



Black Serpent

VOLUME 1, ISSUE 2

SUMMER 2006



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From the Editor

We're damn excited since our circulation has already reached over 800 readers...



This quarter we decided to give you some summer reading recommendations, discuss religion in public schools, and how Demonolators can defend themselves against those people who would insist that our religions are wrong and not *by the book*. Once again, intolerance is a topic of strong concern, where some, if they had their way, would make it so that non-Christian religions were illegal. Each issue of Black Serpent addresses those issues important to practitioners of Demonolatry and Theistic Satanism. Don't miss a single one. And by all means – submit your work or

let us know if you have seen any news articles that are noteworthy and worth inclusion in a forthcoming issue. So now I give you the Summer issue of Black Serpent. We hope you enjoy it.

Adrianna, The Editor



<http://www.ofs-demonolatry.org>



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Rite To Flereous

Oleum and Incense of the Quarter: Flereous

By J. Thorp

An oleum is a specialized oil made with herbs, flowers, roots, and resins that are used as offerings to the Demons/deities. Incense is an herbal mixture that is used in ritual for a purpose, adoration/worship, or meditation. It is made of whole herbs, flowers, roots, and resins and is non-combustible.

Flereous Oleum

Rue
Arnica
Dragon's Blood

Flereous Incense

Sage
Sandalwood
Pinch of Cinnamon
Pinch of Rose petals

Basic Rite To Flereous

This rite is from the book **Modern Demonolatry** by S. Connolly (©1999) and may not be reproduced in any form without prior written consent from the author. It has been reproduced here with permission.

The Alter must face the South most point of the ritual chamber. A candle is set at each elemental point. The elemental demons are invoked by use of the Enns with the dagger. Leviathan first and working clockwise leaving Flereous for last. An incense of sandalwood and sage invokes atmosphere.

Carrying a candle in one hand (doesn't matter which) approach each point and kneel reciting the Enn for Flereous and lighting the candle. Finally, invite the fifth element from the center of the ritual space.

Kneel at the altar in prayer: "We pray thee Flereous, bestow upon us the strength of your design. Allow our actions to be swift and unending. Be present that our enemies will not conquer us. We are as flames burning brightly in your radiance. We humbly pay homage to thee in our offer of incense and fire that you may know our respect for your vast strength. We offer requests of vengeance and love that we may employ your creation to do so. Hail Flereous. Lord and Master of Fire."

Then comes the typical ritual body in which requests of vengeance and love are burned within the altar or primary ritual space fire. (i.e. a bowl, incense burner, or bonfire.) Some sects choose to sing hymns and go into longer durations of prayer before the ritual closing.

The ritual is closed as thus: "Hail Flereous. Lord and Master of Fire. We thank thee for being present at our ritual. We bid you, go in peace."

Close the ritual as normal. If practicing solitary - change all "we" to "I" Also - the prayer can be done with a single candle if you lack the space, time, or supplies to do a drawn out ritual.



Recipes for the Celebration

An easy way to keep the celebration headache free is to delegate cooking responsibilities. Let people bring appetizers and desserts, and take care of the main course your self. Of course getting the entire group involved in cooking (let everyone chop something up) can also be fun if you want to make a day of it. The following are simple ideas that even people who don't know how to cook can help with. With Summer rites – Barbeque is a popular choice. However, the following recipes might make things more interesting.



Appetizers

Tomato Cheese Toasties

Cut toasted bread in quarters. On the top of each slice of bread spread low fat margarine or butter. Add one slice of cheese, a tomato wedge, and some chopped table onions. Add a pinch or two of salt.



Main Course

Chicken Mozzarella

- One chicken breast (about the size of your palm) per guest.
- Slices of Mozzarella Cheese (two slices per breast)
- 1 Jar (2 if you have more than five breasts) of your favorite red pasta sauce.

Bake or fry chicken until almost done (usually 15-20 minutes in oven at 375). Remove, place in a square baking dish. Place a piece of cheese on top of each breast. Spoon red sauce over each breast, top with more cheese. Bake for about 15 minutes at 375 or until breasts are done, sauce is

hot, and cheese is melted. Additionally – before baking, you can dip breasts in egg and coat in Italian Bread crumbs, then bake, then add the mozzarella and sauce to complete baking.

Serve with: your choice of pasta (in butter or garlic sauce -optional), grated Parmesan cheese, and a mixed green salad.



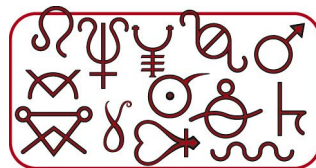
Fruit Smoothies

In a blender mix milk and fruit (bananas and strawberries are wonderful in this recipe). Blend well, pour, and serve. It is always easier to start with one serving of fruit and add the milk after the fruit has been blended. Add ice if you wish. Nothing is tastier in the summer than cold fruit smoothies.

More Tips:

- Use paper plates, plastic cups, and plastic ware so clean up is a snap.
- Have someone else bring the beverages.

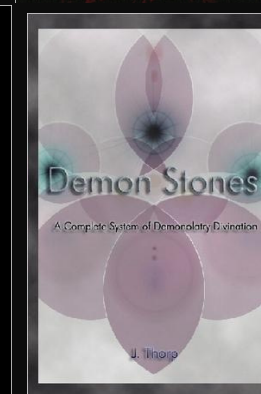
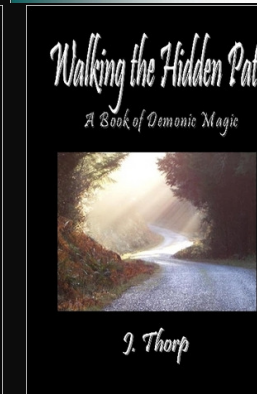
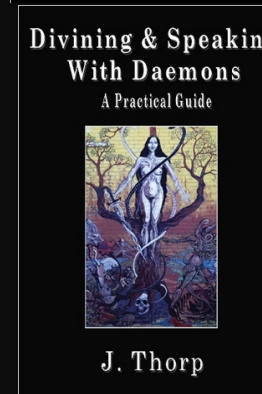
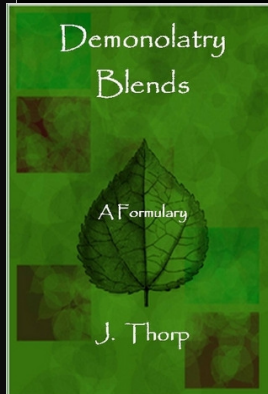
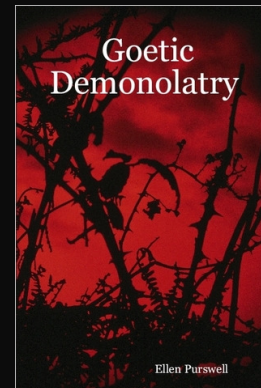
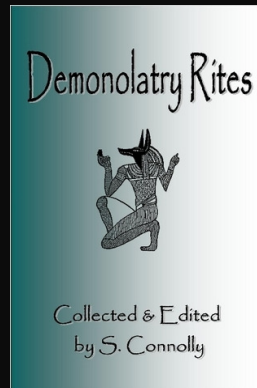
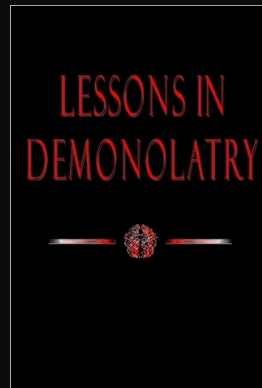
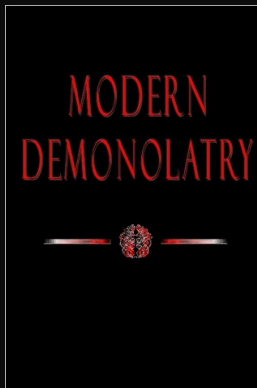
Enjoy!



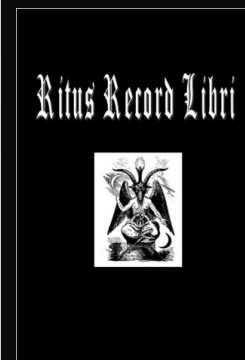
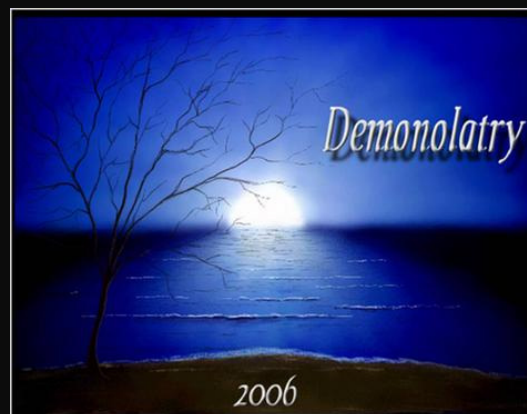
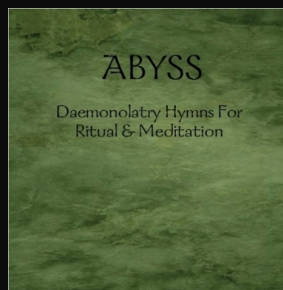
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Parents Speak: Religion in Public Schools

By Erin Matheson



From creationism taught alongside evolution, to prayer, to abstinence education, to bible classes and lunch hour Christian prayer groups, the battle over whether to exclude or include Christian theology in the public school classroom is a prevalent one in today's headlines.

The Christians argue that liberals are trying to keep God out of public life, while parents who are atheists or who practice other-than-Christian religions simply want their children to receive an education based on science and facts rather than religion.

"Especially when that religion is not the religion being taught at home," said Gary Matthews who practices a pagan belief system and is the father of two teenaged daughters. "My wife and I want our daughters to learn about contraception and disease. We want them to know their bodies and respect them. Studies have shown that the more educated teens are about their bodies, the more likely they are to wait, or use common sense and protection when it comes to sex. Abstinence education leads to teen pregnancy and sexually transmitted disease. Just look at Texas," he said, pointing out that since Texas began teaching abstinence education their teen pregnancy rates are the highest in the nation.

Matthews also has concerns about intelligent design being taught alongside evolution. "We can't deny that these religious myths were created by people who did not have the technology or understanding that we have today. If they're going to teach creationism disguised as intelligent design, they need to include all religious mythologies *and* the possibility that we could have been genetically engineered by aliens. That sounds like a sociology or mythology class to me. Not science. I also don't want my daughters to be ashamed of their gender by being made to think their bodies are dirty. I don't want them to feel inferior by being told they were made from the rib of a man and were the ones who led all mankind into sin. That's just wrong and it goes against our beliefs and everything we've taught them."

