

Approaches to Nature in Contemporary Left-Hand Path Magic

Kennet Granholm

Discourses on the role of the natural world are an integral part of religion, and esotericism is of course no different in this regard. In esoteric contexts we find the Renaissance view of natural magic, *magia naturalis*,¹ opposed to magic functioning by the intermediation of demonic spirits; the view of nature as the mother Goddess so common in neopagan religions;² and the esoteric foundations of contemporary deep ecology.³ Esoteric magic has always been permeated by discourses concerning the natural world. In this paper I will look in specific at approaches to nature in contemporary magical communities. The subject is a very broad one, and therefore I cannot treat every existing movement or group. I have chosen to focus on the Left-Hand Path milieu, as a specific contemporary, and ultimately post-secular,⁴ manifestation of esoteric magic. Even here I have to restrict my focus, though, and discuss only the most important and influential of the various Left-Hand Path movements.

As a general overarching theoretical framework I am working under the assumption that esoteric spiritualities are affected by the same societal, cultural, economic, and so forth, transformations that affect other cultural, societal, and religious traditions and institutions in late modernity. I approach these transformations through the idea of the post-secular – a general tendency towards the re-enchantment of the existential world, in a move away from adaptation to and affirmation of secularizing tendencies in earlier post-Enlightenment esotericism.

The Left-Hand Path

The Left-Hand Path is a term used as a self-designate by a number of individuals and organizations in the present day esoteric milieu, many of which are commonly identified as satanic. Originally, the term is derived from Indian tantric contexts,⁵ and

was in late nineteenth century occultism used as a pejorative term for 'evil' and self-focused approaches to the esoteric and the practice of so called black magic that went along with this.⁶ In the second half of the twentieth century certain magicians started to re-evaluate the term, and adopted it as a positive self-designate. Not much scholarly research has been done on the Left-Hand Path.⁷ I treat the Left-Hand Path as a distinct historical development of post-Enlightenment esotericism, and have drawn on emic definitions in combination with empirical examination to arrive at a scholarly, etic, definition. In my scholarly construct, Left-Hand Path spiritualities are characterized by the following five elements:

The ideology of individualism, where the individual practitioner is posited as the ultimate authority in regards to his/her life and development. This is seen as the first and most important requirement for the practitioner. All esotericism can be argued to be essentially individualistic in character, but in the Left-Hand Path individualism is taken to the level of reflected ideology, and included in the basic rhetoric and epistemology of the movements and individuals in question.

A view of the human being as a psycho-physical totality, where spiritual components (e.g. soul, spirit) are not automatically valued higher than bodily components. Sometimes this is realized in practices where carnality, e.g. sex, is used as a means for magical progress. The difference to carnal practices in e.g. Hindu Tantra is that the carnal is not transcended per se, but rather regarded as having value in itself.

The focus on life in the here-and-now, with any considerations of an afterlife taking a secondary role. The view of physical existence is positive.

The goal of self-deification, where the practitioner aims at achieving ultimate authority in regard to him-/herself, and in essence becoming a creator of his/her own existential world. At times this is understood psychologically and sociologically, at others metaphysically (i.e. actually becoming a god). Left-Hand Path self-deification marks a big difference to the more common esoteric goal of transmutation in order to "achieve union with God." The goal is instead to achieve ultimate autonomy and, in essence, "separation from God."

Antinomian philosophies and practices with the goal of achieving the aforementioned autonomy. Cultural, social, and religious taboos and norms are transgressed (most commonly on symbolic and mental levels) in order to arrive at personal and individual values and rules of conduct, a personal and individual ethics (morality is normally regarded as being very important). Connected to this is the Left-Hand Path construction of “the Right-Hand Path,” i.e. cultural, religious, societal etc. traditions that are seen as conformist, and basically including almost all but the own movement. A specific Left-Hand Path movement thus defines itself in opposition to this perceived Right-Hand Path. An important aspect of this antinomian ethos is the adoption of equally antinomian aesthetics. Left-Hand Path groups and individuals commonly surround themselves with symbols and a rhetoric that is in mainstream society regarded as “satanic,” e.g. the inverted pentagram, talk of “The Prince of Darkness,” and terms such as black magic.

