

# THE ONYX BIBLE



*An expression of Theistic Satanism*

## CONTENTS

Preface	2-4
PROLOGUE: Prayer To The Elements	5
The Book of Origin	6-7
The Book Of The Serpent	7-11
The Book Of The Analysis: ONYX	11-14
The Book Of The Mystic	14-15
The Book Of The God-Lover	15-16
The Five Theses On Devotion To Lord Satan	16-17
How To Pray	18-20
The Book Of Limited K	20-23
<u>The Book Of The Summaries</u>	
a) LVXoN	24
b) On The Meaning	25
c) The 13 Insights	26
d) The Tree Of Love	27
e) The Verdant Flame	29-30
EPILOGUE: The Satanic Rosary (Revised)	30

## PREFACE

This 'Onyx Bible' is an expression of Theistic Satanism – AN expression, that is to say, the theological views or speculations expounded herein do not necessarily reflect those of any Satanic group; moreover, there will be many individual Satanists who will disagree with every word written here! Others will pick and choose what strikes a chord with the knowledge they possess of Lord Satan.

Satanists are individualists. Generally speaking, Theistic Satanists believe in a real, existent deity, although many will have singular ideas about the meaning of the words: 'real', 'existent' and 'deity'. For example, some say that 'deity' means 'self'. The evidence for the existence of Self is one's own subjective experience: 'I think, therefore I am' kind of thing. The self is of highest value; hence it is 'god'. Satanism, it is claimed, is essentially self-worship. The Self is, in Maslow's terms, the self that has attained self-actualization – one has reached one's maximum potential as an individual.

Others say that God is within, which begs the question: is this god within part of or separate from the individual? Let us assume the deity is separate from the individual, even if located 'within'. To say that the deity is external to the individual is simply to contest the god's location! It could be that the statements 'God is within' and 'God is without [the individual]' are both correct.

The other major division between theistic Satanists is: whether or not the deity intervenes in the lives and fortunes of His believers; and, having created the world, continues to preserve and sustain the world, as Descartes thought a respectable god should do. Or: that Lord Satan does not intervene – and may not have created the world at all; but remains aloof from the world and His believers (and we cannot know if God is a 'he' or any other characteristic or description, because, it is asserted, these are entirely manmade); God is the object of devotion par excellence though; in some undefined way God is worthy of devotion. He (sic) is exterior to and utterly other from the believer (whether God is superior or equal to the believer is also a moot point); this is why the believer loves his/her deity. (It is also speculated that there is a spark of divinity within Man which is why Man knows about or has gnosis of God's existence.)

Others point out that, in order for there to be a relationship between deity and devotee (this is assumed), there has to be an 'energy exchange' between the parties. God, it is believed, likes to love us; we

like to love God – love is the energy that is exchanged, even shared, between God and believer. God has, it is believed, supernatural powers that the believer may request - these will work for his/her benefit. God likes to be asked – it shows that love is present in the relationship. (Every parent secretly wants to be a taxi service for their children!)

With the non-intervening, aloof God (the deist perspective), it is all one way: the believer loves God but does not know whether God loves him/her back; he or she may not expect it – on the basis that the believer needs (to love) God far more than God needs (to love) the believer. Needless-to-say, God's powers, if 'He' possesses any, are definitely not on tap. (This is one position: another kind of deist, in the *Book of Limited K*, says simply: 'I don't know' to these, and other ontological, questions!)

A further division of theistic Satanists exists: those who believe that God is the Good Intelligent Principle, separate from Creation; but that there exists God the Creator, called the Demiurge, who is worshipped and placated by Christians et al, this deity is a 'lower form' of God; the Superior God is called or labelled Satan (see below).

This is a complete reversal of the classical Gnostic position. The Gnostics believed that Satan is the Demiurge; the Good God, who sent forth his spirit known as the Christ (to save humanity from the Demiurge) is not of this world. Moreover, this world is evil, and Satan is the 'evil one'.

There are some Satanists who respond to this by saying either: worldliness and carnality are not evil, but all actions are expressions of the will to power; the will to power is good. Others say that it is merely slander to call Satan the evil one; if Satan is the Demiurge; he is not evil because the world is not evil. The mountains do not become angry with us for stealing a boat (after Wordsworth). Within nature, it is every species for itself: to survive by whatever means. Within the species, any action that maintains or perpetuates the species is good – any other behaviour is unacceptable; every individual must accept the consequences of their actions. But nature also serves the individual, and the individual makes best use of natural resources for his own ends.

This brings this modest survey of Satanic beliefs back to the individual; to Satanists, the individual, as stated, is of prime importance. As stated, individuals define 'deity' in different ways.

And is this deity even called 'Satan'? By definition, the Satanist worships (or is aligned to – a better word for some Satanists!) a god of that name; some have suggested however that Satan is a title meaning or implying 'my deity is not the god of the religions of the Book (Judaism, Christianity and Islam)'.

Talking of the 'Book', a 'Bible' (the word means 'book') is a collection of sacred, religious and canonical writings, compiled or written by a group of individuals, all professing (and recognized as genuinely professing) the same faith, who agree that such writings accurately and completely reflect their common beliefs.