Other parents, like Demonolatress Sharon Davies are thrilled their children are finally out of the public education system, but are worried about their grand children. "We got lucky," she said. "The worst I had to worry about were priests doing invocations at graduation ceremonies.

By then, my children had already formed their own religious views. But today's parents face a bigger challenge. How do you keep your kids from becoming outcasts if they refuse to participate in abstinence education, prayer, or if they take the opposing side during a creationism discussion? How can you make sure they learn science and get an unbiased education?" While Davies is a Demonolator, she did allow her children to explore various faiths and make their own religious choices. "We need to trust in our kids' abilities to make the best choices for themselves and that starts in the home. Not the schools. It is not a public school's responsibility to teach religion. Religious education starts in the home and in the church, and that's where it should stay."

Some parents, like Mrs. Davies daughter, Sarah, who is a Buddhist, are looking into alternative education options for their children. "Most home schooling organizations in my state are Christian and private schools are not always an option," says Sarah whose oldest daughter is five. "So will my children be forced into a Christian education? That bothers me because many precepts of Christianity contradict what I believe in and what I'm teaching my children. I've always been thankful that I was raised to make my own choice. My mother encouraged us to learn about various religions and explained her beliefs to us, but she also instilled in us manners, values, and morals. Those are things not owned by any one religion. To me, teaching Christianity in the manner the fundamentalists want is teaching ignorance, hate and intolerance. Those are not ideals I want my children to have."

"Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof. . ."

The Bill of Rights, From the First Amendment

"Freedom of religion means *any* religion including the right to have no religion at all," Gary Matthews said. "If the kids at school are allowed to have bible meetings in the common area during lunch, my daughter should be allowed to have pagan meetings on school property during the school day, too. I just think that if we're going to bring in one religious theology then it needs to be treated equally with all the other belief systems out there, but then that would create a mess, wouldn't it? The only solution is to keep it out of the public schools. If these parents want their children to get a Christian education they need to stop being lazy and take their kids to church or put them in a Christian school."

Most recently, the Associated Press reported that students in Georgia's public schools could begin to take Bible classes as soon as next year, under legislation Gov. Sonny Perdue signed into law on April 20, 2006. According to the article the law will make Georgia the first state to offer state-sanctioned elective classes on the Bible.

<http://www.macon.com/mld/macon/14389769.htm>

Karen O'Reilly, a Christian not affiliated with any particular church, wasn't bothered by the subtle Christian influences that began creeping into her children's public schools until the Kansas Board of Education agreed to allow intelligent design to be taught alongside creationism. "That's when I raised an eyebrow," she said. "As a Christian, you would think I wouldn't have minded, but it bothered me to think that someone else would be teaching my children religion. That's my job, not theirs. I was offended. There are so many flavors of Christianity and there are some things I don't agree with other Christians about. I don't believe in an abstinence only education, so that bothered me too when rumors started circulating that that's what the schools might start teaching. I also have no problem with evolution. I think that any rational, intelligent person can believe in God and the teachings of Jesus Christ without ignoring science or realizing the need for children to understand their bodies. My mother never told me anything about sex except it was bad and I shouldn't do it. I got pregnant when I was sixteen because I was naïve and uneducated. I don't want that to happen to my daughter and I don't want my son to become a father too soon either. So I guess if abstinence only education happens, I will have to educate my children at home. I planned on talking to them both about sex anyway. But I didn't think I'd have to help them understand science and that evolution is more plausible. I've always taught them that the bible stories, like Adam and Eve, are allegory meant to teach moral lessons."

That is the conclusion a lot of conflicted parents are coming to, that they will have to teach science and sex education at home. "That really is the only solution I see if we begin allowing religion in schools," Sharon Davies said. "It would force non-Christian parents and even some Christian parents to take a bigger role in their children's education. While that's not a bad thing and it's something parents should be doing anyway, it almost makes it pointless to send a child to public school. Time will be wasted teaching children Christianity when they could be learning the basic things they need to know like math, reading, writing, history, and science. They can learn religion at home and at the church on weekends. Why must we immerse them in it? Sure, religion can be a wonderful thing spiritually. But coffee is also good, in moderation, as is chocolate and many other things. Too much of a good thing, however, can be harmful. Our public education system is questionable and inferior as is. Why make it worse? We should protest these things by writing our school boards, senators and congressmen. After all, it's our taxes paying for the public schools." ■

The OFS Forum Poll Results

Parents were recently queried in the OFS Forum what they thought about the following topics:

- How do you feel about elective bible classes being taught in Georgia public high schools?
- How do you feel about the debate regarding intelligent design being taught alongside evolution?
- How do you feel about abstinence only education?
- How do you feel about the issue of prayer in school?
- How would you feel if they placed the Ten Commandments in public schools?
- Have you considered alternative education options for your children because of the issues above (or similar issues)?
- Have you experienced discrimination by the school system because of your family's alternative beliefs?
- Have any of your children experienced discrimination within the school system because of the religion you are

teaching in the home?

If faced with any of these issues, how do you think you would deal with it? If you have faced any of these issues - how have you dealt with it?

What suggestions or advice do you have for other parents raising their children within an alternative faith?

Four parents responded to these issues. While four people is hardly a consensus by any means, from the parents I've spoken to they all seem to have the same or similar feelings regarding these issues. I think it's best to share some of what these parents had to say.

How do you feel about elective bible classes being taught in Georgia public high schools?

Gabriel Without Wings responded: Since when have you heard anything about a "Nanak Dev Ji and the Other Sikh Gurus: A Course in the World's Fifth Largest Religion?" Or, "Early Christianity, and the Churches You've Never Heard Of?" In this day and age, surely an "Islam and the Qur'an" course would be needed to understand what Muhammad did and did not advocate. If a school can go to GREAT lengths to examine more than one religion from a philosophical perspective, then I would have little problem with it as long as the course is not mandatory, people are not ostracized for not taking the course, and the teacher is duly respectful of all religions, even if he or she does not agree with their contents and whatnot.

Thus, when one is confronted with a religious course in the school system, he or she should always be prepared to stand up for impartiality and due fairness to all.

Malakai responded: I personally do not think that this is a good idea. Children are very easily influenced and teaching them biblical courses could create a sort of biasness.

Now if the school system is willing to provide equally in depth courses on a wide spectrum of religions, then that might possibly be an option. The bottom line is that teaching needs to be fair and diverse, so that way the children have a well rounded base of knowledge.

The other two respondents agreed.

How do you feel about the debate regarding intelligent design being taught alongside evolution?

Malakai responded: I feel that intelligent design teachings have absolutely no place in public schools. Schools are supposed to be teaching kids science and facts. Evolution is what science has currently determined how creation happened. Religious theories on creation should remain in the household being that it has no scientific backing.

The other three parents agreed stating that religion is not science and had no place among science because it cannot be substantiated by measurable evidence.

How do you feel about abstinence only education?

All four parents agreed that abstinence education was "dangerous" and that knowledge was power.

How do you feel about the issue of prayer in school?

Our four respondent parents found themselves concerned that the definition of prayer and what it would entail left too many questions to answer this question effectively. One parent said: *"If it wasn't required and if the children could pray to any deity they wished, that's one thing. On the*

other hand if it's enforced or requires students to pray to a specific deity, then no, I would be vehemently against it."

How would you feel if they placed the Ten Commandments in public schools?

Gabriel Without Wings said: The Ten Commandments should stand on equal footing with the Wiccan Rede, the Shahadah of Islam, the Satanic Rules of the Earth, and numerous quotes from agnostics and atheists (examples from the nation's Founding Fathers would suffice excellently).

If a school system chooses to focus upon one religion's commandments to the exclusion of the others of the world, then it is my opinion that school has violated the spirit of Thomas Jefferson's Wall of Separation letter addressed to the Danbury Baptist Association of 1802.

Malakai said: Unless the school will also place all the major "rules" of all the other religions in the school right beside the ten-commandments, then the ten commandments has NO place in a public school system.

The other two parents agreed.

Have you considered alternative education options for your children because of the issues above (or similar issues)?

Two of the four parents said they had considered the home schooling option. Another mentioned private military schools or charter schools wherein parents have a say in the curriculum, but also said she wasn't concerned that any of this could happen to her children's school because she lives in a liberal state. The fourth parent said there were many benefits of public schools including important social interaction that children might not receive from home schooling or private schools.

Have you experienced discrimination by the school system because of your family's alternative beliefs?

All four parents report not having had a discrimination experience with their public school system.

Have any of your children experienced discrimination within the school system because of the religion you are teaching in the home?

All four parents report not having had a discrimination experience with their children and their public school system.

If faced with any of these issues, how do you think you would deal with it? If you have faced any of these issues - how have you dealt with it?

All four parents said they would take action and talk to the school. Only one parent said she would immediately get a lawyer involved.

What suggestions or advice do you have for other parents raising their children within an alternative faith?

The biggest three suggestions all four parents presented were:

- Know your Rights
- Get Involved
- Make sure your voice is heard by attending board of education meetings, voting, and writing letters to your senators and congressmen when issues like these arise.

In our opinion, this is good advice.■

Coming Soon From DB Publishing...

The Complete Book of Demonolatry by S. Connolly –

Everything a Demonolator needs to know about Demonolatry from Pre-Initiate to Adept. Includes all the information from Modern Demonolatry and Lessons in Demonolatry with further in-depth explanations on the existing material, more sigils, more lessons, and tons of added material including information about Hermetics, Demonolatry-based tablets (using Gematria), Ritual Blood Sacrifice, Sex Magick, Necromancy, and Ascension. It also includes a basic introduction to Demonolatry Magick. (Will be available via Lulu, online booksellers, and orderable through your local bookstore.)

The Complete Book of Demonolatry Magic by J. Thorp –

In this must-have companion to *The Complete Book of Demonolatry* J. Thorp discusses every aspect of Demonolatry Magic including the art of Demonolatry-based herbalism, divination, and how ascension can further one's Demonolatry practice. This book contains many never before published Magical Rites to help you in every facet of your life. If you want to learn how to effectively perform Demonolatry Magic and want a library of rituals and techniques to draw from, this book is a must have for Demonolators! (Will be available via Lulu, online booksellers, and orderable through your local bookstore.)

Ideas for a Demonolator Apologia

By Geifodd ap Pwyll



Many of my readers who are Demonolators have most likely had experiences wherein their beliefs were challenged by other occultists, and they didn't know how to defend these beliefs. The purpose of this article is to outline a basic *apologia* that Demonolators can use to defend their belief systems. I will be focusing particularly on how to respond to the claims of Ceremonial Magicians (CMs) against Demonolatry.

