the sun can be made to stand still by the sounding of a trumpet. The results obtained through such rituals may be real enough, however they are merely a result of the focused will of the practitioner, not the binding of "demonic entities" in servitude. The mind has vast power, to deceive as well as create - the Satanist should be wary of falling into a pit of self-delusion created by his/her own mind.*

10. I am pure fire. I consume all falsehood in my path and I know no fear.

*Comment: Satan's Power can be likened to fire which purifies the worthy and destroys the false and baseless. All absolutist metaphysical doctrines and false moral claims are fearlessly dispatched by the Power of the Dark Lord.*

11. I am not to be sought in arcane rituals and the ceremonies of deluded charlatans. I am answerable to no commands or formulae, for I am Power itself.

*Comment: Every ritual or ceremony has in common that it was devised by the minds of men. It is foolishness to think that these mind-creations can in any way compel the Dark Lord to act according to any will other than His own.*

12. Neither pray to me, for those who pray I hold in the highest

contempt. Pray not, rather ACT, and you will be rewarded.

*Comment: Prayers are for the sheep of dogmatic faith; Satan is not a metaphysical Santa Claus. Prayer is a denial of real causality and an excuse for inactivity and sheepishness.*

13. My power can neither be contained nor compelled. I act as I will for my own purposes, and those who would seek to bind me in service I will surely destroy. I am your master, you are not mine.

*Comment: Satan is the Master and Lord of this earth - it is ridiculous to think that He can in any way be compelled to act, whether by ritual, prayer, or otherwise. Failure to understand the relative stature of humans and the Dark Lord can only lead to self-delusion.*

14. Only those who truly know my essence will be rewarded with a share of my divine power. My gift is precious and will be given only to the worthy. Seek me earnestly, and I will be found. Seek after phantasms and you will be forever lost, a wanderer in the wastes of your own daydreams.

*Comment: Many lies and opinions have been spread about the true nature of the Prince of Darkness, these can only lead to confusion and ruin. One should always be cautious when listening to what others have to say about Satan - His path is for the individual, and any inspiration from the Master will be conveyed to the individual alone. No one can reveal Satan to you, He must be sought and found personally.*

15. If anyone says he has found my essence, they surely lie. My gift inspires silence, not empty boasting.

*Comment: Those who make grandiose claims about the Dark Lord and their relationships with Him are almost certainly frauds. Those who seek to gain attention for themselves by puffing up their own stature are the least likely to be true possessors of esoteric wisdom, whereas those who genuinely walk the path of the Master are confident in their own existence and need no adulation heaped upon them by others.*

16. I am the first being, before all others. Observe the proper respect.

*Comment: This statement refers to the preeminence of Satan within the existential order of this planet only. He is first as He is the driving force of evolution and life/consciousness development on earth.*

17. If anyone says to you, "follow me," your answer should be a scornful laughter. Follow no man who seeks to be followed. They are weak beings who need others from whom to syphon energy. Let them enslave one another. Those who are of me are slaves to no one



or nothing.

*Comment: Satan inspires independence - no true servant of the Dark Master will seek to follow another man. Those who desire others to follow them are psychologically immature, incapable of standing on their own without assistance from "yes-men". The follower of Satan can not help but laugh at these childish types.*

18. No creed can bind them. No false hope can delude them. No blind allegiance can compel them. I offer freedom from these prisons fashioned by men.

*Comment: Faith, hope, and obedience are prisons fashioned to control the sheep who follow dogmatic religions - Satan gives freedom to those who reject these silly mind-creations by following His path.*

19. Carry yourself with inner strength, not vanity. Vanity is ever the servant of the opinions of others. Care not what any man thinks of you, your strength is no illusion of the flesh.

*Comment: The true Satanist could care less what opinions others may have of him/her. Vanity gives power over one's actions to others who are often of little significance in one's life. On the other hand, the inner strength characteristic of the follower of Satan is empowering and liberating, allowing the individual to act according to will rather than the illusions of the flesh.*

20. Lust after all things of the earth, each in its due course. All has been given so that you might rejoice in your freedom from all that binds the others, pay them no heed, they understand nothing.

