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WHAT IS MAGIC TO THE LAVEYAN-SATANIST IDEAL TYPE?

A CONTENT-ANALYSIS OF THE SATANIC BIBLE'S DESCRIPTIONS OF MAGIC

Carter Timon

Abstract

In 1966 Anton Szandor LaVey founded the Church of Satan (CoS) in California, and by 1969 published *The Satanic Bible* (1969). While many believe that the use of magic has declined in the Western world, LaVeyan Satanism according to *The Satanic Bible* actively includes magic while embracing rationalist philosophy. Satanism is an understudied New Religious Movement (NRM) and little is understood about its core tenets and practices. This paper uses content analysis of *The Satanic Bible* to understand how LaVey originally presents the workings of Satanic magic to his Western audience. Conclusions refer to the import of magic to the LaVeyan-Satanist Ideal Type, an ideal type described throughout the text. The text reveals that for the LaVeyan-Satanist Ideal Type, (1) Satanic magical practice requires Satanic belief, (2) doing Satanic magic provides the practitioner with meaning, and (3) that such meaning is experienced even with non-ritual magic. These findings show that magic can persist in an empirical society and may serve as the best means to fulfill certain needs of its practitioners.

Introduction

Distinguishing magic from religion and religion from magic can be problematic. Some scholars view magic as altogether separate from religion, either competing with it outwardly or simply existing as an alternative (Johnstone 1975). However, it may best be understood merely as a “subunit of religion” (Johnstone 1975:17) – a subunit that may appear in different degrees depending on the religion.

How “religion” is defined goes a long way to determining definitions of magic. For the purpose of this study, William James’ definition will suffice: that religion is belief in “an unseen order and that our supreme good lies in harmoniously adjusting ourselves thereto” ([1902] 1994: 61). As Cowan and Bromely point out, this definition is useful because it (1) does not limit “religion” to belief systems with a supreme being and (2) avoids the “good, moral, and decent fallacy”¹ (Cowan and Bromely 2008: 11).

Returning to magic remains to be defined, O’Dea notes that while religion manipulates “non-empirical or supraempirical means for non-empirical or supraempirical ends,” magic, on the other hand, manipulates “non-empirical or supraempirical means for empirical ends” (1966: 7). Of course, magic here does not refer to stage magic (illusions) because stage magic uses tricks and deceptions and does not attempt to manipulate the supernatural (Stein and Stein 2005). Thus, a good working definition for magic in this paper may be that “magic refers to methods that somehow interface with the supernatural and by which people can bring about particular outcomes” Stein and Stein (2005: 136). We would do well also to remember that these “particular outcomes” are usually of an empirical nature often with tangible results.

LaVeyan Satanism fits well with our definition of religion, and, more specifically, can be classed as a New Religious Movement (NRM). Anton Szandor LaVey founded the Church of Satan (CoS) in 1966 and, by 1969, released the principle text of the CoS, *The Satanic Bible*. At the time that LaVey founded

¹ Cowan and Bromely (2008: 11) coined this term and define it as “the popular misconception that religion is always a force for good in society, and that negative social effects somehow indicate false or inauthentic religious practices.”

the CoS and penned the Bible, San Francisco, where he lived was a hotbed of New Religious activity, New Age religious practices, and recreational and spiritual drug-use. 1965, for a number of historical and cultural reasons, marked the beginning of a marked increase in NRMs in the United States as people became interested in experimenting with new religious ideas and eastern philosophical thought (Cowan and Bromely 2008, Wuthnow 2003).

While there may be some debate as to how long a religion must exist before the nomenclature of “new” is no longer appropriate, most would agree that Satanism, being only 50 years old at the time of this writing is quite recent (Scientology is over 64 years old and the Church of Latter Day Saints is over a century old). Furthermore, LaVeyan Satanism is “new” in that it fits Cowan and Bromely’s criterion of being *culturally* distinct from larger, longer-established religions, especially in the way it emphasizes certain beliefs, rituals, and myths (2008).

