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THE GATES

OF

HELL

by GEORGE SPRAGUE

WARNING: THE AUTHOR IS NOT RESPONSIBLE FOR ANY RESULTS OR MANIFESTATIONS, BE THEY REAL OR IMAGINARY

This book is dedicated to His Infernal Majesty. May He continue to bestow His wisdom on those who live as the beasts of the field and rejoice in the fleshly life.

ACKNOWLEDGEMENTS

My first thanks go to Dr. Anton Szandor LaVey, founder of the Church of Satan, whose work continues to challenge and inspire. His keen insights into human nature constantly invite us to question everything and observe life from a truly Satanic perspective.

Last, but certainly not least, a special thank you to my close friend and associate, E.W., who allowed me access to her computer and performed a terrific service by editing and proofreading this book.

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INTRODUCTION

For a good number of years I have searched for books or publications regarding the Dark Tradition of the Qabala. I found plenty of versions based on the White Light Tradition and hardly anything on the Dark. Kenneth Grant's books are rich in the lore of the Dark, yet I felt something was still missing. Most books on the Qabala and the Tree of Life barely hint at the Dark Tradition. The usual flaccid meanderings abound - warnings of not stooping to the splendid darkness, of keeping the pentagram pointed up, etc. ad nauseum.

Then I come across Satans Tarot. I immediately felt in tune with this deck, and after working with it, I realized this deck would be the perfect focal point to further develop the concepts of the Dark Tradition that seem so elusive. In her book <u>The Church of Satan</u> Blanche Barton mentions reclaiming the tools of the occult by Satanists (crystals, gemstones, etc.), and what would result from this. Satans Tarot is one such case, and this book should be another.

This book does not follow the traditional Qabala. Readers who are familiar with the works of such authors as Crowley, Regardie and Meyers should not expect a "reversal" of these traditional concepts. The Satanic point of view is not necessarily inverse Christianity. Rather, you will find a unique point of view based on Satans Tarot which in turn is based on the philosophy of Dr. LaVey and the Church of Satan.

I encourage readers to develop their own techniques and practices based on what you find here. I also encourage readers to obtain Satans Tarot as this will aid you in visualizing the information presented on the paths of the Tree. The Hells are given here in their full form along with two methods of obtaining access to them within your particular mental framework. If you have not obtained The Satanic Bible I must insist that you do. A working knowledge of the philosophies contained therein is essential to understanding Satans Tarot and this book.

I caution readers to understand the Balance Factor as expounded by Dr. LaVey. The worthy Satanist has a firm grasp on reality and a healthy grasp on the fantasy of the ritual chamber. Memorizing charts, vibrating words and wearing Baphomets doth not a magician make! Those who seek to escape the material world by hiding behind the facade of magic rituals, cards and such will fit neatly into the jaws of

the Beast called Folly and will perish in accordance with their own stupidity. Knowledge in itself is not power; applied knowledge is. Whatever you learn during ritual and pathwork is useless unless you bring forth tangible results in the material world. Therefore: "BELIEVE IT IN THE RITUAL CHAMBER, DISBELIEVE IT IN THE OUTER WORLD!"

HAIL SATAN!

GEORGE SPRAGUE

CHAPTER ONE: THE DARK TREE OF LIFE

The traditional Tree of Life is composed ten spheres interconnected by twenty-two paths. The uppermost sphere is referred to as Kesser, the lowest one is referred to as Malkuth. Since there are dozens of books covering this subject I will not go into details here. The Dark Tree is based on the traditional diagram and on another one which represents the Satanic point of view. This other diagram combines two spheres into one, and, as I shall explain later, represents the grounded, balanced Dark Force. Readers who are familiar with the traditional Tree may infer I am suggesting there are two Trees, but there are not. There is only one Tree.

Some authors have suggested a reverse Tree, an obverse Tree, even an opposite Tree. I propose to use another concept - one presented to me by a close friend and associate. Consider an actual, living tree. Most people are aware of the trunk, the branches, the leaves and the flowers. Hardly anyone considers the roots. Veiled in darkness, the roots provide all that is necessary for the tree to live and grow. Gnarled, twisted, and hidden, the roots are the determining factor of the health of the tree. The roots will expand and seek what the tree truly needs to survive. Poison the roots, and you kill the tree.

The Dark Tree of Life is akin to the roots of an actual tree. Rather than being on the "other" side, it sprouts below the Traditional Tree. Imagine if you will the Light Tree growing above ground (the conscious) and the Dark Tree extending below (the subconscious). Malkuth, the bottom sphere on the Light Tree would be shared by the Dark Tree, and would represent the actual material world. This Dark Tree would grow downwards just like the roots of an actual tree. If one were to turn the Tree upside down one would see the Dark Tree in an upright position. This does not imply that up and down are interchangeable with "good" or "evil." This would be as absurd as saying the branches are good, the roots are evil! The tree is a whole entity. The roots are as much a necessary part of a tree as the branches. The creatures which reside underground may well consider the surface of the ground to be "down" and the darkest depths of earth to be "up"! The phrase "As above, so below" comes to mind with this analogy and should be seriously considered.