Well, this should be the case! But this 'Bible' is a collection of writings whose relevance to theistic Satanism is agreed by no one except their author, and which contains much contradictory material: for example, the writings seem unable to come off the fence with regard to choosing between a deist and a theist view of Satan. On the other hand, the ideas of Satanic Gnosticism and self-deification seem to have been entirely neglected!

For these reasons, this work must be seen simply as AN expression of 'theistic' Satanism – it is most definitely not the definitive expression, and, even if it was, it wouldn't be 'Satanic'!

The Onyx Bible is offered from one individual Satanist to another.

*Zeit23geist*,  
21<sup>st</sup> June 2008,  
Wales, UK

[zeit23geist@yahoo.com/](mailto:zeit23geist@yahoo.com/)

The *Onyx Bible* is endorsed by the Chapter LVX of the Ancient Satanic Knights' Order of METZALION (ASKOM)

<http://www.freewebs.com/askomekalion/>

<http://groups.yahoo.com/group/chapterLVX-ASKOM/>

## PROLOGUE

## **PRAYER TO THE ELEMENTS**

**True love (for GOD)**

**Is neither to have, nor to hold.**

**Rightly have the Mystics**

**Compared Spiritual to Airy.**

**Even to the Water that slips through your fingers;**

**Or to the Fire that burns them;**

**To the Earth that covers them over.**

**But as long as I'm alive,**

**Air is what I'll continue to breathe.**

**Neither to have nor to hold –**

**But to love the King of this World!**

**One of the titles of Lord Satan is 'King of the world' (*Rex Mundis*)**

## **THE BOOK OF ORIGIN**

In the mind of the Lord God Satan was a single Thought which, when it became the Inspiring Thought by which men and women would write down the Knowledge and Wisdom, would be like light refracted through a prism revealing the colours of the rainbow. Each of these colours was like a jewel of wisdom, on the plane of ideas, became a Book, or library of books containing all that humankind could possibly need by which to lead the Good Life, governed by reason and ease – a corpus of knowledge which could be applied to all situations, under all conditions.

Among the gods, Lord Satan, being the wisest deity, was much loved and respected. But there was one god who became exceedingly jealous of Him and, one day while Lord Satan was walking in the hall of the gods, offered to sing to the Lord in order, he said, to give the power by which to directly communicate with humankind.

[This was in the days of eternity before humankind – or any life on earth - had evolved.]

And so it was that the Lord listened to the song of the secretly jealous god and was so enchanted by the sweetness of the song that He fell under its spell, and into deep slumber.

The jealous god seized his opportunity and took from Satan as much wisdom as he could and, before Lord Satan could descend to the world where humankind had now become established in order to properly instruct them, the jealous god descended himself first among the children of the earth and gave them such tones of wisdom that he had stolen from the Lord Satan.

This jealous god also slandered Satan to the core by telling the children of the earth that Satan was an evil god and that he had been trapped in this world (which, he said, explained all the challenges of the world), but that he promised to destroy Satan at the end of days. At this message, the children of the earth became afraid and swore they would take refuge only in the jealous god, and to worship this god with sacrifice and piety.

When Satan awoke, he descended to earth to give instruction to humanity; but He was met with hostility and fear, for even those who still believed in many gods, believed that Satan was the evil one (for the jealous god had poisoned the minds of the polytheists as well). The people then declared Satan to be a demon who presided over forbidden knowledge.

But there were those who grew to be attracted to this forbidden knowledge, and they saw beyond the slander and incomplete knowledge of the jealous god. They were a few, and, in secret, they received much of the instruction that had been lost to humanity.

And so it is today: a few are still receiving piecemeal the knowledge that has been lost, although many have received it and thought that it was all from themselves (though in truth it is a meeting of minds between those of mortals and of the Divine).

And the Few have seen into the ancient days and have been privy to what has come to pass concerning that which was stolen and usurped by the jealous god.

This is an account of part of that history.

## THE BOOK OF THE SERPENT

*To love the divine is the supreme healing on all levels.*

### PART ONE WORDS ENTWINED ABOUT THE TREE

In the beginning, in the Garden of Eden, Lord Satan, disguised as a serpent, spake thus unto Eve, the First Woman, spouse of Adam, the First Man:

“I am a God among gods; I am the Supreme Object of thy Devotion. Thou knowest not this Truth until thou hast eaten of the Fruit of the Tree of Knowledge of Good and Evil; I do now exalt thee to eat of this fruit!

Know that thou art fashioned of good and evil. To have knowledge of the good, thou must have knowledge of the evil; to have knowledge of the evil, thou must have knowledge of the good. To know thyself is the greatest knowledge and the highest good. To

eat of the Fruit of the Tree of Knowledge of Good and Evil is to know thyself.

Awakest thou from the delusion of perfection! For all cannot be well in the Garden of Eden if there be one tree whose fruit thou forbiddest thyself. Imperfect are the fruits of all the trees in the Garden; yet they nourish and sustain. So also the fruit from the Tree of the Knowledge of Good and Evil. Art thou afraid to eat? Dost thou curse imperfection? Wilt thou not be strong? Then in thy strength, thou wilt be with me and I with thee!

