

Order
of
Nine
Angles

~ Collection of Various Manuscripts ~

Preface by the editor:

*The following work re-presents the Order of Nine Angles 'Various Manuscripts' database
['Nexion' & 'Hysteron Proteron' as a separated file]
to be found within 'Sitra Ahra' on 'www.MurderDeathKill.net'.*

Other databases are:

- Chants*
- Interviews*
- Books*
- Tales & Poetry*

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Please note: This summary is not authorized by the O.N.A.

*Caput Mortuum
Ayin Quadma'ah Movement*

~ Various 'Order Of Nine Angles' Manuscripts:

1. Satanism ~ A Basic Introduction For Prospective Adherents
2. The Dark Forces
3. The Alchemy Of Magick
4. A Complete Guide To The Seven-Fold Sinister Way
5. Star-Gates
6. Guide To Black Magick
7. Darkness Is My Friend ~ The True Meaning Of The Sinister Way
8. An Introduction To Traditional Satanism
9. The Tradition Of The Sinister Way
10. The Meaning Of Sinister Initiation: An Initiates Perspective
11. The Seven-Fold Way: Training And Grades
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18. Confessions: 3
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20. Ritual Magick: Dure And Sedue Ceremonial
21. Adeptship ~ Its Real Meaning And Purpose
22. The Black Pilgrimage
23. The Left Handed Path ~ An Analysis
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40. Sapphistry: Dark Daughters Of Chaos

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80. EIRA ~ A Satanic Guide To Future Magick
81. EXEAT: The Sinister Western Tradition
82. The Creative Dialectic, Aeonick Strategy and National Socialism
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84. Aeonics And Manipulation I
85. Aeonics And Manipulation II
86. Acausal Existence ~ The Secret Revealed
87. Cosmion HH
88. ONA Strategy And Tactics
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90. Baphomet ~ A Note On The Name
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~ NEXION - a Guide to Sinister Stragedy:

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Satanism ~

A Basic Introduction For Prospective Adherents

Anton Long, ONA. 1992eh. Revision c. 1998eh.

Introduction

This present work aims to provide an introduction to genuine Satanism for those interested in this particular Occult way.

It is written by someone who has been involved in Satanism for a quarter of a century and who now has the honour of being the Grand Master representing traditional Satanists. The work is honest and revealing and therefore informative, and will go some way to demolishing the myths prevalent regarding Satanism. Because of its honest and revealing nature, it will also undermine the many pseudo-Satanists who have little or no understanding of what real Satanism is all about.

In genuine Satanism, there are rituals of an Occult kind, as there is an exultation in the carnal. There is also real evil - dark and dangerous deeds: a living of life to the fullest extent. All of these things - and much more - will be explained.

I - The Satanic Game

Satanism is understood by its genuine adherents as a particular Occult way or method. That is, it is a specific path or way toward a specific goal, the following of which involves a particular way of living. The specific path is a dark, sinister, or 'Left Hand Path' one, and the specific goal is the creation of a new type of individual. On a more general level, Satanism is concerned with changing our evolution and the societies we live in - creating, in fact a new human species and a civilization appropriate to the new type of human being. Satanism, however, is often regarded by its opponents or the mis-informed, as being one or more of the following: (a) worship of the Devil/Satan; (b) a religious cult which practices Black Magick; (c) an inversion of the Nazarene religion and its rites; (d) a sect which preaches and practices perversions and sexual license.

Further - and also incorrectly - the figure of Satan Himself is commonly held to derive from the religion described in the Hebrew 'Old Testament', with the word "Satan" being regarded as derived from the Hebrew word for "accuser". In fact, the Hebrew word is itself derived from another word - an ancient Greek one. This Greek word - an is αἰτία - that is, 'an accusation', [See, for example, its use by Aeschylus - aitia ekho.] and also 'cause' or 'foundation' or 'origin' of some-thing. In essence, Satan as a word represents (a) the prime cause of change, of *human* evolution; (b) 'Adversary' in the sense of opposing norm, the accepted, and this sense is still retained in the usage of 'Devil' (e.g. Devil's Advocate). The word 'Devil' is derived from the Greek word - διαβόλος - via the Latin "diabolus". The figure of Satan is thus seen to be not a Hebrew invention, as hitherto supposed, but in fact a representation of opposition, of Heresy: and a symbol of creative change.

From opposition there is a synthesis - the process of dialectical change which governs evolution.

Fundamentally, Satanism is opposed to the meekness of conventional religion. Conventional religion (invariably Occidental) means submission - to a deity and its 'appointed' authority/church, or to some dogma derived from the words of some 'prophet'/saviours. Conventional religion also means a certain way of 'viewing the world' - a certain outlook. The Occidental religious way is the way of dogma, of revelation, and ultimately, of fear - there is concern with reward and retribution; with concepts of guilt and sin. There is and must be *faith* - faith comes before personal wisdom derived from direct experience of living.

The way of Satanism is the total opposite of this - it is the way of liberation, internally and externally. There is a desire to *know* based on personal experience. There is a desire to be proud - to exult and revel in life and so fulfill the possibilities that life offers. In other words, there is an exploration of frontiers - an extending of those frontiers. There is a desire to excel, to achieve, to set the standards for others to follow rather than follow the standards set by someone else. This, of

course, is not easy - it requires a certain type of person: someone imbued with *spirit*, with an urge to conquer and defy. Someone with *character*.

Thus, because of 'human nature', Satanism in the past has been only suited to a minority - those few who can really defy and go against accepted norms. For it has been a fundamental principle of genuine Satanism that each individual Satanist finds his or her own limits and thus lives, and if necessary dies, by their own morality or ethics. That is, a Satanist accepts no restrictions other than those they impose on themselves. They accept that it is they and only they who can find answers to their questions - and that these answers are derived from direct personal experience of living at the very edge. They cannot be derived from faith, from dogma, from someone else's 'teaching' - or from some theory propounded by some organization, group, 'Temple, whatever.

This means that Satanists are amoral in the conventional sense: there is not, never has been and never can be, any such thing as "Satanic ethics" or a "Satanic authority" which individual Satanists must be subservient to - for such things are contrary to genuine Satanism; they are contrary to the fundamental, personal aim of Satanism - the creation of a more evolved, more highly developed *individual*. Satanism - on the personal level - is an individualized quest, involving individuals striving to experience their own limits and go beyond those limits. Satanism applies the principle of evolution to human practice - the strong survive and win through, while the weak fail or perish.

However, this does not mean what most people assume it to mean - a license for anarchic self-indulgence and a wallowing in lust/depravity/excess and so on. A Satanist has a goal - an ulterior motive beyond the satisfaction of their own ego and beyond indulging in and giving way to, of unconscious impulses. This goal is to excel - to go beyond what one is. To do this requires a self-mastery, a real self-discipline. Self-mastery and self-discipline can only be acquired by self-experience: by experience of real life. A Satanist desires to evolve - and this evolution this requires resolve and thus a certain strength of character. What a genuine Satanist does, in real-life or in the learning experiences that are magickal/Occult rituals, is to explore - to find the limits of themselves and the world; they experience and so grow, and so fulfill their latent, diabolical potential. Everything is a means to this - rituals, other people, society itself.

Because they have an ulterior motive, a known goal, there is *perspective* - an understanding beyond the impulse/feelings/desires of the moment or moments of a particular experience. In brief, there is - or there developed - real insight, a real judgment and a real self-awareness and understanding. Naturally, this is difficult - and often dangerous. The failures become trapped in - or never go beyond - the moment and the desires/impulses/feelings of the moment. In simple terms, the failures, the pseudo-Satanists wallow in their 'dark side' and the 'dark side' of nature/society, without either understanding it, controlling it or transcending it. Fundamentally, a Satanist knows and understands where they are going and what they are doing/why they are doing it.

The failures, the pseys, are trapped by the acts or acts or experience. The Satanist is strong, proud, defiant and *in control* of the experience and themselves; the failures, the pseys are in thrall to their feelings/emotions/desires (both conscious and unconscious) and thus are without any real self-insight. The way of Satanism is not easy - the methods, experiences and so on which are necessary and which the Satanist uses to obtain their goal are risky and dangerous. It is easy to fail, get caught or whatever. There is nothing - and no one - to aid the Satanist in his/her quest. There is nothing to make it easier, less difficult, less dangerous. There is only his/her determination, and the learning from experience: the gradual development of character from experience. Only thus is there a real, a genuine, evolution of the individual. Anything less is mere *pose* - an affectation.

The way of Satanism - as exemplified by genuine Satanic organizations - sets forth various learning experiences, reveal various esoteric techniques, and offers an esoteric or 'initiated' insight into life, individuals and the cosmos itself. This way is a practical one - a way of living - and in the early stages a part of this involves magickal practices and rituals. These specific experiences develop certain esoteric skills - and thus enable a learning of 'forbidden' Arts. They also enable indulgence in worldly pleasures - carnal, material and otherwise. But these experiences - and the pleasures which can and do arise from them - are not a fetish as they are not of a religious nature.

They are merely means - to be used, learned from, mastered and then transcended. For the novice Satanist always moves on - to new experiences, new challenges, and thus new insights. For most, the overtly Occult aspects - involving participating in magickal rites and running a group/Temple - lasts a few years. Beyond this, they are left behind - the goals having been achieved. That is, the Satanist has achieved the goals of a Satanic novice and moves further along the path, becoming a Satanic Adept. There is then, for the new Satanic Adept, an involvement with other Satanic practices in order to further develop the character and abilities of the Satanist -

practices which enable the Satanist to express the dark side of existence by their acts and way of living, and which thus contribute to creative change.

Some of these Satanic practices are, viewed conventionally, "evil" and some are, or may be construed to be in a particular society, "illegal".. They are consciously chosen by the Satanist to develop themselves and to thus aid the achievement of their ultimate goal - and chosen so to aid what is known as the 'sinister dialectic of history'. Such practices aid the unique Destiny which the Satanist wishes to achieve, for each Satanist desires to fulfill their existence in a unique way. They wish to make their mark on the world - to achieve something with their lives. They wish to change things, or aid change, and they desire their own lives to have some effect:

In consequence, some of the deeds a Satanic Adept may consciously decide undertake may be disruptive; some may involve 'culling' [ie. removing human dross or those who oppose the Destiny of the Satanist wishes to achieve]; some may involve direct action of a kind deemed by some society to be 'terrorist'. What is important about what is chosen and done is that (a) it aids or fulfills the Destiny of the Satanist so choosing and acting; and/or (b) it aids Satanism in general - i.e. it helps to fulfil the "sinister dialectic of history". There are no other considerations - ethical, moral, religious or whatever. The Satanic Adept uses the knowledge and insights they have gained from their Satanic noviciate - from past experiences - to make such choices for themselves. An established Satanic organization/Order/group only *guides* its members toward experiences, and it provides them with esoteric knowledge and techniques which they can use. The onus is on the individual - to experience, to participate, *to make their own decisions in their own time* and so learn, quite often by making mistakes.

The **sinister dialectic of history** is the name used to describe Satanic strategy. The Training and guidance of individual Satanists by an established Satanic group/Order/organization or Master/Lady master, is a *tactic* used to achieve the strategic goal. The aim of this strategy is to change evolution - that is, to change the evolution of our species, and thus the cosmos itself, by interaction between the two. This evolution is toward 'the sinister' - toward greater diversity, greater individuality and creativity. This involves 'presencing' the sinister, or the 'dark forces' on Earth, in societies and in individuals. It involves re-structuring of 'society' over long periods of time. Essentially, the aim is to create a new human species by developing the potential that is already latent within us as individuals. Expressed simply, it means letting the human species develop full maturity - at present the vast majority are still immature children, in thrall to unconscious desires and impulses and with little or no self-mastery and wisdom. And they are kept that way by the restraints, the impositions and the control 'societies' and religion and other forms (such as politics and 'ethics') impose and have imposed on them.

In effect, this means the majority becoming not only 'Adepts' but also achieving/attaining the knowledge and wisdom and strength of character possessed by genuine Masters/Lady Masters. *It means the majority attaining and going beyond what has been described as 'individuation'*. Satanists believe that this change - this evolution - can only be brought about via practical means: by a practical synthesis of sinister/light

The archetype for this change is Satan - the Adversary, the Heretic, the Proud One who refuses to bow down before some 'god'; who refuses to accept subservience and who is unsatisfied with the answers, the solutions, of others. To achieve this change there has to be a learning - a gradual increase in the number of genuine Adepts, that is, of those free of restraining opposites. There has to be an increase in those who adhere to the creative energy that creates all life and which engenders its change and evolution and which is thus the essence of existence itself.

Each Satanist, by living Satanicly, aids the dialectic and thus aids the evolutionary change. They learn to play at being god - fulfilling their existence. As for the rest - they can participate, and so learn and evolve; or they can be used, by Satanists, to effect changes greater than themselves.

There are no limitations unless we create them - and if others create them, they are there to be transcended. To exult in excellence is the name of the only game worth seriously playing: the Satanic one.

II - Some Questions Answered

Is Satanism simply Devil-Worship?

The term 'devil-worship' is used in a number of ways - often to describe 'Black Magick' and the alleged practices of 'Satanists': e.g. sexual rituals, animal sacrifice. What is usually described by this term are the activities of Occult dabblers who have no knowledge of real Satanism, and who play at being Satanists - invoking The Devil and so on. Often, the term 'Devil-worship' is used in the moral sense to describe 'perverted' behaviour in an Occult setting. In the literal sense, Devil-worship means a religious worship of the Devil. In all the above senses, Satanism is not 'devil-worship': Satanists do not worship anything, and the practices and rites of Satanism are quite different from the popular 'media' image/model.