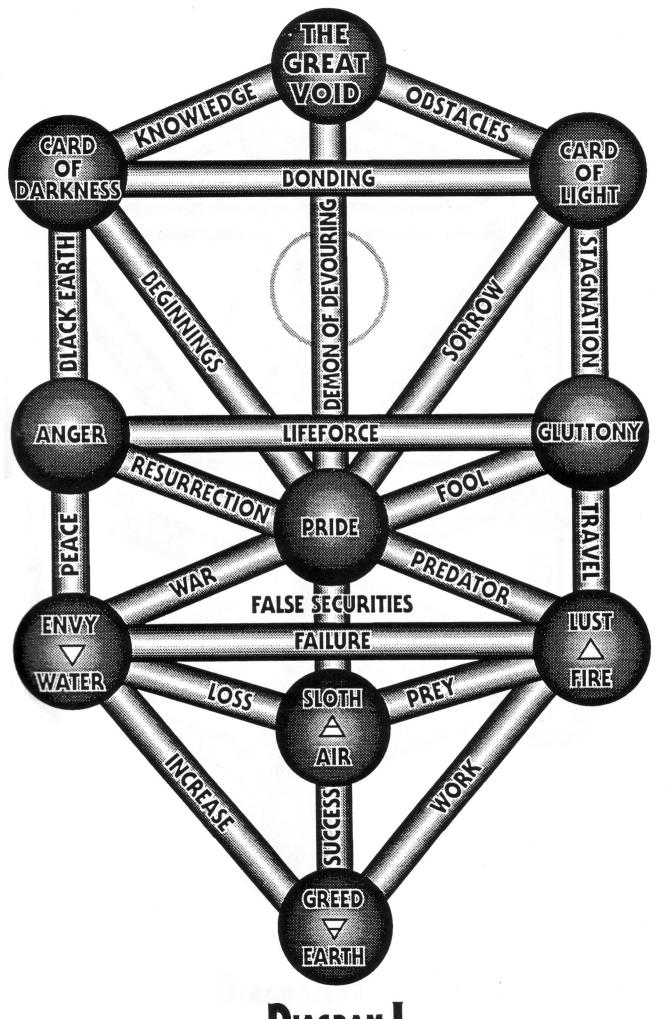
DIAGRAM 1 shows the ten spheres connected by the twentytwo paths, with certain cards from Satans Tarot placed upon them. The three uppermost spheres contain the Cards of The Great Void, Darkness and Light. The remaining spheres contain the Seven Deadly Sins. The Powers of Hell are contained in the twenty interconnecting paths. The Personality Cards are assigned to the four lower spheres. The Powers of Hell and the Personality Cards will be addressed in another chapter.

The Card of The Great Void represents that which is beyond Darkness, the hidden cause of everything. This Card also represents the internal void one finds when crossing over to the other side of oneself. The Card of Darkness represents the Dark Forces, the veil of the True Light and the harbinger of change. The Card of Light represents the blinding light of the Right Hand Path. This Card is devoid of substance and depends on the previous two Cards. Manifested reality comes through this Card, not because of it.

Close study of this diagram will show this Tree represents active forces which are engaged in the task of providing the dynamics of balance. This Tree is "active" in the sense that all these forces are acting upon the personality of a given person and are a graphic representation of how a person responds to his or her environment. The Seven Deadly Sins are also part of this dynamic relationship. The Satanist knows that by responsibly engaging in these Sins one may benefit and progress in his or hers endeavors. The Balance Factor should be adhered to. Readers should refer to The Satanic Bible for further information on this subject.

The triangular symbols contained in the four lowest spheres represent the elements of EARTH, FIRE, WATER and AIR. Their position on the Tree are based on the Traditional Qabala. The Tree with the ten spheres represents the change that is occurring in the conventional psyche; therefore the elementals are placed in their traditional position. Later on you will see these elements shift to a different position based on the balance provided by the Dark Force.

DIAGRAM II represents the grounded Dark Force. The two lowermost spheres are combined as if they were one. This is based on the concept of the creation mythos contained in Isaac Meyers' QABALAH. The uppermost sphere on the left column is said to have split in two. One result of this split is that the actual cosmos is represented by all the other spheres in the Tree of Life. The other result is said to be contained in the combination of the two bottom spheres. What else came of this split is hard to say. Kenneth Grant explains some possibilities in his book Outside the Circles of Time. The works of H.P. Lovecraft also contain possible explanations as to what else may have happened. Readers interested in the subject of this split should also consider Qabala: The Dark Tradition by P. Marsh.



DIAGRAM

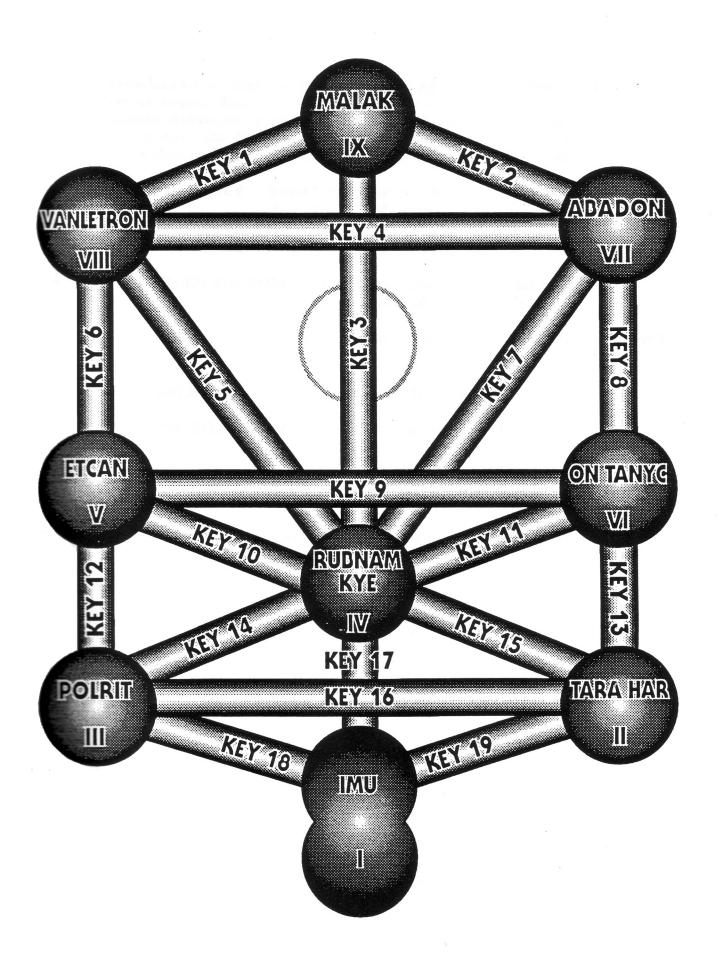


DIAGRAM II

This Tree has nine spheres, and as Dr. LaVey has indicated, nine is the number of Satan. This Tree represents the dynamics of the person who is grounded Satanically and has the Black Flame burning within. The spheres contain the Nine Realms of Hell. They also contain Roman numerals that refer to the Nine Satanic Statements which are:

I - THE INDULGENCE Satisfaction without compulsion, splurge of desire instead of abstinence

II - VITAL EXISTENCE Adherence to reality instead of pipe dreams

III - UNDEFILED WISDOM The employment of sound judgment; logic instead of self deceit