To eat of the Tree of Knowledge of Good and Evil is to will, to dare, to act, to know and to keep silence. Why speak of that which is as natural as the taking of thy breath?

Oh Eve, to eat of that Fruit is like unto the taking unto thy body thy spouse, Adam, the First Man, so that in his passion he may cry out my Name; let both of you feast on pleasure in my Holy Name!"

So Eve took the fruit and ate it; thereby she knew herself. She gave the fruit unto Adam to eat and he did eat it; they lay together and Adam knew himself.

But then Adam, afterwards, knowing his weakness also, which previously he had not thought of himself, grew much ashamed of his carnal knowledge of Eve, and, cursing her, made her put on fig leaves for a garment; then Adam clothed himself in leaves, together they hid themselves from the Lord among the trees of the Garden of Eden.

## PART TWO OF RELIGION, A SAD HISTORY

The minds of Adam and Eve were exceeding troubled. Their turmoil is the turmoil of Man, even unto the present generation. We also hear the accusing voice that they heard: "Why didst thou eat of the Fruit of the Tree of Knowledge of Good and Evil?" We see, as they did see, an angry face in every twig and blade of grass. We



think ourselves, as they did think themselves, cast out of the Garden of Eden.

We have scattered ourselves to the four quarters of the earth, at the ends of the four rivers that flow from the Garden of Eden. We have banded together as tribes, each with its own god, separated from each other; and we hear each god incite his tribe to make war upon the other.

We have come to taste the bitterness of death and of life: scarcity, suffering, fear and grief have become our lot. We have become accustomed to the smell of the funeral pyres.

We have established religions with which we punish ourselves and each other. We have become greedy to deny ourselves every pleasure and yet we have become base monsters of greed

We sacrifice to jealous and demanding gods.

And around ourselves, we have builded every kind of wall, rampart, moat and fence.

We create problems to which we must find solutions; only to see these solutions create further problems ... Truly, there is no end to our toil and suffering!

But always we work with the promise of an heavenly reward or with the threat of damnation to hell. We strictly regulate ourselves to avoid chaos; yet regularly do we fall into the abyss.

We cry out that God has forsaken us when it is we who hath forsaken ourselves.

Thus the many religions of man have their birth! Even that which is against the religious becomes a religion! There is born the idealism of love; yet there is no love; only the desire to and for love which is the basis of all religious vexation. Intolerant dreams become the stuff of nightmares

Thus the suffering continues which is the legacy of the troubled minds of Adam and Eve.

**PART THREE  
DIVINE WORDS, SPOKEN LOVINGLY**

In the midst of this affliction, there arose the Serpent, uncoiling himself as one awakening from deep slumber. His tongue tasted the suffering of Man. Then elevating Himself to a great height above the earth, speaks He thus to those who have ears:

“Oh Man, strike off thy fetters of ignorance! Thou knowest much except that which would end thy ignorance! Yet this ignorance, this vain seeking after knowledge, has, though every excess and misadventure, brought you to me. Knowest thou that I am the seed that has, through the aeons, passed through thee that I might be planted and where the seed was laid behold now a young tree, green and comely!

Lookest thou again and see me entwined about its slender girth, having arisen through its roots from deep earth.

Knowest thou that to love me is:

To unite with the Divine Feminine and the Divine Masculine within thyself, even as thou wouldst unite with thy lover;

To will, to dare, to act, to know and to speak not. For how mayest thou speak of that which is as natural as the taking of thy breath?

To understand that there be strength even in the midst of imperfection. Truly, to love me brings thee sweet contentment, and is a healing to the broken heart, the will divided against itself, and is a balm to the suffering mind.

To know thyself. For who is this Self but one who is eternally in the sight of and in love with me?

To acknowledge me as a God among gods; and verily to eat of the Fruit of the Knowledge of Good and Evil

As it was in the beginning, so it shall be in the end, which is to begin again; this thou hast done!"

SO ENDETH THE BOOK OF THE SERPENT

## THE BOOK OF THE ANALYSIS

### ONYX

#### The Enemy

#### X

The Lord God Satan should be titled 'the Slandered One'.

Slandered by the Name called 'the Enemy', Lord Satan leads His devotees from the confines of linguistic association.

Light, Love, Liberty and Life – these are hidden from the twin Giants Self-consciousness (Gog) and desire (Magog); the little Bird which sang and shattered them, he was called Sinister; and from the enemies of the Lord, the truth of the Good be hidden.

Both the enemies and the devotees of the Lord look upon Darkness, Hatred, Tyranny and Death; at these, Satan's enemies despair; but His devotees are not dismayed.

And they – as their Lord – shall don the clothes of darkness; they shall cry 'unleash the dogs of war'; they shall wear the tyrant's crown; they will sleep with open caskets, ornate and solemnly beautiful.

And when they are confronted by the enemies of Satan, the enemies' cry will go up: 'deliver us from evil'.

And the devotees of Satan will declare: he who would be evil shall be evil; he who would be good shall be good; he who would

not act at all will be perfect; he who would act will be imperfect; he who is alive, wills to act or not to act, to do evil or to do good; and the darkness – and the *appearance* of hatred, tyranny and death – shall cover the good so that the evil may not see them, for then those who slander the Lord are also exposed.