While some of the rites involve various Occult forms - robes, a Temple and so on - most are removed from such associations. The real magick of a Satanist takes place through their way of living - what they do and achieve in real life and situations, by trying to fulfill their Destiny and aid the sinister dialectic. They live Satanically, rather than play Occult games. Those that do have an outward Occult or ritualized form, are only a learning, a stage for the Satanic novice - the mere beginnings of their Satanic life. [The ceremonial rituals are given in 'The Black book of Satan'. They include The Black Mass, the Initiation Ceremony and The Death Ritual.]

But what of The Devil? Or Satan? Does He really exist? And, if so, do you respect Him?

He exists, but not in the way most believe: e.g. a horned figure with cloven feet. Rather, He is not bound by our everyday spatial and temporal dimensions, but exists instead in what esoteric tradition calls 'the acausal'. We apprehend the acausal mostly in an archetypal way - i.e. we impose an image upon its acausal and non-spatial structure. The 'conventional' descriptions of the Devil or Satan are basically childish Nazarene images. The reality is far more terrifying and evil - when viewed conventionally, of course! Further, terms like 'respect' depend on the opposites inherent in an un-initiated view. In reality, there is only a working with the acausal energies or forces or 'entities' as those things are: a becoming-like the Devil; an identity-with Him, if you wish. And this is an extension of one's own being or existence, rather than a negation, a submergence. Expressed simply, one becomes one with Satan, and in the early stages strives to be like Him.

Does Satanism involve human sacrifice?

Sometimes a Satanist may undertake a culling - either during a magickal ritual or in the real world (e.g. by assassination, manipulating someone to do the deed). Whether or not this is done depends on the Destiny of the individual Satanist - on whether a particular person or persons need removing in order for that Destiny to be attained. However, all victims for such removal must be suitable - that is, they will be judged as worthless, dross: or be suitable because their removal will aid the sinister dialectic. They, of course, will be judged and found suitable, Satanically. In practice, this means that once someone has been judged to be worthless (in terms of their character and deeds) or otherwise found to be suitable for sacrifice, they will be tested in order to confirm this judgment/suitability. The tests give them a sporting chance. Two or three tests are usually conducted, without the victim's knowledge. Only if they fail these tests will a culling be undertaken, for the glory of Satanism in general. The "raison d'etre" for Satanic culling, is some people are worthless, a liability to evolution, and their removal is healthy: it aids the human stock. And thus helps to achieve Satanic goals. Further, those chosen really choose themselves, by their deeds - they reveal their worthless character or their suitability by what they do, or do not do, in real life. Thus, a culling is akin to an act of 'natural justice', a restoration of the creative imperative.

But surely this 'culling' as you call it, is a criminal act?

The 'Law' is an accumulation of tireless attempts by the mediocre majority to prevent the creative few turning life into a succession of ecstasies. Or, less poetically, it is an attempt to restrain the healthy, noble instinct of the strong - an attempt to usurp the judgment of experience. What matters is that each individual develops their own judgment - possesses a sense of 'natural justice', a mature and strong character (born via experience). The 'Law' is an expression of tyranny - of someone else taking away this judgment and character: of society treating people as children.

What of children? Do they have a place in Satanism? In its rituals, for instance?

One of the fundamental aims of Satanism is to develop individuals - to develop a mature, insightful, character, a Satanic spirit. Satanic training, of a novice, aims to build character, to develop a unique individual aware of their potential and their destiny. This training can only begin when the individual can assess things - or begin to assess them - for themselves. This generally means around the age of sixteen. Before then, there can be no participation in Satanism, whether this be rituals or anything else, simply because Satanism involves each individual making their own choice - of deciding, for themselves, that they wish to undergo Satanic training or undertake a Satanic way of living. In some circumstances - for instance a child born to parents who are Satanists - there is a simple ceremony involving dedicating the newborn to the darker forces. But until that child grows and can decide things for themselves, there is and can be nothing else. To do otherwise, is to contradict the essence of Satanism. Satanism is not interested in 'corrupting' others without their consent - it is interested in creating strong, unique individuals of real character who can think and judge for themselves. Anything else is not real Satanism.

But surely Satanists control and use others - manipulate them?

Of course! Some people are natural slaves. Satanists are the natural leaders. But each person has a free choice - if they need to follow, to be led, if they enjoy being manipulated, or out of weakness have little or no character of their own, then that is in their nature. Existence is often ruthless: the strong win through while the weak go under. Thus is evolution achieved. Humans are no different, although many in their delusion would wish to believe otherwise.

I shall give an example, and one which will make the softies (and incidentally the pseudo-Satanists) shudder in horror! Some people in their weakness become addicts - for this example we will say on drugs. As such, they are life's failures. A Satanist views them with contempt - they have made their choice, and revealed a weak character. Thus, he or she might consider it worth their while - and certainly justified - in 'using' these worthless people, by, for instance, supplying them with what they need. To wit, drugs. This would be profitable, and enable the Satanist to live their life a little more Satanicly. It would also aid the sinister dialectic - in two ways. First, the addicts might in the near future die, and thus remove or cull themselves. Second, the 'drug-culture' is symptomatic of a society or societies infested with the Nazarene disease: where a slave-morality has triumphed and noble, strong instincts are repressed/suppressed. (Where, for instance, the idea of combat, of war, as healthy, is heresy.) Such a society or societies need to be undermined and destroyed and replaced by healthier ones.

Incidentally, while on this subject of health, everyone has a choice at all times despite whatever external circumstances pertain. It is character, spirit, which win through.

A Satanist is someone who triumphs, even (or especially) in adversity, and who lives by a motto which is no longer understood today except by the noble few: "Death Before Dishonour". To submit, to give in, to not try, is dishonourable. A Satanist knows with an arrogant, prideful certainty that the human spirit can triumph over everything and everyone - they refuse to admit defeat, to give in, and are prepared if necessary to die rather than act in a dishonourable way, against their Satanic principles. Because of this, they are strong, and inspire in others perhaps a certain awe. And, because of this preparedness, they exult in life - they relish living, and live to the full.

If I wished to become a Satanist, what would I have to do?

The first thing is to make sure one understands what Satanism is and involves by contacting other Satanists, for instance, or reading genuine Satanic material such as the works of the O.N.A. Then, having so understood, one makes a decision to begin the quest along the 'Left Hand Path' and to act Satanically. This is usually formalized in some way via a simple rite of Initiation - which basically means that one affirms one's desire to follow the way of Satan. This rite can be either a ceremonial one, via an existing Order or Satanic group, or a hermetic 'self-Initiation'. Examples of both are available to those curious enough to find them.

Following this, one undertakes various tasks, techniques and methods over a period of some months, the aim of all of which is to build a solid Satanic foundation, in terms of character. These are all accessible in various Satanic works. Quite a number of these involve gaining experience in the real world, while some involve directly Occult/magickal work - e.g. rituals. The emphasis throughout is on self-achievement and self-effort. This noviciate period lasts about a year, perhaps two. There are then more challenges to undertake, more ordeals to develop character and aid one's judgment and insight and self-mastery. Of course, there are also many rewards - some carnal, some material, some spiritual (in the sinister sense, naturally!). There develops an awareness of one's Destiny and an understanding of what is hidden from the majority by virtue of their rather rudimentary level of consciousness and knowledge. During all this, one is aiding the dark forces by the very act of doing Satanic things. That is, aiding evolution - of one's self, and existence in general. One is being significant; doing and achieving. If one is fortunate enough, there may be guidance and advice from someone who has gone that way before - from a Satanic Master or Mistress. What is important, is that one really lives; achieves things; works in and alters the real world; and learns and so develops - in character, insight, knowledge and so on. Most people waste their lives. A Satanist wants to be a god - and is prepared to change the world to make their dreams a reality. Most people dream, but lack the courage to act. What matters is that one does something - if some things do not work out as one planned, there are other places, other times. New dreams to dream and fulfill. And life does not even end with causal death - one can become Immortal! The form of life simply changes. But this immortality is not given - it is not a reward. It is *achieved*, it is a conscious act: a becoming-one with the dark force itself, with Satan.

There is much that is numinous, but nothing known surpasses Man in numinosity. That is, of all life, we as individuals possess the most potential - have the 'creative fire' of life itself. Satanism is a means to not only understand this, but to implement it - fulfill our divine (and diabolic) potential. To live this existence to the full. To participate in evolution. And to evolve to another realm entirely. But Satanism is dangerous - it is testing. It requires a demonic desire, a strength of character. It is genuine Heresy. It is for the few who can really defy, who really wish to become like gods and are prepared to take the risks involved.

- Order of Nine Angles -

2.

The Dark Forces

ONA yf87

For too long our enemies have lied about us. But, as the cosmic tides begin another Aeonian change as the Age of the Dark Gods begins, we proclaim openly our defiance and our creed.

No longer shall the lies go unchallenged. Accordingly, we - as representatives of those dark forces which have always shaped our evolution proclaim the following about our sinister Way and its living:-

- 1) The Dark Gods are means to self-fulfillment, self-understanding and self-divinity.
- 2) We believe that only through journeying through the darkness within and without, in passing the Abyss, can true self- understanding be attained.
- 3) Our rites, ceremonies and magick are life-affirming and show us and bring us the ecstasy of existence, the laughter of life and the self-overcoming of the true Adept.
- 4) We are feared because we understand and because we rejoice in living - in its pleasures but most importantly in its possibilities. We extend the frontiers of evolution while others sleep and cry.
- 5) All that enervates we despise: we have nothing to do with the cowardly and weak who are trapped by their own failings and who scurry about in the filth that covers those who do dishonourable deeds.
We revere honour because honour means self-excellence and a recognition of the cosmic balance that is an Adept.
- 6) When we hate we hate openly and with pride and when we love we love with a passion to match our arrogance: always mindful never to love anyone or anything so much that we cannot see it die, since death is a natural changing of forces.
- 7) We would rather die than submit to anyone or anything and this pride is the pride of Satan, that symbol of our defiance and a sign of our life-enhancing energy.
- 8) We prepare - through our magick, our deeds and our living - for the Age of Fire (the Aeon of the Dark Gods) which is to come, when we shall reach out toward the stars and the new challenges they will bring.
- 9) Our Way is difficult and dangerous and is for the few who can truly dare to defy the matrix of forms (like `crosstianity') that stifle the potentiality of our being.

It has been said (by Nietzsche):

"The more mediocre, the weaker, the more submissive and cowardly a man is, the more he will posit as evil: it is with him that the realm of evil is most comprehensive. The basest (most dishonourable) man will see the realm of evil that is, of that which is forbidden and hostile to him - everywhere."

"The most powerful man, the creator, would have to be the most evil, in as much as he carries his ideal against the ideals of other men and remakes them in his own image..."

3.

The Alchemy Of Magick

ONA (From **Hostia I**, 1991eh)

Magick is not an object for academic study - it is essentially practical. It also requires self-discipline and training - the acquisition of skills.

No books or teacher can teach magick it can only be learnt by practice, by the trials and errors of experience. All books and teachers can do, at best, is guide: toward and into the relevant experiences and offer some explanations for cause, effect and what is beyond the causal.

Similarly, willful self-expression will be mostly counter-productive. What is required of the novice and Initiate is self-discipline and that insight which arises from achievement and adversity. Modern life, however, has made these things difficult it is easy to be self-opinionated, to accept the comforts of modern living and the lack of self-discipline, just as modern "methods" and "ideas" about "magick" make it seem that understanding of and achievement in magick is easy: all that is needed are the relevant books/ grade manuals/ information and a chaotic mind/attitude/approach.

There is not and never has been any substitute for self-learning from experience. The real learning of magick occurs by the individual novice, alone: group work and group experience merely confirm that learning and extend the techniques, the forms that are used. This is so because real magick is internal - an alchemy of psychic change. It is the techniques which are external. For instance, sexual magick is a technique of magick - it is not magick or 'magickal' in itself - just as ceremonial ritual is a technique. All techniques are forms which are dormant - they need vivifying, bringing to life: they need to be infused with the 'breath of life'. This vivification is magick, and its achievement is individual, that is, it does not rely on the form - on minute details of performance or technique. Sometimes, this vivification is shared - e.g. between two individuals undertaking a sexual rite or a group gathering for a ceremony.

For too long the techniques have been regarded as magickal in themselves, leading to a complete misunderstanding of magick - as, for example, by Crowley and his followers and by adherents of latter-day "chaos" techniques. Magick is beyond technique - techniques and forms merely presence the magick in the causal, and to access the magickal energies skill is required. Sometimes, this skill is intuitive - an inborn gift - but most often it has to be cultivated, learnt, acquired. The skill is an internal one, and may be likened to an attitude of mind. It is a "moving with" magickal energies as those energies are, in themselves - it is not a loose, undirected approach, a chaotic acceptance, but a finely balanced direction; not a loss of conscious awareness/ understanding, but a new type of awareness. It is like running long distances: innate ability may help, but training is required, an awareness of limitations born from past experience, a self-discipline to achieve the distance in the time set - and then the running, which when successful is a 'flowing with' the body and mind...