Satanism presents us with an interesting, seemingly contradictory situation. Since it was created in the U.S. – a largely individualistic culture with a preference for empiricism, rationalism, and technology (Hofstede, 1984) – one might expect a largely individualistic and rationalistic philosophy to be present. And that is certainly the case: LaVey himself cites Ayn Rand’s *The Fountainhead* as a major source of inspiration for his text *The Satanic Bible* (LaVey 1969: Foreward). However, LaVey unabashedly includes magic in *The Satanic Bible*. According to some scholars, the practice of magic and the import of religion has been declining in the Western world ever since the Enlightenment when, it was thought, scientific explanations would come to eclipse the need for belief in the supernatural (Thomas 1971). Even in the non-western world, there can be found a “discourse of decline” about the potency, practice, relevance, and believability of magic (Neidel 2014: 67). Knowing that LaVey is explicitly appealing to the most rational among us, who are also, supposedly, those most likely to dismiss magic, the question arises: why and how does the author include magic?

The best way to answer this question would perhaps be to (1) directly ask the author and (2) examine secondary sources such as recorded interviews or interactions, LaVey's personal history, and, of course, his publications (especially those concerning the CoS). Unfortunately, Anton LaVey is deceased and, due to time limitations of this project, a minimal amount of secondary sources could be scrutinized. Therefore, the principal focus of this study is text of *The Satanic Bible* (1969) itself; LaVey's introduction of Satanism to the world. It is in this text where LaVey lays out the foundation of Satanic belief and Satanic practice. It is also here where he describes magic, alongside his rational-individualistic philosophy.

Since the *Bible* is the most popular and widely available source of information about Satanism and Satanic magic, all that it contains will henceforth be understood to pertain to a very specific type of Satanist; one that we will call the "ideal type"². That is, the LaVeyan Satanist and, more specifically, one who is able to follow each of LaVey's teachings in *The Satanic Bible exactly* as LaVey prescribes.

What, then, to the LaVeyan-Satanist Ideal Type is Satanic magic? A proper analysis of this question will attempt discovery of (1) the forms that Satanic magic takes and (2) the governing principles of satanic magic. Furthermore, any arguments that serve to legitimate Satanic magic, declaring it a valid practice were noted.

Methods

In order to gain an appreciation for LaVey's Satanic description of magic, content analysis was performed on *The Satanic Bible* (LaVey 1969). I use the following 5 steps to discover the forms, governing principles, and legitimating factors of Satanic magic:

² The ideal type here is a concept of Max Weber's, and, as such, is a perfect social form which can help us to understand and describe reality even though this perfect form is unlikely to exist in its entirety in the real world (Rogers 2003).

1. An initial read-through of the text, taking note of anything interesting, especially if it relates to magic.
2. Review notes and list any themes that emerge from them.
3. Read through the text a second time, coding for the themes discovered in Step 3.
4. Organize notes by theme.
5. Code data within each theme in order to have “sub-themes” to better describe the larger theme.

The first read-through of *The Satanic Bible* was done with open coding in order to avoid missing any important themes other than explicitly magical ones. Major themes discovered in the first read-through were coded for during the second read-through. Then, the pieces of each non-magical theme which referred to the magic theme were grouped into the magic theme. This technique provided the most comprehensive description of magic possible. Finally, the magic theme was coded into three smaller categories and the descriptions of magic from each category summarized.

Results

It was clear after the first read-through that “oppositional arguments” and “magic” were the two major themes of the text and were therefore coded for during the second read-through. Oppositional arguments which pertained to magic and which were not present in the coding of the “magic” theme (that is, the data of descriptions of magic) were added to the “magic” theme.

Thus, the data reflects coding done within the major theme of magic, where data can be sorted along axes of (1) oppositional and non-oppositional and (2) magical force, ritual practice, and historiography of (Satanic) magicians. Most of the “magical force” data (13 of 16 data points) and most of the “ritual practice” data (13 of 14 data points) could be sorted into the oppositional category. All of

the “historiography of magicians” data could be sorted into the oppositional category. Therefore, the data fits into eight subcategories: magical force-oppositional, in-group; magical-force-oppositional, out-group; magical-force-non-oppositional; ritual practice-oppositional, in-group; ritual practice-oppositional, out-group; ritual practice-non-oppositional; historiography-oppositional, in-group; historiography-oppositional, out-group.

The data points within each subcategory are each a summation of the collected quotes.

Magical Force

The Satanic Bible discusses 16 different points about the nature of magical force which may help the Satanic magician to perform her magic. Most of these points are oppositional in nature (13/16 data points) and all are summarized in Table 1.

