FOR THE READER

THE BOOK OF GATEWAYS is a presentation of the practices of the brotherhood of the Star of Azazel. It replaces the old Veljille (For The Brethren) #1 booklet of instructions with its more detailed presentation, and adds to The Book of Paths the remaining Aspects that are open for brotherhood members.

This book of rules is written first and foremost for the use of the members of the Star of Azazel, but it is purposefully published to be easily accessible for all possible readers. In this manner those interested in our ideology & the brotherhood can familiarize themselves with the structure of our society, be it because of general interest or because of considering possible membership.

Herein the presentation is often minimalistic because the book of rules is mainly a point of reference. An up-to-date version of this book will be readable at the web pages of the Star of Azazel.

Date: 7.7.2013, 18.8.2014

On behalf of the Star of Azazel,

Johannes Nefastos
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Membership Application (A Schema)
Application for Resigning
The Star of Azazel may be called a society or a brotherhood depending on what kind of view is to be emphasized. It is a collection of people concentrating on studying the manifold world-view of occultism, not belonging to the register of Associations, which has its own inner demands. The most important of these are the demands for abstaining from as much violence and lies as possible.

Because the brotherhood already has quite a number of publications, articles and statements, the basics are sometimes in danger of being buried under the weight of details. In these situations it would be good to remind oneself of the basic principles, which can be summarized thus with the aid of our Constitution and the Sevenfold Basis:

The Basis:

The principal idea of the society is the attempt to spiritually unite forms of esotericism, which to this day are seen as opposed to each other, both doctrinally as well as in the personal life of an individual. By these means we strive for the spiritual expansion of individuals and societies under the banner of understanding and love.

By “esotericism” is herein meant those world views wherein man’s inner means of experiencing life are considered at least as important as the outer dogmas or immediate effects of actions. Thus, the Star of Azazel does not seek to include the world views that put their emphasis on their own orthodoxy and claim that it is other people only who should change their ways.
The First Principles:

1) Divinity is Absolute.

2) Truthfulness is the highest of spiritual duties.

3) Satanism does not mean committing or approving of evil acts.

4) Unilateral advancement requires development of compassion.

5) Every one must strive him- or herself to develop and to live a meaningful life.

6) We should not fear death, but try to see the comprehensiveness of existence.

7) Striving for Understanding, Love and Doing What Is Right makes up the Threefold Key.

By applying for membership in the brotherhood you have approved these things to be either the true principles of your life, or at least likely possibilities. If at some point you end up with a contrary conviction in any of the aforementioned principles, please inform the brotherhood.
CHAPTER II

THE OUTER CIRCLE

TWO GROUPS

The Star of Azazel consists of two groups, an outer or exoteric one and an inner or esoteric one. To the outer group belong associates without an aspect and those members with formal aspects, and to the inner group belong members of the color aspects. Thus:

Grey Aspect: Associates. No actual aspect chosen.

Formal Aspects: The Aspect of Stone, "Formal White".
               The Aspect of Serpent, "Formal Red".
               The Aspect of Eye, "Formal Black".

Aspect of Mediation: The Aspect of Chalice. Members between inner and outer groups.

Colour Aspects: The Black Aspect.
                The Red Aspect.
                The White Aspect.
MEMBERSHIP APPLICATION

Any person of age can apply for membership in the Star of Azazel. An application letter, dated and undersigned, is sent by postal mail to the society’s valid mail address. Additional questions are often asked via e-mail, after which the aspect guides take a vote. The final answer will be sent by postal mail to the applicant.

The most important thing is a world-view consistent with the society’s ethics. This means that applicants can’t have ideals pertaining to violent or black-and-white thinking.

The applicant must be able to subscribe to the following:

- The ideas outlined in the society’s Constitution
- The aspiration to act in harmony with the sevenfold basis of the Star of Azazel
- The three original principles of the Theosophical Society

A draft for the membership application can be found in the last chapter. You can download a printable form of the membership application on the internet site of the Star of Azazel:

http://www.azazel.fi/en/forms/

First, some questions are usually sent to the applicant via e-mail. After that, a final answer will be sent by postal mail. In cases of rejected membership, reasons will be discussed. The welcome letter is usually sent by a guide who will most likely become the new member’s aspect guide in the future. If the guide doesn’t have the possibility to make contact at said moment, the welcome letter may be sent by an acolyte.

The applicant will be accepted as soon as the majority of aspect guides have approved the application.
ASSOCIATES

The new members of the society are automatically associates, until they choose an aspect. Membership without an aspect is called the GREY aspect membership, as is done in *The Book of Paths*.

**DUTIES FOR ASSOCIATES**

From the associates only the following is required:

At least once a year an associate must inform the brotherhood the state of one’s spiritual viewpoint by postal letter or e-mail sent either to the society as a whole or to any of the aspect guides. This message can be as long or short as one wants, as long as the important points are made clear. At its simplest it can be similar to the following: “I remain in agreement with the principles of Star of Azazel, and want to continue my membership.” (Dated and signed.)

**THE FIRST CHOICES**

A new member has the possibility to some choices as soon as he or she is accepted. These are:

- A choice of brotherhood name (tentative)
- A choice of an aspect (Stone, Serpent, Eye; or the Grey as a whole)
- The automatic possibility to join the geographically nearest lodge

It is also recommended to register an alias to at least one of the society’s web forums. Administrators add the membership status needed to follow the private inner side of said forums. These membership forums are kept as the primary lines of information in most things.
EXOTERICISTS

Associate and exotericist members together are known as the Outer Circle (in contrast to the Inner Circle of esotericists). The Outer Circle members have only minor duties, and accordingly less possibilities to make decisions for the society’s mutual matters.

DUTIES FOR EXOTERICISTS

From any actual aspect members some amount of communication and attending to the brotherhood’s work is demanded. In practice this means keeping contact with a) one’s own aspect guide and/or b) one’s own lodge guide. At least the same is demanded from associates, i.e. an annual declaration about one’s thoughts and whether they are still in harmony with society’s ideals, but more active connection will be appreciated.

Because guides have much work to do with the society, the most hoped-for way of contact is by reaching many members at once: to attend the lodge meetings, to contribute to the society’s outer or private web forums, and to take part in the cells of research or other active working.

An exotericist must inform one’s guides (aspect and/or lodge) if he or she is unable or unwilling to finish a task taken by oneself, or if there are other problems, be they of a practical or ideological kind.

POSSIBILITIES FOR PARTICIPATING

The most important work for the ideals of the brotherhood is done in the everyday life of the member: by pondering, studying, reading and, most of all, living to make spiritual life in harmony with the principles of the Star of Azazel a reality.