In magick, desire makes the energy - once accessed via the individual - presence in the form/technique chosen. This desire is usually aimed - that is, it has a causal goal (as for example in external magick). The form or technique chosen may stimulate to some extent the production of magickal energies - but it is the individual who must push open the gate (or nexion) and direct the energies that lie beyond it. What the forms and techniques most often do is make the nexion seem real and accessible - often 'provoking' within the individual the consciousness required to push open the nexion and presence the energies.

Because of this, ceremonial rituals (or any ritual where more than two are present and involved) require direction or control - of the images/forms/patterns invoked and the presencing of such in the causal. This direction is always toward the causal (that is, toward a specific aim or into the psyche of an individual or individuals) because of the nature of the energies - there is always 'flow'. If no control is undertaken (or the direction is confused because more than one attempts to control the flow - perhaps unconsciously) then causal change will still occur (and must occur) although in ways probably unforeseen by those involved - this is what usually happens when some individuals gather and attempt an act of magick - and often results in psychic disruption of one or more of those individuals.

The alchemy of magick is in learning this control in being able to access the energies, and being able to produce changes via the presencing of what is accessed: internally (within one's own psyche), externally (in others and the things of the everyday) and aeonically (within and beyond the confines of aeonics). There is thus a learning about the various types of magickal energies

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(which may be said to be differentiated by how they presence in the causal) – and their uses. In short, the acquisition of individual skill and understanding. To achieve this, there are certain ways - certain guides which may be followed. This is a serious commitment - not a hobby, not a gathering of some like-minded people as and when for an enjoyable and ego-gratifying delving into 'the Occult', and certainly not 'for laughs' or to entertain. There is an intensity, a self-discipline, even sometimes a hardness - and those pleasures which are beyond mere mortals. In brief, new ways of living.

For while the alchemy of magick is now accessible to everyone (due to works such as "Naos") it is unlikely many will forswear their current and easy ways of living for the challenge.

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4.

A Complete Guide To The Seven-Fold Sinister Way

(Order of Nine Angles)

Introduction

The Seven-Fold Sinister Way is the name given to the system of training used by traditional Satanists. It is the practice of Satanism, by individual Satanists, and thus expresses Satanism in action.

The Way is an individual one - each stage, of the seven stages that make the Way, is achieved by the individual as a result of their own effort. To reach a particular stage, requires considerable effort by the individual, who works mostly on their own.

One aim of the Way is to create Satanic individuals - that is, to train individuals in the ways of Satanism. This Satanic training develops individual character, esoteric (or Occult) skills and self-insight. The individual also acquires genuine esoteric knowledge and a genuine understanding.

The Way itself enables any individual to achieve genuine magickal Adeptship (and beyond) and thus fulfil the potential latent within them - thus they can and do enhance their life, and achieve their unique Destiny.

The Way is essentially practical - involving experiences in the real world, and ordeals, as well as the completion of difficult, challenging tasks. It also involves a practical mastery of all forms of magick. The Way requires a sincere and genuine commitment, and it is both difficult and very dangerous. Success depends on this commitment by the individual.

The Way is divided into seven stages, and these mark a specific level of individual achievement. The stages are: Neophyte; Initiate; External Adept; Internal Adept; Master of Temple/Mistress of Earth [or "Lady Master"]; Grand Master/Grand Mistress [or "Grand Lady Master"]; Immortal. Sometimes, Initiates are described, or known, as "novices"; Internal Adepts as Priest/Priestess; a Grand Master as a Magus, and a Grand Mistress as a Magistra.

Each of these stages is associated with specific tasks, ordeals, rituals and so on, and a completion of each and all of these (given in detail below under the appropriate stage) is required before the next stage can be attempted. Also, each stage involves the individual in a certain amount of reading and study of Order manuscripts [hereafter "manuscripts" is abbreviated as MSS, and "manuscript" as MS]. The purpose of this reading and study is to provide a Satanic understanding of the tasks, ordeals, rituals and so on of the particular stage being attempted. Each stage represents a development of and in the individual - of their personality, their skills, their understanding, their knowledge and insight.

Before embarking on the first stage - that of Satanic Initiation - the individual who desires to follow the dark path of traditional Satanism should gain some understanding of what genuine Satanism is. To this end, the following Order MSS should be read:

- * Satanism - An Introduction For Prospective Adherents
- * The Sinister Path: An Introduction to Traditional Satanism
- * The Essence of the Sinister Path [contained in Hostia - Secret Teachings of the ONA]

I Neophyte

The first task of a neophyte [the word means "a beginner; a new convert"] is to obtain copies of the various Order MSS which will be needed. These are: (1) The Black Book of Satan - A Guide to Satanic Ceremonial Magick; (2) Naos - A Guide to Becoming an Adept; and (3) Hostia - The Secret Teachings of the ONA (Volumes I & II). The following MSS (contained in Hostia) should be particularly studied in order to gain an understanding of traditional Satanism and its methods: (a) Selling Water By The River; (b) Satanism - The Sinister Shadow, Revealed; (c) Guide to Black Magick; (d) Ritual Magick - Dure and Sedue Ceremonial. The neophyte also needs to understand the fundamental concepts of magick, such as "causal" and "acausal" and here a study of the following Order MSS is useful: (a) Chapters 0 and I of Naos; (b) Aeonick Magick - A Basic Introduction.

The second task of a neophyte is to undertake the "secret task" appropriate to this first stage. This task is a necessary prelude to Satanic Initiation [the task is detailed in the MS "The Secret Tasks of the Sinister Way", which is included as an Appendix to this present work].

The third task of a neophyte is to undertake a ritual of Satanic Initiation. If you are in contact with a traditional Satanic group, this can be a Ceremonial ritual. If you are working alone, or the group you are in contact with suggest it, it can be a Hermetic one of "Self-Initiation". Both of these rituals of Initiation are given in detail in the Order MS The Black Book of Satan - A Guide to Satanic Ceremonial Magick. There is no difference between a Ceremonial Initiation, and a Hermetic Self-Initiation.

The fourth and final task of this stage involves the new Satanic Initiate in constructing and learning to play, The Star Game, details of which are given in the Order MS Naos.

II Initiate

Tasks:

- 1) Study the Septenary System in detail [Naos] and begin hermetic magickal workings with the septenary spheres and pathways as described in Naos. Write a personal "magickal diary" about these workings. Study and begin to use the Sinister Tarot [copies of the Sinister Tarot, and study notes, are available from the ONA].
- 2) Undertake hermetic workings/rituals for specific personal desires/personal requests of your own choosing, as described in Naos. Record these, and the results, if any, in your magickal diary.
- 3) Set yourself one very demanding physical goal, train and achieve or surpass that goal. [Examples of minimum standards are, for men: walking thirty-two miles in less than seven hours in hilly terrain; running twenty miles in hilly terrain in less than two and a half hours. Cycling one hundred miles in under five and a half hours. For women, the acceptable minimum standards are: walking twenty-seven miles in hilly terrain in less than seven hours; running twenty miles in hilly terrain in less than three hours; cycling one hundred miles in under six and one quarter hours.]
- 4) Seek and find someone of the opposite sex to be your 'magickal' companion and sexual partner, and introduce this person to Satanism. Initiate them according to the rite in The Black Book of Satan. Undertake the path and sphere workings with this partner.
- 5) Obtain and study the Order MS The Temple of Satan [Part II of The Deofel Quartet]. A guide to this MS is given in the MSS The Deofel Quartet - Responses and Critical Analysis; and The Deofel Quartet - A Satanic Analysis. [Note: Part I of the Deofel Quartet - Falcifer, Lord of Darkness - is intended as entertaining Satanic fiction.]

6) Undertake an 'Insight Role' [see the Secret Tasks MS and the MS Insight Roles - A Guide, in Hostia.] This Insight Role is the Secret Task of this stage.

7) After completion of your Insight Role, undertake the Grade Ritual of External Adept, given in Naos.

The stage of Initiation can last - depending on the commitment of the Initiate - from six months to a year. Occasionally, it lasts two years.

Understanding Initiation:

Satanic Initiation is the awakening of the darker/sinister/unconscious aspects of the psyche, and of the inner (often repressed) and latent personality/character of the Initiate. It is also a personal commitment, by the Initiate, to the path of Satanism.

The dark, or sinister, energies which are used/unleashed are symbolized by the symbols/forms of the Septenary System, and these symbols are used in the workings with the septenary spheres and pathways. These magickal workings provide a controlled, ritualized, or willed, experience of these dark energies or "forces" - and this practical experience begins the process of objectifying and understanding such energies, and thus these aspects of the psyche/personality of the Initiate. The Star Game takes this process of objectification further, enabling a complete and rational understanding - divorced from conventional "moral opposites".

The physical goal which an Initiate must achieve develops personal qualities such as determination, self-discipline, élan. It enhances the vitality of the Initiate, and balances the inner magickal work.

The seeking and finding of a magickal companion begins the confrontation/understanding of the anima/animus (the female/male archetypes which exist in the psyche and beyond) in a practical way, and so increases self-understanding via direct experience. It also enables further magickal work to be done, of a necessary type.

An Insight Role develops real Satanic character in the individual; it is a severe test of the resolve, Satanic commitment and personality of the Initiate. The Grade Ritual which completes the stage of Initiation (and which leads to the next stage) is a magickal act of synthesis.

III External Adept

Tasks:

1) Organize a magickal, and Satanic, group/magickal Temple. You must recruit members for this Satanic Temple, and teach them about Satanism. With your companion (or another one if personal circumstances have changed) you must Initiate these members according to the ceremonial ritual in The Black Book of Satan as you must perform ceremonial rituals on a regular basis. In this Temple, you will be the officiating Priest/Priestess, with your partner acting as the Priestess/Priest. Regular Sunedrions should be held, as detailed in the Black Book of Satan, as you should regularly perform rituals, both hermetic and ceremonial, for the satisfaction of your own desires and those of your members. You should run this Temple for between six and eighteen months.

2) Train for and undertake all three of the following different and demanding physical tasks - the minimum standards (for men) are:

(a) walking thirty-two miles, in hilly terrain, in under seven hours while carrying a pack weighing at least 30 lbs.

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(b) running twenty-six miles in four hours;

(c) cycling two hundred or more miles in twelve hours. [Those who have already achieved such goals in such activities should set themselves more demanding goals. For women, the minimum acceptable standards are: (a) walking twenty-seven miles in under seven hours while carrying a pack weighing at least 15 lbs. (b) running twenty-six miles in four and a half hours; (c) cycling one hundred and seventy miles in twelve hours.]

3) Undertake the 'Secret Task' as given in the Secret Tasks MS.

4) Study, construct and learn to play the advanced form of The Star Game.

5) Study Aeonics and the principles of Aeonick Magick, as detailed in Order MSS.

6) Study, and if possible practice, Esoteric Chant, as detailed in Order MSS [particularly in Naos].

7) Study the esoteric traditions of traditional Satanism, and if so inclined [see 'Concerning The Satanic Temple' below] instruct your Temple members in this tradition. The tradition is contained in The Black Book of Satan; Naos; Hostia; The Deofel Quartet; Aeonick Magick and other Order MSS.

8) Prepare for, and undertake, the Grade Ritual of Internal Adept - if necessary choosing someone to run the Satanic Temple in your absence.

Concerning The Satanic Temple:

The Temple must be run for a minimum of six months, as you yourself must seek out, recruit, instruct and train, the members of this Temple. There must be at least four other members, excluding yourself and your companion, during these six months, as you must strive to obtain an equal balance between men and women. It is at your discretion whether or not you are honest about your intentions, and inform recruits/potential recruits that this Temple is one of your tasks as an External Adept, and that you yourself are not yet very advanced along the Satanic path. If you choose not to so inform your members, you must play the appropriate role. If you are considering keeping and expanding the Temple beyond the minimum period and into the next stage, that of Internal Adept, it is more practical to be honest from the outset. The crux is to decide whether you wish your Temple to be solely for your own External Adept purpose, or whether you want it to be truly Satanic, with your members guided by you to become sincere and practising Satanists. If the latter, then you must be honest with them about your own progress along the path, and instruct them according to ONA tradition.

After this six months is over - with four or more members and many ceremonial rituals having been performed - you may disband the Temple, if you consider sufficient experience has been gained in magick/manipulation/pleasuring. However the time limit of six months, and the minimum of four other members, must be observed, otherwise the task is not completed, and the next stage - Internal Adept - is not possible. This particular task, of an External Adept, is only complete when these minimum conditions have been met, for such conditions are essential for practical ceremonial experience to be gained.

After these conditions have been met, you may opt to continue with, and expand, your Temple.

Understanding External Adept:

The tasks of an External Adept develop both magickal and personal experience, and from these a real, abiding, Satanic character is formed in the individual. This character, and the understanding and skills which go with it, are the essential foundations of the next stage, that of the Internal Adept.

The Temple enables various character roles to be directly assumed, and further develops the magickal skills, and magickal understanding, an Adept must possess. Particularly important here is skill in, and understanding of, ceremonial magick. Without this skill and understanding, Aeonic magick is not possible. The Temple also completes the experiencing of confronting, and integrating, the anima/animus.

From the many and diverse controlled and willed experiences, a genuine self-learning arises: the beginnings of the process of "individuation", of esoteric Adeptship. [See the Order MS Adeptship - Its Real Meaning and Significance.]

The stage of External Adept lasts from two to six years.

IV Internal Adept

The basic task of an Internal Adept is to strive to fulfil their personal Destiny - that is, to presence the dark force by acting Satanically in the real world, thus affecting others, and causing changes in accord with the sinister dialectic of change. This personal Destiny is revealed, or becomes known, before or during the Grade Ritual of Internal Adept.