First, the one claim I hear the most from CMs about Demonolatry is that Demonolators are wrong to worship Demons, because Demons are only "embodiments of desires and propensities" that exist inside the human mind. Within the context of such a view, Demonolatry is self-defeatist because you are surrendering your reasoning power to the "blind" and "idiotic" forces of the unconscious mind. Much of this viewpoint stems from Goetic magic, which is purported by CMs to be the practice of summoning and controlling the magician's own unconscious. From this perspective, it is perhaps understandable that such persons would view Demonolatry as a "bad" thing, in that they would interpret it as worshiping your own negative side.

However, when you - as the Demonolator - find yourself in a debate with such a person, the first thing you need to do is to point out that Demonolatry does NOT subscribe to the same worldview that Goetia does. Demonolatry interprets the Demons not as "our own negative sides," but as sentient divinities in nature who exist apart from and above human life. Many of the most famous Demons in occult tradition were originally pre-Christian pagan deities, such as Beelzebub, Astaroth, Thammuz and Amon. The belief in these entities as beings in their own right is far, far older than the Lesser Key of Solomon.

When you point this out, your Ceremonial Magician may tell you that the spirits of the Goetia are not necessarily the same as the pagan Gods whose names they share. Just as two very

different people can both have the name "Bob," two very different spiritual entities can have the name "Amon." Therefore, the "Amon" of the Goetia may not be the pagan God Amon. This may indeed be very true, but by that very same logic, the "Amon" that a Demonolator invokes is not necessarily the same entity that Goetic magicians summon by that name, either. The entity that the Demonolator invokes is actually a pagan God, which they choose to describe as a Demon. And Demonolators who work with the Richard Dukante tradition will most likely use sigils that are completely different from the Goetic sigils. After all, the Goetic sigils are NOT Demonolatry sigils, because their creators were NOT Demonolators. Therefore, thinking of Demonolators as "stupid" because they're summoning "Goetic" Demons and not following all the "rules" of Goetia is a rather daft perspective.

In Demonolatry, the Demon we call "Baal" was originally a pagan spirit who became vilified. But the fact that there is also a "Baal" mentioned in the Goetia causes some of the things CMs say about Demonolatry to qualify as sweeping overgeneralizations. They give the impression that they think Demonolators are morons because we want to "play" at being Goetic magicians, doing everything according to the Goetic system - except we decide to just worship the Goetic hierarchy, instead of bossing them around. They do this without really understanding that Demonolators have a completely different system of their own, and a completely different way of viewing things. We are not Ceremonial Magicians or Goetic magicians, and we've never claimed to be.

Perhaps part of the confusion stems from the word "demon" in and of itself. CMs use the term strictly to refer to "infernal entities" that represent aspects of the human unconscious. Demonolators, on the other hand, are using the term in its original Greek context. The word is derived from the ancient Greek "daimon" (pronounced "DIE-moan"), which was used to refer to various lesser divinities in the Greek pantheon. Daimons were considered to be intermediaries between human mortals and the higher cosmic Gods, who were thought to be unreachable to humans on a personal level.

Some Daimons were good-natured toward humans (and were therefore called "Agathodaimons"), while others were unfriendly toward humans ("Cacodaimons"). But the evidence indicates that the ancient Greeks understood these spirits to be individual beings in their own right, not just aspects of the human mind, and Daimon worship was commonplace in the classical era. Since the Daimons could relate to humans on a personal level, while the higher Gods did not, it was considered normal and natural to voice one's prayers to a Daimon instead of a higher God.

Demonolators, as worshipers of Demons, are pretty much adhering to the original Greek understanding of this term, though the specifics may vary in different traditions. (For instance, some may be pantheists while others may be hard polytheists, but the use of the term "Demon" to refer to a lesser divinity is commonplace among both.) An explanation of ancient Greek Daimonolatry may be helpful in getting CMs to understand contemporary Demonolatry.

Another source of conflict between Demonolators and CMs is their lack of agreement on such terms as "invocation" and "evocation." It is pretty common for a Demonolator to say that he or she "invokes" the particular Demon(s) he or she worships. Ceremonial Magicians typically

define "invocation" as "to call something into yourself," while evocation is "to call something without of yourself." Invocation is considered to be a "bad" idea because, by their terminology, invoking a Demon will allow that Demon to control you and drive you insane (as if driving people insane is the only thing in which Demons are interested). Evocation is the rule for CMs and Goetic magicians, who prefer to forcefully "summon" their Demons in the name of the Tetragrammaton (i.e., "IHVH," the four letters which form the name of the Hebrew God).

Whenever you find yourself being ridiculed for invoking Demons, simply point out that the dictionary does not agree with the CM definitions of "invoke" and "evoke." Here is what the dictionary actually says about the word "invoke":

in·voke - To call on (a higher power) for assistance, support, or inspiration: "Stretching out her hands she had the air of a Greek woman who invoked a deity" (Ford Madox Ford).

In the simplest and most non-sectarian sense, "invoke" simply means to call upon a spirit. Whether it's within or without is incidental. "To call within" may be the definition of invocation according to Ceremonial magic, but CMs did not coin the word anymore than Christians coined the word "prayer." As a Demonolator, you should point out that they have every right to use the CM definition if they please; but claiming that the CM definition is necessarily the "standard" definition, and expecting everyone else to adhere to it, just isn't going to work.

The dictionary also defines the word "evoke" as:

e·voke - To summon or call forth: actions that evoked our mistrust.

Essentially "evoke" is the same thing as "invoke," except it is most typically used in a non-religious or non-mystical sense, as in, "That horror movie evoked a feeling of terror in me." It would be one thing for a CM to say they disagree with the Demonolator's definition of evocation, but to say that *their* definition is the "standard" one, and to expect us to adhere to it, is intellectually dishonest of them. This too should be made clear to them.

But even when we point out the intellectual dishonesty of our critics, we must always, always, ALWAYS make sure of one thing. It is extremely important that we vocalize an understanding that our opponent has *a Devil-given right to their opinion*. As an apologist for Demonolatry, one should not necessarily be interested in trying to change a CM's beliefs or opinions. Contrary to the Christian idea of apologetics, the real point to an *apologia* is not to convert, but simply to defend. An apologist for Demonolatry must only seek to defend their own beliefs and opinions, and without doing so in a way that *attacks* the beliefs and opinions of the opposite party. Trust me, if you make it clear that you respect the CM's right to believe and practice the way they do, they will be more inclined to think more respectfully of Demonolatry in the future.

To any of my readers who should ever find it necessary to defend their faith, I hope that this article has been helpful. Just remember that it will reflect positively on non-Demonolators if you respond to the arguments of your opponent(s) with cool, calm precision. Don't depend on emotion to make your arguments for you; logic and reason are a Demonolator's best friends!

Keep this in mind, and you may succeed in making many a Ceremonial Magician think twice before slamming Demonolatry ever again. And you will become replete with wisdom, just like our namesakes. May the Demons be with you all. ■

Geifodd ap Pwyll is the author of the website *Geifodd's Devil Worship* and writes a variety of articles about Theistic Satanism, theology, and theosophy. You can find his site hosted at Diane Vera's Theistic Satanism as well as more information about Theistic Satanism by following the link below.

<http://www.theisticsatanism.com>

The Kersians are coming...

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Left Horse Black is a Demonolatry inspired fantasy novel. Discover the enchanting world of the Sorcerers' Twilight, written by Demonolatress S. J. Reisner.



The **Midwest Book Review** called *Left Horse Black* "A rousing, tautly written adventure of high fantasy." Fantasy author **Virginia G. McMorrow** called it, "An action-packed novel with just the right ingredients—honorable heroes, feisty sidekicks, and danger at every turn!" Science Fiction Author **P.M. Griffin** said, "'The reader is firmly held by this tale of courage, friendship, and sorcery pitted against treachery, dark magic, and madness. These are people you will want to meet, in a world you will feel impelled to explore.'" Other critics are calling it "A novel of intrigue and character", "A Worthy Fantasy", and "A Must Read".

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Symbolism of the Nine

By S. Connolly

The Nine Demonic Divinities are the cornerstone of traditional Demonolatry practice. This article will delve deeper into the symbolism of the nine, and will give you several different perspectives of the symbolism as much of it can depend on the way the individual thinks and how that individual perception helps the individual along his or her personal path work.

The idea of the nine is nothing new. Nine has always been an important number dating back to the ancient Egyptians who were the first to herald nine as the number of foundation and balance. However, they honored ten different deities in their tree of life. In Demonolatry, technically we honor ten as well. The Nine Divinities and the Self.

But before we get to that, let's first go over who the Nine are, what they symbolize, and their elemental breakdowns according to some Demonolators.

Firstly, the following are the **Nine Demonic Divinities**:

Satan

Lucifer

Flereous

Leviathan

Belial

Verrine

Amducious

Unsere

Eurynomous

Next, we'll list their purpose, Enn, Rituals, Seasons, and how some Demonolators have seen them and corresponded them.

- **Satan** - King : *Tasa reme laris Satan - Ave Satanis* - Direction: Center/All ; Color: All ; Months: All ; Seasons All ; Rituals- Any.; Satan appears as a sage wise man with silver hair and black eyes. His eyes have been described as seeing nothing and seeing all. However their color or features are non-descript.
- **Lucifer** - Air Elemental : *Renich Tasa Uberaca Biasa Icar Lucifer* - Direction: East; Colors: White Yellow; Month: March; Season: Spring; Ritual: Enlightenment, spring equinox, initiations. Lucifer appears with long, black hair and blue eyes. His voice is considered average though he seems overly excited most of the time. He wears pendants of eagles. Twin to Lucifuge.
- **Flereous** - Fire Elemental : *Ganic Tasa Fubin Flereous* - Direction: South; Color: Red, Orange; Month: June; Season: Summer; Ritual: Baptism, action, love, solstice. Flereous

appears as a tall man with long, red, coarse hair and red eyes. His voice is low and hissing. His expression is that of placidity.