In-group (Satanists)

Out-group (“Right-hand path,” religionists, occultists)

Non-Oppositional

1) Manifestation of magical force correlates positively to emotional experience	1) Mystic wisdom and/or faith	14) Magic can backfire
2) Animal man is the Godhead	2) Enlightenment is Godhead	15) One can bind through objects
3) Honesty with the self produces good magic	3) Hypocrites	16) Magic's targets are humans
4) There is only Magic	4) There White, Black, and Stage magic	
5) Satan is a force of Nature	5) Satan is a cruel and dangerous God	
6) Thinking about magic affects magic	6) Thinking about magic affects magically differently	
7) Proper symbol manipulation produces good magic	7) Improper symbol manipulation	
8) Confident action produces good magic	8) Supplicate to God	
9) Magic uses an ether	9) Magic uses demons	
10) Magic requires non-empirical force directed appropriately	10) Don't "accumulate" and "direct" force properly	
11) Magic works best on susceptible target	11) All targets are equally susceptible	
12) Magic is cathartic	12) Magic increases dwelling on a desire	
13) Magic's limiting factor is one's own capabilities and the larger situation	13) Magic's limiting factor is one's practice	

Table 1 Governing principles of magical force in the Satanic Bible. Oppositional and non-oppositional principles presented by LaVey in the *Satanic Bible* are displayed in three categories. Items in the first two columns ("In-Group" and "Other") are oppositional in textual presentation and are matched by number (e.g. item (1) from "In-Group" and item (1) from "Other" form an oppositional pair). Items in the third column ("Non-Oppositional") are not presented with an explicit or implicit oppositional pairing and refer to Satanic practice.

1. In Satanic magic, if performed as prescribed and described by LaVey, we see that the magician must experience intense emotions. There are two types of magic – "non-ritual or manipulative...LESSER MAGIC" (pp. 111) or "Ritual magic...GREATER MAGIC" (pp. 111) – and both utilize emotion as a large factor. Indeed, there are three types of ceremonies

- performed for greater magic and “each of these correspond to a basic human emotion.” (pp. 114). Lesser magic is separated into three categories, “sex, sentiment, or wonder,” (pp. 112) which correspond to lust, nostalgia, and fear, respectively. In both types of magic, the success of the working depends in part on either the evocation of a strong emotion in the target (lesser magic) or in the magician (greater magic). For non-Satanists, we are told, “religious faith” (pp. 117) and “mystic wisdom” (pp. 88) are instead used for proper magic.
2. Another key to Satanic magic is that “man, the animal, is the godhead to the Satanist.” (pp. 89) Thus, instead of endorsing the “inhibitive and asinine absurdity in the need to kill an innocent living creature at the high-point of a ritual” (pp. 88), a Satanist utilizes his own animalistic side to release the same magical force that non-Satanic magicians would attempt to release through animalistic sacrifice. Furthermore, it is “natural law” (pp. 109) which will aid the magician most in her workings.
 3. And while each other non-Satanic magician, illusionist, and mystic is portrayed in *The Satanic Bible* as “the worst kind of hypocrite” (pp. 51), the Satanic magician is told he must be honest with himself. For example, in order to practice lesser magic effectively, “a witch must, honestly, decide into which category [of sex, sentiment, or wonder] she most naturally falls.” (pp. 112). More blatantly, “If you cannot divorce yourself from hypocritical self-deceit you will never be successful as a magician...” (pp. 52). A good Satanic magician can use the Powers of Darkness “unhypocritically” (pp. 52).
 4. The *Bible* makes clear that magic, while separated into the lesser or greater forms, is not alternately divisible. There is no White, Black, or Stage Magic. “Satanism draws no such dividing line.” (pp. 51) Instead, “magic is magic” (pp. 51). The Satanist decides whether an action is just and then simply employs magic power. The dichotomy of Good and Evil is ridiculed and discarded as too relative. As for stage magic, a Satanic magician may perform

such a thing, but would either perform it as a trick (using wires and other contraptions) – and thus it would not actually require magic– or would genuinely conjure magical force to do such a thing as “lifting a teacup from the table” (pp. 121). However, a Satanist “fails to find gratification in the proving of magical prowess” (pp. 121) and thus would never perform stage magic with true magical force. So stage magic is trickery and slight of hand (not true magic) and White and Black Magic are misnomers.