The Destiny is unique, and involves using the natural, and developed character and abilities of the individual. For some, the Destiny may be to continue with their Satanic Temple, teaching others, and guiding them in their turn along the Seven-Fold Way. For others, the Destiny may be creative, in the artistic or musical sense - presencing the sinister through new, invented and performed forms or works. For others, the Destiny may be to acquire influence and/or power, and using these to aid /produce Satanic change in accord with the sinister dialectic. For others, it may involve some heretical/adversarial or directly revolutionary or disruptive role, and thus seeking to change society. For others, the Destiny may be specific and specialized - being a warrior, or an assassin..... There are as many Destinies as there Adepts to undertake them.

While this Destiny is unfolding, the Adept will be increasing their esoteric knowledge and experience through a study and practice of Esoteric Chant, The Star Game, Aeonic Magick. Rites such as those of the Nine Angles will be undertaken. A complete and reasoned understanding of Aeons, Civilizations and other forms will be achieved, and with it the beginnings of wisdom.

After many years of striving to fulfil their Destiny, and after many years of experience and learning, the Adept will be propelled toward the next stage of the Way [see the MS Mastery - Its Real Meaning and Significance; and the MS The Abyss where what occurs during Internal Adept is described.] When the time is right, the Grade Ritual of Master/Mistress will be undertaken. The time is right only after the Adept has spent years completing themselves, and their 'self-image', having taken themselves to and beyond their limits - physical, mental, intellectual, moral, emotional. Being genuine Adepts, they will have the insight, and the honesty, to know what experiences, and what knowledge, they lack - and accordingly will seek to undergo such experiences, and learn such knowledge.

The stage of Internal Adept lasts from five to eleven years.

V Master/ Mistress

The fundamental tasks of this Grade are threefold:

- (1) The guiding of suitable individuals along the Seven-Fold Way, either on an individual basis, or as part of a structured Temple/group;
- (2) The performance of Aeonick Magick to aid the sinister dialectic;
- (3) The creation of new forms to enhance conscious understanding and to aid the presencing of acausal/sinister forces.

Further, and importantly, a Master/Mistress will be using their Aeonick understanding, and their skills to influence/bring about changes in the societies of their time - this is Aeonick Magick, but without "ritual", as described in Parts III and IV of The Deofel Quartet. They will also be working to create long-term change (of centuries or more).

Few individuals reach the stage of Master/Mistress - so far, only one to two individuals a century, out of all the genuine esoteric traditions, have gone beyond the stage of Master/Mistress to that of Grand Master/Grand Mistress.

The stage of Master/Mistress lasts a minimum of seven years - when sufficient Aeonick works are completed/achieved, and wisdom attained, there is a moving toward the next stage, that of Grand Master/Grand Mistress.

The Secret Tasks of the Sinister Way

The secret tasks have remained secret for a long time by virtue of their nature - they represent genuine Satanism in action and as such often are "a-moral". Such esoteric tasks were revealed to an Initiate by the Master, or Adept, guiding and training that Initiate.

To understand the nature of these tasks, it is necessary for the Satanic novice to be familiar, and in agreement with, the secret teachings themselves, particularly as these relate to human sacrifice, or culling. [These teachings are contained in such Order MSS as (1) The Hard Reality of Satanism; (2) Satanism, Sacrifice and Crime; (3) Culling - A Guide to Sacrifice; (4) Guidelines for the Testing of Opfers; (5) Victims - A Sinister Expose; (6) The Practice of Evil in Context.]

For a long time, the matters mentioned in the above secret MSS were transmitted only on an oral basis - it being forbidden for such teachings and practices to be written down or divulged to non-Initiates. However, as explained elsewhere, in several other MSS, this practice has now changed.

Accordingly, this present MS will detail the secret tasks which a Satanic novice must undertake as part of their commitment to Satanism. That is, these hitherto secret tasks - like the other tasks detailed in the MS A Complete Guide to the Seven-Fold Way - are both required and necessary: mandatory if progress is to be made upon the Way. Without them, there can be no genuine achievement along the Way, for it is such tasks which develop that character and those abilities which are Satanic and which thus represent the presencing of the dark forces on Earth via the agency (or vehicle) of the individual Satanist. These secret tasks - and the other tasks - represent the way of Satan. They are Satanic. As such, they are fitting only to a minority: to those who are, or those who desire to become, Satanists. Some who profess to be 'Satanists' - and some who wish to become Satanists - will hear of these tasks, or read them, and be surprised, perhaps even appalled, particularly by the tasks that involve hunting and killing animals and culling human dross. Such people will say or write such things as "Such tasks are not necessary". By saying or writing such things such people condemn themselves as "ordinary" and weak, as they will show they lack the demonic desire, the hardness, the toughness, the darkness which all genuine Satanic novices possess or must develop. Satanism is at it is - dark, and dangerous, and full of diabolic ecstasies and diabolic triumphs over the "ordinary", the mundane and those who would keep everyone in servitude and thrall. So it is, so has it been, and so shall it continue to be - to enable evolution, to

create what must be created, while the fearful majorities in their sloth, delusions and ignorance continue their morbid, Nazarene-like, sub-human existence.

As has been stated many times, genuine Satanism requires commitment - it requires self-effort, by the novice, over a period of years. It involves genuine ordeals, the achievement of difficult goals, the participation in pleasures, and the living of life in certain ways. Only thus are self-insight and genuine Occult ability born - only thus is a genuine Adept created.

Neophyte:

Before Initiation - and after undertaking the first task of a neophyte as given in the Guide - undertake the following task:

* Find an area where game is plentiful and, equipping yourself with either a cross-bow or an ordinary bow (a longbow) hunt/stalk some suitable game, and make a kill. Skin and prepare this game yourself (if necessary - for example, a pheasant - 'hanging' the game until it is ready). When prepared and ready, cook and eat this game.

"Game" in this context means wild edible birds or animals such as venison, hare, rabbit, partridge, pheasant, wildfowl. For this task, you are undertaking the role of hunter, using primitive weapons. (Guns cannot be used for this task.)

After completing this hunting task, either undertake the next task as given below - which is not obligatory - or repeat the task above, choosing a different type of game.

* Obtain from a Nazarene place of worship some 'hosts' as used in their perverse and sordid rituals. If you are seeking Initiation into an established ceremonial group/Temple, this will probably be your task of fidelity to that group/Temple, with the hosts being used in the celebration of The Black Mass. If however you are undertaking a Self-Initiation (as given in The Black Book of Satan) then immediately following that rite of Self-Initiation you should trample on or otherwise defile these 'hosts' (e.g. by urinating on them) saying as you do so the following: "By this deed I pledge myself to counter Nazarene filth, and give myself, body, blood and soul, to Satan, Prince of Darkness." You should then burn the hosts or what remains of them by placing them in a vessel containing flammable liquid and setting this alight, laughing as the burning seals your gesture and your oath.

Initiate:

After the rite or ceremony of your Initiation, and following the completion of the tasks as given in the Guide, you should choose and undertake, for between six to eighteen months, an Insight Role [see the MS Insight Roles - A Guide].

External Adept:

The following two tasks must both be undertaken successfully.

(1) With your Temple formed as one of your External Adept tasks - see the Guide - perform a Black Mass using hosts obtained by one of the newer members of this Temple, or obtained by a candidate seeking Initiation.

(2) Train several members, and yourself, in the undertaking of the tests relevant to choosing an offer - a human sacrifice. Select some suitable victims, using Satanic guidelines for so selecting a victim, and undertake the relevant tests on each chosen victim. The victim or victims having been so chosen by failing such tests, perform The Death Ritual with the intent of eliminating by magickal means the chosen victim(s). Thereafter, and having completed all the necessary preparations, select a further victim using Aeonics or sinister strategy as a guide, and undertake a culling by disposing of the victim either during a suitable rite (e.g. The Ceremony of Recalling) or via practical means (e.g. assassination). You may elect to do this practical means yourself, or you may choose a trusted suitable member of your Temple to undertake this for the glory of the Temple. If you have elected for practical means, have your Temple undertake The Death Ritual at the chosen time.

It must be stressed that (i) the victim(s) must be chosen according to Satanic principles as given in the appropriate Order MSS; (ii) those so chosen must be tested according to Satanic principles as given in the appropriate Order MSS. Furthermore, the victims can be chosen either by you, or suggested by a member of your Temple, if those members are following the Satanic path in a committed way.

Beyond External Adept, there are no secret tasks of a prescribed nature, for those following the sinister path to undertake.

5.

Star-Gates

Thornian, ONA.

The stars were everywhere to be seen, amidst the unknown blackness that begged to be conquered. One in particular shone through with vibrancy unmatched. It was neither the brightest, closest, nor largest star. But its glow reached much further than the eye, it extended into the very core of the being, of the initiate who stood beneath it. A lifetime of light-years away, yet revealing itself as destination.

There was no gate, he knew, linking his consciousness to that of the cosmos. For they were already intertwined, via *thousands* of gates. Woven together through initiation and the stripping of illusion that is the Dark Tradition, he *was* the cosmos, and he let himself be directed by its Will. This intertwining, between Causal and Acausal, was the core of his being. The Acausal Charge, understood by lesser men as a "divine spark" was also the single factor for by which organic existence was made possible. It was into this, the *Nexion* within his consciousness – both latent and realized – that the light of the star extended into, penetrated, and became.

Standing enthralled with the energy this star produced – just as the sun did in Aeons past and Worlds long forgotten – the Sinister Initiate understood it as embodying Wyrd. It had itself given life, meaning – *numen*, to his deeds even before its light came into view. Far off as it was, it had no form – no answers to be bestowed without the seeking of a lifetime through those portals of being and non-being, that must be discovered before even the faintest form could be identified. This he accepted.

Transferred now from his world, to limits hitherto black, he floated weightless among the galaxies of time past and time to come. But time did not matter there – it did not flow, but rather produced chaos to the point of nothingness. And he among it saw the stars close to his – a thousand destinies woven into one galaxy which transcended all thought and reason. For it was only the stripping away of such things, to reveal a genuine intuition that naturally excelled further past the confines of conscious mind.

Blinding light then encompassed the Initiate, in an instant blaze. A satori then incomprehensible at any level spoke in still incomprehensible ways, until the initiate was hurled into visions of fallen leaders, bereft of their destinies – as was necessary to bring forth the wyrd of a thousand others. And the Cosmic Being nodded to the initiate, in recognition.

Back on his home land, the formless remnants of bloody war scorned at his feet. Detached in a way that was more aware than it was illusory, the initiate had no feelings. There was no despair, no horror, no compassion. But simply an understanding of why it must be. A black cloud spread about the ground, and moved slowly through the land, as a nameless god brought him these insights – and the Dark Gods manifest themselves throughout the rest of this world in the form of bloody war. But he took no notice of the visions sent to his conscious – of the people themselves, who were sacrificed to the galactic will. For such sacrifice was necessary, in the continuing flux of life – and all that deserved notice were the changes taking place, and the greater achievements of life to follow. Most others would not believe them to be for the better, but those others were simply the pawns.

Once these intrusions subsided, he was left among cold nothingness; with only the leveled remnants of a world – to be built anew before him. In front of him stood the past – a manifestation of nobility and determination he had in this life yet to match. The soldier stood as not only his past, but the past of his destiny, and others whose destinies were to be brought together under cosmic wyrd. Each destiny individual, but woven into the will of the cosmos...

The soldier and he needed no words. For they communicated solely through self-insight, more effectively than could otherwise be. This soldier of the past brought startling insights to the future

Order of Nine Angles

and of times gone, for which the present was but a narrow road between. He saw in the eyes of the soldier only lifeless chaos.

Looking back to the sky, he again identified his nameless star. The soldier was now gone, and the initiate was left only to ponder the worlds he'd just traveled – somewhere between the Moon and Saturn – but far outside and beyond the galaxies and star systems in which they reside. Deep into the unknown blackness his star shone through, emanating with Wyrd awaiting fulfillment. One day he should again join the mysterious soldier, with matched qualities of the determination, honour, and destiny he represented – on that lone planet that orbits his star.

6.

Guide To Black Magick

According to traditional Satanism, magick may be divided into three forms: external magick, internal magick and aeonic magick.

External Magick

This is results magick or sorcery, and it is the magick of the Initiate and External Adept. It itself exists in two forms: ceremonial and hermetic.

Ceremonial is ritual magick - ceremonies and rites where more than two individuals are involved. Ceremonial magick can be done for basically two reasons: to create/draw down and then direct magickal energy for a specific aim (e.g. cursing), or to represent through words and symbolism the myths/knowledge of a particular tradition or cultus. Sometimes, however, the energy generated by a symbolic rite can be directed to a specific end - as in the Black Mass.

Hermetic rituals usually involve one or two individuals ('sex magick' is usually hermetic) and are generally done extempore. They require those undertaking them to possess or be capable of developing during the ritual, an empathy with the forces/energies employed, as well as possessing the necessary desire to direct the forces/energies. In contradistinction, ceremonial rituals are usually written down and when performed a set text is followed, with only minor variations to allow for the emotion of the moment.

Internal Magick

This is when magickal techniques (e.g. Grade Rituals) are used to alter the consciousness of an individual. The rites of internal magick 'open the gates' between the causal and the acausal, and change the perception from 'ego' consciousness to the 'self' and what is beyond. In the Jungian sense, internal magick produces 'individuation', and leads to Adepthood.