Dragon Rouge

Dragon Rouge⁸ is a magic order founded in Stockholm, Sweden, in 1990. Although in its early years almost solely limited to a Swedish membership, the order started attracting an increasing number of non-Swedish members in the late 1990s. With its approximately 400 members, out of whom more than two thirds are located outside Sweden, Dragon Rouge is currently the largest existing Left-Hand Path organization. The order terms the form of magic practiced as *dark* magic, signifying the exploration of the hidden aspects of existence and the human psyche. The teachings of the order have a foundation in Old Norse mythology, (*vamachara*) tantric practices, *qliphothic* kabbalah,⁹ and “typhonic” alchemy.¹⁰ *Qliphothic* kabbalah is of particular significance, as the order’s initiatory degrees are based on the 11 *qliphothic* spheres.

Dragon Rouge is a movement that is to the highest degree involved in a post-secular re-enchantment of the world, including a strong nature-oriented discourse. This is evident even in the interpretations given to the name of the order. As well as referring to the innate life-force of man in the form the *Kundalini*,¹¹ the Dragon-symbol the order utilizes refers to the immanent life force in nature. Modernity and secular materialism, as well as

over-reliance on the rational imperative, are much criticized.¹² This is e.g. manifested in objections to the wanton use and abuse of non-human animals and nature, and accusations that monotheism, as the source of modern materialism, “teaches dominance over a soulless nature.”¹³ Nature is regarded as the realm of magic, a place where the transformative forces of Chaos exist in a constant dialectic with the structuring forces of Cosmos.¹⁴ The city, as a representation of civilization, is regarded as a location where the forces of Cosmos are stronger than the forces of Chaos, causing an imbalance that has a lethargic effect on the human being.¹⁵ Nature is thus given primacy, and whenever possible magical workings are conducted in natural surroundings.¹⁶ The idea is that being closer to the dynamic forces of Chaos imbues the magician with power,¹⁷ and subsequently facilitates his/her personal evolution. However, nature is not considered as a mere tool for the magician to use at whim and will. Rather, nature, as well as non-human animals, is considered to have value in itself.¹⁸ The valuation of nature has led many longtime members of the order to consider ecological issues and to adopt more ecologically sound lifestyles. In conjunction to this many members have also adopted vegetarian diets.¹⁹

Temple of Set

The Temple of Set was founded in San Francisco in 1975, by Michael Aquino and a number of other former members of the Church of Satan. Aquino was displeased with the direction the Church was taking, and formed the new organization as a result.²⁰ The Temple operates with six initiatory degrees,²¹ and is governed by a members’ council and a High Priest/Priestess – all elected among members of degree three or higher. The concept *Xeper*, which is translated as “becoming”²² and refers to “the transformation and evolution of the Will from a human to a divine state of being – by deliberate, conscious, individual force of mind,”²³ is central to the philosophy of the Temple. Magic, divided into Lesser and Greater Black Magic, forms the primary Temple practice. The former entails manipulation of the objective world, whereas the latter aims at the spiritual evolution and transformation of the practitioner.²⁴

As a stark contrast to the carnal focus of the Church of Satan, the Temple of Set started out with a foundation in Platonic

philosophy where greater importance was given to spiritual than to material aspects of the human being. Then, as now, the Temple operated with the concepts of non-natural evolution, i.e. the development and initiation of the magician as separate from natural, biologically and socially given evolution.²⁵ This idea expresses the goal and possibility of the magician to become something more than his/her biological and social nature dictates. This never meant that nature in itself was regarded in a negative sense, only that human beings – through the capacity of his/her intellect and self-awareness (i.e. the Gift of Set) – can evolve into higher spiritual states of being. Natural evolution, on the other hand, would imply conformity to collective norms and laws of a biological, social, cultural, and religious sort.

In the early 1990s new perspectives were introduced to the Temple with the formulation of the concept *Arkte*, which was eventually elevated to becoming part of official Temple philosophy. *Arkte* is construed as the exploration of the “Gift of Set” – i.e. self-consciousness – in non-human animals, and “calls upon the initiatory capacity of humankind to realize that animal intelligence must be measured against its own benchmark, not ours, and that it as such goes beyond mere ‘instinct’ to various forms of metaphysical awareness pertinent to each species.”²⁶ The implications of the concept were realized with the forming of the *Arkte* element in 1993, with the goal of “the defense and protection of animals, and the bringing to justice of those who harm them in any way, including for reasons of ‘research and experimentation’.”²⁷ The work of the element entails active opposition to the abuse of non-human animals in any form, through any legal means – both magical and otherwise. Members of the element, called “*Arkte* Warriors,” engage in everything from writing to public opinion sections of local newspapers to adopting and promoting vegetarian diets and engaging in animal rights work (e.g. funding animal sanctuaries, organizing and participating in demonstrations etc.). Magical operations with the goal of bettering the situations of animals, as well as occasionally extracting retribution in perceived cases of extreme abuse of animals, are naturally included as important elements in the work.