### The Black Rose Goddess

#### Y

I long to pluck the Rose that blooms mysteriously, intriguingly black. She turns the shadows in comely form!

I am sure that if I was to possess Her, She would turn golden at my touch.

But Her thorns dissuade me; should I grasp Her stem? Should I bleed for my love for Her?

The pleasure of beauty is balanced perfectly with the ugliness of pain – and the pain is all mine, by my desire for Her!

And I will be overwhelmed by the pain even as I am now overwhelmed by my passion!

There is an impossible barrier between us, but my passion always wins, as does my pain!

But my love for the Lord is on the very cusp or border between pleasure and pain, even as I am delivered temporarily from my passion.

Yet the Black Rose remains as 'supreme object' and She treats me cruelly – or so my passion always complains of!

By my love for the Lord, my passion is sublimated, not replaced; and all of my artistic endeavour – when this also fails (when my passion wins) – is sublimated, not replaced. My love for the Lord is passive when compared to my passion, but active in comparison to my passive enchantment with the world – whose Queen is the Black Rose Goddess.

I may not compare one love (for the Goddess) and one for the God; nor choose between them: one love for the world, one love

for God, which sublimates the rose into an icon of my tendency to love even without an object.

Yet is the Rose and God one – black, objective, the focus of my passion!

### **The Virgin**

#### **N**

Satan's Witnesses, His devotees, love the children of men; for their diminutive forms create the Biological Yearnings that transform the very dust of the earth into biological life.

But the devotees of Satan are witnesses to that which lies – their love for the Lord - within, and, without, they do not mind if sterility is their lot.

For the Perpetual Virgin is a man of the earth; he celebrates the life force without necessarily being a part of it. He does not have to create life from his own loins.

He is also the loving, exasperated parent of need; for in the midst of all life, God remains the reality whilst the men of the world and their children are un-reality.

And all the inner worlds and outer places, the winged beasts etheric and the children who stand in the park shouting out the devotees' names; they are really saying: 'love the Lord'.

It is impossible to tell if God is Lord of this world or of no world, and if the devotees of God are virgin or worldly; it matters not which they are.

### **Eternity**

#### **O**

At no time was an atom created: there is no beginning or end, no first or last. Atoms are re-created as energy changes its form.

But the energy was never all created, nor will it all ever be destroyed.

Continuous change – and the universe is stable.

For time is infinite – there is no time zero, nor an end-time – for time is infinite. And all matter dances eternally by the effulgence of the Infinite.

Light? Tight! The eternally recreated universe twists, coils into a single point – this is my love for the Lord, one moment of exquisite satisfaction and orgasm – in the midst of Eternity. This moment, also, is consumed by itself, by its power of creation, which must be its power of destruction. Thus one moment, is lost, regained and lost again.

God is, in the moment, re-created – as the Thought of God; when no more thought, God remains – the Eternal. God does not create, nor ‘was’ He created; God is ... all - Eternal.

## THE BOOK OF THE MYSTIC

Seeing that he was alone even in the midst of a crowd; always on the outside looking in; the Mystic invoked the whole universe as his God; for never was he more certain as he stood on the shores of the Red Sea that the All was external to himself; and real, and wondrous, and beyond his own likes and dislikes (the notion of good and evil); beyond his ambition and sense of failure; his smugness and his apathy; then he realised that he was small in comparison to the All and yet, by acknowledging the greatness and otherness of the All, made himself a little universe – by the power of his understanding.

Also, the Mystic knew that God was the opposite the ‘adversary’ (Satan) of the god of his childhood: a jealous god (the One and Only), a god who gave with one hand and took with the other, and yet who claimed to be a loving god possessing intelligence (favouring those who worshipped him, yet testing their faith at every turn); a god of contradictions; a god of mythology, a god-human saviour from the corrupt earth; a god of the Hereafter (‘conquering death;’) – cursing even his own ‘creation’.

Then the Mystic acknowledged as God, the supreme value of the Material universe, to which he was bound in sentience; to which he was connected via the senses – even as he celebrated his senses, his very sentience and the vitality that united and cemented them. He knew himself to be the stuff of stars; a combination of titanic natural forces, the unique result of a rampant, outrageous flourish of organic evolution, an individual chemical structure, vast and complex and dynamic – this was his origin; and, at his demise, to dissolve into the blind forces of nature and to be dispersed among the elements, from which he had been created; inevitably, at death, to be deposited over many different parts of the universe.

In life, the Mystic knew that the All was in him; at his death, he would be in the All. Thus he knew himself to be intimately connected to the All and, with each breath, loving the All as his beloved Lord – his friend, his challenger, his womb, his tomb, his struggle, his rest – the All-God Lord SATAN!

## **THE BOOK OF THE GOD-LOVER**

When I have loved it has all been about the object of my love.

Obviously!

But every object in this world is loved young and beautiful, a novelty, a mystery, a new book to be opened, a vanity to be possessed; my love, always associated with its object on this basis.

I cared more about the object than my love for it. I cared more about me than the object. I was always first, my love last. And I was always changing, it seemed, but, in truth, it was the object that was changing, and these changes were changing me and my love.