On this foundation many kinds of actions can be built. Here are some possibilities for attending the work:
a) Attending to the work of lodges: meetings, arrangements, bookkeeping, etc.

b) Attending the open aspect practices or closed practices of one’s own aspect.

c) Attending discussions concerning the society within or without.

d) Translating and editing translations.

e) Work with information technology. Looking after the old applications or creating new ones. Some of these don’t need any expertise with programming, like attending to Wiki-projects etc.

f) Artistic work. Visual arts are easiest to use with the publications, but other art can be utilized in projects.

g) To write and offer articles for society’s blog, magazine, etc.

h) Helping with publications. There is much work with publications from making the layout to distributing.

i) Doing practical everyday work. Whatever the work, there’s always some amount of little details to work with. Reliable members’ help with such tasks is accepted with gratitude.

j) To make the society more widely known and help with the matters of publicity.

That there are matters emphasized in the society’s working at any given time does not mean that other matters would be forbidden or less desirable. On the contrary, as can be understood from the basis of the brotherhood’s constitution, all approaches directed with the strife for spiritual conclusion are encouraged.

Because of this, if you notice that the brotherhood does not have work you would like to attend to organized, it probably means that none of
the brethren have yet have enough skill, time or needed temperament to carry out that kind of work: and so organizing and/or carrying out of that kind of work might be just the assignment for yourself.

Members have no right to use the ideology of the brotherhood to authorize their own views, nor are the members entitled to look for any merits or benefits by appearing publicly as members of the brotherhood.

**OF THE PUBLICATIONS OF THE BROTHERHOOD**

Publications of the members of the society – especially books and articles – are always part of the brotherhood’s common presentation to a certain degree. They make up part of the profile of the brotherhood and present some approaches to its thoughts. This becomes especially clear if a member uses in one’s works his or her brotherhood name. A member making statements contrary to the society’s ideology can be expelled, even if the author hadn’t especially wanted to connect these thoughts to the Star of Azazel.

This does not mean that any member’s statements within publications would be same as the brotherhood’s. They can contain more or less the society’s mutual thoughts, more or less that member’s personal thoughts. No member is required to accept any other member’s personal statements within or without the society, but all members are required to accept other people’s differing worlds of thought and experience.

Whereas every book, article or other statement that is presented from the society to the public, be it of an individual member or a group (e.g. a lodge or a cell), is a presentation of the brotherhood’s mutual ideals, and if the Inner Circle decides that these presentations are not correct enough, revisions or amendments must be made. Responsibility is shared by the individuals and the Star of Azazel as a whole.
The higher one’s office within the brotherhood, the more his or her word weighs in the profile of the society. Statements made by the associates are not questioned, unless they are completely opposite to the brotherhood’s ideology; exotericists have substantial freedom to make any kind of statements; but esotericists and especially the guides must carefully think in what ways their statements can be taken, and how they represent the society.

CELLS (PROJECTS)

Work groups responsible for certain concrete projects are called cells. Depending on the work the cell can be short or long living. For example, the cell responsible for the society’s information technology is likely a permanent part of the society’s constitution, but a cell working with an isolated project might exist for only a few weeks. Every cell has one member in charge of it, who must be able to give up to date reports to the Inner Circle.

JOINING THE EXOTERIC ASPECT

A member who doesn’t yet belong to any of the formal aspect can join the aspect of Stone, Serpent or Eye simply by informing that aspect’s guide of his or her choice.

The aspect of the Chalice works a little differently. It is not open for all the members, but one can join this aspect only with the recommendation of one’s own aspect guide and with the approval of the aspect guide of Chalice.
DESCRIPTIONS FOR THE FORMAL ASPECTS:

THE ASPECT OF STONE

The aspect of Stone emphasizes ceremonial and energetical work. To the former side belong both the practice of ceremonial magic and the ritual acts of devotion. The energetical side belong grounding the psychical currents of the society as a whole, and handling the powers at the boundary of the psychic and physical reality.

CORRESPONDENCES: Linga sharīra (the energy potential for the physical body). Skull. Cube. Mountain inverted.

CONNECTION TO THE WHITE ASPECT: The aspect of Stone is the formal white aspect. As the symbol for the White in the brotherhood is the mark of magic and star Venus, the flaming pentagram, likewise the aspect of Stone emphasizes the use of magic in its practices.

SPECIAL CHALLENGES: Membership in the aspect of Stone demands desire to give a rhythm for one’s life. It works by drawing long lines with the aid of rituals bound to time and form. The form naturally can and should develop with the time, but to keep the rhythm faithfully time-bound is a specific challenge for this aspect. Patience and clarity are essential virtues.
THE ASPECT OF SERPENT

The aspect of the Serpent focuses on religious and artistic work. By joining together these two qualities the brotherhood seeks to give to the artistic work a spiritual foundation of values, and to the religious work possibilities for individual creativity.

CORRESPONDENCES: Kâma (feelings, emotions, passions). A snake coiled; a snake slithering; a snake straightening out.

CONNECTION TO THE RED ASPECT: The aspect of Serpent is the formal red aspect. In the seal of the Red aspect the equally armed cross is limited by the four sickles of the moon, these are characters for four bending serpents. The serpents present the dynamics of the cross, its ability to change, for the opposite of inertia there is always an emotional energy able to put it into motion.

SPECIAL CHALLENGES: A human being naturally longs for beauty, but even more that the world outside would correspond to one’s inner world. In the aspect of the Serpent it’s especially important to avoid its poison, that potential for negative effects that’s always present in creation. This poison can begin its work either because of selfish or unrestrained actions. Both of these dangers, which can be traced back to excessive egocentricity or excessive escapism from one’s ego, must be conquered. It should be noted that they both often work together, which is possible because of one’s unclear intention.
THE ASPECT OF EYE

Eye is the aspectual emphasis for a scholar, observer or scientist. It seeks to utilize the most neutral, incorruptible intellectual perception, not only to study and understand, but to maintain the ability to keep distance to one’s own experience, emotions and thought constructions when needed. This aspect focuses its attention specifically in the difficult and problematic issues; in the side of the Shadow.

CORRESPONDENCES: Kâma manas (reason, logical thinking). Open eye; closed eye; vesica piscis, wherein perception is born at the intersection of the two circles (e.g. the subjective and objective worlds).

CONNECTION TO THE BLACK ASPECT: The aspect of the Eye is the formal black aspect. In the symbol of the brotherhood’s black aspect the feminine inverted triangle leans to the mark of the eye, and that eye of deep self-knowledge corresponds to the perception of our empirical senses in the objective world. Thus these symbols invert the symbol often used in monotheistic theology, by turning the masculine to the feminine and bringing the mark of the eye outside the symbol, thus able to perceive the boundary line between worlds and in that way able to consciously conciliate them to each other.