IV - KINDNESS Kindness to those who deserve it and not wasted on ingrates

V - VENGEANCE Lex talionis, retribution

VI - RESPONSIBILITY Accountability for one's actions

VII - MAN The human animal

VIII - SATAN Bringer of the highest form of gratification

IX - TEMPTATION The enticement or attraction into a desired condition

The nineteen paths contain the Nineteen Keys contained in <u>The Satanic</u>

<u>Bible</u> and are listed here in abbreviated form:

KEY ONE: The promise from a Dark Force

KEY TWO: One who honors the lust of Life

KEY THREE: The establishment of Satanic leadership on Earth

KEY FOUR: The cycling of the Ages of Time

KEY FIVE: The misdirection

KEY SIX: The establishment of Satanic structure and form

KEY SEVEN: One who invokes lust

KEY EIGHT: The emergence of a New Age

KEY NINE: A warning against substance abuse

KEY TEN: Rampant wrath and violence

KEY ELEVEN: Celebration of past efforts

KEY TWELVE: Displeasure towards the seekers of misery

KEY THIRTEEN: Making the sterile lustful and alive

KEY FOURTEEN: The call for vengeance

KEY FIFTEEN: Understanding and accepting

KEY SIXTEEN: The separation of dualities

KEY SEVENTEEN: The enlightenment of the deadened mind

KEY EIGHTEEN: The Blessings of Lucifer

KEY NINETEEN: The Law of the Jungle

Again, close study will reveal that each path and each sphere balance each other. The concepts and forces contained therein complement each other, bringing about the necessary dynamics that ultimately result in change. Whether that change is for better or worse is determined by each individual and his own particular internal makeup.

If we go back to the analogy of the roots of a tree we find the peculiar concept of "falling" through the Dark Tree, rather than climbing it. This concept coupled with the Christian myth of The Fall should provide some amusing food for thought! Whether you choose to view the Dark Tree as being upright or as the roots growing down does not matter. The important thing is to understand that the Tree with ten spheres and the Tree with nine spheres are one and the same. They simply represent different aspects of the same concept. Consider a person hammering a nail. If we were to take pictures of the process of hammering, each picture would represent a different aspect of the the same process of hammering a nail. The dynamics of each picture would vary. The person may look different yet it is the same person doing the one thing: hammering a nail.

One last concept needs to be mentioned concerning these diagrams, and that is the sphere located just below the top sphere. This sphere is depicted by a gray circle, as it does not have a particular position on the Tree. This sphere is called Daath. Some qabalistic authors call this the sphere of knowledge; others refer to it as a hidden portal to the other side. Whatever the interpretation, one must consider the propensity of many of these authors to tip-toe around any subject that hints at the Dark Side. The traditional books on the Tree of Life contain very little explanation when it comes to the sphere called Daath. Perhaps these authors trembled in fear at what may contained in Daath. Perhaps H.P. Lovecraft found a way to tap into whatever is there and was inspired to produce his dark works. No matter what we conclude, one thing is certain: the human animal is attracted to that which is hidden, that which seems secret and forbidden.

CHAPTER TWO: THE ALPHABET OF DESIRE

We have seen the concept of the Dark Tree and the corresponding forces at work. The Dark Force permeates the entire Tree. This Dark Force is said to be contained within nature itself. This brings us to the concept of the Inverted Pentagram. The Inverted Pentagram represents the mastery of the flesh and the triumph over the deceit of the spirit. It also represents the grounded human, and the Dark Force which is grounded within.

DIAGRAM III depicts the Inverted Pentagram connecting the seven lower spheres on the Dark Tree. (Remember the bottom sphere is actually two in one, hence the total of seven). The symbols of the Elements have shifted and occupy their balanced position on the Tree. One more symbol appears, that of the Infinite. This symbol refers to the other dimensions which brought about the cosmos and all that is here at this moment. It is assigned to the middle sphere on the right hand column, because this sphere symbolizes the concept of Eternity, all that is beyond and the gateway to that which is in the here and now.

DIAGRAM IV depicts the Inverted Pentagram with the Elements and the corresponding cards of The Alphabet of Desire. The Alphabet of Desire consists of ten cards incorporated into five. Each card appears to contain antagonizing forces, but actually these forces are integral parts of each other and portray the duality of existence.

The Card of Life/Death corresponds with the symbol of Infinity. This alludes to the neverending story of all that is alive, the infinite circle of regeneration. All that is and all that shall be is affected by the cycling of Life and Death.

The Card of Love/Hate corresponds with the symbol of Fire. These two emotions are the most fiery in nature; both are capable of consuming. One cannot exist without the other. The most unbalanced individuals usually are lacking in one of these emotions. It is through the energy contained within these emotions that great works can be accomplished, or great destruction brought about.

The Card of Pleasure/Pain corresponds with the symbol of Earth. It is here on Earth that we are able to experience the greatest degrees of pleasure and pain. The flesh is capable of inflicting, producing, inducing and sustaining many degrees of these two sensations. Those individuals who cannot or will not experience these sensations are truly Dead.

The Card of Desire/Fear corresponds with the symbol of Air. Desire and fear are contained within each other. One may fear not having what one desires. One may secretly desire what one fears. One may even fear the process of desiring, one may desire the process of fearing. The outcome is ultimately determined by one's will.

The Card of Ecstasy/Depression correspond with the symbol of Water. Ecstasy can be as thrilling as mounting the waves on an angry sea. Depression may be deeper than the ocean itself. Like water, these emotions ebb and flow within us. We may swim in the ecstasy of success or drown in the agony of our own depression.

I have avoided explaining these concepts in other than general terms. Each individual carries within himself the basic elements of his own detail. His life experience shall determine the specifics of his interpretations. It is for the individual to consider the generalities presented here and apply them to his own use and arrive at the symbolism which works best for him.