5. It is important to note LaVey’s clarification that Satan does not exist in the forms created by past religions. He is not a “god, demi-god, personal savior... [or] anthropomorphic being with cloven hooves, a barbed tail, and horns” (pp. 62). Instead he is “a force of nature” (pp. 62) and “an untapped reservoir” (pp. 62) which a true Satanist can use to further his magic.
6. Thinking about magic affects magic’s effectiveness through affecting magical force. First, the magician’s thoughts can have an effect: a worried and unsure mind, which obsesses anxiously over the success of the working, we are told, will be unable to concentrate “energy to even perform a proper ceremony in the first place” (pp. 126) and dwelling on or complaining about the situation towards which the magicians magic is directed “only guarantees the weakening” (pp. 126) of the magic. Second, the target’s thoughts can affect the success of a working: in one type of ritual, the destruction ritual (similar to a hex or curse), “the victim... is much more prone to destruction if he DOES NOT believe in it” (pp. 116). For the other two types of ritual (sex or compassion), “if the recipient has faith and believes in magic” (pp. 116), the magic is more likely to work and to work more strongly.
7. Proper symbol manipulation is also essential for Satanic magic. One must use the correct words (there are Enochian invocations as well as other prescribed words which are utilized at certain points during ritual to work the magic) and avoid the wrong ones (e.g. “call[ing] out the names of the ‘Father, Son, and Holy Ghost’” (pp. 52)). “Visual imagery” (pp. 113),

- odor and sight, parchment with requests written on them, and any other symbol used for magic must be used as LaVey prescribes. If the wrong symbols are used (e.g. “stupidly pushing a planchette over a Ouija board...” (pp. 21)) or if they are used incorrectly (“applying the wrong type of ritual towards a desired result can lead to trouble of a complicated nature” (pp. 115)), the working will not be successful.
8. In order to work successful magic, the Satanist must act confidently, before, during, and after the magic is worked. “There is no such thing as a ‘practice’ working,” (pp. 121) and the magician who doubts his magic (i.e. one who worries too much) will be unable to conjure enough magical force for the working. And lack of confidence post-working is no good either: “would-be witches and warlocks will perform a ritual, and then go about with tremendous anxiety...their very anxiety in waiting for the desired results only nullifies any real chance of success” (pp. 126). Finally, one must be confident *during* the working as well. The ritual chamber “is no place for self-consciousness” (pp. 120). Invocations are “designed to serve as proclamations of certainty” (pp. 143) and are only strengthened by group (as opposed to personal) practice because a group ritual “insure[s] a renewal of confidence” (pp. 119).
 9. We also find that Satanic magic includes the use of an ether, at least minimally. During ritual magic, the ether is utilized at least once when pieces of parchment, with requests written by attendees, are burned in a black candle and “sent out into the ether” (pp. 139-140). It is implied that this practice somehow enhances the likelihood of the requests coming true. Furthermore, an ether is referred to when discussing “white magical ceremonies” (pp. 51) (i.e. rituals of non-Satanic rituals with self-proclaimed White, or Good magicians). Here it is pointed out that “practitioners stand within a pentagram to protect themselves from the ‘evil’ forces which they call upon for help.” (pp. 51) So we see that both the out-group (here,

white magicians) and the in-group (Satanists) interact with an external realm where magic can work most strongly or where it is rooted. (The oppositional difference is that white magicians employ literal demons while Satanists call upon pervasive forces of nature, like Satan.)

10. Magic requires non-empirical force (that is, power which cannot be measured with non-supernatural tools) and that that force is directed appropriately. Group rituals, confidence, concentration, and desire all are necessary for gathering and directing magical force, and thus, for doing a successful working. Furthermore, proper direction requires the proper symbol manipulation (point no. 7) in that, if the rules are not followed – the proper invocations not spoken and the right objects held at the right times – then the force will not go where it needs and the magic will not work. LaVey points out that non-Satanists often do not know how to properly acquire and direct force and, by default, do not conduct proper symbol manipulation.
11. Susceptible targets are the best targets for Satanic magic. One wants to time her magic so that the target is in their most susceptible state. Sleeping people (especially dreaming people), day-dreamers, bored people, people immediately before or after menstruation, and fearful people are all people on whom magic will be most effective. When a magician can be more selective (i.e. is not guided by desire), as with a symbolic human sacrifice (a ritual which is permitted but neither described nor clearly linked to the destruction ritual), someone who is “weak, insecure, and on extremely shaky ground” (pp. 90) is an “ideal” (pp. 90) target. Non-Satanists, it is said, either (1) must believe in magic to be susceptible to it or (2) are equally susceptible to witchcraft.
12. An explicit purpose of magic in *The Satanic Bible* is “to FREE the magician from thoughts that would consume him” (pp. 126); Magic is presented as cathartic. In light of descriptions of