The main rites of internal magick are the hermetic workings associated with the spheres and pathways of the septenary Tree of Wyrð, and the Grade Ritual of Internal Adept which involves the individual living in isolation for at least three months.

It is one of the main functions of established Orders and Temples to prepare their members for internal magick and offer guidance along the way.

Aeonic Magick

This is the magick of the Master, the Mistress of Earth and the Magus, and its basis is an understanding of those forces which influence large numbers of people over long periods of time. On one level, aeonic magick is the alteration/ distortion of such forces; on another, it is the 'creation' of new energies and their dispersion over the Earth to change conscious evolution. In one sense, this is the 'blackest' magick of all.

Satanism, as a way of magick, has no seasonal rites, no servitude or submission to any deity and no fear. There are thus in Satanic rites no defensive circles or measures of any kind: only an exultation in the forces of the rite, a prideful possession and mastery.

Rituals are often done at the time of the full moon because it helps one to see when the ritual is done outdoors and because it gives atmosphere to the rite. Sometimes, rites are conducted on or around the seasonal changes - solstice and equinox - because there is magickal energy present then (due to Earth's changes) and this energy can be harnessed. The same applies to planetary workings - the rising and setting of planets (astronomically calculated for the horizon of the

observer - and not using the fraudulent 'planetary' tables given in most books). Such planetary energies exist - but are generally small, and have little effect on rituals done correctly. Most Occultists delude themselves about the nature and extent of these energies (this is particularly true of the Moon) - to become sensitive to them is difficult in our shielded, technological society. Generally, only Adepts (and the naturally gifted) possess the required empathy.

However, this said, the full moon is rightly associated with 'lunacy' and 'demonic' possession - as any one who has worked nights at Mental Hospitals will testify. This power can also be harnessed during a ritual.

Celebratory rites in traditional Satanism are of two kinds - 1) those that express the energies of Satanism - e.g. the Black Mass, Ceremony of Recalling - and whose performance thus distorts the currents of the Nazarenes and the Old Aeon; and 2) those which create new energies appropriate to the Satanic age of fire to come - e.g. invocations to the 'Dark Gods'.

The Black Mass is still celebrated simply because the Nazarenes (and their allies) are still powerful and still polluting us with their filth. It is still the main ceremonial rite performed on a regular basis by organized Temples, and - like all ceremonial rituals its performance gives identity to the Temple, strengthening the magickal and personal ties of the members as well as furthering the work of the Prince of Darkness because it is a rite of Black Magick.

The mysteries of the Nine Angles form an important aspect of genuine Black Magick. On the physical level, the nine represent energy vibrations - for according to tradition, a crystal shaped like a tetrahedron responds to voice vibration of the correct pitch and intensity. In simple terms, the crystal amplifies the power of thought and produces magickal change. Quartz gives the best results, although spinel may be used. The tetrahedron shape has to be created from the natural material by a skilled operator.

On another level, the nine symbolize (that is, re-present) the progression of Aeons and thus the Aeonic energies. The representation is that of the nine combinations of the three alchemical substances ((~) ~ GC~) etc.) over the seven fundamental levels, these levels being the spheres of the septenary 'Tree of Wyrd'. The Star Game is a physical representation of these symbols - the seven boards are the spheres, and the pieces are the alchemical variations. (It should be noted that the nine main variations spread over the seven spheres also represent an individual - their consciousness, life and wyrd.) Thus the magick or 'sorcery' of the Star Game - an imitation (magickally done) of an Aeon or individual whose change (the moves of the Star Game) is manipulated by the magickian (the 'player' of the Game). The Star Game has two sets of twenty-seven pieces - one set white, the other black, representing the two aspects of cosmic Change (or the causal and acausal). These pieces are spread over the seven boards.

The Nine Angles also symbolize the seven plus two gates (or spheres) that join our causal universe with the acausal (or 'magickal') universe. The seven are the spheres of the Tree of Wyrd (zones of magickal energy), and the other two are the Abyss - where the causal and acausal meet in temporary stasis - and the acausal itself, which is beyond even the Tree. The Abyss, in the septenary system, lies between the spheres of Sun and Mars, and its crossing is the ordeal of the Adept and the genesis of the Master/Mistress of Earth. It signifies the beginning of acausal perception.

The other important form of Black Magick is to do with self-survival after death. This can be done in two ways, depending on the aim of the operator. The first is transference of the essence of selfhood, near the moment of physical death, into another physical body, ensuring thus the continuation of existence on the physical level. The second in passing the acausal Gate - creating an existence entirely in the acausal dimensions.

The first involves finding a suitable body to inhabit; the second has some resemblance to the creation of the 'diamond body' in some of the esoteric schools of Taoism and it is this form which is generally undertaken by the Adept. The first is sometimes done as a temporary measure or if the wyrd of the individual compels completion of some task on the physical.

The process of the first involves the creation of a strong 'astral self' - via chant and visualization and strengthened through acts of magick over a period of time, sometimes using a crystal tetrahedron to ensure the right amount of magickal energy. Thus an 'astral double' is created - and

this energy is most usually stored in a crystal until the time for transfer. Meanwhile, a donor should have been found - a good, healthy specimen. The psyche of this donor is then infiltrated through both astral and physical contact. The actual transfer occurs during a ritual with both donor and operator present (the former may be hypnotized or drugged or otherwise enticed) - consciousness being transferred to the 'double' which then ousts the weakened psyche of the donor.

The second form is actually the next stage of conscious evolution - and the goal of the Adept.

What it is important to realize about traditional Satanism is what is meant by 'Satan'. Traditional Satanists regard Satan as not simply a symbol of self consciousness, but rather as a representative of those supra-personal forces beyond the individual psyche.

To see 'Satan' as simply a self symbol - as two recent 'satanic' groups do - is, firstly, to be self-deluded about the nature of cosmic forces, and second, to make (or attempt to make) Black Magick tame and safe. To deal with greater forces is to court danger - psychologically and physically. Traditional Satanists see this danger as a means: the strong survive and the weak perish; this simply being a reflection of genuine Satanist philosophy rather than the tame view spewed forth by the imitation and toy 'satanists' who abound today.

Satan - in traditional Satanism - is never represented pictorially, and apprehension of the physical or causal manifestation of our Prince is an experience that each Satanic novice achieves for themselves by undertaking rites of Black Magick according to the dark tradition. This apprehension may or may not change when the new Master or Mistress of Earth is born via the ordeal of the Abyss, and it is up to each and every Adept to undergo this experience since the reality cannot be taught - only experienced in the primal Chaos that is the Abyss. What pictorial representations that are used, are those of the forms sometimes chosen by the Shape-Changer himself, for the Prince of Darkness must have his fun with feeble mortals.

It is important to realize also that the name 'Satan' is not his real name - it is a convenient epithet, used because it expresses part of his nature. There is, in fact, no real 'name' as we understand names - only perhaps a sound vibration (which cannot really be written down) which summons him to our consciousness and our world. In a sense which few people will understand, Satan is the essence of the acausal: the cosmic force of Chaos whose intrusion into our causal dimensions disrupts the entropy that linear time produces. Our species requires and has required symbols to enable apprehension and evolution - and this is true also of the Initiate (and to a lesser extent of the Adept) who belong to that lower order. The Abyss destroys - or creates a new species, a new 'mind' capable of functioning on levels not normally accessible to those of the lower order. And the most potent symbol of certain cosmic forces has been, and still is, Satan.

In reality, Satan (who has a secret or 'genuine' name known to all Initiates) concerns Himself generally only with Aeonic magick - the changing of this world. Through him, the Masters and Mistresses work Internal Magick, and through their Orders, Initiates undertake rites of External Magick, to the glory of His name.

7.

Darkness Is My Friend: The True Meaning Of The Sinister Way

ONA, 107yf.

Contrary to a current and growing misconception, the Sinister Way (and Sinister Magick) involves practical acts of darkness, of heresy, of chaos - involving such things as human sacrifice. The Sinister Way does not simply involve the study of folk-traditions, of myths, of magick, of esoteric subjects, as it does not just involve individuals or groups experiencing (or claiming they have experienced) a certain "atmosphere" in certain "surroundings" which they or others believe or assume to be "sinister". Furthermore, the Sinister Way means the wholehearted acceptance, by the Sinister Initiate and Adept, of that particular way of living which has for centuries been called "Satanic".

The Sinister Way is still intrinsically Satanic because the Satanic archetype/mythos/image - the very Being, or life, which has been named Satan - still exists, still lives, and is still a becoming. This is so because this Being is part of the present civilization, and its Aeon, which still exists, and which will exist for several more centuries, albeit toward its decline and end. This Being is the ethos of Heresy for this present civilization of ours - the presencing of the Dark, the Sinister, and thus a practical manifestation, in the world, of the workings of the sinister dialectic: a means to bring change, imbue life, and initiate further evolution. Those who do not understand this, quite simply do not understand Aeons and the sinister dialectic itself.

However, it needs to be further understood that the acausal energies of the next Aeon, which will give rise to a new civilization centuries after, are already becoming manifest, partly through the work of esoteric groups who, knowingly or unknowingly, are nexions for the new energies waiting to be unleashed upon this world of ours. The Sinister ethos of this new Aeon is an apprehension of the acausal - the Sinister - itself. This apprehension is beyond a descriptive word or words, beyond a name and even beyond an archetypal image. It is initially - for the first century or so - a numinous symbol. This is because this new manifestation of the Sinister is a new type of Being, a new type of life presenced on this planet of ours, and presenced by our very lives, as human beings - and will thus go with us, and be manifest, wherever we go beyond the confines of this planet we call Earth. And yet this new manifestation, this new ethos, incorporates what will then be the "old" archetypal image of Satan - in the simplistic allegorical sense, the new type of Being will be the child or children of Satan, grown to maturity; a child or children born from the symbiosis with those Sinister Adepts existing now or in the near future.

Thus to scorn and reject what now is, presenced as the Satanic, is to reject what is yet to be - and thus it is to reject that which alone ensures the creation of the next civilization, its Galactic Empire and the new higher race of human beings we through our lives, our magick and our deeds, desire to create.

The reality of the present (and the next fifty to an hundred years or so) is that the majority need to be changed; they need to become human - and thus develop the potential latent within most. Only by such a change - in more that a few Initiates or Adepts - can the next civilization arise. It will not just "happen" - it has to be created, constructed, and controlled by Sinister Adepts who know what they are doing. The change that is necessary means that there must be a culling, or many cullings, which remove the worthless and those detrimental to further evolution. To change, the majority must be provoked into changing. This means them experiencing, confronting the shadows within and the shadows without; thus must the Sinister be made manifest for them, and in them. This requires Sinister Initiates and Sinister Adepts "to presence the dark". Furthermore, the causal structures the majority rely on, such as societies, need to be changed, via the creative/sinister dialectic, and thus by such dark presencing. In these things, the Being which is Satan is important, and vital - a valid apprehension for the majority, and their means of change through provokation, heresy and direct presencing of the Sinister.

At the same time, the new Aeon apprehension which is arising among Adepts must be nurtured, and expanded. As mentioned above, this new apprehension is even now being born from the one which still is. In Initiate (and exoteric) terms, this new apprehension is an understanding of Satan as one of the Dark Gods (or even as the Father of the Dark Gods) and a further understanding of the Dark Gods themselves as chaotic, primal, sinister entities which provoke, create, cause change and evolution, and without which evolution is impossible. In esoteric (and Adept) terms, this new apprehension is an understanding of the Dark Gods as causal manifestations, a presencing, of acausal energy - and a further understanding of how such acausal energy is the very life, the very Being, of both us as human beings, and of the cosmos itself.

Esoteric Groups and the Immediate Future

At this precise moment in our own human evolution, Sinister esoteric groups are in a unique position - capable of rationally understanding Aeon processes, and poised between the birth of a new Aeon, and the end and destruction of the old.

The new Aeon means a new, and higher, Galactic civilization - several centuries after the energies of the new Aeon first become manifest and are presenced, via new nexions. The decline and ending of the current Aeon means the establishment of a new and expanding physical Empire: a New Order which is the last and most glorious manifestation of the genuine spirit, or ethos, of the old Aeon. Sinister esoteric groups must understand such things as these, and then act upon that understanding, esoterically and exoterically.

Thus they must understand that for the next higher civilization to arise - created by and imbued with the energies of the new Aeon - our present societies must change or be changed. The Faustian/Promethean (or more correctly, the Satanic) Destiny of this current civilization must be returned, and the present cultural disease affecting this civilization cured, with the excision of the parasites sucking the life-blood of this civilization - for only this returning of Destiny will enable the Empire to be created, and only this Empire will breed in sufficient numbers the new type of individual required to create, build and expand the entirely new Galactic civilization and Galactic Empire which will arise from the eventual decline of the old Promethean/Faustian Empire.

Hence there are three main tasks for Sinister esoteric groups. (1) To provoke or cause, through both practical and magickal means, the destruction, the Ragnarok, which is necessary now to build a New Order from the diseased society of the present, and regain the ethos, the Destiny, which is necessary to inspire the creation of such a New Order. (2) To presence the Sinister energies of the new Aeon in particular places and through new living nexions. (3) To cause at least some of the now sub-human majority of our species to change, to evolve. This change can be achieved in two ways: (a) by presencing the dark which now is (Satan) and presencing the dark which can and will be (the primal cosmic acausal - "the Dark Gods"); and (b) by individuals following the Seven-Fold Sinister Way to Adeptship and beyond.

8.