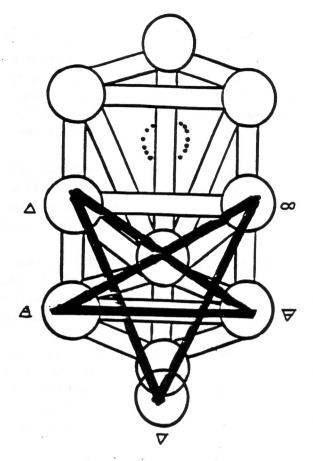


DIAGRAM III

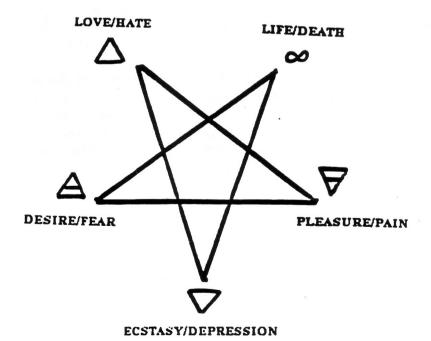


DIAGRAM IV

For those who may wonder why the lowermost spheres are assigned to the Element of Water remember that we are dealing with the concept of the root. Water gravitates downward, and permeates the Earth. In a different vein, remember also the concept of the center of the Earth being liquid. All this symbolism should be viewed in the light of the phrase "As above, so below."

The Personality Cards are also tied in to the symbolism of the Inverted Pentagram and The Alphabet of Desire. These cards represent the basic structure within an individual. Some may display the traits of one Card, others may display a combination of two or more.

The Fire Personality Card represents the individual who is strong and passionate. This type of person is in control of his or her environment. Their lust for life is unmistakable. Everything felt by these individuals is deep and forceful.

The Earth Personality Card represents the individual who is capable of adapting to his or her environment. Through the understanding of Nature, these individuals are able to take on the appearance of what or who they need to be at any given moment in order to achieve their desires. They do so without guilt or reservation, without the consent of others.

The Air Personality Card represents individuals who are weak and afraid. Yet this weakness may be overcome by grounding themselves in the objects of their desire, by achieving that which is of importance to them. For the most part, these individuals are subject to the whims of their environment, and flitter about like leaves in the wind.

The Water Personality Card represents the individual who is sensitive and guided by his or her emotions. Their acute feelings will lead them to the highest peaks of ecstasy or the deepest wells of depression. Therefore they react emotionally, without thinking.

As I mentioned, these traits may be found in combinations. Some will show one particular trait in all its aspects. Others will show different aspects of these traits; some aspects will be more dominant than others. These aspects may change during an individual's lifetime, but the basic nature of the individual will prevail.

CHAPTER THREE: THE RITUAL OF THE INVERTED CROSS AND PENTAGRAM

The following exercise is designed as a preliminary or preparatory ritual to be performed prior to visiting the Hells or travelling on the Dark Tree. This exercise may also be used by itself as a reminder, so to speak, of one's allegiance to the Dark Force. This is not a "protection" ritual or any other such nonsense. Dr. LaVey has expounded on this subject in The Satanic Bible. To attempt to protect oneself by standing in a circle and frantically intoning divine names is not only sheer hypocrisy but also quite unintelligent. One does not learn how to swim by staying on dry land. One must eventually enter the water. The ocean will not yield her secrets unless one is willing to jump in!

The ritual will be described step by step; a description and rationale will follow. Readers should keep in mind this is a suggested ritual, and they should endeavor to experiment and develop what works best for them.

THE RITUAL OF THE INVERTED CROSS AND PENTAGRAM

- 1. Face the West, raise your left hand in the Sign of the Horns and say SHEMHAMFORASH, HAIL SATAN!
- 2. With your left hand touch your forehead and say EHIEH (I ${\bf Am}$).
- Bring your hand down to your pelvic region and say MALKUTH (The Kingdom).
- Bring your hand across your waist towards the right and say VE-GEVURAH (The Power).
- 5. Bring your hand across your waist to the left and say VE-GEDULAH (The Glory).
- 6. Bring your arms around placing your right hand on your left shoulder, your left hand over your right arm touching your right shoulder and say LE OLAHM, EHIEH (Forever, I Am).

- 7. With your left forefinger (or hold a Ritual Dagger in your left hand) trace the Inverted Pentagram in front of you. Begin by tracing the Pentagram from the upper right corner (the Infinity corner) bringing your finger or Ritual Dagger toward the bottom center point, proceeding toward the uppermost left corner, then toward the lower right corner, then across toward the lower left corner and finally back up toward the uppermost right corner. Point your finger or Ritual Dagger toward the middle of the Inverted Pentagram and say LILITH.
- 8. Turn counter-clockwise, facing the South. Repeat Step 7 and say ASMODEUS.
- 9. Turn counter-clockwise, facing the East. Repeat Step 7 and say ADRAMELECH.
- 10. Turn counter-clockwise, facing the North. Repeat Step 7 and say BAAL.
- 11. Turn counter-clockwise, facing the West. Extend your arms over your head in a "V" position, fingers outstreched, palms facing away from you and say BEFORE ME, LEVIATHAN! BEHIND ME, LUCIFER! TO MY RIGHT, BELIAL! TO MY LEFT, SATAN!
- 12. Remain facing the West in the same position and say BEFORE ME FLAMES THE BAPHOMET, BEHIND ME LOOMS THE TRAPEZOID!
- 13. Repeat Steps 1 through 6 to conclude the ritual.

The Inverted Cross aludes to bringing the godhead down to Earth, establishing the operator as their own God. The accompanying words reaffirm this concept. The Inverted Cross should be visualized as being black.

The Inverted Pentagrams should be as large as possible. Visualize the tip of your finger or Ritual Dagger releasing a flame as you trace. The flame should be bluish in hue, much like that produced by the cooking fuel Sterno. When saying the Names that go along with the Inverted Pentagrams you should vibrate these Names. The direction followed in tracing the Inverted Pentagram alludes to bringing forth that which is beyond the Infinite and the cycle of returning to that which is beyond. Suggestions on vibrational intonations will be covered in the next chapter.

When calling the Names of the Four Crown Princes of Hell (Step 11) you should use whatever imagery is best suited to your interpretation of these. You may want to use the following colors to heighten your visualization: dark blue for the West, crimson for the South, yellow for the East, and dark green for the North. These colors are the ones traditionally assigned to the Elements.

The Baphomet should be visualized as burning with the brightest possible flame. The Trapezoid should be visualized as dark as possible, outlined by a faint hue of dark blue.

The entire ritual should be performed while standing up. Some may find it easier to keep their eyes closed during the entire operation, thus enhancing the ability to visualize the figures.