anxious, non-Satanist magicians, LaVey's point here is in opposition to "these tittering pustules" (pp. 88) and presents magic not as something which adds to the total volume of thoughts around an object of desire.

13. The last oppositional point is that magic is limited by the magician's capabilities and the larger situation (which parties are involved, their characteristics, and timing). LaVey calls this "The Balance Factor" (pp. 127) and it involves assessing honestly one's own limitations as well as the likelihood of a desired change occurring in a certain situation. For example, if your magic is not working and "you [are] a talentless, tone-deaf individual who is attempting... to receive great acclaim for your unmusical voice," (pp. 127) then you must check your assessment of self and situation and "learn to use the balance factor" (pp. 127). Adjusting "one's wants to one's capabilities" (pp. 127) will result in successful magic, rather than what other magicians believe. According to LaVey, other magicians insist that as long as you have the right esoteric practice (all extant forms of which, to LaVey, are "the by-product of brains festering with fear and defeat" (pp. 21)) the magic will work.

There are three points presented to the Satanic magician which have no implicit nor explicit oppositional nature:

14. "HEED WELL THESE RULES – OR IN EACH CASE YOU WILL SEE A REVERSAL OF YOUR DESIRES..." (pp. 118). Satanic magic can, and often will, backfire if done incorrectly.
15. Some objects have magical traits which can bind one person to another. This is most explicitly discussed in reference to psychic vampires who "will give you material things...thereby binding you to them" (pp. 78).
16. Finally, Satanic magic is directed at humans. I am not comfortable using the term "human-oriented" because of the degree to which the animalistic (and emotional) form of person is

used to work the magic. The sender of the magic specifically tries to be less human and get toward a true nature as animal. But the targets of Satanic magic in *The Satanic Bible* are always humans. Lesser magic is purely designed for manipulating humans (through “look” (pp. 111) or “odor” (pp. 113). The ultimate end-result may be money, food, or some other material, non-person gain, but the magic is done only on humans. The same occurs with greater magic: there are three rituals – one for sex, one for destruction, and one for compassion. The sex ritual is done because one wants sex with another person; the destruction ritual is done out of hatred of another and wishes ill to befall them; and the compassion ritual is done because one has overwhelming love for another (or himself) and wishes all happy things upon the target. Now, the latter two (compassion and destruction) could have material, non-human ends (such as a compassion ritual so you receive a new car or a destruction ritual to destroy a business competitor), but in each case the magic is worked on the person and nothing more.

Historiography of Magicians

There are four main points that LaVey makes to Satanic magicians which help to clarify their place in history and contemporary legitimacy. All four can be categorized as oppositional.

In-Group (Satanists)	Other (“Right-hand path” religions, occultists, non-Satanists)
<ol style="list-style-type: none"> 1) Witches and magic have thrived 2) Magic is simple, “here is bedrock,” mainstream occultism is fraudulent 3) The real Satanist is not always recognized, but has been around forever 4) Now is the New Satanic Age 	<ol style="list-style-type: none"> 1) Witch-killers and hunters 2) Magic is confusing, intricate, and hard to learn 3) Persons generally considered to be Satanists always are 4) The right-hand path thrives

Table 2 Main points presented to show the historical depth of Satanic magicians in the Satanic Bible. The main points regarding Satanic magicians throughout history, as presented by LaVey, are separated here into their oppositional pairings. Items with matching numbers form an oppositional pair.