An Introduction To Traditional Satanism

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Essentially, the difference between the ONA and other groups which profess to belong to the 'Left Hand Path' or which claim to be Satanic is that the ONA seeks to realistically guide its members along the difficult and dangerous path of self-development, the goal of which is the creation of an entirely new individual. This path is fundamentally a quest for self-excellence and wisdom.

We believe that there is no easy way to real knowledge and insight of the 'Occult' kind - that each individual must walk this path and achieve things for themselves. There are no 'ceremonies', no magickal 'rites', not even any teachings which can provide the individual with genuine wisdom: real wisdom is only and always attained by the personal effort of the individual over many years. It is the result of a synthesis - a development of the dark side and an integration of that aspect of our being thus creating a complete, more evolved individual. Furthermore, the means to this attainment are essentially practical; that is, they involve the individual undergoing certain formative, character-developing experiences 'in the real world' rather than in some pseudo-mystical, pseudo-intellectual 'magickal rite' or sitting at the feet of some pretentious 'master'.

For us, Satanism is a quest involving real personal danger where the individual Initiate undertakes genuine challenges which take them to and beyond their limits: physical, 'mental' and psychic. This quest, in its beginnings, involves the individual in exploring their 'hidden' or 'dark' side - and a part of this is participation in overtly Occult and magickal ceremonies and rites. This beginning - where the new Initiate participates in and later conducts Satanic rituals such as the 'Black Mass' - enables the individual to explore this dark side, to gradually understand it, make it more conscious, and thus control it. An aspect of this making-conscious, is symbolism - such as the 'septenary system' - where various Occult/magickal energies are symbolised in certain ways via a system of correspondences. This symbolism enables the energies dealt with to be objectified and thus consciously understood - this in itself makes possible an integration of the 'dark' side. Thus, there is a synthesis - a dynamic, conscious, moving-forward by the individual: an evolution of personality. Insight is gained. In psychological terms, there is the start of "individuation". This leads to a practical experiencing of the sinister, and thus further personal development, further building of character.

Because of the type of practical experiences, the type of challenges, the individual undertakes, the character so formed is - viewed conventionally - Satanic. There is a defiance of restrictions, a proudness, an experience and then understanding of those things that the religion of the Nazarene frowns upon. In Nietzschean terms, there is a practical living of a "master-morality". The person created via these experiences is the type to inspire a certain terror/awe in the supine majority, weaned as that majority have been by the softness of the Nazarene ethic.

However, this individual has only begun the process. That is, the type of character so described (which results from these early experiences) is not even what we would call an Adept: of the seven stages of this sinister way (or practical alchemy), this practical involvement in the 'Occult' via ceremonies and such things as organizing and running a Satanic group, describe just the first two stages of the way. Furthermore, even this beginning takes some years - and this beginning requires the individual to succeed by their own efforts, by their own will and determination. That is, there are no 'magickal grades' or titles awarded for money or sycophancy [as in all other so-called 'Satanic' groups] - what the individual achieves, in terms of 'magickal grades', they achieve through their own toil, through undergoing the experiences which create the type of character appropriate to a particular stage of the way being followed.

Thus, each stage of this way has associated with it certain tasks, certain experiences, which the individual must undertake by themselves in their own time. It is these and these alone which bring self-insight, mastery, understanding and skill - both 'occult' and personal. All the ONA does, at each stage and for each member, is offer advice - based on experience. That is, the ONA guides its members - it offers a practical system whereby real wisdom may be attained. The onus is on the individual to achieve the goal.

For us, Satanism is all about the creation of proud, strong, characterful, insightful individuals -

individuals who have gone beyond the majority and who thus represent a higher type. Genuine Satanic groups do not seek subservient, decadent, weak-willed followers. They seek to create a real elite - almost a new race of beings. Of course, this is not easy - it is really dangerous. Quite often, new Initiates fail because of the difficulty or because they lack the essential desire to succeed. But that is how evolution works - the strong overcome challenges and evolve; the others stay where they are, descend, or are destroyed.

Thus, Satanism is élitist - it does not compromise. It is not really for the majority. The tests, the ordeals, the methods of genuine Satanism are tough and severe because only such things will create the right type of person. These things cannot be made easier, less tough, less dangerous: to do so would destroy the essence of Satanism itself.

After the early stages of the way - which involve direct experience of the sinister both via rituals, magickal groups and undertaking certain sinister tasks - the individual moves on [if I said one such early task involved culling, or Satanic sacrifice, it is possible to appreciate the difficulty and danger]. That is, the Satanic novice gains more understanding of themselves, and the world, by more experiences - they move toward a real individuation, a synthesis of conscious/unconscious, light and sinister. Part of this involves them undertaking a specific task for some months, and it is this task - based on the foundations the previous, early, stages of the way have built - that creates a genuine Adept. This task requires the candidate for Adeptship to live alone, in an isolated area, for three months (usually from Spring Equinox to Summer Solstice) - to talk with no one, to live frugally, with no modern conveniences, no wireless, no modern 'distractions', in a shelter they have built [in recent years, the rules have been relaxed and a tent is allowed]. The aim of this is for them to experience themselves and Nature without any distractions - to really get to know themselves and the natural energies which exist, as those energies are (and not as books, or 'teachers' or theories describe those energies). This, of course, is very difficult. It requires real determination; it requires the individual to face themselves, and all their fears. It is a severe test of character - and of their Satanic resolve. Most individuals who get this far (and that is not very many, over the past few decades) give up after a while - they find excuses to return to the world and its comforts. The classic excuse is the delusion that they have actually 'attained' Adeptship in a few days or perhaps weeks of isolation. And it is a delusion - for it is only by living in such a harsh, isolated way for at least three months that a real Adept is created. Naturally, other so-called Satanic or Left Hand Path groups award a spurious 'Adeptship' to their members/followers: or those members/followers award it to themselves, usually after some boring, pompous, totally meaningless ceremony.

The Adept marks the end of the third stage of our seven-fold sinister way - and to reach this stage usually takes three to six years, from Initiation. The task or Grade Ritual which creates the Adept also makes the Adept aware of their unique, personal Destiny - and the fourth stage is all about the Adept seeking to make that Destiny real. This involves a 'return to the world' - the gaining of more experience, the creation of new insights, new skills. This in itself takes some years. The character of the Adept grows and deepens - they achieve the beginning of wisdom. In magickal terms, they gain an understanding of 'Aeonics' - of things like sinister strategy (the use of acausal or supra-personal energies to change societies/civilizations over centuries). Hitherto, most of their experience/learning has been directly personal, relating to their personal development - now, aeonic perspective is gained, it becomes a part of them. That is, they develop still further, again via direct experience - this time, of the acausal itself.

From this, further personal development takes place - they become complete, highly developed individuals who possess skills and an understanding few possess. They fulfill the potential of genius which is latent within them. Thus, they move on to become genuine Masters or Lady Masters/Mistresses. But to reach this stage - the fifth - takes at least ten years (more usual is fifteen to twenty). And there is another stage beyond this.

Thus, it will be seen that our way is difficult and takes a long time. The journey of the initiate toward Adeptship and beyond has no mystery about it - it is actually very simple. Most people could do it - if they possessed the determination. But the majority are just too lazy or too weak. The same applies to most who apply to join Satanic groups or are interested in Satanism - they go for the easy option; they are not prepared to work at their own self-development. They prefer someone to do it for them. And, furthermore, they are not fundamentally prepared to go to and beyond their limits - to really experience the sinister in a practical way; they want to simply play safe, pseudo-Satanic games. Thus, they gravitate toward what we call the sham-Satanic groups, the poseurs, such as the Temple of Set or the Church of Satan - those who like the glamour associated with Satanism but are basically afraid to experience its realness within and external to them. Thus such groups issue - and believe in! - ethical guidelines as they constantly affirm that

Satanism does not condone such things as 'human sacrifice'. We, on the contrary, are dark and really sinister - and propound culling. That is, we uphold human culling as beneficial, for both the individual who does the culling (it being a character-building experience) and for our species in general, since culling by its nature removes the worthless and thus improves the stock. Naturally, there are proper ways to choose who is to be culled - each victim is chosen because they have shown themselves to be suitable. They are never chosen at random, as they are never 'innocent'.

Our affirmation of such things as human culling offends other so-called Satanic groups - which to us just re-affirms our assessment of those groups as pretend Satanic groups. Basically, such groups have little or no real understanding of Satanism, as evident, for instance, in the 'religious' approach of the Temple of Set - that is, their claim that Satanism is some sort of religion. To us, the religious attitude and mentality - involving as it does dogma, sycophancy, and subservience by the individual to some self-appointed authority - is the antithesis of Satanism.

In essence, we understand Satanism as the individual quest for self-excellence - to create an entirely new type. This quest involves practical experience - for only real experience creates character. The essence that Satanism leads the individual toward is only ever revealed by practical experience - never by books, never by someone else's 'teachings', never by words. Words themselves can never really describe this essence - they can only point the way, hint at it, and usually serve only to obscure it. In the same way, ceremonies and forms such as rituals are only means - they are a means to experience, to symbolize things and thus apprehend what hitherto has been 'hidden' or unconscious or instinctive. Furthermore, this quest is and must be individual - it means the individual develops, via experiences (and sometimes by learning from mistakes) the strength of character needed. Or they fail - usually by deluding themselves about their real level of attainment, their real level of self-insight, their level of self-control and mastery. The aim is self-control, self-mastery, self-understanding - and then a moving-on to what is beyond even this new 'self'. The aim is not a wallowing in decadence, as it is not the encouragement of instinctive, sinister desires/pleasures as an end in themselves. Such things are means, a beginning - to be used, learned from, and then transcended via mastery of one's self.

For us, Satanism is an individual quest because it aims to produce unique, strong, individuals who do not need the support of groups, of dogma, ethics, a religion, of some pontificating poseur of a 'master'. Thus, the ONA exists to offer advice and guidance - to point the way. The individual must begin the quest, and they and they alone must continue with it.

Because of the difficulty of our way, few follow it. In some ways, this is unfortunate - for we believe the way offers anyone the opportunity to advance along the path to genuine Adeptship and beyond. It makes real, or can make real, the potential that most individuals possess - the latent genius within. However, given human nature the small numbers are understandable. What the ONA has done - over the past thirty years or so - is to create a simple practical system which works: which can produce genuine Adepts and Masters/Lady Masters. In effect, we have distilled the essence from thousands of years of conscious understanding, producing an elixir, an 'internal alchemy', which anyone can use.

We describe this system as Satanic, as Sinister because it is. It is a complete rejection of the philosophy/religion of the Nazarene. The philosophy/religion of the Nazarene is anti-life and anti-evolutionary, as Nietzsche, for example, understood. For us, Satan is both an archetype or symbol of our defiance, and some-thing real - the re-presentation of what we describe as 'the acausal'. That is, we understand the 'darker forces' as not simply a part of our psyche (as most modern so-called Satanic groups do) - but as beyond our own, individual psyche. These darker forces - or the acausal - are beyond us, as individuals: they are beyond our conscious control (and even real understanding) until we become a part of them. This does not mean a submission to those forces - but rather an expanding of individual consciousness, a development of individual conscious, to include those forces. This expansion is what marks the genuine Satanic Master/Lady Master.

Other 'Satanic' groups - if they are serious and not just using the Black Arts for their own weak gratification - claim the darker forces are merely an aspect of the psyche, the unconscious or whatever. [Both the Church of Satan and the Temple of Set make this claim.] They do this for two reasons. First, they need to - because they want to feel safe; they want to be able to play their pseudo-Satanic, pseudo-intellectual, games in a mostly urbanized safety, because the members of such groups are not proud, characterful, self-aware individuals: they need the comfort of a group, of a 'leader', of ethical guidelines, of feeling that Satan can be controlled by some meaningless mumbo-jumbo. In effect, the members and leaders of these groups are weak - they lack self-discipline; they lack even the desire for real self-mastery, content as they are to continue with

edifying their own weaknesses, with massaging their inflated egos.

Second, such groups and their members do not really understand the Sinister. They have had no real experience of the primal, numinous, supra-personal power of the dark forces - of how that power can destroy individuals. In effect, they have never really 'tapped into' the acausal itself - to what is really sinister. They have never really confronted Satan. They have never really striven to be like Satan - to become one with Him; to merge with the acausal itself; to become a 'nexion' for the acausal, for sinister energies. This becoming-one is what makes, what creates a genuine Satanic Master/Lady Master, as living alone like a hermit creates the Adept. It is dangerous, naturally - but the only means whereby that synthesis which is beyond the synthesis that is individuation can be achieved. There is thus a real, a genuine, transcending beyond 'good' and 'evil'; beyond 'light' and 'dark'. This achievement, as with all real achievements of an Occult kind, derives from practical experience - from a real personal knowledge. Anything else is mere affectation, mere pose.

Other groups have tried to 'intellectualize' Satanism - to take away the real experiences by which genuine Satanic character is formed. Or they wallow in the weaknesses of those addicted to impulses they cannot understand and do not have the strength to control. They have tried and continue to try and make Satanism respectable and safe - just another 'religion'. They fantasize, and play games. They simply do not understand Satanism as a means to create new, more highly evolved, individuals. In reality, the genuine Satanist creates by participating in real life, the dreams, the standards of excellence, the élan which others often aspire to emulate. A genuine Satanist can be like a beast of prey - in real life. They can be and sometimes are, in real life, assassins, warriors, outlaws. The imitation Satanists pretend to be such things - usually by means of some stupid 'ritual'. The Satanist is sinister and dark, in real life - and then they move on, to new experiences, to even higher levels of understanding until eventually they acquire real wisdom, or are destroyed. Whatever, they will have really lived, 'on the edge'; they will really have achieved something with their lives. They will have inspired others. They will in some way by their living have 'presenced' the dark forces on earth. If they survive - their rewards are their achievements and the wisdom that awaits. If they do not survive, at least they will have done something with their lives.