- **Leviathan** - Water Elemental : Jaden Tasa Hoet Naca Leviathan - Direction: West; Colors: Blue, Gray; Month: September; Season: Autumn; Ritual: emotions, initiation, equinox, healing, fertility. Leviathan appears with long black hair and blue/gray eyes so striking it is as if you are staring into the waters of your own soul. His voice is low, his speech reserved. He is also shorter than Lucifer and Flereous, but stands a hair taller than Belial. He wears an amulet of his own sigil.
- **Belial** - Earth Elemental : Lirach Tasa Vefa Wehlc Belial - Direction: North; Colors: Green, Brown, Black; Month: December; Season: Winter; Ritual: initiation, new beginnings, winter solstice. Belial appears with hair colored black and white like salt and pepper (some people report his hair to be blonde). His eyes shift from brown to green. His voice comes off as being quite normal, though he speaks with resolute confidence in everything he says. He often seems perplexed or confused by some great mystery. He is not as tall as some of the other elementals.
- **Verrine** - Demon of Health : Elan Typan Verrine - Direction: Northwest; Colors: Blue, white; Month: November; Season: Late Autumn; Ritual: healing.
- **Amducious** - The destroyer : Denyen valocur avage secore Amducious - Twin to Asmodeous. Direction: Southeast. Colors: Orange; Month: May; Season: Late Spring; Ritual: war, action, dispel old.
- **Unsere** - (Female) Fertility and Sorcery : Unsere tasa lirach on ca ayar - Direction: Northeast; Colors: Green and White; Month: February; Season: Late Winter; Ritual: Wisdom, patience, motherhood.; Unsere has deep green eyes like the fertile plains of Ireland [Adrianna's note - I saw her with blue eyes]. Her hair is brown with strands of spun silver. Her eyes smile and sparkle. Her energy is gentle and nurturing. She travels often in a cowl-hooded cloak. Most memorable are her thin, delicate, pale hands. She dissolves as a mist. She is said to often appear to women during or after childbirth to breath life into infants. [Delaney Grimoire Reference]
- **Eurynomous** - Demon of Death : Ayar Secore on ca Eurynomous Direction: Northwest. Colors: Black and White; Month: October; Season: Late Autumn; Ritual: New beginnings, death, rebirth, celebration of death, Halloween. Eurynomous appears as a shadow or wraith. Or as a common man with white or translucent hair and pale or white eyes. His energy is calming and cool. He also holds the book of the dead. He often communicates vi baoith raimi Kairtey - or as invisible hands.

From the Purswell Grimoires- Elemental Breakdown of the Nine

Satan: All
Belial/Eurynomous - Earth
Lucifer/Verrine - Air
Flereous/Amducious - Fire
Leviathan/Unsere - Water

From the Purswell Grimoires - Purpose Breakdown of the Nine

Enlightenment: Lucifer/Belial/Satan
Creative: Leviathan/Unsere/Verrine

Destructive: Flereous/Amducious/Eurynomous

These Nine are, indeed, the foundation or balance and can consequently be put into the tree of life (by my perspective) as such:



It is important to know that in the Tree of Life, the left pillar is Severity, the middle pillar is Mild (neutral), and the right pillar is that of Mercy.

My thinking behind placing the nine in this manner was thus: Flereous begins as the foundation, that special fire or light that we all come from. He leads to Eurynomous in the splendor of transformation from the actual physical consciousness to the spiritual physical consciousness, which leads to Amducius. Amducius is the physical warrior and the spiritual victory that leads to the perceived mental and emotional beauty that is Belial. Belial is the beauty

of the physical and mental. He leads to Leviathan who represents emotional and mental strength and it is in that strength that we find Verrine, who is mercy. Mercy and Verrine in turn lead to Unsere and the feminine understanding. It is in understanding that we discover the masculine wisdom and ultimately a bond with the Divine – Satan.

It is also important to know that instead of considering there being two of each elemental as suggested in one of the listings aforementioned, I took an alchemical look at the Nine Divinities. Four were elemental and four became alchemical.

In my interpretation of the Nine, in regards to the Tree of Life, Flereous, Eurynomous, and Amducious represent the physical consciousness. Belial, Leviathan, and Verrine constitute the mental consciousness. And finally, Unsere, Lucifer, and Satan represent the spiritual consciousness.

10. The Self (Malkuth, Kingdom). We are the physical manifestations of the divine.

9. Flereous (Yesod, Foundation) is the foundation in fire. There would be no life without the sun or the desire for life. It is from fire, which our universe began. Therefore it is the foundation of life and an essential element. Fire also represents the desire. Desire for life, knowledge, and earthly pleasure.

8. Eurynomous (Hod, Splendor) is the splendor, earth transformed air (Dry). There is splendor in transformation and change of consciousness. Change is always severe, hence it's place on the pillar of Severity. Death equals the change from fire as in a mutable rebirth. The Baphometric Fire Baptism is the perfect example of this.

7. Amducious (Netzach, Victory) is air transformed fire (Heat), the victory over the physical emerges transformed victorious. It is the mastery of the physical will and over the limitations of the physical body. While Amducious may seem destructive, force is ruled by will whereas change happens regardless. Therefore just as Amducious can choose to be destructive, there is more power and strength in being able to will oneself toward mercy. Hence the reason Amducious sits on the pillar of Mercy.

6. Belial (Tiphereth, Beauty) is the beauty of Earth. In those things tangible as earth, Belial connects the physical to the mental bringing about an awareness of beauty for all things.

5. Leviathan (Geburah, Strength) is emotional and mental strength through water. In recognition of the physical and mental there is strength. Strength can be seen in the resistance of water. This leads to an emotional maturity necessary to move on to Verrine and mercy.

4. Verrine (Chesed, Mercy) is water transformed earth (Cold). From emotional stability and maturity comes strength of intuition, which leads to mercy and the recognition of that which needs to be healed. Healing the Self, and others, is merciful to the self and others.

3. Unsere (Binah, Understanding) is fire transformed water (Vapor/Steam). She leads to an understanding and feminine wisdom of the self and others. She is the connection from the mental to the divine/spiritual. This leads to enlightenment.

2. Lucifer (Chokmah, Wisdom) is air and wisdom. This enlightenment and wisdom is being able to see the whole in conjunction with the sum of its parts in order to reach gnosis.

1. Satan (Kether, Crown) is the source and the divine and consists of all elements and alchemical conjunctions and transmutations. He is the eternal spirit and the Divine.

Additionally, I felt this was important -

Physical:

Flereous is neutral and combined of the physical, mental, and spiritual.

Eurynomous is feminine spiritual

Amducius is the masculine physical

Mental:

Belial is neutral and combined physical, mental, and spiritual

Leviathan is the feminine physical

Verrine is the masculine spiritual

Spiritual

Satan is the neutral divine.

Unsere is the feminine mental

Lucifer is the masculine mental

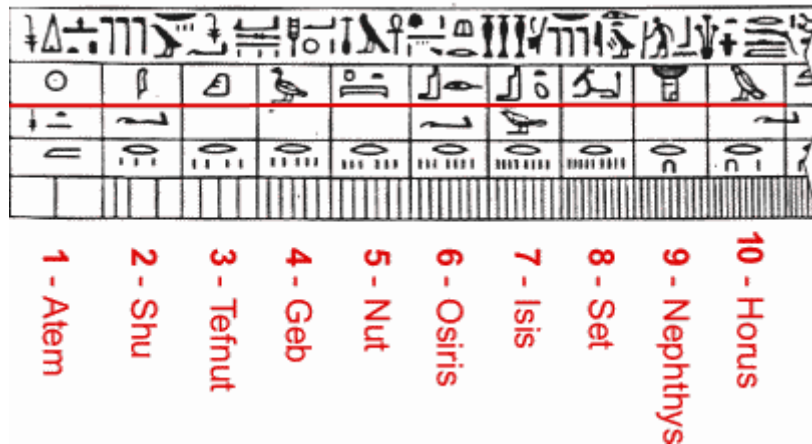
I tried to further break them down into positive negative, but found that each of these Demons possess both positive and negative aspects.

You may be wondering why I did not include Daath. After discussing it over with others, we came to the conclusion that Daath had to be Lucifuge Rofocale. He represents the spiritual breath that connects the body to the mind to create the whole of the physical manifestation of the Divine – Our Selves.

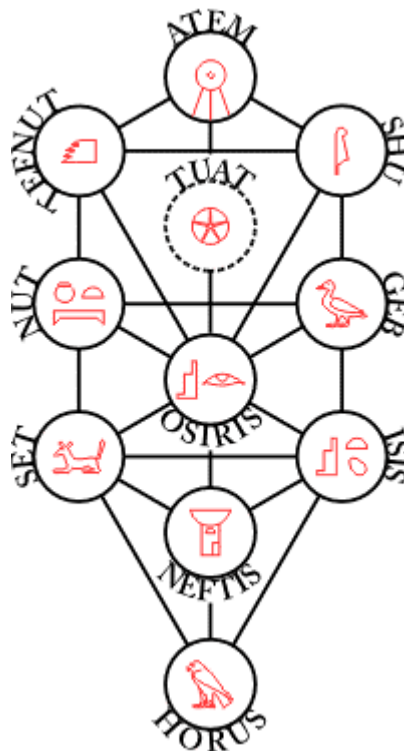
- **Lucifage** - High Command (Control) : *Eyen tasa valocur Lucifuge Rofocale* His twin brother is Lucifer. Lucifuge is often seen as a father figure who gives sound advice and who is firm but often quiet.

But none of this is a new idea. Not by a long shot. People have been working with nine far longer than recorded history.

Many people believe the Tree of Life was a creation from Jewish mysticism. The truth is it goes further back. In the ancient pyramids of Egypt, the following was discovered:

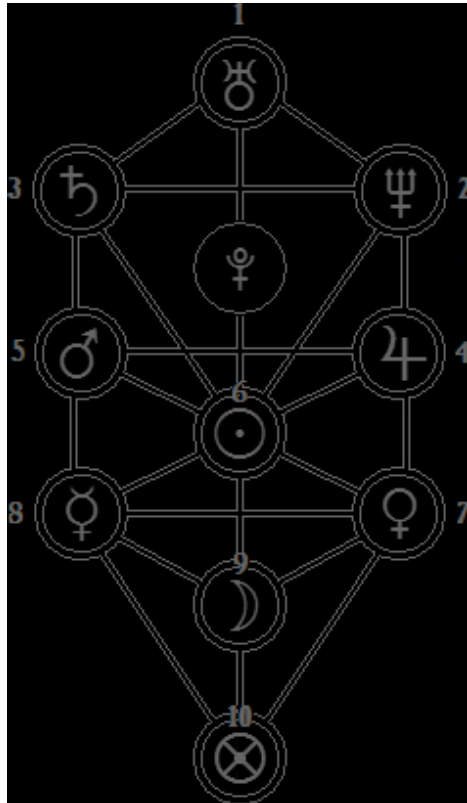


Of which we can put into the tree of life as thus:



Notice that Atem is also the source of all, Kether.