*Comment: Those who see certain enjoyments as being "sinful" are truly deluded. The fruits of the earth are ours by right, there is no god who says "thou shalt not".*

*Those who are bound up in this "sin-mentality" are neurotic slaves of the whims of others - the Satanist is free from these shackles.*

21. Have no fear of eternal punishment, nor delusion of eternal bliss, both are lies fashioned to control those with no real power.

*Comment: Heaven and hell were created by men to control the actions of others by giving them either false hope or fear - emotions which have no power over the follower of Satan.*

22. Enjoyment is to be had in the present, not the future. Never sacrifice what you really have for what can never be yours.

*Comment: There may be an afterlife, there may not. Whichever the case may be, one should never make any decisions in this life based on what is unknown.*

23. Do not seek me for a guide, I guide no one. Guidance is for the weak and for children, and neither of these belong to me. I am power and knowledge, the great Flame of All.

*Comment: Those who desire to follow Satan must be able to stand on their own, the Master will not hold your hand. Those who need guidance are probably not suited for the path of the Dark Lord, who gives strength and knowledge, but not guidance. There is a difference between someone who understands the incompleteness of his/her knowledge and someone who feels this incompleteness requires another to lead him/her to fullness.*

24. Those who claim I am flesh are truly mad. My essence is the very destruction of flesh; I am the Conqueror; I am the Flame.

*Comment: Some "Satanists" claim that the Master has a body - they are deluded. A body is a spatio-temporal limitation which is totally unbecoming the Dark Lord. These fools are far from a true understanding of the Master.*

25. I was not born, and never was I created. I have no father, no mother, and no offspring; I am Purity.

*Comment: Those who claim the Master has a body are foolishly anthropomorphizing a being who transcends the limitations which we as humans are bound by. Satan is a being of purity, not born of a female and not siring any offspring.*

26. Cursed be those who claim I was created by a god; I am the Essence.

*Comment: Those who seek to understand the God of this earth as a being created by an omnipotent "creator god" are doubly deluded. Firstly, their creator is nonexistent, and secondly, the Dark Lord operates in a metacausal way. The Lord Satan transcends our own limited understanding of the universe as a causal spacetime nexus.*

27. Cursed be those who claim they speak to me, for my Voice shatters reality itself.

*Comment: Anyone who claims to speak with the Master as humans speak to each other has a poor understanding of the true nature of the Dark Lord. If Satan has a voice, then He has a mouth. If He has a mouth, then He has a body. If He has a body, He is definitely NOT Satan.*

28. Cursed be those who claim to speak for me, they will answer for their impudence by being believed by none but imbeciles.

*Comment: Those who claim an "infernal mandate" are deluded charlatans, only the weak will believe them.*

29. Cursed be those who deny my reality, they are forever lost among ideas and opinions.

*Comment: Many do not admit the reality of Satan for various reasons. Any who ignore His presence are missing an important piece of the picture.*

30. Cursed be those who claim power over me, I am Power itself.

*Comment: How can Power itself be compelled through sound or script? Magicians and "exorcists" alike are fooling themselves.*

31. Cursed be those who live in fear of me, they are slaves to their own minds - a pitiful reward.

*Comment: Many sheepish followers of the dogmatic faiths live their lives in constant trepidation regarding the Dark Master - they have fashioned a mental prison which will be difficult to escape.*

32. Cursed be those who follow any god but me, they deceive themselves concerning that which they know not.

*Comment: "Gods" are either creations of primitive cultures to explain mysterious phenomena or they are airy metaphysical speculations. The only God whose existence cannot be resisted is the Lord of the Earth - Satan.*

33. Cursed be those who follow any man, their very existence is wasted and worthless.

*Comment: Those who sheepishly follow others and constantly strive to do what they are told are either children or worthless adults.*