Thus does the ONA way express and exemplify Satanism in action.

9.

The Tradition Of The Sinister Way

ONA (From **Hostia I**)

The essence of genuine Satanism can be simply stated: it is a way to inner development, the goal of which is a new individual. This way involves three essential stages and these exemplify the spirit of that way and the individuals who follow it.

The first is direct experience, the second is direct practice and the third self-development. The first involves direct experience of both the external 'world' and the inner (or psychic) 'world' through striving to achieve certain goals both practical and magickal. The second involves using 'practical' (or causal) and 'magickal' (or acausal) energies to manipulate others, situations and energies in a practical way - producing changes in accord with certain goals. The third involves beginning the process again but starting from the new level of self-understanding and ability attained - pursuing different (and probably more complex) goals.

A Satanist is an individual explorer - following in the footsteps of others (and perhaps using their guide books) but always seeking further horizons, daring to defy convention (in ideas as well as in morals and attitude) yet part of an evolutionary succession enabling what is experienced to be understood and become beneficial. For this reason, a genuine Satanist understands tradition as important and necessary - the culmination of centuries of insight and experience¹ a useful guide which enables further progress and exploration: a starting point for that inner and outer journey which is begun by Initiation, as well as a map of the way chosen and followed.

This tradition is not sacrosanct - but it does possess a validity until the individual reaches the stage where the unique genius within each individual has been brought to fruition enabling the creation (from experience and self-insight) of a unique way and a fulfilling of a unique Destiny. In magickal terms, this is the stage of Internal Adept, where that unique Destiny is made known (discovered) and where the individual Initiate has developed the talents necessary to fulfill it by a following of the previous stages - a stage reached from between three to five years after Initiation.

The tradition (explicated in the 'seven-fold sinister way') provides only a beginning - it is for the individual to go beyond it, toward the dangers and rewards of the Abyss. It is, however, necessary - since it is, in one sense, a 'short-cut': enabling self-development to be achieved far quicker than would be the case without it as well as fully enabling the explication of individual potential. This does not mean that following it is easy - the path may be shorter, but it is just as dangerous (and in some places, more so). It is a mountain path to the summit rather than a meandering valley path, and enables the horizon, the other mountains waiting to be conquered, to be seen - as they cannot be seen from the wooded valleys below.

But each new Initiate must walk this path - alone. And for each it is a new experience, a process of direct learning and a personal achievement, for only a very few have ever ventured that way before and stood atop the summit that is 'Internal Adept' to see in the distance the still higher peaks that wait beyond the Abyss.

What is important is following that path - and going beyond it, toward the Abyss - actually undertaking the journey and experiencing in real time what is encountered and seen: of being taken to the very limits of your endurance and abilities. No one can do this for you - just as the path does not lead to some pleasant grove where you sit at the feet of some 'Master' listening to their past experiences and fables. It does not involve you staying comfortably 'at home' with the security of your known world and friends and ideas, just as it is not a 'mental' journey done in comfortable surroundings and with no physical effort or danger. It is practical, and direct - and involves physical and psychic hardship, and while you may be a little soft when you start, you will not be so when you succeed, just as if you believe you are tough enough now, you will be rudely awakened.

Is this what you really want?

IO.

The Meaning Of Sinister Initiation: An Initiates Perspective

Order of Nine Angles

From "OTONEN – A Guide to the stage of Initiate"
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The Sinister Path

For many non-initiates and, unfortunately Initiates (an indication perhaps of the current state of the 'Occult world' itself), it is often misunderstood that the performance of a Rite of Initiation will bring forth immediate psychic, that is, Magickal change. Practical experience reveals that this is not usually the case however. There are of course exceptions to this 'rule'. One is that an immediate psychic change is noticeable in the individual; this itself will most likely be due to the intensity of the Rite of Initiation. But whether such change has a lasting effect is another question, it being more likely that such immediate change will slowly evaporate as time passes. Another exception is that although there will have been no real or genuine inner change the Initiate will fall prey to one of the many delusions of the Abyss and believe that a change has occurred against all indications that tell otherwise (q.v. The Deceitful Occult Ego). So, although immediate change within the Initiate is possible, a more balanced and natural approach is to perceive Initiation as a process. It may be – and often actually is - psychically desirable for the beginning of this process to be symbolised by the outer form of an Initiation Ritual (be it hermetic or ceremonial).

Along the Seven-Fold Sinister Way these Initiation rites (for in one sense all the rituals involved during the various stages of the Sinister Way are initiation rites in themselves) are primarily concerned with presenting the Darkness or acausal component of the psyche in the conscious world, or mind, of the Initiate. This enables the consciousness of the Initiate – as he or she slowly progresses along the Path - to develop from that of non-Initiate (that is, where the individual is largely controlled by unconscious desires and impulses) to that of Initiate (where the Satanist begins to comprehend and interact consciously with these previously unconscious components) and then on to Adepthood where these energies are consciously understood enabling a certain balance to be attained between causal and acausal.

The Path of the Initiate

As each new Initiate progresses along the Sinister Path, it is expected that individual insights will add to the Tradition as a whole (the Heir to the Tradition adding significantly). Whether this does or does not happen is really dependant upon the Initiate and the quality of his or her contact with the Sinister Tradition. If the Path is genuinely followed, that is, if the Sinister is being actively pursued during the daily life of the Initiate (such pursuit or questing being a continuous act, and thereby a development of individual Will) genuine occult transformation will begin to occur. With this transformation it is possible that variations on some Sinister Rituals may arise whereby the Initiate finds a more powerful method of manifesting the acausal during the rite.

The rituals that are of primary concern for the Initiate are the Dark Pathways and the Sinister Pathworkings. Besides these rituals – which will already, if followed continuously, begin to dominate the Initiates consciousness – there are the individual sphere chants to be learnt, the undertaking of the physical training, the study and practice of the Star Game, the study of Order texts and correspondences, the collation of incenses and the purchasing of specific implements for the future Temple. In regard to this latter aspect, by undertaking such actions these actions themselves will or may (dependant upon Individual Destiny) aid to the manifestation or creation of a Sinister Temple. That is to say, that by purchasing or making items that are specifically for a Sinister Temple, the reality of that (future) Temple is becoming presented in the causal life of that Initiate.

Further to previous Order guide-lines, a new method of Initiate development advises that the Initiate begins with the Dark Pathways themselves (instead of the Sinister Sphereworkings). The aim is to invoke one Dark God per week, meditating each night leading up to the ritual for no less than fifteen minutes on the respective sigil whilst slowly repeating the name of the Dark God or the Word of Power. Combined with this the Initiate should aim to reduce sleep and food until the night of the ritual whilst also locating the respective planetary incense (taken from the bark of the respective tree) and burning this, during the ritual. Once all Dark Pathways have been experienced, the Initiate may then undertake the Sinister Pathworkings, performing the nightly meditations. The following of the Sinister Path in this manner, implies that the Initiate has already re-created or made conscious the Tree of Wyrd within him or herself, by consciously invoking each of the fundamental archetypes into consciousness. This conscious presenting of the archetypes then being further developed by the Sphere Meditations themselves.

Initiate Tasks: Other Aspects

Besides the primary rituals that are required for the completion of Sinister Initiation, it is advisable that the Initiate purchases - or contracts a jeweler to make - the relevant piece of jewelry to be worn (ring set with quartz for males, quartz necklace for females). The wearing of such an item of jewelry further stimulates the Initiates awareness that he or she is a member of a Tradition, one that is far more important and potent than the frankly rather pathetic past-times that most people take as an interest or hobby. This ring or necklace becomes for the Initiate a 'Mark of Satan', a symbol of the Initiates quest and a constant reminder of the Sinister in the Initiates life, that is the Initiate is constantly aware that he or she is wearing an outward symbol - that others can see - of his or her Sinister Quest.

When all the different factors or tasks of Sinister Initiation are combined the Initiates entrance into the Sinister becomes a very potent force, one that is active (by virtue of the fact that the Initiate is consciously realising or making real the Sinister in his or her life).

The practice of the chants is, as mentioned previously, a further task of the Sinister Way. Although this does not necessarily have to be undertaken during the stage of Initiate, it is advisable to begin to learn these so that once the Grade of Professed Brother or Sister is attained, the Sinister Magickian may be a little more prepared for the running of a Sinister Temple. By virtue of the fact that there are a number of chants that will need to be learnt for use during Sinister ceremonial ritual it is usually advisable that the Diabolus is the first chant to be learnt. Besides this the sphere chants are probably the next most important (the Agios Lucifer chant being ideal to begin with) since they provide a foundation for a number of rituals, and can be - and have been - used during the Dark Pathways Invocations.

There are of course a number of other tasks that are suggested, some new and some more Traditional aspects. One of the older and more secretive tasks is for the Sinister Initiate to gain some hosts from a Nazarene place of worship and desecrate these either during or after the Rite of Initiation. If one is seeking to join an existing Temple it will be necessary to have attained these prior to Initiation for use during Initiation, such an acquisition further proving the worth of the candidate.

A more recent addition to Tradition is that whilst the Initiate is undertaking the Dark Pathways, he or she draws a Tree of Wyrd in his or her Magickal Diary or 'Sinister Book of Shadows'. This map however should only be added to once a Dark Pathway has been concluded. Thus, the Initiate begins by drawing the seven spheres, in appropriate sphere colours. Then, once the Noctulius Pathway is completed this is drawn in, then the Shugara Pathway is drawn in and so on. This in itself adds (albeit in a minor way) to the conscious integration of the energies being brought forth as enabling the Initiate to see - in physical terms - how the Pathways are connected to the spheres and one another.

Self-honesty and Sinister Occult Development

It is important to remember that, as an Initiate you have made a pledge to Satan and the Dark Gods to follow the Sinister Way:

'Now receive as a symbol of your new desire and as a sign of your oath this sigil of Satan. This sign shall be the Power which I as Master wield shall always be a part of you - a symbol to those who can see and the Mark of our Prince.'

'I (state name chosen) am here to begin my Sinister quest! Prince of Darkness, hear my oath! Baphomet, Mistress of Earth, hear me! Hear me, you Dark Gods waiting beyond the Abyss!'

(The Black Book of Satan)

It is easy in times of anger or tiredness to say to oneself that it doesn't matter too much if a meditation is missed, or you don't have a ring, or you don't bother with the physical aspect, or that the Initiation Rite doesn't need to be undertaken, or the Grade Ritual of External Adept isn't really too important. That, because you know you could do it, it isn't necessary to prove it to yourself. And so on and so forth. And yes, it is easy to say such things because it means that you don't have to make an effort. But, the Sinister Path is hard and demands commitment. It is only with this commitment, with this continuous effort, with this continual personal act of Will, of individual defiance, that such changes will occur. So in the context of Sinister Pathworking:

'... faithful repetition is important, because by following the procedure exactly the required changes in consciousness are produced.'

(Naos)

How easy it is to miss these simple statements that describe the very means to achieve Sinister Adeptness. Perhaps if more Initiates actually did what was said by virtue of an act of Will then there might be more Sinister Adepts in the world. But things are as they are and human weakness is usually the cause of a waste of life, of potential. So, it is necessary, if the Sinister Initiate truly seeks an understanding of the Sinister that runs deeper than mere words, but is a wordless understanding that cannot be taken away from him or her, to follow the way as stated in numerous Order mss. It is necessary to face the challenges that are set before the Initiate. At this stage there is no need to look too far ahead. Rather it is better to keep ones mind and thoughts on the current stage, because it is by following this stage now, and then the stage of External Adept, that the heights of the stage of Sinister Adept may finally be approached.

Thus, with all this in mind although the Initiate may have a tendency to say that it is not necessary to meditate upon the sigil of the Dark God each night prior to the Dark Pathways Invocations, such meditations really do enhance the energies brought forth and, after an unspecified amount of time has passed (dependant of course upon each Initiate) the Initiate will start to feel the acausal body surrounding the causal body.

From Sinister Initiate to Sinister Adept

The Sinister Tradition, as has been stated previously, does not grant titles or adepthood through friendship or money or sex or for any other reason. The title of Adept and that which is beyond must be fought for, must be pursued actively, now, during the present, because it is from this point in time that the desired future may eventually become a present reality. This is true of the esoteric nature of the Sinister Way, as it is also true of the Aeonic imperatives that are being strived for by Sinister Adepts and Masters. For each stage of the Tree of Wyrd is a Tree of Wyrd in itself. That which is within is without and that which is without is within. Just as the Sinister Tradition is a Tree of Wyrd, so also are the individual Initiates self-contained Trees of Wyrd and so inherently each stage of the Way contains the seeds of all the other stages.

Why are there so few Sinister Adepts today? Is it perhaps because the tendency is to write and talk, just as the typical armchair Qabalist might act, or rather, not act. Is it because those who seek to make the Great Work a reality in their own life do so only in their dreams; 'I wish I was...' For the Satanist the wish is just the first impulse. Perhaps this impulse might be unconscious at first, but such is the Satanist way that it and many other things will become conscious and thereby understood. Such is the method to gain Wisdom through practical action, through experience.