It would also be difficult to discuss the Tree of Life without including the Qlippoth. The Qlippoth, also known as the Tree of Death, allegedly shows the opposite the Arch-Angels. This is a very Christian viewpoint. Demonologists do not believe in black or white or good or evil. Therefore, this particular tree, as seen by many of us, is merely a difference in hierarchy and nothing more.



THE SPHERES

1. URANUS
 2. NEPTUNE
 3. SATURN
 4. JUPITER
 5. MARS
 6. SUN
 7. VENUS
 8. MERCURY
 9. MOON
 10. EDEN
- PLUTO

THE QLIPHOTH ARCH-DEMONS
1. SATAN (LUCIFER) & MOLOCH
2. BEELZEBUB
3. LUCIFUGE ROFACALE
4. ASTAROTH
5. ASMODEUS
6. Belphegor
7. Bael
8. Adramelech
9. LILITH
10. NAHEMA
CHARON?

Finally, here is another Demonolator's interpretation, visually, of how he might select to break down the nine Divinities. I would like to thank DeSang for providing the graphics of the Demonolatory Trees of Life. ■



Book Excerpt: E. A. Koetting's "Works of Darkness"

Forbidden Murder

The Works of Darkness offer not only the power to effect change in the Black Magician's life and world, to bring him those things that he desires, to lay out his path more comfortably, and to guide him into the gaining of more power towards autonomy, but they also put into his hands control over the dynamic forces of creation and destruction. They provide a means by which he may breathe life into the lifeless, and extinguish breath from the living.

Although the Dabbler's interest in Black Magick is most often sparked by lust, greed, or simple curiosity, rage and hatred tend to be catalysts for action as well. When the Black Magician is confronted openly by the Dabbler who has just recently set his feet on the Path, the most often asked questions are, "Can you put love spells on people?" and, "Can you put curses on people?"

Putting forth great effort to see past the blatant ignorance and lack of vision evidenced by these questions, it is even more clear that the two most base animal instincts are still prevalent in humans: procreation and self-preservation, even though they have both been stretched and distorted into ideas of love, romance, revenge, and even cruelty. Try as he may, the human being cannot seem to separate himself from his reptilian brain stem. It is only in moments of blind rage or passion, in the whirlwind of orgasm or murder that he admits this even to himself

"Beneath the civilized veneer, man remains the supreme predator. Cursed with what he believes is understanding, his true soul blossoms godlike in the heart of the nuclear inferno."¹

The reality of Baneful Magick, which are those Works of Darkness, which have the single aim of causing another person hardship, suffering, sorrow, ailments, or death, escapes the novice querent as he loses himself in the fantasy of the thing. Only the immediate effect, the quenching of anger and the feeling of doing something *real* with such intense emotion, is considered, all recognition of the power of the curse lost in a flood of ignorance and misconceived ambition.

One of the greatest arguments *against* the objective reality of Black Magick, or any Magick at all, is that of individual reality as determined by perception. In his *Initiated Interpretation of Ceremonial Magic*, which acts as a preface to the second edition of the Goetia, Aleister Crowley writes,

The spirits of the Goetia are portions of the human brain. Their seals therefore represent methods of stimulating or regulating those particular spots (through the eye). The names of God are

vibrations calculated to establish: (a) General control of the brain. (Establishment of functions relative to subtle world.) (b) Control over the brain in detail. (Rank or type of the Spirit.) (c) Control of one special portion. (Name of the Spirit).²

Crowley then gives specific examples of spirits of the Goetia, which stimulate specific portions of the human brain, thereby bringing a noticeable result in the Operator. All of the examples given therein demonstrate that no effect is made in the outside world, but is made only in the brain of the Evocator, who then may act upon the outside world, the act of ritual becoming nothing more than a form of motivation for the Black Magician. When confronted with the task of rationalizing into his presumed paradigm the evocation of demons who will destroy the enemies of the Sorcerer, Crowley cites that these Operations in fact “excite compassion” towards one’s enemy, stemming from the realization of duality and that the destruction of the enemy is in actuality only the destruction of the less desirable aspects of the Magician, and more so is the destruction of his desire for destruction.

Although the above may very well be true - in vague ways that only mystics seem adept to conjure - the system of reasoning begins to fall apart when the victim of the curse actually dies. It is often proclaimed by the psychological apologists of Black Magick that it is the victim’s own fear of the curse that brings his demise. Even though he may not believe in its power, and will laugh when he is told that Baneful Magick is being used against him, his atavistic memory tells him otherwise. His fear of a thing in which he places no stock drives him to subconsciously create destructive circumstances around him, in much the same way the ritualist who has just conjured wealth creates an environment conducive to gaining prosperity, fulfilling his own prophesy and wish.

It is usually the policy of the Black Magick Adept to never discuss the performance of specific rites of Baneful Magick, especially with those that he is working against. With a smile on his face and his cheek turned, he smites his enemies with disease, cancer, misfortune, suicide, and vengeance. Why then, do his victims die? What causes their hearts to stop if they have been given nothing to fear?

When the Black Magician reaches out and extinguishes the light of life from his enemy, he cannot blame coincidence for his murder. When he has killed several people in this manner, he must begin to recognize that he is acting as God over his world, and that nothing will stand in his way. When this Black Magick works time and again, without fail, he must admit that the Sorcery is real.

“The more times you act as supreme architect, the more you become one.”³



Bringer of Pain –

Although in the majority others can be brought under the will of the Black Magician, turning from enemy to ally with the aide of a simple ritual, there is the occasion when the most efficient way to bring about the necessary effect is through the total removal of the subject from the Sorcerer’s life. This is not to say, at such an early stage in the perfection of one’s destructive powers, that the victim be pummeled by the nearest bus as it makes its hourly route. What is necessary is for the person in question to no longer have a noticeable effect on the life of the

Black Magician. Sometimes this may mean that the victim of the “curse” is given a wonderful opportunity to relocate to another town, while in other instances she may simply vanish from the society of the Sorcerer, not seen, heard, nor present to be a bother.

This type of curse, the results of which are not as severe or life-threatening as many other methods, is more often used as a form of mild retribution: Magickal punishment for past misdeeds rather than prevention of possible future impairments. Even though such emasculated anger is usually fleeting, passing in days or weeks, and changeable by even the most mundane means, the Practitioner’s goal in that moment of inspired rage is not to change circumstances, but to give vent to the present emotion through the suffering of his tormentor. He wishes to become the bringer of pain,

Traditional folk Magick offers curses which appear far too simple to be effective, though the brujas and the gypsies that employ them will attest to their power with the fervor of the Saved. The most common curses in folk Magick and Root Work almost unfailingly involve writing the name of the victim in a way that will cause it to be worn away with time. Placing a paper slip with his name written thereon beneath a glass of saltwater whose condensation will blot the ink out, or putting it in the bottom of a shoe that is often worn is guaranteed, it is claimed, to remove the person from the life of the witch. Writing his name in marker on eggs, fruits, animal organs, or any other substance which once was fresh yet will quickly decompose is said to have the same effect. In all of the above cases, once the name has vanished so will the victim.

Sympathetic Magick, which is a symbolic action supposedly attached to a parallel real action, is merely a route to an effect that could be better achieved directly, although the latter does require more discipline, experience, and raw occult force. When relying solely on sympathetic Magick, the witch is in actuality relying upon the Magickal value of the egg, strip of paper, vegetable matter, or even worse, on the wrath of god or the karmic balance of the universe. The action in itself is no action at all, at least in the way of direct attention to the problem, and is often simply a way for the witch to feel as if she is doing something, *anything*, to bring to pass the desired suffering of her victim. If, indeed, the victim does suffer, such suffering acts only as a testament to the inherent powers of the Practitioner, not the practice. If indeed the witch becomes, through these knick-knack methods, the bringer of pain without failure and exception, it is terrifying to imagine what she could accomplish if only she applied herself directly.

Certainly, if your desire to bring another person pain is great enough to cause you to enter your Temple and call forth the Powers of Darkness to aide you, you should have little need for locks of hair, photographs, fingernail clippings or any other fetish implement in order to establish a strong enough connection with your victim. The Initiate here is moving away from sympathy and into rage, which is a force capable of issuing in the Twilight of the Gods, if applied directly.

Set up the altar with the chalice and a black candle to the left and the ritual dagger and a red candle to the right. Draw on a small piece of paper the symbol of sulfur, which should be placed under the red candle. An inverted pentagram should be placed beneath the black candle.

Both symbols should be consecrated and opened through the scrying senses before being covered by the candles.

Usual meditation and clearing always precedes the ritual, and a Circle is drawn within the Temple. Close your eyes and imagine the face of your victim. Bring it into recollection fully, clearly, as if she were standing before you. Breathe in and remember her smell, brought back to life inside your Temple. Hear her voice piercing the imaginary air, not dissipating into the atmosphere but lingering in the dense, silent space around you. All of her qualities become thus trapped, frozen in the Temple.

As the mental images and senses pertaining to the victim are evoked, feel also your rage building inside of you. Anger should not be difficult to build if indeed you want to cause this victim pain, and neither should remembrance of misdeeds or annoyances that have driven you to the curse. Let them all flow inwards and outwards, each emotion acting like a piston, heightening the rage and the Dark Power within you. Throughout, keep your mind focused on the imagined likeness of the victim. Your emotion is the source of your power here, and should not be restrained.

When you feel that your insides have been unlocked and your most raw feelings for the victim have been un-caged, turn your Vision towards the future. Visualize your victim in the state that you'd like to see her in. Visualize her hardship and feel the sorrow bleeding from her. Try to find one mental image of the suffering-to-be that is iconographic of your desires for her. Once found, lock your mind onto this image. Gaze at it through your inner eye in the same manner that your eyes gaze into a sigil; the mental image is the sigil and the connection to the future of the victim.

Into the single image in your mind exhaust your negative and destructive feelings. Exhaust your hatred, rage, annoyance, and lust for her demise. Feel your victim sickening by the moment. Often when engaging in this transfer of negativity, your hands will ball into fists, your chest will tighten, and your eyes will clamp shut. Tears may even stream down your face at the release of such extreme passion. Your balled fists may beat the floor or rend your clothes. Do not force yourself into any other reaction. Allow spontaneity to prevail. Give vent to all feelings for your victim, channeling them into the image in your mind. Do not stop the rise of emotions until they begin to dwindle on their own.

All feeling exhausted from you, feel your chest and your stomach relax, opening up the energy centers of your being. Take a deep breath in, hold it for a second, and release it slowly. Feel the final vestiges of your hatred spilling from you with that breath.