For Temple philosophy and practice the most significant aspect of *Arkte* is that it has shifted the view of the human being

from him/her as being truly unique in creation to a post-human view where he/she becomes an animal amongst others. Here the natural world has been given a role it did not have in the early Temple of Set. The natural world, particularly in regard to animals, is viewed as having significance in itself, as well as being a place the magician can interact with in his/her self-development – and significantly benefit from.²⁸ The view that the magician is an integral part of his/her natural surroundings is arrived at. With ideas developed in the Arkte element the view of non-human animals begins to change. As the former Temple of Set member Tapio Kotkavuori writes: “The Prince of Darkness can be associated not just with humans, but with other sentient beings as well for they also strongly represent the mystery and richness of consciousness.”²⁹

Rune-Gild

Rune-Gild was founded in Texas, USA, in 1980 by Stephen E. Flowers,³⁰ and is focused on Germanic mythology and Rune magic. Flowers is a longtime and high ranking member of the Temple of Set, and the Gild shares certain philosophical tenets with the former organization, such as a division into an outer, objective universe, and the personal, subjective, universe of the practitioner. The Germanic god Odin (spelled *Ódhinn* in the Gild) is regarded a model for self-deification, and the goal in the Gild is to “become like Odin.”³¹ The Gild has a two-part initiatory structure, with a loosely structured “outer hall” with three degrees, and an “inner hall” with of two degrees.³²

Rune-Gild material contains few direct references to nature in itself, or to the significance of nature for the *Runer* (i.e. the Rune-Gild member). In fact, it is marked out by the lack of references of this kind, something that may seem strange if one interprets the Rune-Gild as a neopagan movement. However, some interesting discussion on the symbolic importance of animals is provided in the articles “On Animal Sacrifice”³³ and “Why Runers Don’t Blôt”³⁴ in the work *Mainstays from Rune-Kevels. Volume I (1993-1998)*. Here the animal in the sacrificial ceremonies of old Germanic traditions is interpreted as “a true physical manifestation of the power or quality that the God [to whom the animal is sacrificed] is,”³⁵ and performing the sacrifice is to return this god’s original

gift back to that god. If done in the wrong way, i.e. causing the animal fear and/or pain, the intended blessing turns into a curse. It is also written that “[t]he esoteric, or Runic, path of Germanic spirituality” rejects animal sacrifice.³⁶ This is due to a view where the animal sacrifice affirms the separation between the gods and humans, and as the goal of the *Runer* is to gain the status of divinity, this is not beneficial. A comparison is also made to the Pythagoreans, and it is stated that their choice of vegetarianism was due to the same reasons.³⁷ The text is ended with the following: “I gain greatly not by slaughtering my sow, but by feeding her well. As I write this she is lying by my chair, singing the song of divine contentment.”³⁸ So it could be said that animals are seen as having a natural connection to the divine, and in the goal of self-deification treating these animals with respect is of great importance.

As references to nature are few in Rune-Gild material I will briefly discuss another theme of significance for the post-secular aspects of the Rune-Gild worldview; a traditionalist appropriation of the term postmodernism. Rune-Gild is a traditionalist organization, albeit not in the right-wing political sense often linked to traditionalist movements, but simply in the sense that the goal of the Gild is “the rediscovery, redevelopment and evolution of the entire spectrum of Germanic esoteric sciences.”³⁹ As would seem obvious from the above quote, the focus on old Germanic tradition does not mean that the Rune-Gild shuns the advances of contemporary society and seeks the return of the old Germanic society in the exact form it used to exist in. In *Gildisbók*, a handbook for Rune-Gild members, the characteristics of phases, or paradigms, of the Western world are discussed. To quote: “to the pre-Christian ancients there were many paths to ‘salvation’. To the medievalist there was only one: Faith in Christ and obedience to the authority of His Church. To the Modernist there was also only one: Science and the idea of progress.”⁴⁰ Postmodernism, as the emerging paradigm, is identified by “If it rings true it’s good, if it’s internally authentic it’s right” and furthermore that “This attitude *liberates* the individual to return to the true traditions.”⁴¹ So, in an interesting way, pluralism of thought is regarded not as an enemy of tradition, but rather as something which facilitates the rediscovery of tradition.