CHAPTER FOUR: VIBRATION AND VISUALIZITION TECHNIQUES

The Satanic Ritual Chamber is the place where anything and everything is possible. The expressions within this Chamber bring forth energies that, when properly harnessed, may be used to bring about the changes desired by the Satanist. Whatever results are produced in the Ritual Chamber can be used to inspire, reafirm and fortify that which is being accomplished in the Outer World. Fantasy has often produced intense inspiration to those in tune with the particular fantasy. This inspiration, this energy has then been used to conduct the necessary activities that produce tangible results. Visualization techniques are used by many outside the Ritual Chamber. Consider athletic training of any sort. Many athletes visualize the result of their activity, both before and during the performance of their athletic endeavor. A vision of the desired goal is maintained until the desired result is achieved.

The same concept applies to ritual and to the exploration of the Hells. Any aspect used to enhance the visualization of the desired result will intensify and strengthen the process.

To begin with, consider the attire that would make you feel like a magician or witch. By assuming the guise of what you believe yourself to be will put you in the right frame of mind to conduct your desired work.

The previous chapter provides a ritual which, when performed properly, will serve to enhance your frame of mind and focus the direction of your work. Several techniques come into play with this particular ritual.

The tone of voice utilized should be authoritative yet joyful, such as the tone of voice used in calling across the room to a dear friend not seen in a while.

Vibration of the Names within the Inverted Pentagram should be done in a low, humming fashion. You should feel a slight tremor throughout your body, in particular at the soles of your feet. The letters of the Names should be visualized as flames within your body, burning bright as you inhale slowly, then forcibly leaving your body through your finger or Ritual Dagger as you exhale. The Name should be seen vibrating and flaming within the Inverted Pentagram.

The Inverted Pentagrams should be visualized as explained in the previous chapter. In addition, the Pentagrams should be seen all aglow with their own flame. You should strive to feel their heat, smell their flame. When the Names are vibrated the Pentagrams should come to life even more, as if they had been supercharged with more energy.

The same concepts apply to the visualization of the Four Crown Princes of Hell. Whatever imagery you choose to use should be as clear and detailed as possible.

As you gain experience with the ritual you may find yourself performing all of the intonations and vibrations mentally. And, as was mentioned before, you may also find yourself with your eyes closed, concentrating on the images you are conjuring without being distracted by the trappings of the Outside World.

The whole idea then is to see, feel, smell, and hear everything with intensity and passion. You will thereby charge yourself and prepare yourself for more intense work, such as exploring the Hells.

As far as light sources are concerned, a single black candle will suffice. Also, a low intensity flame such as the one produced by a can of Sternotype cooking fuel may be used. Bear in mind that visibility within the Chamber will be extremely limited when using canned fuel, so if you need to read or see something in detail you should use a candle.

The above may be used as a guide for your own experimentation.

Constant practice will provide the best methods suitable for you. A log book of your work should prove valuable in evaluating your progress.

And remember, there are many books available on these subjects.

Experiment, practice and keep track of your work.

CHAPTER FIVE: OPENING THE GATES

The figures contained within this chapter are the Gates of Hell. These figures represent the locked gates. Two methods will be given to enable you to open these gates and explore what is inside. Each Gate will be described in general terms. The name of the Gate will be provided along with a brief description of the meaning assigned to the Gate.

Your Ritual Chamber should mask as much light and noise as possible. Dress for the ritual and have a chair available in the Chamber. The chair should face West. One black candle should be employed. The Ritual of the Inverted Cross and Pentagram should precede the actual opening of the Gates. After this has been done, seat yourself comfortably, feet planted firmly on the floor. Sit upright with your hands resting on your lap. Begin by slowly inhaling, then slowly exhaling. Repeat this process untill you feel you are calm. A sensation of warmth should prevail. Now procede with one of the two suggested methods of opening the Gates. Upon completing your journey, take a deep breath, exhale forcibly and stand up. Stomp your left foot on the floor, open your eyes, raise your left hand in the Sign of the Horns and say SHEMHAMPHORASH, HAIL SATAN! This completes your Ritual.

The rationale for the actions described above will be explained further on in this chapter.

METHOD ONE

This method involves the use of a frame large enough to hold the figure of the Gate. Cardboard is suitable for this frame. The frame should be able to stand upright. The frame should be open on both sides, thus allowing light to shine through the figure, like the frames used in a slide projector. Position the frame on your Altar or suitable table, and place one black candle a few inches behind the frame. Sit down and stare at the illuminated figure of the Gate. Begin vibrating the Name of the Gate. Continue staring and vibrating until you feel your eyes closing and your voice getting fainter. Visualize yourself standing before the Gate, vibrating the Name. Then visualize the Gate opening inwards, and step inside. Proceed to look about and explore. When you are finished, step back through the Gate and visualize the Gate closing.

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METHOD TWO

This method involves using the afterimage of the Gate. An afterimage is produced by staring at an object without blinking, then looking at a blank piece of paper or wall. The image of the object will be projected onto the paper or wall in the complementary colors of the object. To accomplish this with the Gates simply stare at the figure of the Gate for at least thirty seconds. Turn your eyes toward a blank surface as previously described. When you see the afterimage close your eyes, maintain the image in your mind. Expand the size of the image so you are able to walk through. Proceed as in METHOD ONE with the vibration of the Name. Exit the gate in the same manner as in METHOD ONE.

You may not want to remove the figures of the Gates from the book; instead you may photocopy the figures. METHOD TWO may be easier to accomplish with a smaller figure. The size of the figure can be reduced on a photocopier. Experiment with the size before actually attempting to enter the Gate.

The Ritual of the Inverted Cross and Pentagram sets the mood for opening the Gates. Controlled breathing will relax the body and help focus the mind on the work to be accomplished. The seated position insures you are comfortable yet aware. When vibrating the Names you should feel this vibration throughout your body, all the way to the soles of your feet.

The intake of air, the stomping of your left foot and the salute to the West bring you back to the conscious world. It is all designed to reestablish your contact with the physical world.

The less outside noise and light, the more you will be able to concentrate on your work. Do select a time of day or night when you will not be disturbed. And keep a good record of what you experience!

THE NINE REALMS OF HELL

FIRST GATE - IMU (THE INITIATION OF DEATH)

Within this gate lies the Initiation of Death. The landscape is cold and still. There is movement, though, and certain energies or creatures present. ACCEPTANCE is the lesson experienced in this Gate.