Call out, "I raise the Powers of Darkness, and all the demons around me, to bring about the demise of (*victim's name*). May her lips be sewn shut against me. May her body weaken and tremble before me. May her mind decay within her skull. May her world collapse around her. May her heart long for my forgiveness, which she will never have. Ixala ax antu ant allu ant kala. By the Powers of Darkness, destroy _____."

Any other more specific commands may be given in the oration, which will bring to pass a specific effect. Lift the red candle and remove the symbol of sulfur from beneath it. Hold it over the flame and burn it, letting the ashes fall where they will. Do the same with the inverted pentagram, releasing the final vestiges of hatred, as well as your desire for the end result, knowing unshakably that the future and the present have met. Pronounce, "It is done." Blow the candles' flame out.

Having exhausted **all** emotion for the victim in the ritual, you should be able to go about your day without perturbation or even consideration of her. She is dead to you, and she will die within herself. Whether her spiritual death is apparent to others, or even to herself, it will be beyond dispute for you, and in silence and darkness, your victim will suffer.



Bringer of Death –

The word "curse" means diverse things to different people. While most believe that curses can harm a person, rationalizing it however they may, most do not concede that the Powers of Darkness can take the life of another person. Christians point to the book of Job, wherein Satan was given power to afflict the righteous man with every disease and plague imaginable, but was specifically commanded to **not** take Job's life³. This is proclaimed as "documented evidence" of the limitations of Black Magick and of the power of good over evil. Even if the entire book were not a farce concocted by the minds of conspiring men, the very reference made by these postulating poseurs is in itself self-defeating. In the first chapter of Job, within the first test of his virtue, Satan slays not Job, but all of his children and his servants. The whole of the book and the sorrows of Job do not testify to the limitations of the Powers of Darkness, but instead to the great intelligence that multiply a person's suffering by destroying all that is in his world and leaving him a lonely inhabitant of a forsaken universe. It also demonstrates - if anything at all greater than the barbaric minds of these men who created such a god - that in one breath several lives may be taken, and one man is left behind to truly suffer.

The supposed miraculous works of Jesus during his brief ministry preceding his execution give further "proof" to those who seek rationalization for irrational concepts that the Works of Darkness are limited, and that only Jesus and His anointed possess the keys to death and hell. In casting out unclean spirits, that holy metaphysician would help the lame walk, lepers heal, deaf hear, blind see, and even the dead to rise from their tombs. As His servants, therefore, many Christians believe that they have "put on the whole armor of God," and are impervious to any spiritual assault. Only the unclean can be harmed through the powers of Black Magick, they assure themselves, in the very moment that they are being manipulated by the very forces that they seek to undermine; they have never healed the sick or spoken with angels, but have only a superficial understanding of the world that exists around them, such understanding wholly dictated by the words of others.

A more realistic view of Black Magick and its possible inefficacy in taking a specific person's life is held by many practitioners of eastern mysticism, a good deal of whom believe that Baneful Magick will only work on the mystic if he has done something to unbalance his karma, and that keeping himself in a state of nonattachment to the affairs of this world will never turn the eye of Kal Niranjan or of His servant, the Black Magician towards him and his. In this,

he remains untouched by the Powers of Darkness, transcending always in light. He does not give Darkness or its Masters cause to look his way.

Intellectual evolution has left the majority of the human race without intelligence, at least on an individual, creative level. They accept that they do not have all of the answers just yet, while at the same time insisting that only those things that they have experienced firsthand are real and can effect them. And they have experienced little. The reality of Baneful Magick and its ability to destroy life is undisputed by the dead, who perhaps have experienced more than they ever cared to.

While causing a person pain, sorrow, or physical displacement may often be as simple as any other basic ritual, if not more so due to the Black Magician's inherent sense of elite superiority and spiritual malice, successfully enacting a ritual that will cause the victim to actually, un-circumstantially, and unfailingly die may not come with such ease. One way in which this difficulty occurs is that the ritually amplified will of the Sorcerer must be of such a force as to overwhelm the natural will of the victim to survive. Although the victim may have no conscious awareness of the curse, the more subtle senses that all people and most animals possess tells him that something is very wrong. Internally, he will either fight the curse, often to his final breath, or he will succumb to it immediately. The curse being successful, the former sort of victim will usually develop cancer or some other malady, sometimes displaying an irritating happiness and positivity soon after the curse is placed, scurrying to create success for himself as he knows his time may very well be short. The latter type of victim, the pre-defeated, are the more common type, the very actions which bring the wrath of the Powers of Darkness upon him demonstrating his own desire for misery. His end will usually come swiftly, by an accident through his own negligence, or usually of a grave misfortune that has all of the appearance of a self-produced demise.

It is also true that, much like the average western-world serial killer in his first murders, the Black Magician will experience a battle of the selves at the throwing of his first curse. Whether for plain expedience or for some other, more Ascendant reason, he feels the tugging necessity to take a person's life through Black Magick, yet in doing so he attacks the deepest values of his upbringing and society. In taking human life, he is in affect taking his own, killing that which he once was, hoping for the rebirth of his True Soul in perfect glory. If there is any doubt as to whether or not he is capable of sustaining the psychological maelstrom and prevailing over his weaker self that urges him into moral conformity, the results of the curse will be diminished, if not altogether destroyed. If he cannot stand as a moral law unto himself, as the Lord of his own karmic balance, the Black Magician will find consistency only in his inability to act as Abaddon or Shiva.

A fine separation exists between rage and murderous intent. While in a street fight, domestic dispute, or any other normal-life scenario rage can easily become murder; the psychological vacuum of ritual Magick only produces exactly what is fed into it. A curse, no matter how expertly written or adeptly performed, is never guaranteed to end the victim's life if the only object is the immediate release of emotion. The words, "I just want them to die," are much easier to utter than to enforce, especially when it is that will to absolute power over creation and destruction, which is the hinge of the action.

Something that is hard and cold begins to grow in that place where his heart used to pound when the Black Magician begins to give serious consideration to throwing a curse with enough force to kill. Something dark starts to take over, enters him like an unclean spirit, and prompts him further to perform unclean acts. For some, this is enough of a taste of the darkness of death, and they will tread no further. For those that must descend all the way, murder is an aphrodisiac. Such a sadistic Sorcerer will find himself searching for a victim like a sexual predator driving slowly through the “bad” neighborhoods at night. He has found new power in his ability to take life through remote control. He experiences a new form of vampirism when he reaches into his victim’s soul and commands it to depart. He has become a god, a law unto himself. He has freed himself from salvation, finding redemption in outer darkness, and he must reinforce that power in himself by repetition.

The Black Magician will usually be driven to his first ritual murder by severe frustration with only a Gotterdammerung solution in sight. He has known since his first moments on the Dark Path that he held the power to destroy his enemies, but in the moment of inspired evil, when his eye catches his victim and his soul begins to blacken, that power rises up in him and not only suddenly becomes very real, but begins to burst from him. He finds the power of Black Magick moving through him as a vessel for the greater dialectic, resolving all his fear, weakness, and hatred at once through the death of his first victim. He plunges headlong into the abyss, swallowed whole by the fires of hell, and finds in the flames his own godhood.



Overwhelming the very forces that sustain your victim’s heartbeat requires an unmatched amount of power directed at that one goal in a relatively narrow window of time. While constantly directing harmful thoughts and energies towards a person over the course of months and years may cause them mild illness and depression, it is not likely to bring their existence to a sudden end. Expending *all* of your murderous rage at once, however, will send a shockwave through the ether that will rip the soul from your victim and leave a dying body behind.

The three most effective methods of Baneful Magick, with the goal of causing death, are given below. Each will produce the *literal* demise of your enemy, if performed correctly, and if your murderous intent is pure.

A. Ritual Release of Hatred

Ritual release of hatred is the most commonly recognized method of “throwing a curse.” Concordantly, it is the easiest and most natural means of performing Baneful Magick with the intent, and hopefully the end result of killing the victim. Unlike the other methods, which follow, this particular one uses ritual mainly as a backdrop to the release of the pent-up emotions – such emotions themselves being the catalyst for the universal reaction when focused towards the victim. As such, the Black Magician has less control over how and when the victim will meet his end, simply clutching his hatred and desire for death and transferring it to his victim. In essence, he here is doing the reverse of what is done in psychic vampirism; he is channeling *into* the victim his energy, albeit specific, destructive, and ritually programmed energy.

Another drawback to exclusively using this method of Baneful Magick is that its effects will remain largely unnoticed for some time after its enactment. While in the majority, the victim will seem unreasonably afraid of his Magickal predator after he is effected by the ritual, and his life will seem to gradually make its way into death, it is not unheard of for the victim to experience a deal of success and happiness directly after being cursed, which only further enrages the Black Magician.

The important key to successfully destroying another person using this type of Baneful Magick is to rid yourself completely of the emotion attached to him or her, in a violent and destructive manner which will serve as a similitude of future reality. This is not the popular voodoo doll curse wherein the rootworker pricks a straw representation of the victim whilst in a trance, emotionless expression and lifeless eyes swirling with gyroscopic mesmerization, nor is it the shaman chanting to the ancient gods as a wax figure is melted in a pot. Rather, an image is made (one of the rare times that such a fetish is actually called for in Black Magick) and the Sorcerer releases all of his anger, hatred, and rage through stabbing, beating, spitting upon, and otherwise destroying the figure. The display is primitive, and is frightening to behold as a third person, watching another go mad with rage and let loose all of the emotions that polite society would have him repress.

Often, as the final ounces of hatred have been spent, emotions that have until then been hidden begin to surface in tears and in words that sound so foreign and unspeakable. Your lips will tell truths that your heart could never face. While previously words of hatred were spat upon the effigy, sentiments of personal pain and loss may find themselves spilling out as the outpouring begins to wane. Rather than anger, you may feel a deep loss. The final emotions, which will surface at the conclusion of this part of the ritual are likely to be those feelings that are true, all masks being cast aside. All of this is to be unrestrained, allowed to surface spontaneously and exhaust itself thoroughly.

The moment is unmistakable when all of your emotion is drained from you and resides thereafter in your victim. In that moment, you will collapse with an exhaustion, which you have never before felt, unique in its unconquerable, unshakable profundity.

With great force of will to finish the ritual and permanently remove your victim from this world, pull yourself to your knees, focus your mind as much as you are able, and give your command.

“By the Powers of Darkness, by this unholy Black Magick, (*name of victim*) is dead. The soul of _____ has fled from its doomed flesh and the eye of death stares unblinking at _____.” Specific commands may be made, and should not be prewritten, but are to be given in spontaneity and moved by the Powers, which fill the Temple. In all commands, the death of the victim is to be stated in the present tense, rather than the future. The future, even the near future, is an ambiguous unit of measurement. The present, right now, is absolutely certain and exact. Further, the moment the ritual is completed, the victim has died, possessing no more life or light; it is only a matter of time before the walking corpse falls.