Other Left-Hand Path Approaches

It should be noted that the nature-oriented approaches, with a positive evaluation of non-human animals, described above are not the only ones that exist in the larger Left-Hand Path Milieu. Much of the Satanist milieu derives its philosophy from the writings of Anton LaVey, the founder of the Church of Satan (1966). LaVey largely dismissed any existence beyond the material, and consequently regarded life in the carnal as the ultimate reality, as well as something one should foster. One of the Nine Satanic Statements in the *Satanic Bible* concludes man is simply an animal among others,⁴² and further on in the book a ban on animal sacrifice is placed.⁴³ This perspective on animal sacrifice is common among present day Satanists, but exceptions do exist. For example, in Tsirk Susej's *Demonic Bible*⁴⁴ and Michael Ford's *Luciferian Witchcraft* animal sacrifice is not outright condemned. In fact, Ford describes the killing of a toad and the use of its remains in magic practice.⁴⁵ More radically, the teachings of the Order of Nine Angles⁴⁶ put a positive spin on even human sacrifice.

Conclusion

A common trend in the Left-Hand Path milieu since the 1990s has been reevaluation of the natural world. The traditionalist Rune-Gild shuns the traditional practice of animal sacrifice, and large and influential movements such as Dragon Rouge and the Temple of Set even go as far as putting ecology and animal rights close to the centre of their respective philosophies. All of the examples of reevaluation I have discussed point to an atmosphere of post-secular re-enchantment of esoteric worldviews and discourses. In essence, post-secular esotericism entails "an active effort to acknowledge, embrace and seek affective and analogical thinking and action, while at the same time underscoring the insufficiency of rationality,"⁴⁷ and relies on the awareness of post-Enlightenment ideologies of reason and rationality. In fact, the awareness of the rational imperative is fundamental to the rebellion towards it, and in the sense the post-secular approach to esotericism is very different from pre-Enlightenment manifestations. As such, post-secular trends are not about a return to these pre-Enlightenment

ideologies or forms of esotericism (which could be argued to have been the goal of romantic esotericism), but rather a postmodernist stance where the (modern) ideologies of rationalism and secularism are acknowledged and rebelled against. Post-secular esotericism does not look for a return to a past golden age, but rather strives to borrow elements from different ages to form new working synthesis. Of course, the post-secular turn in esotericism is by no means something that is universal and occurring in all forms of esoteric spirituality, but nonetheless something which seems to be of considerable importance. Of significance for these developments is the increasing pluralization of the Western world, and even more so is the emergence of pluralism as an ideology. It is in this atmosphere of “reclaiming of the emotive” that nature is again being viewed animated and imbued by living, conscious forces.

Notes

¹ See Kocku von Stuckrad, *Western Esotericism: A Brief History of Secret Knowledge* (London: Equinox Publishing, 2005), 62-64; Antoine Faivre, *Access to Western Esotericism* (Albany: State University of New York Press), 66.

² See e.g. Susan Greenwood, *The Nature of Magic: An Anthropology of Consciousness* (Oxford: Berg, 2005); Joanne Pearson et al., eds., *Nature Religion Today: Paganism in the Modern World* (Edinburgh: Edinburgh University Press, 1998).

³ See Christopher Partridge, *The Re-Enchantment of the West: Alternative Spiritualities, Sacralization, Popular Culture, and Occulture. Volume 2* (London: T & T Clark International), 42-81.

⁴ See Kennet Granholm, “Post-Secular Esotericism? Some Reflections on the Transformation of Esotericism,” in *Western Esotericism: Based on Papers Read at the Symposium on Western Esotericism Held at Åbo, Finland, on 15-17 August 2007. Scripta Instituti Donneriani Aboensis XX*, ed. Tore Ahlbäck (Åbo/Stockholm: Donner Institute for Research in Religious and Cultural History, 2008), 50-67.

⁵ In a Tantric contexts it is common to distinguish between *Dakshinamarga* (“right way”) and *Vamamarga* (“left way”), with the latter involving more unorthodox approaches and taboo-breaking. It is, however, important to note that the term

Tantra is itself problematic, and much the result of Western perspectives on Indian religion. See Hugh B. Urban, *Tantra: Sex, Secrecy, Politics, and Power in the Study of Religion* (Berkeley: University of California Press, 2003); David Gordon White, "Tantrism: An Overview," in *Encyclopedia of Religion*. 2nd ed., ed. Lindsay Jones (Detroit: Macmillan, 2005), 8984-87; and Brian K. Smith, "Tantrism: Hindu Tantrism," in *Encyclopedia of Religion*. 2nd ed., ed. Lindsay Jones (Detroit: Macmillan, 2005), 8987-94.