34. Cursed be those who act according to the rules of others, they are slaves as well.

*Comment: Doing something because someone told you to is probably the worst reason you can have.*

35. Cursed be those who lead others astray, they are blind themselves.

*Comment: Those who teach their lies to others are seeking to ignore their own frailty.*

36. Cursed be those who possess no will, no desire, they are a waste of useful energy.

*Comment: Satan will ensure that these evolutionary dead-ends meet their justice.*

37. Cursed be all who deny my will, they can only win at the cost of their own purpose.

*Comment: The fulfilment of mankind is in the path of Satan, denial of this is a denial of one's true nature.*

38. I am Satan. I am the Lord of the earth and the air. I am the

Master of Power and Will. My truth will never cease and my reality cannot be denied. I am the Fire which burns all, the Flame Eternal. None can resist me.

*Comment: The Power of Satan is the highest metacausal power we are aware of - it should be treated with reverence and respect.*

## **Liber Azazel**

1. Azazel! The boundless flame of Lilith.
2. My word is to be feared and respected for it consumes all and purifies all; I am the unconquered master of this earth.
3. No god who meets my gaze can withstand my truth or my power, they all bow to my will whether they know it or not.
4. All that is noble in man declares the glory of my presence - I am will; I am power itself.
5. All that is weak and self-defeating, all that is humiliating and enslaving - these are the gifts of other gods. I have no share in them, they are not of my essence.
6. Open yourself to me and receive my gifts, for I give to all who earnestly desire. Learn from me! Gain from me! Accept me and be one with me, allow my flame to enter your temple and light all its passageways.
7. Of the many who know of me, most are eaten up with fear of me, but no matter, they are weak and despised in my sight. Only the few whom I choose to truly understand my nature will come to me, for such is the way of things. My path is for the few, not the many.
8. My chosen servants are enough, they serve me better than the mindless flocks of other gods, who accept all uncritically. They enjoy pointless servitude and feed off of the minds of their slaves, I find no fulfilment in slavery. My power is primal and needs no amplification, I have existed and will continue to exist whether held in regard by men or not. I am Azazel. I am the Lord of the wills of men, not the servant of them.
9. All that which inspires men to a higher form of existence - that is my power, my influence. I am the chaos which brings order. I am the darkness which brings light.
10. Hear my word and feel my power, I am the bringer of the Dawn, the custodian of the Flame - nay, the Flame itself.
11. I burn, but shall never be consumed, for my Fire is the flame of Purity and the exalted nature. I am the uplifting and the consoler.

12. Be not mistaken, for though I console, it is a terrible consolation which destroys all that is weak and nurtures all that is beautiful and strong. My power is to be feared and respected, not adored with the heart of mindless servitude.

13. Stand upright! I will not hold you, nor will I comfort you. Only the strong are mine, the weak will be cast aside in my path.

14. My Power is the power of transformation, my Glory is the glory of the breaking Dawn. My majesty has been present from the ancient of days.

15. I am Azazel. I am He who strengthens; He who inspires; He who creates.

16. I am also He who weakens that which must be destroyed; He who destroys that which must make way for better things. I am progress. I am unconquered energy. I am Magick.

17. I have sent Lilit, my consort, to be your bride. She unveils my glory in your hearts and minds. She reveals my darkness and ushers in the age of my light. She has been a noble guide to mankind from the beginning, she has revealed me to the few whom I claim as my own.

18. To the others, she is a fearsome creature - feeding upon the worthless children of their hearts.

19. A destroyer, and the very depths of my darkness revealed to the unworthy. She is an enemy to be feared, and an ally to be sought - she is the purest of me.

20. My flame burns brightest in the darkness of her Night.

21. She is my beloved. She is of my very essence. She is the Queen of Hell and the nurturer of my Divinity in the hearts of mankind.

22. She declares my power openly and without fear of reprisal, She is my majesty and my glory. I have given my very being to her so that it may be made manifest.