SPECIAL CHALLENGES: Brothers and sisters in the aspect of the Eye should be wary of being susceptible to observing too neutrally and over-emphasizing technical analysis, which can result in the loss of any real involvement needed at a particular moment. An individual never is but a passive observant, but as the Eye watches it at the same times illuminates and magnetically energizes the object of its observance. Absolute neutrality is not possible, and because of that neither is anyone ever free of responsibility.
THE ASPECT OF CHALICE

The Chalice is an intermediary aspect between the formal (Eye, Serpent, Stone) and formless (Black, Red, White) aspects. It depicts a solid vessel which inside is volatile, spiritual and in motion. The Sun-disc within the Chalice – or above it – is a part of the symbolism of the so-called vicarious sacrifice, where the completed constitution goes through disintegration in order to multiply. As the Sun, the center of the solar system, likewise the aspect of the Chalice collects around it the whole of the society’s constitution, at the same time remaining outside the outer modifications. And yet it itself is only a servant for the spiritual quintessence, being not esotericism but only esotericism’s simulacrum (a picture of likeness) for the outside world. Of all the aspects the aspect of Chalice demands perhaps the greatest of even outside humbleness and ability to serve. How exactly this service is to be carried out is a question to be pondered at any given situation.

CORRESPONDENCES: Prâna (the vital force). The cup or chalice made out of the two mountains of Argarizim.

CONNECTION TO ALL ASPECTS PUT TOGETHER: The Chalice is the outer form that is able to contain the mutual essence from all of the color aspects. Its special challenge is to be able to remain stable and at the same time make possible all the movements from one aspect to another, from outer group to the inner and from the inner to the outer, from the society to the world outside and vice versa. The Mark of the Sun, where we see the stable point at the middle and the protective, luminous circle, present well the stable and at the same time holistically creative constitution of the aspect of Chalice. In a certain way the special correspondence of the aspect of Chalice is the Grey aspect without formal emphasis, i.e. the associate members.

SPECIAL CHALLENGES: In a way the aspect of Chalice is the most challenging one of all the aspects. It demands the ability to see many different points of view simultaneously, but at the same time it must be able to remain dynamic in a way that no abrupt changes nor even the sudden
modifications of the emphasis’ will not manifest to topple the harmony. It must act rhythmically stable as the aspect of Stone, free of poison as the aspect of Serpent, and must interact with the object of its vigilant observance as the aspect of Eye. It must be able to have an intuition about truthfulness, love, and the will to the right striving using these two, as the color aspects do. On the other hand, it is precisely this ability to lean on many different directions that helps its members to always find the needed equilibrium. Is it this harmony that gives the Chalice aspect an even better protection against the problems of a singular aspectual emphasis when the solution could potentially lay in another aspectual relationship. As long as the waters of life are shared freely and equally to all, they will also remain healthy, never running out nor drying, coagulating or spilling over.

**PLANETARY CORRESPONDENCES**

<table>
<thead>
<tr>
<th>ASPECT</th>
<th>MANIFESTED</th>
<th>INNER</th>
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</thead>
<tbody>
<tr>
<td>White</td>
<td>Venus</td>
<td>Jupiter</td>
</tr>
<tr>
<td>Red</td>
<td>Mars</td>
<td>Moon (~Earth)</td>
</tr>
<tr>
<td>Black</td>
<td>Saturn</td>
<td>Mercury</td>
</tr>
<tr>
<td>Chalice</td>
<td>Sun</td>
<td>Moon in its universal form</td>
</tr>
<tr>
<td>Eye</td>
<td>Mercury</td>
<td>Saturn</td>
</tr>
<tr>
<td>Serpent</td>
<td>Moon (~Earth)</td>
<td>Mars</td>
</tr>
<tr>
<td>Stone</td>
<td>Jupiter</td>
<td>Venus</td>
</tr>
</tbody>
</table>

This should be read as with the context of the picture given in *The Book of Paths*. Thus the Moon can be seen in all of the formal aspects, which together are held in the inverted triangle of the Chalice.

When using the tables of correspondences given in *The Demons’ Cube*, Uranus can be seen as the manifestation of the esoteric group, Neptune as the manifestation of the exoteric group.
ASPECT ABBREVIATIONS

Regardless of members’ home country and language, the aspects can be abbreviated by the following letters: Stone L[apidis], Serpent S[erpentis], Eye O[culi], Chalice C[alicis], Black N[iger], Red R[ubeus], White A[lbus]. Used in this way, the letters also have meanings as pictograms manifesting the ideas of their corresponding aspects.

EXAMPLES OF THE ASPECTUAL PRACTICES

The following are examples for the practices of the formal aspects. While these practices are guided by certain formal aspects, they are open and recommendable for all brotherhood members.

ASPECT OF THE EYE: Studying literature

The Eye aspect emphasizes rational and intellectual study. In the practice of getting oneself acquainted with certain aspect of literary, for example one of the following can be chosen: the Star of Azazel’s own publications, traditional philosophy, science, religious classics, books critical to religious or occult thought, or even fiction. Selected material is to be concentrated on with as much clarity and as neutral and open mind as possible. This can be done as a part of some lodge’s book clubs, or as a solitary study.

ASPECT OF THE SERPENT: Choosing a brotherhood name

Spontaneous creativity and listening to one’s inner inspiration belong to the emphasis of the Serpent aspect. All the brotherhood members have an alias with which they are known inside the Star of Azazel. A preliminary name can be taken quickly, but an “official” name should be chosen with care. This new name should be thought over carefully, and it should
be able to communicate with the wider emphases of the brotherhood. It shouldn’t be associated to superficial connections, nor to be taken as an alias used in more mundane workings. One’s brotherhood name must not be the same that the member uses in situations that involve action prohibited within the brotherhood circles, e.g. political statements.

**ASPECT OF THE STONE: Celestial hymns**

Ceremonial, often time-bound ritual working is part of the emphasis of the Stone aspect. Within the circles of the brotherhood two daily moments of prayer are given for the use of Celestial Hymns. This practice can be attained by all the willing members be it continually or temporarily. The times used at the moment can be asked from the guides. The same moment, not the same time of clock is sought for, and so the members in different time zones will use different times. The time for prayer can be different from brotherhood’s mutual time if one so chooses, but it would be desirable to keep at the same time every day, preferably in a place with no disturbances and not used to other activities but for meditation. Because of that the creation of some kind of home shrine or altar can be beneficial. The practice of Celestial Hymns uses the hymns given in the sixth book of *Fosforos, LEGIFER & CLAVIS MAGICA*. These hymns are available for all the members in English (as well in Finnish), and they can be used either in their original form containing Latin phrases, or as fully translated.