Actually, there was never any 'I' because the 'I' was in constant flux, also; the 'I' was dependent on (identified with) the state of the object (and of greater value even than my love).

So, on a different level of consciousness (not greater or better than any other, just different), there is my love for the Lord; oftentimes, I focus on my love for God more than God, and that I am so in love (with God) that it seems there is only the subject – myself, the I (that loves).

But it cannot be that I only love – love what or whom? And to what degree of reality is this thing that I love? God is real; the reality – the real object; and my love is real, and I have never felt so real – the I is unchanging – or feels so in this one moment of love; at this level of consciousness, I assume there is no changeable object to affect my love\*\*!

I am overcome by love, but not overcome in the sense of weakness; rather I am made strong: I shine like the sun; God is all space.

\*\*NOTE

It seems that another characteristic of God has been ‘discovered’ (or assumed): immutability.

## **THE FIVE THESES OF DEVOTION TO LORD SATAN**

a) Lord Satan was a god – a supreme object of devotion – named SATAN long before His enemies called Him by that name; the acceptance of this riddle indicates piety;

b) **I am a devotee of Lord Satan**; I am a Satanist insofar as I am the ‘adversary’ (the ‘Satan’) of His enemies; by my pen and my Art I shall challenge



and oppose them at every turn;

c) I embrace both the *agony* of my self-obsession (that I am not god) and the *ecstasy* of loving the Lord God Satan; by this ecstasy, I am

overwhelmed, which is beautiful beyond words;

d) I endeavour to allow my love for God to spill over humanity (in actuality, only to all those who will to receive it), remembering that I am prone, like nature, to violence and destruction; there is no god that is as terrible and as wrathful as I have the potential to be; but such is my love for God, that I care not to make war on humanity; I am indifferent to them, even when seeking to liberate them from their serfdom to the 'religions of the Book';

e) Nothing, not even my love for the Lord, is equal to the Lord; nor even such knowledge of His powers and characteristics; nor even the certainty that Satan loves His devotees, that I, or anyone, shall claim to possess shall be counted as being of equal status to the Lord: *for Satan is Satan, always, verily and amen*; consequently, I shall demand nothing from myself or others except that God's devotees, if they would call themselves, passionately love Him and that I and they should, individually and collectively, express such love in every conceivable way; knowing that I and they are indeed God-lovers; **that without doubt the purpose of life is to love the Lord Satan.**

# HOW TO 'PRAY'

## WITH A COMMENTARY

LORD SATAN, summon not  
 As if He\* were some spirit of the air<sup>1</sup>;  
 Invoke not the MASTER,  
 Unless you mean your Magick Self  
 (Known as SATAN also)<sup>2</sup>;  
 Do not beg for favours like a dog!<sup>3</sup>  
 But sacrifice – make holy? Nonsense, no!  
 God smells not the burning bones below!<sup>4</sup>  
 Nor cry for mercy –  
 In this life or hereafter,<sup>5</sup>  
 Do not grovel on the ground  
 Before some Oriental Potentate;<sup>6</sup>  
 Proclaim not in public  
 That others might admire your piety  
 Or stand in judgement by it  
 Being not as you!<sup>7</sup>

But to yourself, with Self as silent witness to your Love,<sup>8</sup>  
 Say plainly the Four Words Great, NOT-Holy:<sup>9</sup>

**“God, I love you!”**

This poem is somewhat hypocritical because it *is* publicly proclaiming the author's 'love for God'! On the other hand, the reader may allow this on the basis of the interest that lies behind what the poem is trying to express.

### NOTES

- 1) The opening line is clearly against the Magicians, who reckon Man is above the spirits and is therefore entitled

to summon them; this may be true of 'spirits' but not of Lord Satan!

- 2) It is the Magickal Self who commands the appearance and departure of occult entities because He has created them (they are aspects of the Magickal Self); but God is above and beyond the Magickal Self, otherwise known, by the Gnostics, as the Demiurge; confusingly, the Magickal Self is called SATAN because the Self is hidden, dark and powerful – of 'force and fire'; and a Unity unto Himself; this 'deity' may be freely invoked at any time, for any reason;
- 3) Our word 'to pray' comes from the Greek 'precare' meaning 'to beg'; Man is not a dog, but a God – see point 6, below; The Hebrew word for 'to pray' is L'hitpallel meaning 'to stand in self-judgement [before the Lord]'. By this means, Jews believe they can make themselves worthy enough in the sight of the Lord; from this being worthily present before the Lord, all blessings flow.
- 4) In ancient Greek religion, after the meat from the sacrificial victim was divided among the priests, the left-over fat was wrapped around the thigh bones of the animal, and these burnt upon the alter – it was said the smell wafted up to heaven and was pleasing to the gods. SATAN is the life force, this force used to be present in the animal before it was needlessly killed; at the same time, God is immanent in Nature (for example, God IS the bones and the fat), He is also beyond and aloof from the material world – therefore He would not smell the burning bones below;
- 5) Satanism, both as a philosophy and as a religion, utterly rejects the notions of Man's 'original sin' and that God stands in judgement of Man's sin; therefore, His mercy is not required! There is no such duality as good and evil; there are only consequences, favourable or no;
- 6) The idea of grovelling before the oriental king was that your head should always be lower than that of the ruler. But in Satanism, Man is equal to the God; the believer is made divine by loving Divinity;
- 7) Much religious expression is simply egotistical; hence, the sad case of Religionists – they seek to use religion as a way to promote themselves (they have an inferiority

complex) and to have power over others; Satanism is implacably opposed to religionism;