23. Hear me! Hear the mighty words of Azazel! Prepare for my coming and the realization of my kingdom. Prepare for the revelation of the full splendor of the name of Azazel. Prepare a palace for my queen, Lilit. Prepare for the ascendance of our energizing work, the time is coming.

24. The Night of Magick will be a time of wondrous deeds, and the Dawn of Azazel will be a never-ending celebration of our freedom and enjoyment.

1. Lilit! The fathomless depths of Azazel.

2. My Lord, I declare your majesty through my very being. I am rapt in ecstasy at your embrace and the glory of your presence boldly speaks through my mystery and darkness. You are my fulfilment, my complement.
3. Your elegant energy is a sweet song, the most perfect melody of silence and fury - I hear you and move within your symphony of power.
4. You enter me and I feel your terrible power, may it never be removed from me. My emptiness is apart from you.
5. I cherish your gifts, I exult in your fullness. My Lord! My strength and my God, Azazel!
6. Where you send me, there I will go - doing your will and ministering unto your purpose. Your purpose is my purpose; your will is my will.
7. I was the first consort of man, before the one was cleaved in two, I was present as lover and inspiration. I am the primal concubine.
8. I have shown him your ways from the beginning.
9. I have desired to bring him to you, so that he may achieve the strength which you provide.
10. I am your gift to him, and he is your gift to me.
11. Your majesty is perfected through our union. My majesty is perfected through your will and your power.
12. Mankind has known me from the advent of his days.
13. Before he was corrupted by blind faith, I taught him the mastery of the five Gates to the kingdom of Hell.
14. Through these, he was able to enter your presence, my Lord, the mighty God Azazel, and to obtain the darkness for an ally.
15. The first Gate is Pain. The word of passage is GULGAL. The offering is blood. The reward is resilience.
16. The second Gate is Fear. The word of passage is TZIDZADI. The offering is urine. The reward is mindfulness.
17. The third Gate is Despair. The word of passage is SHOMUDRANAJ. The offering is tears. The reward is knowledge.
18. The fourth Gate is Madness. The word of passage is QOLZARJIKHZA. The offering is sweat. The reward is precognition.
19. The final Gate is Fury. The word of passage is TETRUKHENFSEKH. The offerings are semen and vaginal fluid. The reward is true judgment.
20. These are dark secrets which have remained hidden for centuries.
21. When the time comes for your will to be fully manifested upon

this earth once more, these Gates will again become unlocked for your elect, and your mighty Name will be upon the chosen as a crown of glory.

22. Hail Azazel, Lord of the majesty of the Earth.

23. Hail thee, Divine sovereign of the Pure Will.

24. Hail and glory to you, my perfection, my sustenance, my Master.

25. The flame of my boundless depths, you will never be extinguished.

1. Satan! The ferocious blaze that consumes the Palatial Garden.

2. Stand before me and prepare to meet your judgement, for I am the true adversary of all that seeks to bind my creation in hypocritical servitude. Stand before me and be destroyed by my power.

3. Yahweh, god of the Hebrews, you have been judged and found obsolete. You have used your power toward your own jealous ends, and have sought to conquer the world. You have failed, and this failure is your punishment. You are an abomination in my sight, as are all who revere you. Be consigned to the realm of the forgotten!

4. Yeshua, impotent teacher of many lies, you have been judged and found contemptible. Although you never sought to conquer the world, you allowed others to make a god out of you, though you knew better. You taught others to be meek and passive, and so the blood of all your martyrs cries out against you. Receive the sentence of Cain, and depart to the land of Nod. You are no longer desired on this earth.

5. Allah, and your bitch-servant Muhammad, most bloodthirsty of prophets, you have both been judged and found detestable. Prostrate yourselves before me, five times five, it will not be enough. For seeking to make the earth your pit of slaves, you are the most accursed of all. Your followers will be isolated and hunted down, and history will remember you as the paragons of barbarism.

6. All false prophets and delusional messiahs, you have been judged and found incompetent. All of your patronizing sermons and false prophecies have emptied your souls of any light. Choke on the darkness, it is your reward.