In the practice is first read the Prayer to Azazel, and after that the daily Celestial Hymn:

- **Monday:** *Hymn To The Great Mother*
- **Tuesday:** *Hymn To The Living Vine*
- **Wednesday:** *Hymn To The Messenger of Gods*
- **Thursday:** *Hymn To The Lord of the Throne*
- **Friday:** *Hymn To The Son of Dawn*
- **Saturday:** *Hymn To The Master of Death*
- **Sunday:** *Hymn To The Prince of the Countenances*
ASPECT OF THE CHALICE: *Works with publications*

The aspect of Chalice, that transmits information to outside the brotherhood, takes care of the principal part of its publications. For the members of the aspect and their helpers there’s much work to be done with the publications, from proofreading to designing the layout and marketing.

As a preliminary practice, active developments of things connected to publications of the Brotherhood can be seen, as well as active attendance to both inner and outer discussions of the brotherhood. Especially for the members who join or consider joining to the aspect of Chalice at some point, it is important to observantly follow all of the brotherhood’s activities, not only those of one’s own favorite emphasis.
CHAPTER III

LODGES

THE LODGE CENTERS

Lodges are geographical centers of the brotherhood. Lodge members can be members from esoteric groups or from exoteric groups with each lodge emphasizing one or two aspects. Lodges are founded by members working together in the same geographical area with the size of the area dependent on individual situations in each case.

A proposition regarding the functions and principles of emphasis for a lodge is given to the esoteric group for approval. Each lodge is monitored by a member from the esoteric group, but this member does not have to be a member of the lodge in question. Rather, the duty of this member is only to ensure that the activities of the lodge conform to the basic principles of the brotherhood and work according to them.

Each lodge is given a name and its functions are taken care of by a lodge guide along with possible assistants (lodge acolytes). The exact lodge activity is to be decided by affiliate members, but monthly meetings in the lodge’s area are desirable. Lodge meetings can be open – some of the meetings can be joined by non-member visitors – but while dealing with the society’s internal issues the lodge will primarily meet only in the presence of other brotherhood members. The lodge can emphasize internality or permit communication outside the society according to the consideration of the lodge guide, but it clearly has to be a group which works within the Star of Azazel and which clearly works for the benefit of the brotherhood’s principles.
TO FOUND A LODGE

When there are multiple members of the brotherhood operating in the same geographical area they can ask permission from the esoteric circle of the brotherhood to found a lodge. A lodge must have a defined geographic central area, name, one or more aspect emphases, appoint one of the lodge founders as a lodge guide and provide a written presentation of the lodge’s goals. Naturally a lodge guide can be changed later on. The lodge may have acolytes and has the independence to choose the level and the methods of activity: it may be completely oriented towards the inner work of the brotherhood or it may keep contact outside the brotherhood. At least the lodge name and aspect affiliation has to be available as public information, and the lodge must report to the brotherhood about all its activities. Lodge members must be members of the brotherhood.

If lodge guides choose or create a symbol, motto or other insignia for the lodge, this has to be adopted or made with great care and be accepted by the esoteric circle of the brotherhood.

MEMBERSHIP IN LODGES

Members of the society always have an automatic possibility for membership in a lodge nearest to his or her current place of living. Beside this he or she has a possibility for one other lodge membership of his or her choice. Lodge guides do not have a responsibility to actively communicate with other lodge members outside particular lodge meetings; this responsibility is left for aspect guides.

The lodge guide’s responsibilities are limited to monitoring the activities and meetings which the lodge has been committed to.
DUTIES FOR LODGE GUIDES

The lodge guide is responsible for one lodge. He or she may have other duties within the brotherhood, but he or she cannot be in charge of more than one lodge at a time. The lodge guide ensures that once founded, the lodge will remain active, its working are beneficial and easy enough to approach, and that it will fulfill its duties as a part of the brotherhood. He or she works as an informant between lodge members, different parts of the brotherhood and interested outsiders if the lodge keeps communication outside the brotherhood. This communication may take place via lodge guides, personal aspect guides or by some other way that the lodge guide uses to inform the brotherhood’s esoteric circle. The lodge guide has to be a member of some actual aspect (not a Grey aspect member).

The lodge guide is responsible for intervention if he or she notices direct or indirect problems within a lodge. As a last resort he or she must request that the esoteric circle shut down the lodge if the problem is insurmountable. But before resorting to this final option the lodge guide should attempt to use other methods in order to get the lodge to function in a beneficial way.

CONVENTIONS OF ACTIVITY

It is advisable that the lodge gather physically at agreed times, for example once a month. Depending on the collective approach of the lodge, the meeting place may be private or public if the meeting will not disturb public order or draw too much attention to itself. At the beginning of each meeting the Agape-prayer may be read discretionarily. If wished, the lodge may use an accountant, but the lodge should always be able to present a summary of each meeting for the esoteric circle.

As long as the lodge is working according to the general rules of the brotherhood, the lodge is free to decide its own conventions and level of detail regarding its inner cells when all necessary information is reported to the esoteric circle via the esotericist in charge or by some other decided common medium.
An outer function of each lodge is to offer a local center for the brotherhood, by which local members of each area can meet, gain inspiration and support for their spiritual search and, if wishing so, explore the possibilities of work within the brotherhood. The inner function of each lodge is to activate a so called geochakra of the local area: the area’s own characteristic influence for esoteric work. In order to be involved with the lodge, it is not necessary to pay any special attention to this kind of influence or even have a belief in it.

The responsibility for the brotherhood’s annual publishing circulates yearly between lodges. Practical arrangements regarding annual and other regular meetings are assumed by the lodge chosen for this task at a time.
CHAPTER IV

THE INNER CIRCLE

ESOTERICISTS

All the responsibility of the brotherhood as a single structure belongs to the members of the inner circle. Consequently, the inner circle also holds the final ruling on any brotherhood matter. Members of the outer circle are naturally responsible for what they do and don’t do, but they are not as involved in the brotherhood’s collective responsibility.

TO JOIN THE ESOTERIC ASPECT

To join any of the formless aspects (Black, Red, White) is also to join the inner circle, i.e. join the esoteric side of the brotherhood. Even if a member would keep one’s exoteric aspect, henceforth he or she is firstly considered an esotericist and an exotericist only secondarily.