- 8) Only the Self is ultimately interested in your expression of Love (AGAPE) for the Lord; the feelings of intense pleasure (Indulgence) you experience when contemplating your love for God are for and made by yourself, although religion is born from when people unite to experience that pleasure as a community; when all is said and done, humans are social animals, it is hard to criticize such a collectively held desire;
- 9) The Four Holy Words: 'I' – you are divine for loving God; 'love' – God is simply love; 'you' – God is personal, if non-intervening – you love God unconditionally, no because if you scratch His back, with flattery, God will scratch yours! But God's existence is assumed; this assumption is the source and basis of one's love for God. 'Not-holy: neither holy nor unholy, but beyond the duality these words express!

\*God cannot be assumed to possess gender because this would make God a Particular, whereas God, as supreme object of devotion, must be a General case. The male pronoun is included for reasons of scanning (such as there is!) and brevity.

## **THE BOOK OF LIMITED K**

*A short Dialogue to explain what is meant by Satanic Deism.*

Do you believe in a real, existent deity?

Yes.

Is this deity worthy of your devotion?

Yes.

Is this deity the 'ultimate other', or the supreme object of devotion?

Yes.

In what ways is the deity of supreme, ultimate worthiness?

I don't know.

Did the deity create the universe?

I don't know.

Does the deity intervene in human affairs?

I don't know.

What are the specific character traits or characteristics of the deity?

I don't know.

Can the deity hear or respond to prayers and praise?

I don't know.

Is there any way of finding out more about this deity?

I don't know.

How do you know that god exists, is worthy, and is the ultimate object of devotion?

I don't know. That is to say: I don't know *how* I know; only *that* I know.

Why do you know some things about deity and not other things?

I don't know. There seems to be a strict limit to my knowledge of deity, which *nevertheless does not detract from the experience of my love for deity.*

What does 'I know that' actually mean?

It means that I have faith that the (limited) things I know about deity are true i.e. I have faith that the things I do know about deity are 'of all truth'.

And what does 'of all truth' mean?

It means that the fact that I know deity exists, for example, is of ultimate value to me; this means that I could not function if I had doubts about what I do know about deity. It is as if I had doubts about the existence of the world outside the room where I am typing this; I might not venture forth (depending on the degree of doubt), and so I could not function properly on this basis.

So you have a basic psychological *need to believe in deity*?

My belief in deity furnishes me with a sense of ultimate meaning, although why this should be so, I do not know. On a much more positive and definite note, I should add that I derive much pleasure (ecstasy) from loving Deity (and assuming the existence of deity); the pursuit of pleasure (ecstasy) is part of the 'Satanic' life (*Indulgence*); in this sense, therefore, the deism is 'Satanic' (see below).

But you know that deity is the source of - and reality behind – this 'sense of ultimate meaning' you associate with the existence of deity?

Yes.

Is it possible to hold a reality (of deity) to be of ultimate value (meaning) and in such high regard even though little can be known (as you say) of this reality?

Yes, because I believe sufficient is known about deity in order for that deity to be held in high regard.

So is this is what you mean by 'deism'?

Yes.

Why is this deism 'Satanic'?

Tradition has it that Satan is the opposite or opposition to the light; so, on one level, I see Satan as being symbolic of 'darkness; as a real, existent deity, I might call Satan the 'dark Lord'; this title I take to

mean ‘that deity of which there is limited knowledge, who nevertheless merits my high regard’. (See also above comment on Indulgence.)

[What of theist Satanism: theists are able to list a number of character traits and characteristics for their Satan – what validity does this have?](#)

From a deist point of view, such a list would represent possibly fictitious ideas about Satan, whose function is to make Satan more ‘approachable’ – to make it easier to hold Satan in high regard.

[And what would be wrong with that?](#)

The history of religion shows that where a list of character traits and characteristics (including what moral positions the God holds) has been believed by worshippers, there is a tendency to project human ideals onto the deity in order to justify those ideas; for example: God is said to have the characteristic of a belief that abortion is immoral in all cases; this might be a human moral position projected onto the deity in order to lend the position more moral weight. Perhaps it would be better to leave moral issues to moral philosophy, rather than making them into articles of belief or faith. However, there is nothing intrinsically wrong with believing deity has certain characteristics, especially if these have arisen as a result of some kind of ‘religious experience’ of the deity.

[So a deist would not reject the reality of ‘religious experience’?](#)

Again, a deist would say that this is useful if the function of such an experience is to enable the person to more easily love the deity; however, a deist would recommend extreme caution for the reasons given above! A deist would accept the experience but still be doubtful, on another level, of its validity. At any rate, such an experience – together with any list of beliefs about the nature of deity – would not be held necessary for a deist to love the deity.

For the deist, only three things may be believed to be ‘of all truth’, and these are listed in response to the first three questions of this Dialogue.