SECOND GATE - POLRIT (CAVERNS OF REPETITION)

The tunnels within this Gate seem to never end. Loss of direction and despair will be experienced by those who do not withdraw from the confusion before them. WITHDRAWAL from the apparent is the lesson experienced by those who pass through. One must look at the reflections in the maze in order to perceive the exit.

THIRD GATE - TARA HAR (TEST OF PATIENCE)

Ridged plateaus lie ahead. There is no apparent way across. Those who learn the lesson of PATIENCE will find themselves being carried across by creatures of Darkness. Those who have no patience will leap into the oblivion of their foolish impatience.

FOURTH GATE - RUBNAM KYE (THE ABYSS)

Within this Gate one finds CHANGE. The faces of those who have gone before you will be met there. This Gate opens the pathway to regions beyond your limits. The Faceless Darkness of the other side of Self lies within this Gate.

FIFTH GATE - ETCAN (THE CHALLENGE)

The Ring of Pass-Not lies within this Gate. COURAGE is the lesson experienced within this Gate. One must face the Challenge within, the Challenge which must be met triumphantly or be consumed by it. The coming of Death is to be celebrated by those who wish to pass through.

SIXTH GATE - ON TANYC (THE ETERNAL SPIRALING TOWERS)

Within this Gate lies the lesson of OBSERVANCE and SOLITUDE. The path on the Spiral Towers of Eternity is seemingly neverending. Those who observe the figures travelling this path and do so without disturbing them will find the rewards of OBSERVANCE and SOLITUDE.

SEVENTH GATE - ABADON (THE BOTTOMLESS PIT)

This is the Gate of torment and conflict, the Abode of the Damned. The KNOWLEDGE of the FORCES of DARKNESS and the courage to apply this knowledge is the lesson contained within this Gate. Those who fail remain within and join the ranks of the wretched ones who have not learned.

EIGHT GATE - VANLETRON (PARADISE)

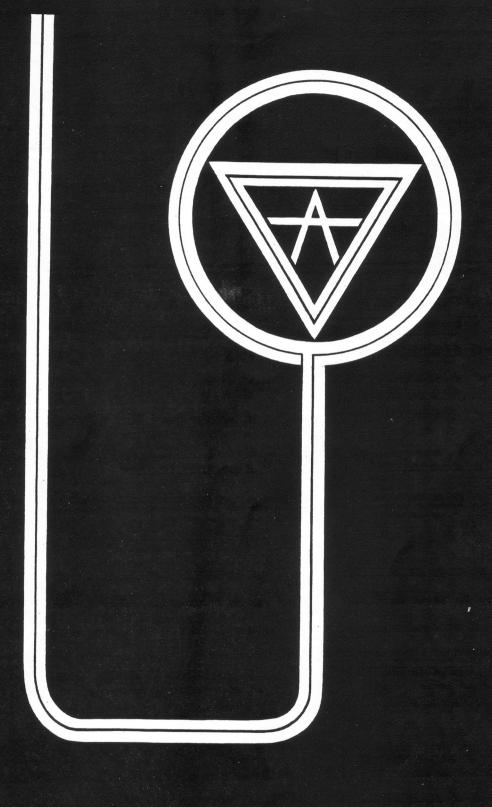
One's perception of Paradise, of bliss and pleasure is contained within this Gate. The ENJOYMENT of the SELF and the ECSTASY of being oneself are the lessons experienced within this Gate.

NINTH GATE - MALAK (THE PORTAL)

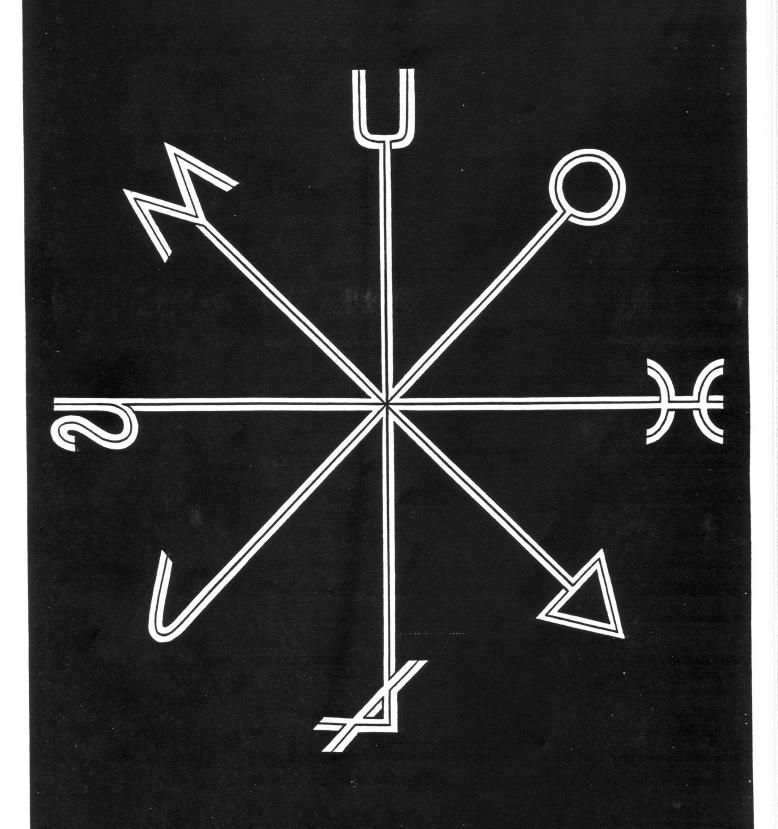
Within this Gate lie the Sands of Darkness. The UNDERSTANDING of the CHAOS of CREATION is the lesson experienced within this Gate. The total freedom to revel in yourself is contained within for those who understand the cycling of Life and Death.

Each individual will experience different things inside the Gates; everything will depend on his own life experience. The scenery, creatures and situations will come from what lies within. Therefore, only general comments have been provided regarding the Hells.