Joining the esotericists’ circle is a gradual process, which demands all the following:

- To finish one’s entrance work or works
- The evaluation process done by the inner circle
- Personal permission from one’s formless aspect guide

And after these:

- Giving the esotericist’s oath at the annual or the half-year meeting
- Assuming one’s field of responsibility inside the brotherhood
When the process has been completed, the member is an esotericist and with this automatically also a part of the decision-making inner circle. The color aspect guide can choose to add to the end of the process the ceremony described in *the Book of Paths*.

It should be noted that the evaluation process made collectively by the inner circle involves analysis not only of the stability of an aspirant’s personality, but of his energetical wholeness. Both of these must be able to be brought in contact with the inner energies of the society in an uplifting rather than a deconstructing way. Because of this the membership of the inner circle is closed to those members in whom manifest some of the following: disturbances in mental health, alcoholism, use of drugs, actual violence or idolizing of it, tendency towards mediumism (spirit possessions or uncontrollable trance states). This is a normative basis and is to be discussed in the light of the situation and the aspirant as a whole.

**MEMBERSHIPS IN MORE THAN ONE ASPECT**

For esotericist members it is possible either to keep one’s membership in an exoteric aspect, or to enter into an exoteric aspect later. Membership in the aspect of Chalice – the aspect that works between the formal and formless aspects – can be both exoteric and esoteric, whichever way is discussed by the aspirant and the brotherhood. Within it, it’s possible to keep an exoteric or an esoteric aspect.

Thus:

An ASSOCIATE is without an actual aspect.
An EXOTERICIST can be accepted into the aspect of the Chalice in addition to or instead of one’s original formal aspect.
An ESOTERICIST can have any one of the four formal aspects, along with which one must have one of the color aspect memberships.

Two aspect memberships is the maximum number for a member, even if one these would be the intermediate aspect of the Chalice. A Chalice
aspect member who is taken in to the inner circle must go through the same process as the all other esotericists.

THE CHAIRMAN

The duty of the chairman is to ensure that the structures and members of the brotherhood as a whole are working at their best, regarding the brotherhood’s current resources and the situations and issues confronting the brotherhood. Although every esotericist has given an oath to carry out one’s duties in the brotherhood, it is ultimately the chairman’s responsibility to supervise the different areas of these duties and try to make sure that they work together in harmony, in accordance with the brotherhood’s fundamental principles.

The chairman should have an idea, however sketchy, about all of the present workings and projects as a whole. Although the chairmanship is in theory the highest office in the brotherhood, it can be seen as positive only to the point that the office holder is doing active, successful work in order to guide the brotherhood in a harmonious and instructive way. Like any other duty, the chairmanship can be voted off at any given time and instead be held as a collective duty of the inner circle as a whole.

PROBLEMS IN GIVING OR KEEPING AN OATH

If a member, because of any personal conviction, cannot give an oath that is otherwise asked of him, the inner circle can choose to accept a simple promise as a similar guarantee.

If a member, after giving an oath or a promise, starts to feel him/herself as unable or reluctant to keep it, they should inform the inner circle, which will relieve them of their duties – and hence of their inner circle membership – immediately.
IN THE NEED OF AN OFFICE HOLDER

If, because of any reason, it happens that some office remains without an officer-in-duty, that office will be held by the inner circle (the group of the esotericists) as a whole. The inner group has the right to grant or withhold any office according to its decision, and set out temporary keepers of offices as it sees fit.

OBLIGATORY VOTING

Decisions in the brotherhood are, as a rule, made by the inner circle consisting of all the esotericists. Many decisions can be made by the office holder in an autonomic manner, as long as the inner circle is kept informed punctually and in a clear manner. The inner circle can veto and thus prevent any of the decisions made by an individual office holder, subjecting the matter to an obligatory vote instead.

Any one esotericist can initiate an obligatory vote when they believe one is needed. The decision is effective as soon as it reaches a sufficient number of votes to make the result clear.

An obligatory vote is undertaken by informing the inner circle via the standard channels of communication, in such a way that esotericists have sufficient time to acquaint themselves with the situation and come to a reasoned decision. The exact amount of time necessarily depends on the urgency of the matter at hand. The voting is open. Every esotericist has one vote and, in addition to that, the office of an aspect guide and a chairmanship bring an extra vote. Thus in an esoteric circle consisting of (e.g.) thirteen members where there are seven aspect guides and a chairman, the votes would be 13+7+1=21 total.

Choosing not to vote is allowed. No esotericist can be disqualified beforehand. The matter is decided as soon as one of the options reaches the majority of the total votes. (Eleven votes in the example given above.) Because of this the voting can be arranged even when all the members of
the inner circle are not present, for the required majority of the votes is possible to reach if the esotericists voting are unanimous enough.

Other situations requiring voting may arise and be set in motion, but their result is not binding before the decision of the inner circle.

TERMS OF THE OFFICE HOLDERS

For simplicity’s sake, the guides (lodge guides, aspect guides and the chairman) are chosen and serve for an indefinite time, without term limits or guarantees regarding the future of their position. That position can be called to a new obligatory vote whenever an esotericist feels that necessary.

Whenever it is seen as a better choice to make a term temporary, it is possible to vote for an office to last only a previously decided upon period of time, or an office holder himself can ask for their duty to last only for a predetermined period of time. Unless agreed otherwise, a temporary period will start from and end at the time of the annual meeting.

DUTIES FOR ESOTERICISTS

A member considering membership in the inner circle should seriously consider whether they have a true inclination, sufficient time, and the ability to keep up with the esotericist’s duties. Every esotericist has their area of duties, and things relating to these duties that they must continually (often on several days of the week) work on and make some progress. It must be remembered especially that every esotericist will have a specified area of duties that are their task to look after and that these duties must be undertaken seriously.

Secondarily the esotericists have the opportunity to actively take part in the mutual decision-making process and defining the wider policies in the brotherhood. This is not so much a duty, as the brotherhood work is,
for voting is not compulsory. Yet an esotericist must be careful to have enough time to give to the brotherhood in order to be aware of its inner and outer activities, especially in any field that belongs to his own area of duties. He must be able to give promptly all the relevant information as it comes to this area, if ever asked by any esotericist member for any reason.

DUTIES FOR GUIDES

The guides of the formless aspects (Black, Red, White) have the normal esotericist duties and in addition the special duties defined in the Book of Paths. To that extent that the formless aspect membership includes in it occult guidance, the guide shares mutual responsibility with the members to be guided for their spiritual well-being, especially regarding the way and direction of any working directed by the guide. Even a guide who's not participating in giving occult guidance is still responsible for sharing information and supervising the duties of their aspect members.