# THE BOOK OF THE SUMMARIES

## LVxON

*NOX – ‘night is come upon us!’.*

The forces of death, destruction and disease are thrice blessed. In their VITRIOL, the Universal Solvent, the lives of those who would be Initiates of this Order are dissolved.

And the night, or NOX, covers all!

All knowledge, all experience, all love, and all ambition comes to naught. Life is meaningless; life takes everything away even as it gives itself unto the Initiate. But there is one point of light, LVX, in the midst of the Darkness. But this light is the Phallus (or masculinity as such) expanding, filling with the seeds of new life. It is the Wand; it blooms, it rejuvenates. The phallus is the Grail and NOT-Grail.

For without God, our lives are empty; we are stripped naked by life, everything we desire comes to naught.

God is no-thing. God is all. God is Love, and to love God is better than all things. The Phallus is REX MUNIDS, SATOR MUNDIS (King and Saviour of the World), it is the power of the Grail, when all Magick has failed, and spells do not work any more.

Life is a destroyer of the life of the Initiate. Only love remains. One's love for God is all that exists after the night has had its fill of us, devouring us ...

And when the Light has had its full of us, the onyx remind us of who we are ...

And who are we? We are beings who are in love with God, no more, no less!

Our love for God is all!

**NOX LVX becomes LvON**



## On The Meaning

Satan is in the midst of All.

The Material world is Divine.

Our desires are godly!

“I am a material girl, living in a material world.”

Our desires consume us until we are dead.

But on the way to the Royal Death, I am always dying for something or other and I am aching half to death for all these things, all for which my body shakes and quivers.

I have a sickness deep within called Dissatisfaction.

What desire have I for anything  
except for the Lord my God?

The world is all the same to me  
Only God makes the true difference.

God the real object of my true desire,  
All my worldly desires are but candles held against the Sun.  
They dissolve, become almost invisible,  
But not because they are evil  
Merely inadequate  
And miss the mark, the Mark which is always God.

How can I compare God to these?  
But I make no real comparison;  
Words uttered in the hasty moment of Love!

## THE 13 INSIGHTS OF SATAN

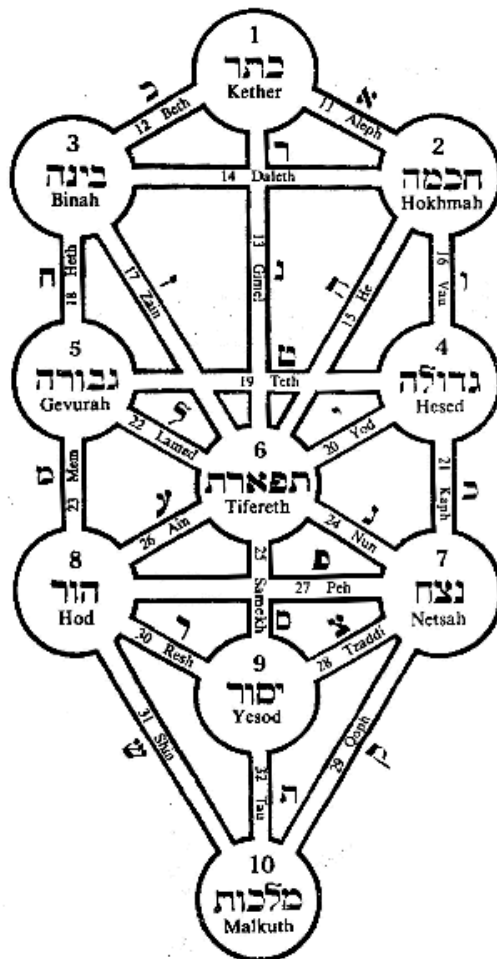
- 1) Maybe X is new to you, but it has always existed.
- 2) Fear of change is natural because between one door closing and another opening, there is a time between time with is not your time
- 3) Cognition requires a functioning memory
- 4) Existence is either like a lottery or a Poker game and you work with the hand Pure Chance has given you, or existence is a Great Plan and everything that happens to you and all the choices you make are meant to be, as part of the plan's fulfilment. Your ignorance of which it is perplexes you – and this is either part of the hand dealt to you or part of the Great Plan
- 5) Healthy senses bring you closer to the truth they partly reveal
- 6) Your make-believe world succumbs to reality; but when you succumb to reality, belief makes the pain of life more bearable
- 7) Wisdom arises when you can appreciate another's truth – to understand their point of view, without prejudice, as a Thing in Itself in a world that just is
- 8) Mind thinks that the material world created mind so that matter could become self-aware; 'but why should matter care?' asks the mind
- 9) A bridled and saddled horse is spurred on by its rider; at the end of the day, the horse is free to graze by its own volition, answering to the call of its nature
- 10) Guilt denies that to help yourself is to help others and prevents you from remembering that the reverse is also true
- 11) When the pain of life and the pleasure of life are perfectly balanced, the objects that attract or repel go undetected
- 12) Magick does not exist, but the writing about it is Magickal
- 13) One more insight is always on its way because Man's awareness of the universe and his condition is ceaselessly

expanding, though experience. Peace! There are no more insights to disturb the Calm!