1. LaVey contends that “most of the victims of the witch trials were not witches” (pp. 111) and that the “real witches were rarely executed, or even brought to trial” (pp. 111). He then mentions a piece of contemporary magic which he treats as valid. It is his example of an “uncivilized tribesman” (pp. 115) running to the “nearest witch-doctor” (pp. 115). This example is treated positively and implies that real magic has thrived, but has done so away from large-scale society, where witch trials were once the norm.
2. LaVey also makes clear to any new Satanist that past mysticism has been worthless. “Every ‘secret’ grimoire, all the ‘great works’ on the subject of magic, are nothing more than sanctimonious fraud...” (pp. 21). But magic in *The Satanic Bible* draws on true history: “For many years, the Enochian Keys, or Calls, have been shrouded in secrecy.” (pp. 156). The young magician need “Probe no longer. Here is bedrock!” (pp. 109)
3. “The *real* Satanist is not quite so easily recognized as such.” (pp. 104) *The Satanic Bible* points out that Satanists have been around for quite a while and (1) have not always been and are not those whom the right-hand path would identify, (2) were not and are not those who engage in “the Satanism-for-fun-and-games fad,” and (3) may not have or may not currently recognize themselves as Satanists (including “the ‘mystery men’ of history” (pp. 104) such as “Rasputin, Zaharoff, [and] Cagliostro” (pp. 104)³). Indeed, “The Satanist has always ruled the earth...and always will, by whatever name he is called” (pp. 104).

³ LaVey even claims the Knights Templar as users of the symbol of Baphomet (an inverted pentagram with a goat-head within and encircled by the Hebrew letters for “Leviathan” which adorns the cover of the *Bible*) to represent Satan.

4. And the Satanic magician can be comfortable now because it is currently the dawn of a “New Satanic Age” (pp. 46). “The gods of the right-hand path have bickered and quarreled for an entire age...” (pp. 23) and while they may think they are stable, they are not. Indeed, the old gods are dead, “the signs of the horns shall appear to many now...the magician will stand forth that he may be recognized” (pp. 105) for “this is the morning of magic, and undefiled wisdom.” (pp. 23)

Ritual Practice

The Satanic Bible, in its discussions of magic, outlines fourteen elements which must be present in a proper, useful, Satanic magic ritual. Thirteen of fourteen points are presented in opposition to non-Satanic groups and all are listed in Table 3.

In-Group (Satanists)	Other (“Right-hand path” religions, occultists, non-Satanists)	Non-Oppositional
1) Black/Darkness/Silver 2) Indulge in Defiance 3) Unity (with magical forces, nature, Satanists) 4) Seriousness 5) Ancient Roots 6) Spell Invocation and Commanding the Ether 7) Shedding Higher Thought for Animal 8) Imagery 9) Proper time and place 10) Movement 11) Emotion 12) Knowledge 13) Deserving Targets	1) White-light/Gold 2) Defy Indulgence 3) Fear certain Supernatural forces and parts of self 4) Make a caricature of Satanism 5) Ancient, Rootless 6) Spells are bad OR Different Spells and Ask the Ether 7) Shed Higher thought for Enlightenment 8) Wrong Imagery 9) Wrong Time and Place 10) Wrong movements 11) Control 12) Faith 13) Love all	14) Self-Control is necessary with magic

Table 3 Necessary elements of ritual practice in the Satanic Bible. Oppositional and non-oppositional rules presented by LaVey in the *Satanic Bible* are displayed in three categories. Items in the first two columns (“In-Group” and “Other”) are oppositional

in textual presentation and are matched by number (e.g. item (1) from “In-Group” and item (1) from “Other” form an oppositional pair). Items in the third column (“Non-Oppositional”) are not presented with an explicit or implicit oppositional pair and refer to Satanic practice.

Each element in Table 3 can be matched to elements from Tables 1 and 2 and understood by understanding it’s match(es). This matching is shown in Table 4.