The guides of the formal aspects (Eye, Serpent, Stone, Chalice) have noticeably less responsibility regarding their aspect members. These aspect guides should be aware of the members belonging to their aspect, keep the information given by them available to the inner circle, inform the aspect members about the brotherhood essentials, and arrange and oversee voluntary aspect practices or possibilities for projects linked to the aspect according to their discretion.

The aspect guides must be able to answer the queries made by their aspect members or direct the questions to those who can answer. Ability to inspire the aspect members to a wider aspiration of activity, self-knowledge or comprehensive spirituality is extremely desirable.

One person cannot guide more than one aspect at the time.
ACOLYTES (ASSISTANTS FOR THE GUIDES)

An acolyte helps the guide of an aspect or a lodge to manage the practical part of his work. If a guide is prevented from managing his duties, the acolyte takes care of them to the extent that his other responsibilities permit. The acolyte is the substitute for the proper guide in the practical matters. An acolyte does not have responsibility towards the brotherhood, that being left solely to the guide; the acolyte is just the guide’s volunteer assistant. Naturally the guide- acolyte-relationship creates possibilities for a contact that can form a great reserve of power even in the inner workings of the brotherhood, because of which the acolyte can become a de facto substitute for a guide if need arises, with the approval of the inner circle.

In larger groups there can be several acolytes. In these cases it is best if the acolytes can be arranged regarding the aspects in a way that the formless aspects have the acolytes divided amongst the formal aspects and vice versa. For example, assisting the White aspect guide there can be acolytes emphasizing the workings of the Chalice, Eye, Serpent and the Stone, while assisting the Serpent aspect guide there can be acolytes emphasizing the workings of the White, Red, Black and Grey aspects. Thus the acolytehood makes possible the guide structure consisting of 7+7x4=35 people.

DUTIES FOR OTHER OFFICES

The office holders presented in this book and possibly elsewhere in the brotherhood communication are primarily responsible for the functionality of their own area of duties, and secondarily – and according to needs and possibilities – for its advanced development.

All the office holders have the right to acquire help to their work from other members, but the responsibility for having the things accomplished remains solely on the office holder himself.
OUTER CIRCLE MEMBERS AS OFFICE HOLDERS

Esotericist status is not demanded for being elected into offices, the offices of the formless aspect guides excluded. Thus the formal aspect guides, lodge guides, acolytes and even chairman can be chosen from the outer circle members.

In the case of obligatory voting, the formal aspect guides or a chairman that belong to the outer circle are consulted to give their vote (using the one vote attributed to the office in question) only if the inner circle voting remains unclear. If the inner circle voting gets enough votes to make a decision without consulting the outer circle voters, they are not to be disturbed with obligatory voting.

OFFICE HOLDERS’ VACATION PERIODS

Every office holder has the right for a vacation period of ten calendar weeks per year. Times can be chosen freely by the office holders, but it is advisable to inform about one’s vacation periods well beforehand. It remains a question depending on timing whether there’s a need for a substitute or some other arrangements.

If an office holder is for of any reason incapable of carrying out one’s duties at a certain time, these periods are also to be included in the ten weeks’ vacation.

Vacations are taken in periods of one or more weeks at the time.
CHAPTER V

GENERAL RULES & INSTRUCTIONS

KEEPING CONTACT

Communication within the brotherhood works in a variety of ways. The Star of Azazel has several internet discussion forums for keeping in contact with outsiders, as well as more private ones for contact between the members.

According to their wishes, members can choose to belong or not to belong to the aspects (indicating different emphases with the brotherhood) or to the lodges, which organize local activity and meetings. An aspect member can get additional support from one’s own aspect guide – naturally according to the guide’s individual possibilities at a given time. In addition to the aspect and lodge guides, the brotherhood can be contacted as a whole, by writing an e-mail or a postal letter to the brotherhood’s shared e-mail or post office box.

Every member is obliged to give (and keep up to date) info about one’s personal e-mail and postal addresses. This contact information will never be given to any third party, and they are not used to send anything but brotherhood-related information. Important and common information regarding the whole brotherhood is to be given approximately one month before a meeting or such other event, if possible. Only the inner circle will have access to the members’ contact information if such is not required by an office holder’s duty.
After a member has gone through the brotherhood name practice, (chosen one’s valid alias in the brotherhood and having it approved) he or she will have an opportunity to get a brotherhood e-mail box for that name for a small fee. This will remain at one’s use as long as he or she is a member.

All members must be careful not to divulge any inner information of the brotherhood to anyone not belonging to it, directly or indirectly. Any cases where privacy of inner information has possibly been compromised should be reported instantly. A member can tell outsiders about brotherhood policies in an approximate manner, be it individually or publicly, but precise formulae, places, times of places, or information regarding the other members is to be avoided. The brotherhood’s publications, flyers, cards, or such material can be freely distributed with any parties that might be positively or neutrally interested in such. Some questions regarding the brotherhood policies have been publicly discussed in articles given in the web sites of the Star of Azazel. Members should get acquainted with these.

ACCOUNTABILITY OF THE MEMBERS

No member has any obligation to do anything for the brotherhood that they do not want to do, unless they have taken on special duties/projects to manage. Besides engaging in action that is contrary to brotherhood’s ideals, only a total lack of activity or keeping in contact by the methods officially used by the brotherhood can lead to dismissal. On the other hand, the office holders are responsible for managing their fields of duties as well as possible. An oath regarding this is required from the inner circle members and guides.
THE BROTHERHOOD’S SOCIAL STATUS

The Star of Azazel isn’t a registered society, but rather an unofficial association of like-minded individuals. Because it does not collect fees from its members and does not obligate them in any specific way, the brotherhood can work relatively free from bureaucracy. Although the principles of the brotherhood are such it can’t hold any social government as a valid authority over one’s inner ethos and individual decisions, the brotherhood naturally cannot accept criminal activity from its members. Illegal actions do not lead to member’s dismissal necessarily, but unethical action to the point that it informs about ideology that is contrary to brotherhood’s own ethos, can lead to dismissal under the discretion of the inner circle.

OF THE TREASURY

To join and to belong to the brotherhood is free of charge. The common expenses of the brotherhood, like the ones from the Star of Azazel websites, are paid from voluntary donations given by individual members. When there are expenses from holding a meeting or a similar event, a voluntary or obligatory fee can be collected from the participants to manage the costs. In those cases, the collection of a fee will be mentioned before such an event or meeting.

The brotherhood’s treasurer is a member taking care of such monetary transactions. In a juridical sense he owns the money used by the brotherhood in such a manner as a private person.