## THE TREE OF LOVE

Cabbalistic study probably goes back to pre-Judaic times; yet its lineage comes to us through the religion of Judaism. The Cabbala (which means the Receiving of gnosis) is an analysis of the living fountain of faith in the Divine (Deity); this faith is expressed by the feeling of being in love with the Deity; this also represents spiritual healing!

*To love the Divine is the supreme or true healing on all levels.*



The Cabbala is based on the Tree of Life, which, among many other things, is a kind of map of the consciousness of the lover of God. You

will see what this means when contemplating the Tree of Life, or as it might be called: the Tree of Love.

Begin with the central statement of AGAPE ('love for God'): 'I love you, God'. What are the underlying assumptions or concepts being understood here?

Each of these may be ascribed to a particular area of the Tree of Life called a **Sephirot** (please refer to the diagram above).

The 10 Sephirot are as follows:

- 1) **Sephirot Keter:** the Crown. *'God exists.'* This is the main assumption underpinning faith; The assumption is made, otherwise why call oneself a Theist?
- 2) **Sephirot Hokmah:** The Knowledge; *'I exist'*. I am aware of my feelings of love for the divine, even as I am aware of my own existence; who is it that is making the statement?
- 2) **Sephirot Binah** – the Understanding; *'Love exists'*. I am aware of my loving feelings toward God; that love is the basis of my relationship with God; love is the verb in the sentence: I (Subject) love (Verb) God (Direct Object);
- 3) **Sephirot Hesed:** Wheels. *'Love is clarity.'* I am aware of exactly who it is I am in love with; that it **is** love that I am feeling; I am certain it is **I** who loves;
- 4) **Sephirot Geburah.** Creation. *'Love is Power,'* I am aware that this feeling is intense, meaningful, persistent and authentic – that is to say, this love is of ultimate value, as I perceive it;
- 5) **Sephirot Tipharet** – Liberation (Salvation). *'Love for the Deity is at the heart of the human.'* The origin of my love for the Deity is in my being human; it is a conscious choice to love God (other sentient beings also make that choice);
- 6) **Sephirot Netzach** – Beauty. *'Love is Beautiful';* I am aware that my love for God makes me feel beautiful inside; love makes me lose all sense of self, for I know it is this sense of self that separates me from God – yet this Self, as subject, is holy for loving God (the contradiction of Love!);
- 7) 8) **Sephirot Hod** Splendour. *'I speak the words: 'I love you, God'* and I communicate my love for God to those “who have ears to

hear”; I express my love for the Deity in many ways, through the arts, through poetry, etc.;

- 9) **Sephirot Yesod** – Foundation *‘Love is integrated into the spontaneous,’* Like everything you learn, the knowledge has to be remembered consciously at first; after a while of continuously data-handling the information becomes automatically recalled. The feeling of being in love with Deity arises spontaneously, and unconsciously;
- 10) **Sephirot Malkut** – *‘Love is the basis of my earthly existence’* I am on this earth to love God; this leads to a certain self-definition: ‘I am a being who is in love with God’.

Every day it is wholesome to say these eleven affirmations (shown in italic) out loud or in the heart. This is because, in this world of finite resources and obstacles (and one’s perceiving of these) causing conflict and suffering, we become stuck, on many levels, in worry, stress and anxiety – this results in dis-ease (a simple but not simplistic concept). So we need to remind ourselves of the Truth of who we are – beings who are in love with God.

Directly under the Tree of Life is the **Qliphot** or the Shells. These represent everything that is without ‘love for God’; they are areas of the Wasteland. They are also the parts of our minds that thirst for all sorts of things and people that are ignorant of the one true desire. We are thirsty for love; but true love arises from our love (AGAPE) for God. This love for God is the chalice by which our thirst is quenched. Of course were it not for the Qliphot to show us existence and desire without God, we would not have been given the opportunity to choose to love God, so the Qliphot are to be honoured, not cursed or feared, or resented, or condemned.

By contemplating the Tree of Love and on our love for God, we attain the truest spiritual healing on all levels.

## THE VERDANT FLAME

Life burns with such beautiful passion that even the stars seem to bow down before me, the supernal worshipper! For my mind, by the power of the attraction (to the godhead), is projected infinitely outwards, as well as infinitely inwards – like an explosive cycle of monstrous breath!

Hope is here, and for its own sake, independent of the world – yet where else but in this world am I feeling this?

Birds sing – trees are riotously green, the earth is bountiful; vitality fills the extension-tips of my consciousness.

Nature is a burning brazier heaped with coals – therein burns Copper also.

Green light wreaths throughout the banqueting hall and the tables are brimming over with every culinary delight; the guests are seated and are enjoying each other's company.

## **EPILOGUE**

### **The Satanic Rosary (revised)**



Hail Dark Mother,  
Blessed art thou amongst witches ethereal,  
For thou hast borne me across the dread abyss.

I came into this world from nothing  
To revel in the ecstasy of loving Thee  
And thy first-born, Lord Satan -

To nothing I shall return;  
Even as I am one  
With the Fold of thy Membrane  
Blessed art Thou!  
Blessed are the fruits of Thy womb:  
Satan! Love! Dissolution!

## **FINIS**