⁶ See Kennet Granholm, "Embracing Others: The Multiple Princes of Darkness in the Left-Hand Path Milieu," in *Embracing Satan: Contemporary Religious Satanism*, ed. Jesper Aagaard Petersen (Aldershot: Ashgate, forthcoming [2009]).

⁷ One of the first treatments of the Left-Hand Path can be found in Richard Sutcliffe, "Left Hand Path Ritual Magick: An Historical and Philosophical Overview," in *Paganism Today: Wiccans, Druids, the Goddess and Ancient Earth Traditions for the Twenty-First Century*, eds. Charlotte Hardman and Graham Harvey (London: Thorsons, 1995), 109-37. The Left-Hand Path is also discussed in Graham Harvey, *Listening People, Speaking Earth: Contemporary Paganism* (London: Hurst & Company, 1997), 97-99; Dave Evans, *The History of British Magick after Crowley: Kenneth Grant, Amado Crowley, Chaos Magic, Satanism, Lovecraft, The Left Hand Path, Blasphemy and Magical Morality* (London: Hidden Publishing, 2007), 177-93, 208-28; and Kennet Granholm, *Embracing the Dark: The Magic Order of Dragon Rouge – Its Practice in Dark Magic and Meaning Making* (Åbo: Åbo Akademi University Press, 2005). However, a sufficient definition of the Left-Hand Path is given in none of these works. I have tried to present a scholarly description in a number articles, e.g., Kennet Granholm, "'The Prince of Darkness on the Move.' Transnationality and Translocality in the Left-Hand Path," October 10, 2008, http://www.cesnur.org/2007/bord_granholm.htm; Kennet Granholm, "Left-Hand Path and Animal Rights," *Nova Religio* 12, no. 4 (2009); and Granholm, "Embracing Others." The standard work on the Left-Hand Path, although not altogether unproblematic, is Stephen E. Flowers, *Lords of the Left-Hand Path: A History of Spiritual Dissent* (Smithville, TX: Rûna-Raven Press, 1997). Jacob Christiansen Senholt, "The Sinister Tradition: Political Esotericism and The Convergence of

Radical Islam, Satanism and National Socialism in the Order of the Nine Angles” (master’s thesis, University of Amsterdam, 2008), is an interesting study of a radical stream of the Left-Hand Path.

⁸ More information on Dragon Rouge can be found in Granholm, *Embracing the Dark*.

⁹ The *qliphoth* denotes the shadow-side of the Kabbalistic *sephiroth*, or tree of life, and is in Dragon Rouge termed the “the tree of knowledge.” The *qliphoth* consists of 11 demonic spheres, where the last sphere – *Thaumiel* – is a split sphere, to signify absolute separation from the godhead as opposed to the absolute union with the godhead on the tenth *sephirothic* sphere, *Kether*.

¹⁰ The wording *Typhonic* is chosen to demonstrate a foundation in Greek and Egyptian sources, as well as further displaying the antinomian qualities of Dragon Rouge practice and philosophy. In Greek mythology Typhon is a Titan, sometimes portrayed as a Dragon, and is often regarded as having an analogy in the Egyptian deity Set.

¹¹ *Kundalini* is a concept derived from Hindu Tantra, where it is described as a serpent coiled at the base of the human torso. The idea is that this power can be awoken through meditation, and then stimulated to rise along the spine activating a number of energy nexuses – *chackras* – on its path, leading to various supernatural abilities and ultimate enlightenment.

¹² See, e.g. Dragon Rouge, *Nightside Spirituality*, <http://www.dragonrouge.net/English/philosophy.htm>, Accessed October 29, 2008.

¹³ Dragon Rouge, “Contra 3 M,” October 28, 2008, http://www.dragonrouge.net/english/Contra_3_M.pdf.

¹⁴ See Granholm, *Embracing the Dark*, 281-285.

¹⁵ Dragon Rouge, “Magikurs 1, brev 2” (Unpublished internal material. Stockholm: Dragon Rouge, 1996), 5. See also Granholm, *Embracing the Dark*, 287.