OF THE LIBRARY

The brotherhood’s library is for the common use of the members without a fee. If books are sent by mail, the borrower must pay the postage in both directions. The borrower is held responsible for the borrowed items,
and must compensate for damaged or lost items. The time of the loan is limited. Information about the library can be asked from the brotherhood’s librarian.

One can donate to the library items dealing with occultism or related topics. Items borrowed from the brotherhood’s library are by no means necessarily similar to the Star of Azazel’s own views, but instead hold information that might be useful for the members. All of the brotherhood’s own publications are made available to members by its library.

**OF THE BROTHERHOOD’S ANNUAL MAGAZINE**

The brotherhood’s annual magazine is compiled and edited by one of the lodges each year. The guide of that lodge is held responsible that the magazine gets sufficient qualified material, and that publication is managed before the end of a year.

**THE ANNUAL MEETING AND OTHER NOTABLE DATES**

The annual meeting is held every year at the first Saturday of July. The particulars are given to members about a month before the date. Another common meeting is often held during the first calendar months. Its agenda and information about the event is under the jurisdiction of the lodge in whose area the meeting is held.

**VISITORS IN THE MEETINGS**

Unless specifically agreed and informed, the brotherhood meetings are only for the members. The lodges have right to keep the meetings wholly or partly open for outsiders, but the line between an official lodge meeting and other activity is good to keep clear.
THE EIGHT FEASTS

In addition to the official annual meeting and the possible half-year meeting, the brotherhood celebrates eight special feasts. These are the spring and autumn equinoxes, the summer and winter solstices, and the four feasts between these:

- The First Feast of Passage: Eve night of February 1
  Vernal equinox
- The Second Feast of Passage: Eve night of May 1
  Summer solstice
- The Third Feast of Passage: Eve night of August 1
  Autumnal equinox
- The Fourth Feast of Passage: Eve night of November 1
  Winter solstice

The Stone Aspect and the members sympathizing with it holds ceremonies at the times of these eight calendar feasts. In the case of solstices and equinoxes the ceremonies are usually held at the astronomically precise moment or at the closest time of the common prayer practice.

USING MAGICAL AND RELIGIOUS FORMULAE

Every member has the right to use in one’s individual working any formula that does not include harm done to other beings either in practice or in intent. Formulae used in the brotherhood workings should be discussed with the brotherhood guides. Attempts to use the brotherhood’s common energy for any selfish practices are naturally forbidden. Members are not allowed to use magic to intervene with the energy of other members or outsiders in any reasons besides the open-ended intention of healing, blessing or protection. Neither do they have right to exploit, to suggest, or in any way harass other members or outsiders by the means or intentions of magic. If considering an extensive or durative co-operation of a magical kind with the parties outside the brotherhood, it is good to consult or at least inform other members. Use of the Celestial Hymns of
the seven archetypes used by The Stone Aspect working is by no means demanded from any members. Neither it is demanded from members any belief in supranormal forces involved in any magical acts whatsoever.

**OF THE PSYCHIC TALENTS**

As it has been often stressed, psychic abilities like telepathy, clairvoyance, lucid dreaming or astral sensitivity can easily start to create obstacles and stress in one’s life, giving not objective but colored information. Unprepared emphasis to one’s subjective oversights can draw too much attention from true spiritual development if one can’t deal with them in a perfectly right way. Psychic abilities have notable benefits too, and in cases when they have been developed in a free way without too much emphasis on them, they can be used in rational, healthily skeptical ways under the real intention of empathy, and thus form an apt tool for the work. Members are still asked to employ calmness and self-criticism in the use or study of possibly awakening (or awakened) psychical talents. Especially the way these abilities and information given by them is used must be kept most rigorously under the use of the Triple Key. Members using psychic abilities or magic in purposes opposite to the brotherhood’s own ideals can be expelled from the connection to the brotherhood or its communion of energies without notice.

Members are not required to believe in the reality of psychic abilities.

**RESIGNING AND DISMISSING**

If it happens that a member notices one’s world view is turning away from the ideals towards which the brotherhood is striving, or that one cannot accept the decisions made by the inner circle, or if there rises other serious differences that can’t be cleared with discussion, that member is advised to resign rather than to stay within the brotherhood as a passive member. One can resign from the brotherhood at any time. Understandably it is desired that information about the inner policies
of the brotherhood be not given to others even when one has left the brotherhood (this should be considered even before joining). Resignation is done by sending to the brotherhood’s post office box the filled resignation form plus one’s membership card, if such has been in use.

The brotherhood’s inner circle can dismiss a member or a lodge, which has strayed from brotherhood’s basic principles: the principle of joining the differences in a harmonious way, honesty or empathy, or if one repeatedly violates brotherhood’s guidelines, or if one neglects his offices or duties in the brotherhood.

"THE LIVING TREE"

Management of the brotherhood is holding to the idea of the “living tree”. This means that whenever the brotherhood has adopted certain forms to its development, these forms are to be kept, and in new kind of situations they are to be developed onwards according to the different situation instead of returning to the former situations. There are exceptions, however. Members can be dismissed and lodges dispersed, and rules that have clearly failed can be decommissioned. The metaphor is still good to have in mind when renovations are made. It holds in itself an idea of harmony, where growth can’t be one-sided, but it must fit into the whole and work for it. Although occult groups often use the symbolism of a temple, it is important to remember that such a temple is not one that excludes, but it is a living unity able to grow and to develop. This is most true in the Star of Azazel, whose fundamental idea is to bring together different forms of esotericism (i.e. spiritual ethos aiming to development). Differences should be possible to quite an extent, provided that there appear no elements of separatism or dishonesty in them.
CHAPTER VI
ABOUT IDEOLOGIES

REALIZATION OF EQUALITY IN THE BROTHERHOOD

Whenever the members of the brotherhood are collectively referred to as brothers or brethren, this will also include the female members (sisters), if not specifically mentioned otherwise. There is no word in the English language that exactly encompasses the same meaning of shared spiritual communion as the word brotherhood, but lacking its seemingly gender-emphasizing connotation. The word brotherhood is thus used in the meaning of embracing both sexes equally.

Because the greater part of the activity of the Star of Azazel is the comparison, analysis and pondering upon different world views, it is neither reasonable nor even possible to try to wholly renounce religious criticism. The ideology of the brotherhood is that from a shared ethical basis this criticism can be productively used in any form of religious life – different religions, atheism, agnosticism and skepticism – and still, precisely with the help of this attitude and shared basis, these different world views can be kept in interconnection.