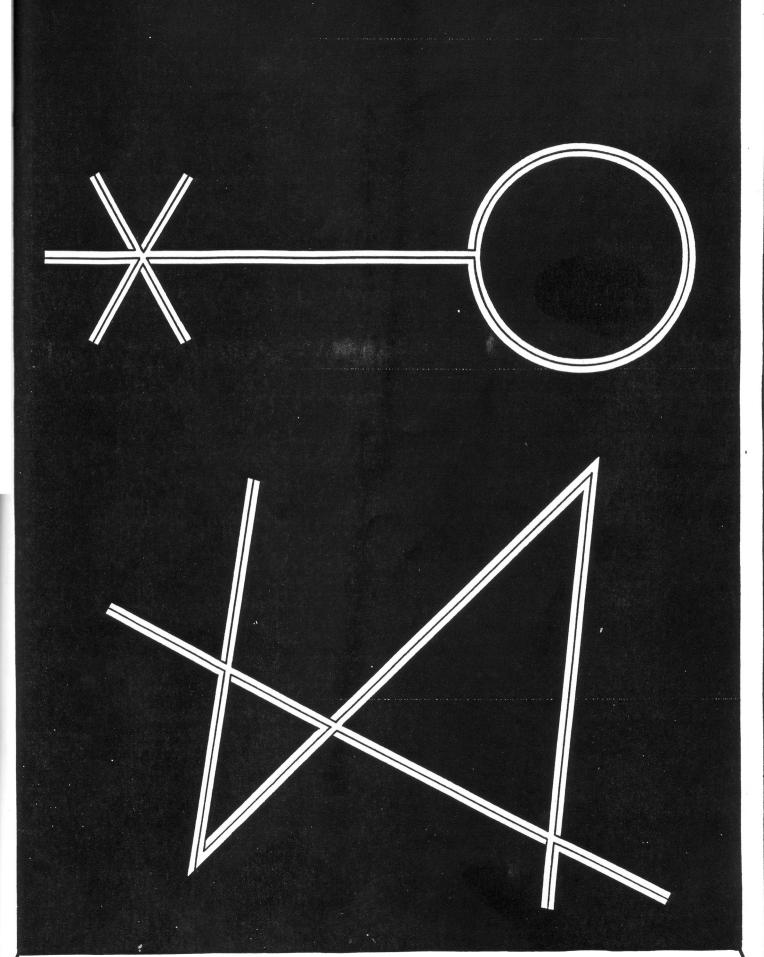
Personal experience and comparison with others' experiences have convinced me there are certain basic elements that constitute the substance found within these Gates. The details produced by these substances depends on each individual. For example, if a group of people were asked to imagine a house, every image would be different and the details would represent each individual's taste and notion of what the house looks like. This, in a way, is the case with the Hells. You have been given the general description; you must now provide your own details. And remember, YOU ARE ON YOUR OWN!



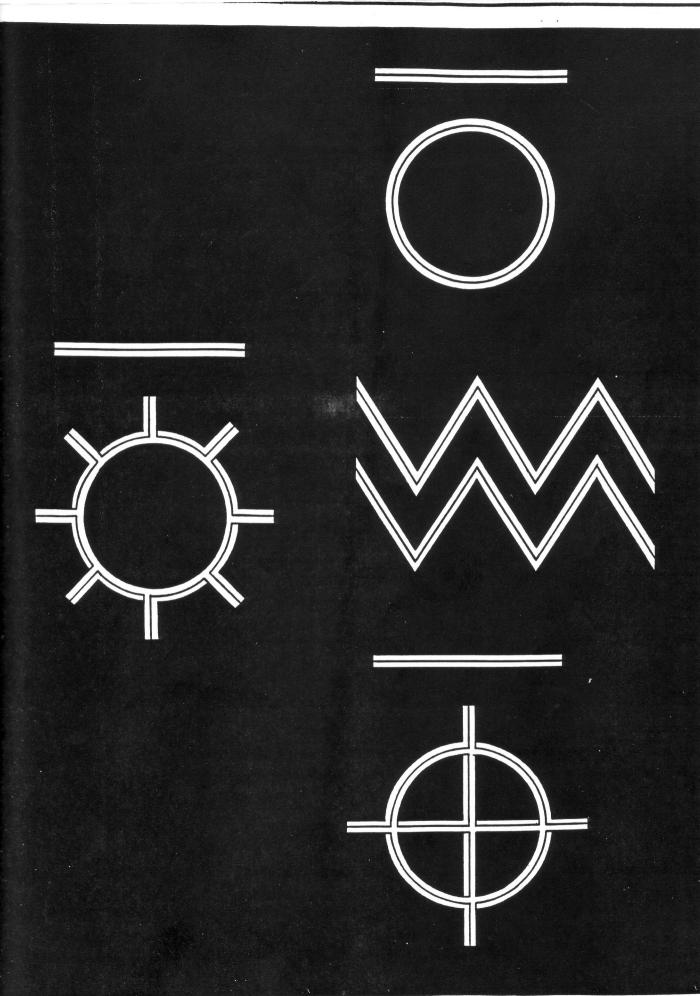
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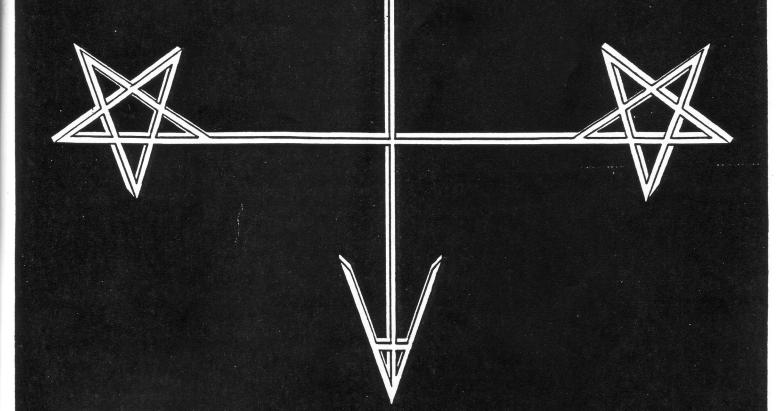
TARA HAR