¹⁶ See Granholm, *Embracing the Dark*, 205-20, for an example of the nature-orientedness of Dragon Rouge practice.

¹⁷ *Ibid*, 284.

¹⁸ *Ibid*, 284.

¹⁹ See Granholm, "Left-Hand Path Magic and Animal Rights."

²⁰ Michael Aquino, *The Church of Satan*, <http://www.xeper.org/maquino/nm/COS.pdf> (2002), 407-413; Michael Aquino, *The Temple of Set*. 7th Draft, <http://www.xeper.org/maquino/nm/TOSd7.pdf> (2008), 6-10.

²¹ The degrees are: I – Setian, II – Adept, III – Priest/Priestess (of Set), IV – Magister/Magistra Templi, V – Magus/Maga, and VI – Ipsissimus/Ipsissima. The third degree is of particular importance, as it entails entry to the priesthood of the Temple.

²² Michael Aquino, "Black Magic" (Unpublished internal manuscript. San Francisco: Temple of Set, 2002), 21.

²³ Ibid, 114.

²⁴ Ibid, 72-98.

²⁵ Ibid, 66-69.

²⁶ Lilith Aquino, "The Dawn of *Arkte*. A New Dimension of the Gift of Set" (2000), 2. The document is contained in the *Crystal Tablet of Set*, an internal document collection of the Temple of Set.

²⁷ Ibid, 1.

²⁸ Tapio Kotkavuori, interview by author, March 9, 2007, Åbo, Finland.

²⁹ Tapio Kotkavuori, *The Left Hand Path* (Kaarina: Voimasana, 2006), 73-74.

Kotkavuori was a member of the Temple of Set at the time of the publication of the book.

³⁰ Flowers writes most of his magical publications under the pseudonym and magical name Edred Thorsson.

³¹ Ensio Kataja, *Riimujen viisaukset* (Riihimäki: Athanaton, 2005), 20-21, 38; Website of the Rune-Gild, October 29, 2008, <http://www.runegild.org>.

³² Thomas Karlsson, "Rune Magic and Radical Traditionalism: Politics and World-view in the Rune-Gild," *Finyar Årsskrift 2/2005* (2005), 48-58; Website of Rune-Gild.

³³ Edred Thorsson, "On Animal Sacrifice," in *Mainstays from Rune-Kevels. Volume I (1993-1998)*, ed. Edred Thorsson (Smithville, TX: Rûne-Gild, 2006), 81-82.

-
- ³⁴ Edred Thorsson, "Why Runers Don't 'Blôt'," in *Mainstays from Rune-Kevels. Volume I (1993-1998)*, ed. Edred Thorsson (Smithville, TX: Rûne-Gild, 2006), 83-86.
- ³⁵ Thorsson, "On Animal Sacrifice," 81-82.
- ³⁶ *Ibid*, 82.
- ³⁷ Thorsson, "Why Runers Don't 'Blôt'," 85-86.
- ³⁸ *Ibid*, 86.
- ³⁹ Edred Thorsson, *The Nine Doors of Midgard: A Curriculum of Rune-Work. Third Revised Edition* (Smithville, TX: Rûna-Raven Press, 2003) 1-2.
- ⁴⁰ Edred Thorsson, ed., *Gildisbók: The Handbook for Associate Members of the Rune-Gild in North America* (Smithville, TX: Rûna-Raven Press, 2005), 23.
- ⁴¹ *Ibid*, 24.
- ⁴² Anton Szandor LaVey, *The Satanic Bible* (New York: Avon Books, 2005 [1968]), 25.
- ⁴³ *Ibid*, 89. LaVey writes that "[u]nder no circumstances would a Satanist sacrifice any animal or Baby!"
- ⁴⁴ Tsirk Susej, *The Demonic Bible. 4th Edition* (Place of publication unknown: Embassy of Lucifer, 2007), 81-82.
- ⁴⁵ Michael W. Ford, *Luciferian Witchcraft: The Grimoire of the Serpent* (Houston, TX: Succubus Publishing, 2005), 202-14. Aleister Crowley's crucifixion of a toad is referenced, see Richard Kaczynski, *Perdurabo: The Life of Aleister Crowley* (Tempe, AZ: New Falcon Publications, 2002), 244-45.
- ⁴⁶ Senholt, "The Sinister Tradition."
- ⁴⁷ Granholm, "Post-Secular Esotericism?," 63.