Although members and publications of the brotherhood can make statements of open religious criticism, atheism included, no member will be condemned, valued or excluded because of one’s religious devotion. The only demands are that one’s religion cannot disregard the common ethical basis – primarily the honest search for truth that comes before dogmatic tenets – and the active striving towards non-violent living. Additionally, it is expected that members belonging to any formal churches or sects,
especially the ones of monotheistic religions, will keep a neutral, open and positive view towards other people’s religious or atheistic devotions.

The idea of open consideration and communication must always remain the highest authority. Whenever any demands for some orthodoxy or condemnation of other people start to appear, the member responsible for said actions will at first be given a notice and finally expelled if this behavior continues. The fundamental idea of the brotherhood, to unite the many different aspects of truth in a fruitful way, cannot be actualized as long as members attempt to represent the only or the highest form of truth themselves.

Nor can one’s nationality, sexual orientation, political conviction or any other personal characteristic be an obstacle for one’s belonging to the Star of Azazel, as long these things are kept private instead of preached or emphasized in the brotherhood or given to outsiders as its shared views. Members who give statements in public, or even in their own private lives, must be aware that all statements that could be interpreted as representing the brotherhood’s views should always pertain toward more tolerant, honest, emphatic ideals while also remaining uncommitted to any one political, cultural or sociological argument. It is the conviction of the brotherhood that any political view, any culture, any kind of individual orientation can, according to one’s personal choices, act as a positive or a negative factor and as such can never be denied or approved per se, but rather appraised according to a given situation or in a larger context.

OUR RELATION TO THEOLOGY

The Star of Azazel has a positive approach to all forms of religiosity. Accordingly, members of all religions are welcome to join the brotherhood as long as there are no contradictions between said religion’s and the brotherhood’s actual ethical views. Many theologies conform to the belief of one true god which other world views haven’t evolved or accepted, yet even members of such monotheistic religious groups are expected to sincerely respect other religions and world views on the
esoteric and/or common humane level of understanding. Preachers of any kind of religious orthodoxy or atheism as the highest truth are to be expelled on the grounds of breaking one of the very basic principles of the brotherhood’s Constitution.

Members should also understand and accept that although their religion is never disapproved of per se, many specific features of any kind of religious dogma or practices can and usually will be debated or challenged, for it is the view of esoteric philosophy that no outer form is ever perfect without interpretation. But this kind of a criticism of religion must always be based on the brotherhood’s ethical foundation and not related to any differences in culture, prejudices or other formalities.

**OUR RELATION TO THEOSOPHY**

The Star of Azazel is not a part of the Theosophical Society. Instead it can be counted as a part of the theosophical movement, a branch of esotericism that started during the late 19th century. The Star of Azazel approves of and has adopted the three original theosophical principles:

1. To form a nucleus of the universal brotherhood of humanity without distinction of race, creed, sex, caste, or color. 2. To encourage the study of comparative religion, philosophy, and science. 3. To investigate the unexplained laws of nature and the powers latent in man.

And its motto: *Satyan nasti paro dharmah* – “There is no higher religion than truth.”

**OUR RELATION TO SATANISM**

As can be seen from the name of the Star of Azazel, Satanism has a prominent position in the brotherhood’s philosophy. This can be considered a threshold one should be able to step over when one is willing to become a member. The literal or archetypal being named Satan represents to
most something similar to a universal scapegoat bearing all the guilt of demonic otherness in the world. Therefore to familiarize with and even respect such a character is tantamount to a test concerning one’s ability to enter into a society where all kinds of otherness must be considered to hold positive possibilities, as long as the demands of honesty and non-violence are not violated. If one accepts any positive significance for a character named in so demanding a way, it is considered that one can more easily see positive possibilities in all manner of world views. On the other hand, those parties who think that Satanism - or any other world view of theirs - justifies violence or lying will be expelled from the brotherhood.

OUR RELATION TO POLITICS

The Star of Azazel is not politically aligned and its members are not allowed to give political statements with any connection to the brotherhood.
CHAPTER VII
FORMULÆ

MEMBERSHIP APPLICATION (A SCHEMA)

1 BASIC INFORMATION

a) Full name of applicant
b) Sex
c) Email address (recommended)
d) Date of birth
e) Religion (if registered)
f) Telephone number (optional)
g) Address

2 EVERYDAY LIFE/SOCIETY

a) Education
b) Current profession (previous ones can be included in brackets)
c) Hobbies
d) Do you have a political persuasion/have you had one in the past? Describe shortly
e) Do you have a criminal record?
f) Have you ever had a psychiatric diagnosis? If yes, have you had treatment for your illness? What kind of treatment?
g) How would you evaluate your mental health? What have been the central psychological challenges in your life
h) What intoxicants/drugs do you use? Describe shortly your earlier/present use
3 SPIRITUAL BACKGROUND

a) Do you belong/have you previously belonged to other ideological societies?
b) If you have resigned from them, what reasons led to that decision?
c) What kind of relationship do you have/have had with violence?
d) Does coordinating your ideologies with your everyday life present problems? What kind of problems?
e) What kind of ideological atmosphere was present in your home/growth environment?
f) Have you experienced major ideological changes or has your development been relatively steady?
g) How did you become familiar with occultism/Satanism?

4 THE STAR OF AZAZEL

a) Describe in your own words what you consider to be the most important ideas of the Star of Azazel?
b) What reasons led you to apply specifically to the Star of Azazel?
c) Do you already know any/some of the members?
d) How did you become familiar with the Star of Azazel?
e) Have you familiarized yourself with the writings of the Star of Azazel?
f) What kind of things made you hesitate before applying?
g) What kind of hopes do you have concerning the brotherhood’s work? What kind of things do you consider your strengths in the forthcoming work?
h) Further information (optional)

I assure the information given is correct & commit myself to inform about important changes, especially about changes in contact information, if I’m accepted as a member of the brotherhood. I commit myself to follow the brotherhood’s rules and to do my best for my own and shared work, and to fraternally honour all the other members, under truth and love.

Place & date of application

Signature & clarification of signature
RESIGNMENT FORM

To be copied and sent to the common post office box of the Star of Azazel.

I undersigned ask to resign from the brotherhood of the Star of Azazel.

Reason (check off one or more options).

1) My personal views have changed
2) The brotherhood does not stand for the things I thought it would
3) I do not approve of how practical issues are managed in the brotherhood
4) I have personal disputes with other members of the brotherhood
5) I don’t have enough time or energy to dedicate to brotherhood business
6) Something else, please specify

I hereby pledge myself not to talk about brotherhood’s internal policies after leaving the brotherhood.

Date and place of resignment

____-____ / ______

Signature & clarification of signature

__________________________________________________________________________________
Finis