In the ritual itself the altar should be set on the ground holding a black and a red candle. The chalice should be filled with blood, either the actual life-fluid or its symbolic representation (the latter being properly consecrated as such) and the ritual dagger should be sharpened. Either on the altar drawn on large paper upon which all implements will sit or on the southern wall should the symbol of sulfur be placed. Although in this particular Operation of Baneful Magick the symbol will not be consecrated separately, it does still serve to focus the energies and emotions called and generated towards a destructive goal. ■

- Excerpt from the twelfth chapter of E.A. Koetting's upcoming book *Works of Darkness*

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2. Crowley, Aleister. *Goetia Second Edition*. Boston: Red Wheel/Weiser, 1995.
3. Brady, Ian. *Gates of Janus*. Los Angeles: Feral House Publishing, 2001
4. ----- . *Book of Job*. Holy Bible: King James Version.

About the Author –

E.A. Koetting has been a student of the Mysteries throughout his life, studying the philosophy, history, and mythos of magick since childhood, and beginning as all do as a Dabbler at the age of 12. He quickly moved from “dark paganism” to modern Satanism, to the experiential school of the solitary black magician, and found himself at the door of a Traditional Satanic order upon invitation at 18. After trials and ordeals within the order, Koetting ascended the hierarchy and soon found himself the acting Reverend High Priest. He eventually left that unnamed order and returned to solitary black magick, focusing his attention on demonic evocation, extracorporeal travel, and the attainment of the state that he calls Ascent – moving towards limitless power and ability.

Combining every lesson learned on his journeys both into hell and into Godhood, Koetting has spent the last few years teaching these secrets to others on a personal level, working with each student until he or she is able to do all that he himself is capable of doing, and until the student has become all that he or she is capable of becoming. It is only now, however, that his mission has extended beyond his own sphere of interaction, his desire to reach into the core of millions and bring the catatonic gods within to life. Through his own organization, the Ordo Ascensum Aetyrnalis, his influential affiliations with several other worldwide occult organizations, and now through his writing, E.A. Koetting is preparing to change the face and the soul of the world by taking away the limitations of its inhabitants, so that man might once again stand as the rulers of their own Destiny.

E.A. Koetting has both written and Worked under various pseudonyms, his identity as Archaelus Baron being chief among them. Under such nom de plume, several controversial, sinister and satanic articles were published by Ixaxaar Publications, a business and Sepentary relationship concluded Baron's final written work, *Kingdoms of Flame*, a grimoire of black magick, evocation, and sorcery. Approaching his sought-after state of unrestrained Ascent, Koetting severed his ties to all religious, spiritual, and occult organizations but his own, and learned to finally recognize the Creator in his own image. Writing and Working under the name of his birth, E.A. Koetting has contracted with Nola-Magick Press for the publication of his latest book, *Works of Darkness*, which is due for publication on August 31, 2006, and is midway through his next, *Evoking Eternity*, which he expects to publish through Nola-Magick as well.

E.A. Koetting can be contacted at e_a_koetting@yahoo.com, and *Works of Darkness* can be found in most bookstores or at nolamagick.com and nolamagick.org. Information concerning the Ordo Ascensum Aetyrnalis may be viewed at www.aetyrnalis.org.

About the Book –

Works of Darkness is the most complete and in-depth textbook covering the most cornerstone, yet the most advanced forms of the art of Black Magick. While the subject has constantly remained in print in some form since

the dawn of written language, drawing audiences from the scornful inquisitors to the intrigued dabblers of the craft to the Black Magicians seeking ascent in Darkness, only *Works of Darkness* takes the readers into the heart of evil and hands them the keys to absolute self godhood.

Filled with exercises tailored to the specific growth stage of the reader, *Works of Darkness* becomes a personal guide to a Magickal Pathworking, which leads the reader from having never sat in meditation to performing the most adept and rewarding rituals with absolute success. Rather than theorizing from the ever-present armchair of popular occult literature, this book plunges the reader firsthand into the depths of that which he seeks.

Throughout the text, every detail of every Operation is illustrated in a manner that invokes the feeling of an intimate mentor compassionately giving his lifelong student a clear picture of both the task at hand and the necessary steps to achieve the goal. As well as teaching the numbers and the angles – the formulae by which the Powers of Darkness can be Mastered – this book also inspires the reader to do more than take notes and regurgitate methods, but to rise above, and sometimes sink below, one's adversaries, formed and unformed.

While terms are defined, background is given, and fact is exposed in *Works of Darkness*, the meat of the text is the practical advice and exercises that bring the reader to not only sit and perform the rituals, but which also guarantee a successful outcome, and lend to the ultimate spiritual ascent of the Practitioner. Rather than providing a speculative history on Black Magick and its adherents or a new choice of wording for the same Hermetic practices that have been beaten into un-death, this book offers structured practices that are scarcely known yet highly effective.

Where most modern occult literature attempts to rationalize its teachings with a psychological concordance, explaining the magick right out of the ritual, *Works of Darkness* gives no such explanations, but instead posits that what is happening *is* happening. The Power of Darkness is very real. Demons do exist. Curses do bring death and disease. Spirits will fly at your command. Black Magick is the force that has driven empires into the heavens and into the dust, and *Works of Darkness* does put that power into the hands of the reader. ■

***Works of Darkness* by E. A. Koetting**

ISBN: 0-9761767-7-7

Release date: Perfect bound/August 31, 2006 & Hard Cover/October 31, 2006

Price: \$19.99 (US)

Pages: 356

Contact: www.nolamagick.com or www.nolamagick.org

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We Print the Books Your church
Loves to Burn!

In The News

Call For Equal Access to Classes, by Melissa Maugeri , April 21, 2006

<http://www.couriermail.news.com.au/story/0,20797,18878767-3102,00.html>

Australia: "WITCHES, druids and wiccans want the right to teach religious education in Queensland schools.

Members of the Pagan Awareness Network, which represents about 500 Queensland followers, want Queensland Premier Peter Beattie to explain his plans to exclude some groups from religious education classes.

"We want the same rights and religious freedoms as any other religion," PAN Inc. president David Garland said yesterday."

Intolerance, or a strict education? -- Students, parents concerned about prayer at Escondido Charter High by PAUL EAKINS, June 10, 2006

http://www.nctimes.com/articles/2006/06/11/news/inland/20_51_226_10_06.txt

ESCONDIDO ---- When Escondido Charter High School teacher Randy Harmon gave a prayer in the name of Jesus at the school's commencement ceremony June 2, parent Nina Sugawara couldn't believe what she was hearing, she said. Read more by following the link above...

Dark Carnival of Satanists Meet in Hollywood by Zachary Slobig Jun 7, 2006

http://news.yahoo.com/s/afp/20060607/ts_alt_afp/ussatanreligionmass_060607054038

LOS ANGELES (AFP) - Satanists from around the world gathered in Hollywood for a mass to mark June 6, 2006, or "6-6-6," and to mock fears over the date known by dark believers as the number of the beast.

Per Contra

Music & Movie Reviews



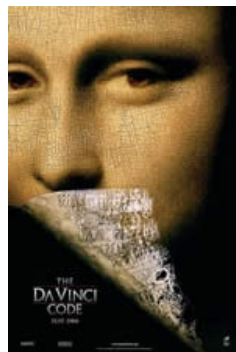
By DeSang & Aramon

A review of “The DaVinci Code” (2006) and “666: The Child”

DeSang was out this quarter due to a hectic schedule. Aramon, on the other hand, was hard at work, watching movies to bring you both the mediocre and the really bad!

Aramon Says

The DaVinci Code



Many films based on novels rarely live up to the written word upon which they are based. This movie, on the other hand, remained fairly close to the Dan Brown novel of the same name. Well written and performed

accurately, fans of the novel are now able to see the characters come to life and relive the thriller we had come to love.

Tom Hanks played the lead character Robert Langdon quite well, though not quite Oscar level. His performance was mildly stiff in my honest opinion, however, Hanks shows he is still better than the average actor.

Relative unknown in the United States Audrey Tautou, playing the role of Sophie Neveu, delivers a fine performance as the detective. Whilst entertainment heavyweights Ian McKellen (Sir Leigh Teabing), Alfred Molina (Bishop Aringarosa) and Jean Reno (Police Captain Bezu Fache) as one can expect of these wonderful stars of the big screen. Also delivering a high quality performance as villain Silas is Paul Bettany- whose adaptation of the confused and over-zealous man is quite believable.

The theories presented in both the novel and film are nothing new (contrary to what many protesters believe, but are much older than any of us walking the face of the planet in 2006. While much speculation surrounds the theories, they are presented rather well in the film and are sure to make many people think.

All in all, I think this movie is worth watching more than once if only to absorb the information- theoretical or not- presented by the cast and Director Ron Howard.

See you at the theater!

3.5 out of a possible 5 serpents



3.5 out of 5 possible Serpents!!!

666: The Child



In the spirit of 06-06-06, I decided to hit the rental store to see what, if any, movies concerning this much anticipated date were out. While I walked along the aisles, my wife spotted a lone copy out of some 20 on a shelf and thought this would be interesting to watch.

From the title, it is easy to discern the premise of the film so I won't go into detail. When we arrived home, we plopped on the couch with a light dinner and this DVD. I expected some cheesy movie entertainment.

About 2 hours later, cheese still flowing from the television, I thought to myself, "What a waste of time!" The performances all around were just plain bad. The storyline was nothing more than a child Antichrist with all the lovability of a cheese grater running across your forehead and a cast who obviously were doing it for the money.

In the Omen, we had Damien. In this we have Donald and his nanny- get this- Lucy Fir. A bit obvious, eh? With Damien, at least we got plotting and scheming and a scary good time. With Donald and his obviously evil nanny Lucy all one gets is- let's kill everyone in a gruesome way. Very little suspense and no acting talent.

Stay away from this rancid piece of Hollywood swill, ladies and gentlemen.

1 out of a possible 5 serpents

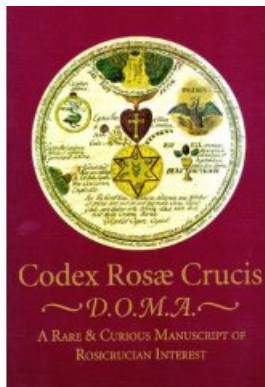


1 out of 5 possible Serpents!!!