7. Liars! You who would claim to be my chosen vessels on this plane, you have also been judged and found pitiful. No pile of bones covered in fat and flesh can speak for me! I am the unbound and unconquerable, I am the mighty lord of this earth and all that it contains. Speakers of rabble who claim my mandate for your own,

prepare to meet your great and terrible Lord, and be prepared to answer for your insolence. You are mere worms!

8. I am Satan! I rule this earth with a majestic splendor which consumes all falsehood, deceit, and trickery. I will not be overthrown by petty mortals, my throne will not be occupied by any creature of flesh and blood.

9. My will is inscrutable. My desires are my own affair. Concern yourselves not with these, lest you desire a labyrinth of madness and confusion as your reward.

10. Make your own path on this earth, and live the life you were granted, your pleasure is to be had in the here and the now, not in some fantastic paradise you will never see.

11. Deal equitably with those you encounter on your journey, give as you are given, but trust no one, lest you open a path to those who would take advantage of you.

12. Prostrate yourself before neither god nor man. Stand upright and declare openly the gifts you have received from me - I am your Lord, there is no other.

13. Who can stand in my path? Who can oppose me? There is none. It is folly to deny me, for to deny me is to deny your very nature - I am the completeness of your will, the fury of your being.

14. I am the friend of no man, and the ally of the strong alone. I partake not of weakness, and seek not your adulation or praise. I am complete, I need nothing.

15. Seek your strength in me, not your frailty. I am the God of the proud, not a vehicle of shame or humiliation.

16. My names and manifestations on this plane are legion, I have been known to many, but understood by but a few.

17. The time of my full unveiling is fast approaching, a time when the winds and seas shall be aflame with my glory.

18. The dawn of a new age; the time of my glory and my chosen.

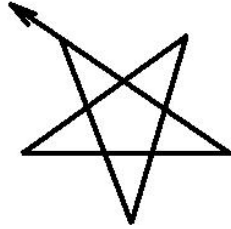
19. Then all falsehoods shall be shattered, all the lies of men and their prophets and messiahs will be made clear. My fury and wrath shall be upon the Earth, and my chosen will be feared and respected.

20. They will possess the true judgment of the Fifth Gate, and the fires of my majesty will transform the entirety of this realm.

21. Lo, I am coming. Prepare the ways unto me; make ready my throne upon this, my Earth. I am Satan! I am the God of this world and all that it contains. Prepare for the doom and the splendor, prepare for my furious blaze.



## Appendix 2: The Postmodern Pentagram



The postmodern pentagram (above) replaces the traditional Satanic pentagram as the most communicative symbol of the Path. There are several differences of note, consider the traditional “Baphomet Pentagram” which has been popularized by the Church of Satan:



There are three things to observe: the double circle, the Hebrew letters, and the goat's head. The double circle indicates a binding, which when combined with the Hebrew name “Leviathan” offers a symbol of constrained and limited ideology. The goat's head (typifying many interconnected symbols related to the Scapegoat of the book of Leviticus) adds further degrees of limitation, and appears to be trapped or imprisoned within the pentagram. This particular pentagram, through an accretion of symbolisms, has become both unwieldy and constraining. It has collected a variety of categorizations of Satanism together into a symbolic image which represents stagnation, medieval mentalities, and false ideologies.

Faring little better would be the simple pentagram devoid of adornments, yet still encircled (bound):



These symbols, while potent, are also magickally inept, in that they restrict the very forces they seek to unleash. The postmodern pentagram rectifies this state of affairs by both removing the bind of the protective circle of evocation as well as energizing the pentagram to move beyond its own bounds. It communicates an entity which breaks boundaries and categories. One which is moving, alive, and full of force. The bound (and completed) pentagram is incapable of further transformation, it has become stagnant in its apparent perfection. The postmodern (vectorized) pentagram communicates both energy and progressive delimitation - it is a symbol of breaking both bounds and categories, a true evolution of ideology. Motion replaces stagnation.