Ritual Practice		Magical Force (M) or Historiography (H)
Black/Darkness/Silver	→	Proper symbol manipulation produces good magic (M)
Indulge in Defiance	→	Animal man is the Godhead (M)
Unity (with magical forces, nature, Satanists)	→	Animal man is the Godhead (M), There is only Magic (M)
Seriousness	→	Magic is simple, “here is bedrock” (H)
Ancient Roots	→	Witches and magic have thrived (H)
Spell Invocation and Commanding the Ether	→	Proper symbol manipulation produces good magic (M)
Shedding Higher Thought for Animal	→	Animal man is the Godhead (M); Thinking about magic affects magic (M)
Imagery	→	Proper symbol manipulation produces good magic (M)
Proper time and place	→	Magic works best on susceptible target (M); Magic’s limiting factor is one’s own capabilities and the larger situation (M)
Movement	→	Proper symbol manipulation produces good magic (M)
Emotion	→	Manifestation of magical force correlates positively to emotional experience (M)
Knowledge	→	Magic is simple, “here is bedrock” (H); Magic can backfire (M)
Deserving Targets	→	Magic works best on susceptible targets (M); Magic’s targets are humans (M)

Self-Control is necessary with magic	→	Magic's limiting factor is one's own capabilities and the larger situation (M)
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Table 4 Paired matches of the necessary elements of Satanic ritual practice with the points of Satanic historiography of magicians and principles of Satanic magical force. Each of the prescribed elements of ritual practice in Satanic magic are shown paired with the LaVey's points of either historiography of magicians (H) or magical force (M). The "movement" principle is the only one without a correlate.

Table 4 shows that every element of Satanic ritual is either translatable to or understood by a philosophical point from ideas of magical force or Satanic history. Satanic ritual magic cannot be practiced properly without an understanding of Satanic philosophy.

Discussion

Symbols carry with them their entire related symbol structures and are inseparable from them (Eliade 1957). Therefore, use of symbols reiterates symbolic structure. Satanic ritual magic uses symbols (imagery, words, movement, etc.) and likewise Satanic manipulative (lesser) magic⁴. In order to do Satanic magic, i.e. to manipulate these symbols, the LaVeyan-Satanist Ideal Type must understand and tacitly agree with the points made in LaVey's discussions of magical force and historiography of magicians – the Satanic magician must align themselves with the symbol structure that is Satanic philosophy. Indeed, "symbols can only have effect if they command confidence" (Douglas 1966: 69). The Satanic cosmogram is necessary for magic, and evoked during magic.

All three of the discussions of magic are structured through binary oppositions, and as the content of these discussions is evoked with magical practice, this binary opposition is also evoked. It is part of the symbol structure and therefore necessarily available. Of the three discussions of magic, the historiography or the creation of a history of Satanic magicians is most easily classed as an area where

⁴ Here the "symbols" are vague. They are general (non-specific prescribed) and may change from working to working, but are categorized nonetheless (as sex, sentiment, or wonder behaviors) and prescribed. They are symbols that evoke the symbol structure of the sex-sentiment-wonder paradigm and evoke the larger symbol structure of Satanic philosophy.

myth is developed. But the entirety of the book is oppositional, including the other two categories of discussions of magic. Moreover, much myth is structured on binary oppositions (Levi-Strauss 1979). So while LaVey does not lay out a typical mythology (except in a few places, such as his discussion of the history of magicians), the oppositional philosophy and oppositional magical discussions could usefully be considered Satanism's mythology. The Satanic cosmogram is thus oppositional in nature, necessary for magic, and evoked during magic.

Evocation of an oppositional structure during the practice of magic affirms the Satanist's place in the universe and gives meaning to her experiences. Doing ritual separates, places boundaries, and makes visible statements about the world (Douglas 1966). In *The Satanic Bible*, it is not only ritual that does these things, but all (Satanic) magic. Doing magic shows the Satanist the order of the universe while avoiding the chaos that others cling to.

Thus, at least in this case, magic is not, as Roberts (2004: 22) has contended, devoid of an ethos or systematic pattern of ethics, but is closely tied to the religious philosophy. It serves to take a potential Satanist who has only ever done the reading and turn him into a full Satanist, one who is securely and meaningfully located, by their religion, in the universe.

Limitations

This study was conducted over an eight week period and as such there was not enough time to analyze more of LaVey's materials. He published two more books on magic after the *Bible* and studying these, as well as other biographical data about LaVey could greatly increase the understanding of the LaVeyan-Satanist Ideal Type.

Furthermore, while the Ideal Type is interesting and useful in helping us to frame and understand the real world, it is no substitute for an analysis of contemporary, practicing Satanists. It would be interesting to see how LaVey's ideas have interacted with the current members of the Church and their history through an ethnographically focused project.

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