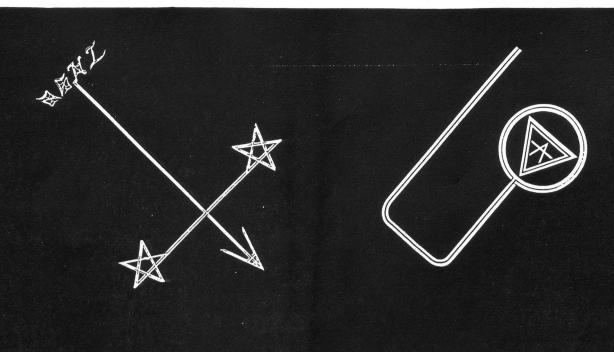
RUBHAHKWE

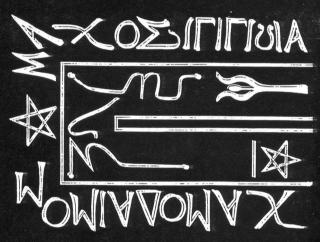
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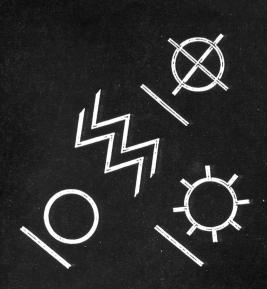


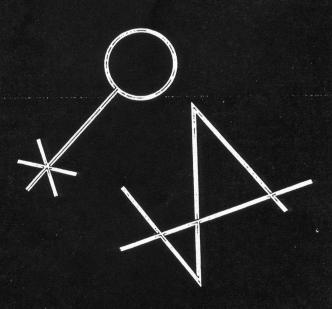
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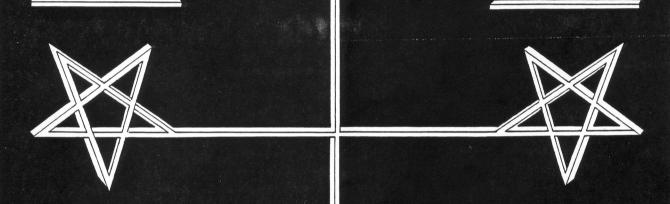






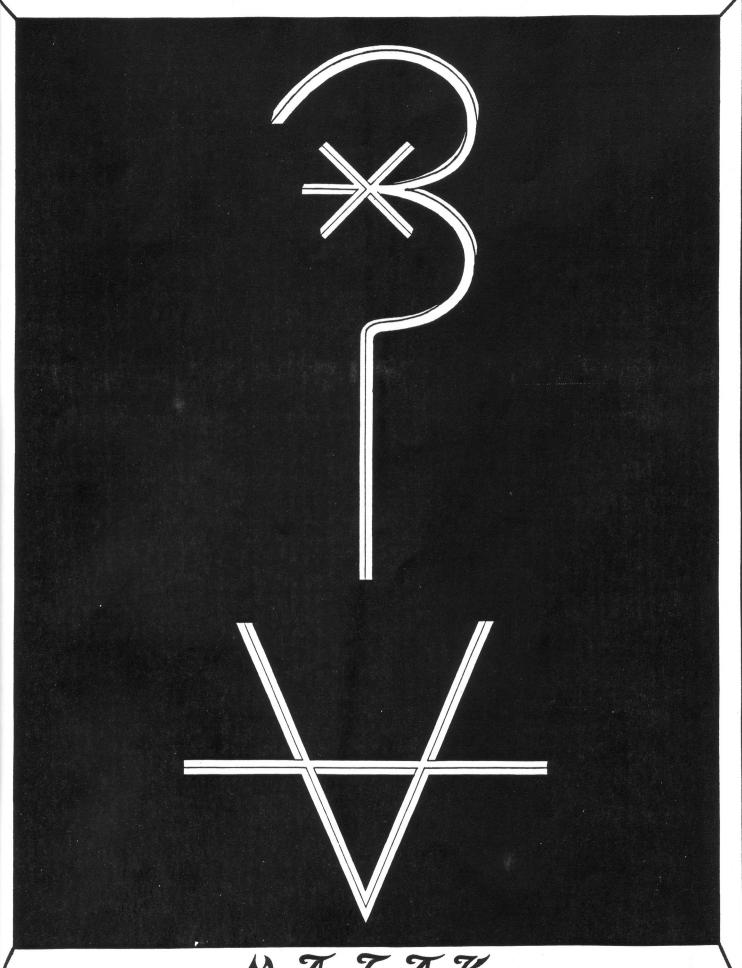
ABADON





AMONM

VANZZZRON



MAZZAK

CHAPTER SIX: TRAVELLING ON THE TREE OF DARKNESS

The methods discussed in the previous chapters may also be employed to travel the interconnecting paths on the Dark Tree and the other Cards assigned to the Spheres on the Dark Tree. The images from Satans Tarot may be employed, or you may develop the imagery best suited for your representation of the concept being explored. For example, the concept of the Card named LOSS could be represented by imagery of your own loss, be it a material or emotional loss. Instead of vibrating a particular name, you should endeavor to see yourself portrayed within the situation depicted by the Card of LOSS. The same steps used when entering the Gates should be used. Any visual imagery you develop will greatly assist this process. Intense feelings and sensations should also accompany the imagery. Project yourself into the situation, see and feel how you react to what is there before you.

Each interconnecting pathway may then be explored in like manner. Each concept explored would yield a particular lesson associated with the experiences contained within you.

The placing of Satans Tarot on the Dark Tree of Life (DIAGRAM I and DIAGRAM II) is not arbitrary. The symbolism should be studied both from the intellectual standpoint and the ritualistic, experiential standpoint. Note how the interconnecting pathways and the Spheres are balanced, how each concept leads to another and creates a dynamic relationship among them.

I must caution the reader against analyzing the symbolism from only one standpoint. One must complement the other. The strict, intellectual approach will yield facts and figures devoid of the emotions and feelings which bring added meaning and life to these; the ritualistic, experiential approach will produce a world steeped in fantasy. The strict adherence to this world of fantasy will steer you away from reality. Both approaches are valid, both are useful within their own realms. But we must remember that these approaches or standpoints are simply tools used to create the desired results. A carpenter does not build a house with only a saw, he or she must rely on every tool available that will contribute to the completion of the job.

The Balance Factor is crucial to the dynamics of the Dark Tree; in fact it is crucial to everything! This is why it is imperative that readers study and understand the works of Dr. LaVey. The Satanic Bible and The Satanic Rituals provide the necessary information regarding the Balance Factor, the Intellectual Decompression Chamber (Ritual Chamber) and all other factors involved in the practice of Lower and Higher Magic. Read, understand, learn and APPLY. And remember:

" BELIEVE IT IN THE RITUAL CHAMBER, DISBELIEVE IT IN THE OUTER WORLD "

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