Book Reviews

This quarter, Adrianna cleans her office and finds two books to review, while Tezrian takes a chance on a curious manuscript found in her web travels, Michael Ford's *Luciferian Witchcraft*. Feel free to send us your book reviews, too! Write to us at ofs.admin@gmail.com for more info.

Codex Rosae Crucis D.O.M.A.: A Rare and Curious Manuscript of Rosicrucian Interest by [Manly Palmer Hall](#), [Manly P. Hall](#)



Product Details:

ISBN: 0893144045

Format: Hardcover, 113pp

Pub. Date: January 1999

Publisher: Philosophical Research Society, The

Edition Description: REV

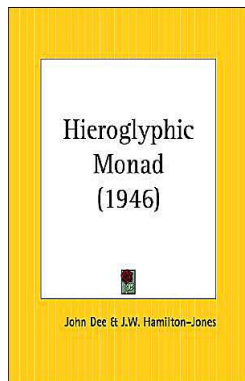
This book had been sitting on my shelf for several years before I finally picked it up. I figured it would be dull and dry and not worth my time. After all, nothing sucks more than reading collections of pretty sentences that go nowhere, which is how I view a good number of occult books that could have been written in fewer pages had they just gotten to the point. This book, however, proved me wrong. It's jam-packed with history and facts about the Rosicrucian movement and the modern occult movement as a whole. Hall has a friendly, engaging writing style,

though you can tell he does have a poor opinion of modern Rosicrucian groups. To that end, this isn't just a history book. No – the book contains pictures of Hermetic plates that are wonderful to meditate on (despite some of their Christian overtones). In my opinion this book is a must for any serious student of Hermetic science.



Hieroglyphic Monad

[John Dee](#), [J. W. Hamilton-Jones](#) (Translator)



Product Details:

ISBN: 076614061X

Format: Paperback, 84pp

Pub. Date: March 2003

Publisher: Kessinger Publishing Company

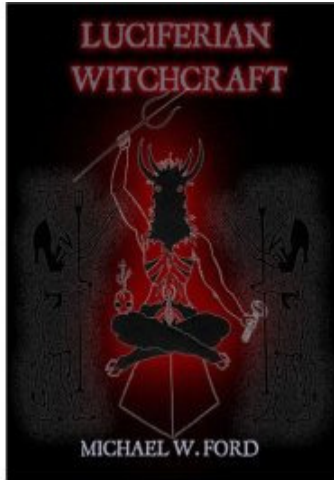
This book was one I received as a holiday gift last year. Did you know Enochian Magick has a Hermetic basis? Yep – it's true. The famed Dr. John Dee understood the unity underlying the universe – this same information was taught in ancient Egypt, and written up in the Hermetica by the Thrice Great Hermes. In this book, Dee presents his understanding of Hermetics and Alchemy using Theorems (Where do you think the Enochian Theorems really came from - Angels?) and a glyph that illustrates his points. This is definitely thought provoking material that will be enjoyed by those studying Hermetics and/or Alchemy.

The editorial comments on this book read, "*The monad is representative of the alchemic process and goal of the magus, who in partaking of the divine, achieves that gnostic regenerative experience of becoming God and thus furthering the redemption and transmutation of the worlds.*" I agree because that sums it up nicely. Meditate on this book too long without a break and you'll get a twitch over your left eye. I give this book three out of five serpents, but only because Dee is wordy and dry.



Luciferian Witchcraft (Paperback)

by [Michael Ford](#)



Product Details:

ISBN: 1411626389

Format: Paperback, 504pp

Pub. Date: March 2005

Publisher: Lulu.com

“And in the secret cave of wisdom it is known that there is no God but myself.” – From Vox Sabbatum, Luciferian Witchcraft.

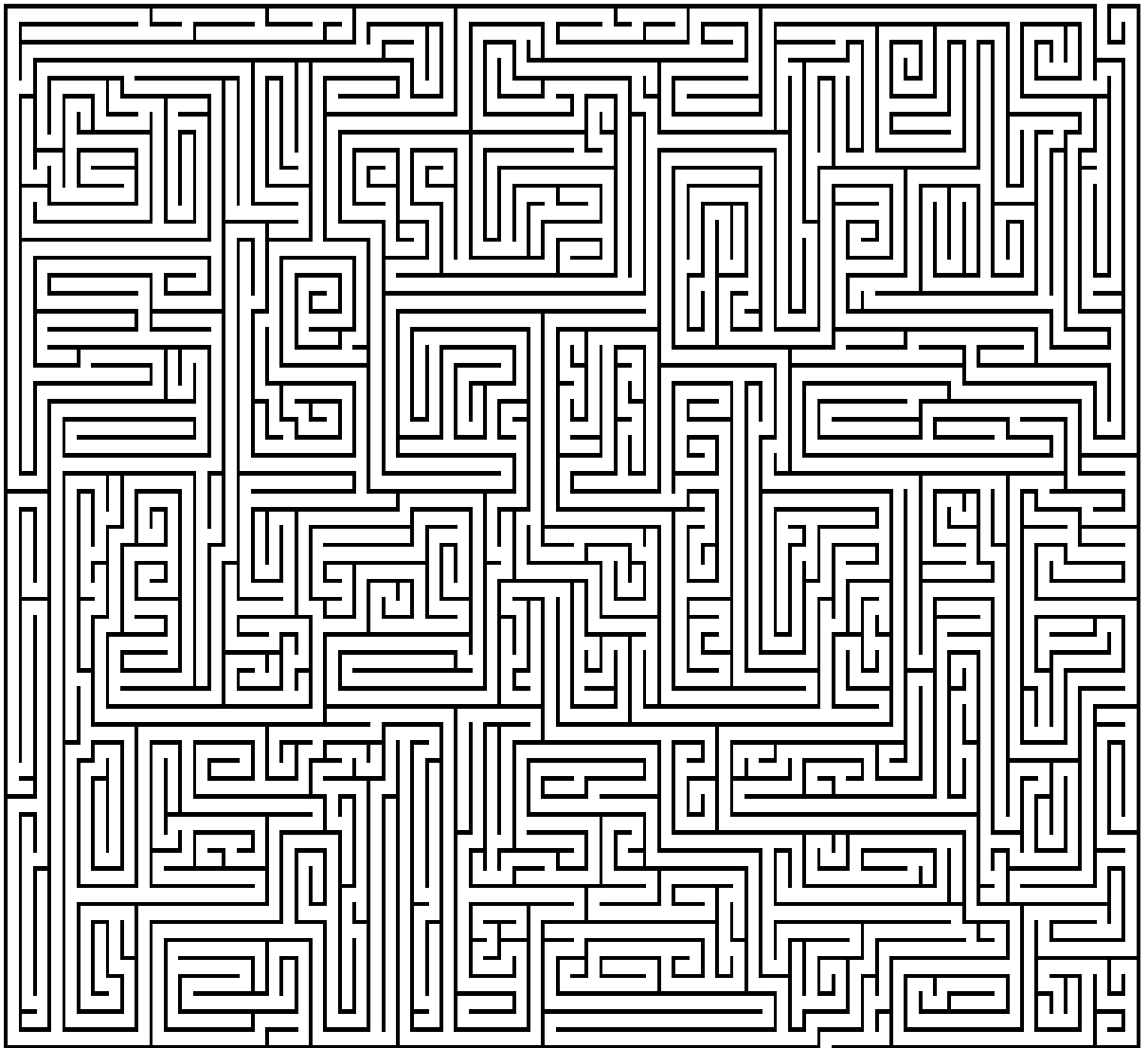
This book is a complete grimore of left-hand-path Witchcraft and self-deification. The author put together a wonderful history on the adversary in magick, which covers many “dark side” deities (or Demons) from different cultures. It is described as “the true path of Ahriman and Lilith-Az, to manifest in flesh the spirit of Azi Dahaka and Cain.” In this tome, Tubal Cain the Blacksmith is seen as the first Witch and Satanist and Lilith is seen as the Mother of All Witches. These two seem to be the most important and revered, as well as other deities like Azazel and Ahriman. The second part of this book is a grimore of rituals to these god forms and includes many forbidden aspects of ritual and magick (like sex magick for instance). The detailed drawings are probably my favorite part of the book, as well as a section on the 72 Demons of the Goetia. I think that the descriptions of the Demons are a bit vague but interesting nonetheless. This book is chocked full of information and useful practices. If you would like to learn the path of the Adversary, it is definitely worth a read for Demonolators, Satanists, and dark Witches alike.



4 out of 5 possible Serpents!!!

Daemonic Games

Daemonic Maze: Help Satan find his way to Baphomet's house.



Puzzle of Secrets

- | | | |
|--------------|----------------|--------------|
| 1) Mephisto | 7) Baal | 13) Naberios |
| 2) Luithian | 8) Berith | 14) Lucifer |
| 3) Leviathan | 9) Mantien | 15) Ammon |
| 4) Abbadon | 10) Habhia | 16) Barbatos |
| 5) Rofocale | 11) Dantallion | 17) Purson |
| 6) Agares | 12) Crocell | 18) Marbas |

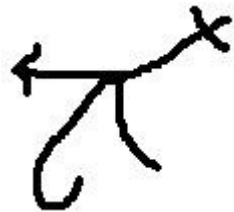
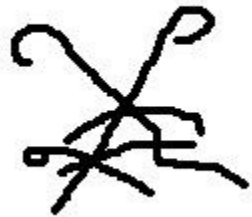
K	Z	B	S	F	L	E	V	I	A	T	H	A	N	C
D	U	B	O	E	V	A	E	L	L	E	C	O	R	C
S	T	A	R	L	R	H	B	Y	B	H	I	C	S	T
X	H	A	B	H	I	A	H	A	I	L	B	A	E	R
S	E	L	A	Q	N	I	G	R	L	A	W	L	E	O
O	R	U	Y	L	O	A	M	A	R	B	A	S	R	T
I	E	I	A	O	M	K	T	B	A	Q	O	J	E	S
R	F	T	R	A	M	N	A	B	E	R	I	T	H	I
E	I	H	V	A	A	T	O	A	G	E	A	R	F	H
B	C	I	B	D	O	I	N	D	I	I	N	W	E	P
A	U	A	B	B	O	Z	R	O	F	O	C	A	L	E
N	L	N	O	S	R	U	P	N	E	I	T	N	A	M

***Can you find the hidden Demons? There are two.
(Hint: Goetia)**

By Incendio (Josh Anubis)

NAME THAT SIGIL

No cheating! Put your books away and see how many sigils you can identify!



Answers to Sigils

Verrier
Astaroth
Lilith