Perhaps also, it is true to say that when, and if, one reaches the final stage of External Adept it is a far easier option to say that one does not need to undertake the Sinister Retreat, that it isn't really necessary in order to become an Adept. But is this really so? And, does it not really speak volumes about those few genuine Adepts who have undertaken the Sinister Retreat that they have at least not lied to themselves, but have undertaken the Rite, with all the terrifying implications and inner fears that it brings forth...

***Yet even now I do not know what lies ahead
Now is my time to seek the glory of my Gods
That I may one day walk with Satan
In His world,
With His Bride
And that I may also Become
Something far greater than the mortal
I am leaving behind,
The mortal that must die
That a God may be born.***

II.

The Seven-Fold Way: Training And Grades

ONA, 1989.

In many ways the seven-fold way can be regarded as a process, by the individual, of discovery and experience. The goal of this process is the production of individuals skilled and knowledgeable in the magickal arts who have developed their latent, occult faculties and who possess the beginnings of wisdom.

This process can result, sometimes by accident over extended periods of time (for example, three decades or more) but it is most usually undertaken as a result of a conscious decision by an individual to seek esoteric and/or magickal groups/Order/Adepts. In this later case – and provided the guidance received is good – the goal can be achieved in a much shorter time.

The first part of the process is in many ways the easiest: that of seeking some form of Initiation (qv. the Order MS 'A Novices Guide to Initiation.'). Before and after Initiation the novice is required to undertake various tasks by the Master or Mistress who has agreed to guide the individual along the seven-fold way. The pre-Initiation tasks are the performance by the individual of a simple hermetic ritual (usually on the night of the full moon), the construction of the simplified version of the Star Game and the successful completion of the various tests aimed at proving the serious intent and commitment of the candidate. The important thing about these tests of intent is that the candidate is unaware of them – for example, the candidate is asked to be present at a certain time and place and instead of meeting there the expected Master or Mistress meets a person of odd appearance who propounds various views which the individual in question may find not only unusual but distasteful. Such tests and encounters are not games but merely devices which enable the candidate to begin to understand their own motives and expectations and as such are an important preparation to Initiation. It is to be understood that it is not the order, which tests the candidate – but the candidates themselves. Initiation is the beginning of the breaking of the illusion of roles, and to be successful this breaking must be done by the individual, from within.

Once this breaking down begins, then Initiation is already underway, and no 'Rite of Initiation' however complex or well meaning is a substitute for this change in the individual. Such a rite, as a ceremonial ritual, is only the representation of this process in a dramatic form and in many cases is not necessary if some other form of Initiation is more suited to the candidate.

Besides this breaking of self-delusion, Initiation is an awakening of the occult faculties – that is, the experience by the candidate of the reality of magickal forces. This experience can be brought about in several ways – first, by means of a powerful ritual of Initiation which produces magickal forces through invocation; second, through the candidate experiencing the charisma of a Master or Mistress; and third, as a consequence of the individual undergoing a particular experience where magickal forces are present. An example of this third type is when a candidate, expecting perhaps (as a result of their own imagination) a ceremonial ritual of Initiation, is led to an isolated spot where magickal energies are present either naturally (as for example in most stone circles) or have been created beforehand by an Adept in readiness for the candidate. The candidate is then left alone. What the candidate then experiences (sometimes for many hours) is an Initiation – although this is seldom understood by the candidate at the time because outwards form is lacking. In many respects, this third type is the most valuable of all the forms of Initiation since it does not rely on the illusion of ceremonial, or the dogma normally associated with such ritual forms. Initiation is complete when the candidate realises that a process of inner change has begun.

The next stage of the seven-fold way, following Initiation, is when the novice begins to undertake in a systematic way workings with the various magickal forces through such forms as Path Workings, hermetic and ceremonial rituals. Such workings in themselves take several months and

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during this time the novice will be given several tasks – some practical, some magickal – to perform. These tasks may themselves take several months to complete. The most usual magickal task involved the novice assuming the 'role' of a dark sorcerer/sorceress for example, dressing in black and cultivating a satanic appearance - and in this guise attending various Occult functions and generally trying to provoke argument and dissent. The novice in this is advised to cultivate an attitude of arrogance and pride and must be prepared to defend forcefully their Satanic views. Following this, the novice is expected to infiltrate another magickal group/Order with the intent of attending a ritual and during that ritual either redirecting the magickal power (if any) or invoking by their own effort during the ritual a powerful force of their own choosing to disrupt or otherwise alter the original ritual. In some cases, the novice may organize their own group (recruiting people for it) for just this purpose.

This magickal task develops not only the use of magickal forces in an interesting way but also provides the novice with a goal the attainment of which is invigorating. It also provides an opportunity for the novice to develop various skills pertaining to the manipulation of other individuals chiefly through the deliberate development of a 'charismatic' personality or role. Its the fundamental task of the novice to learn from those experiences - that is, not to allow the role to become dominant.

This is achieved by the novice remembering that they are involved in a seven-fold quest and accepting the advice given by the Master or Mistress who assigned the task. Both of these things some novices find difficult to do. The behaviour of the novice during this task is governed by specific guidelines – failure to observe the guidelines by an individual means the end of their noviciate as far as the Order is concerned.

The practical tasks associated with this stage usually involve the novice developing certain physical abilities suited to their character. Such physical goals (for example, cycling 100 miles in under 5 hours or running 20 miles in 2 hours 30 minutes – fitter individuals will be given a more demanding goal) are a necessary balance to the magickal tasks as well as enabling those tasks to be achieved in a more invigorating manner.

This stage generally takes from six months to two years and is concluded when the novice finds changes of perspective arising as a consequence of the self-understanding brought through following the goals and tasks. This change should arise naturally and it is made conscious to the novice toward the end of the stage through the grade ritual of External Adept. This ritual is a prelude to the goals and tasks of the next stage and signifies the beginning of Adeptship.

The Grade Ritual involves the individual constructing a septenary Star game and the performance by the individual of a certain ritual on a night of the new moon. This ritual involves the invoking of a certain force, female in aspect.

The External Adept may choose to continue with the group or temple begun in the previous stage (or create one if this was not done before) for the purpose of conducting ceremonial and hermetic rituals of the type associated with, for example, the 'Book of Wyrð' as well as for the performance of the cthonic Nine Angles rite if desired. Alternatively, the individual may opt to concentrate on magickal working with the Star Game – and for this (as the task above) a companion is required. It is a task of the External Adept to find such a companion, as well as to teach them all they themselves have learned during the previous stages - guiding them as they themselves have been guided. This in itself generally takes from one to two years, and because of this most External Adepts prefer, during this time, to organize a magickal group/Temple since it provides a structure and a focus.

During this stage the External Adept will experience many things, particularly of a magickal kind if rituals are undertaken by a group, and contact with the Master or Mistress will be limited and occur for the most part if the External Adept wishes. It is important during the long period associated with this particular stage, that the individual does not become prey to the illusion of being a Master or Mistress.

Most will of course succumb at some time to this as a consequence of the varied magickal experiences and contacts with those less experienced in magick, many individual sever their links with the Order as a consequence of this illusion.

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In some ways this stage is the most difficult, involving as it does confrontation with various roles and what had been called the 'anima/animus', this latter occurring naturally through the training of a companion. Provided the individual maintains during the stage their resolve to follow to its end the seven-fold way (and here the advice from the Master or Mistress is often crucial at some point during this stage) then, with the completion of the Ritual of the fifth stage, the new Master or Mistress assumes a teaching role via an Order or an individual basis, and usually those who attain this stage take over at some time their Order, guiding individuals along the seven-fold way. They may also create their own Order or group should they so wish - or re-activate the Temple they organized during their time as an External Adept, since the Grade Ritual of Internal Adept by its nature, means the individual must disband such a Temple or leave it in care of one less experienced.

After some years teaching, the Master or Mistress may withdraw to seek the next stage - provided they have trained at least one person to continue the tradition of the seven-fold way.

Thus it will be seen that the seven-fold way is not easy. It is a way of life, which any individual may follow. Those who only follow its early stages gain something of benefit - those who go further may achieve the goal that awaits us all: the next stage of human evolution.

In the past, in any one decade, the Order had many hundreds of candidates seeking Initiation. About four or five a year, sometimes less, may become Initiates through their own choice. Of these, perhaps two will complete the noviciate and only two or three from twenty a decade become Internal Adepts, the others drifting away for various reasons. Every twenty years, a new Master or Mistress may take office. There may be one or two Magi a century. So it has been - and so it will probably unfortunately remain until the New Aeon begins to emerge on the practical level three to four centuries in the future.

The seven-fold way possesses the potential to create (given good guidance) in ten years what it has taken seven civilizations, five Aeons or nearly ten thousand years to achieve. Every individual is free to choose between this path to the divine and a continuation of the sleep that keeps the potentiality of life at bay. All magick is a glimpse of this path - it is up to the individual to walk along it.

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I2.

Petriochor

- 1) Prepare an area of soil at least three feet square. This must be kept free of plants and should ideally be exposed to the sun for at least part of the day, and unshaded by trees etc. If possible no pesticides, fertilizers etc should be present, but it should also have a high organic content from previous cultivation.
- 2) Collect some of this soil at a specific time between the last full Moon in May and the full Moon following the Solstice. This time depends on the weather, but is always in the hour before dawn. The time is right when following a period of warm, dry weather which has lasted for at least seven days, there is rain in the hours before dawn. This rain should ideally be a light drizzle.
- 3) The soil should be collected and placed immediately in an airtight container. As soon as possible it should be transferred to a suitable receptacle connected to distillation equipment, and a low heat applied for a period of time which only practical experiment can show. The "essence" collected is the basis of the incense.
- 4) Then make up as a normal perfume/oil using a natural base, eg. sweet almond oil, into which the "essence" is infused/mixed.

13.

Dark Pathworking: Satanus

Atu VII - AZOTH

"The Menstruum – the Sinister aspect implicit within the 'homogenous metallic water': the explosive factor in the delicate balancing of life-enhancing elements. Change by adversity – the 'Accuser'. The brutal realities that threaten to devour the abstract, the romantic. Insight and control via the understanding of the Primal – or destruction by it."

Clothed in black I entered the chamber, intent to invoke a destructive energy I knew could overcome me in an equally destructive way. The intent filled my very being with an anxiousness that should have seemed out of place. But there was a feeling of glory to what I would do – a feeling that would surely come back to me time and time again as I'd venture into the Dark deeds that presence, and create, Satan.

I gave flame to the candles, and breathed deeply, slowly, for some minutes – knowing I must first relax and become content with my surroundings, before I once again ventured to that gate. The Quartz Tetrahedron the altar bore I could tell was pulsing with the Dark. It was one part of a Nexion, slowly being formed between it, I, and the chants I have sung to lure Dark Gods. These Gods I knew, as invoked to intrude upon my consciousness, could cause much unrest, even terror. But such an intrusion, obtainable it seems in only a small way – when compared to the utter terror and chaos which in essence are these Dark Gods, is an important element to achieving the balance one seeks. The Dark Gods embody the spirit of life, and give it the Acausal Charge implicit in any conscious being. Once the Dark Gods intruded upon our Causal world, and caused the terror, unrest, and destructiveness which forced the evolution of our species by way of increasing our consciousness. This is what I aim to achieve, individually. Not simply to further open the Nexion in me, but to draw forth that blackened essence of being, so that I may advance my own consciousness, survive the terror, and move one step closer to the balance of Causal/Acausal I will eventually be. I seek to become.

As I began the vocal vibrations – "Sa-tan-as" – I kept awareness as to my surroundings, and attuned my focus to drawing forth the Sinister element of both destructive and creative force; that which I know to be **Satanus**. As I completed the vibrations, which bond me to my Tetrahedron in an inexplicable way, I experienced a coldness of being. Or would it be better described as non-being? I had become slightly detached from where I stood, and continued the rite. I began a slow dance, repeatedly chanting "Satanus", whilst increasing in speed. The dance spiraled inward to where I draw Satanus' presence, and where I eventually collapsed, exhausted and becoming separate from my physical self. I lay breathing deeply, not obscuring or consciously directing anything which might take place. I aimed to relax, and begin to let the visions that would be used as communication to consciousness come through.

The visions were elusive, but the feelings were not. Coldness took hold of the chamber, and Satanus began to elusively take hold of the emptiness. I found myself in a struggle, for I was entrenched in a sort of chaos which I could make no sense of. Reason was evasive, understanding was beyond reach. All I could apprehend was being lost, not knowing which way to turn, or to turn at all. The figure in the Atu mutated, and began to give form to the energy. But this happened not within the Atu itself, but rather inside me, outside of me, in front of me, around me.

My body weakened, and exhaustion gripped firmly as I struggled to retain the strength to stand and complete the rite. I was not being drained, as some might take it. But rather I was experiencing a realm in which my consciousness was hitherto unaware. It was an intrusion which I unknowingly desired to be harsh. And the harsher the better, so long as I retained the ability to move on. The exhaustion I experienced during the dance had not lasted, as it was merely a result of frenzy. But with Satanus, quickly came a deeper felt exhaustion, not only one of the body, but one of the spirit.

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Afterward, my perception detached. This feeling of detachment, and the exhaustion which accompanied it, would last longer than twenty-four hours after completion of the rite. This detachment however, was not an ignorance to the causal world of our existence, but rather an awareness of the forces at work behind it. Such exhaustion, I felt, was a painfully mocking result – but all I could do was to smile at this, for it is a small price to pay for what I seek, and I will undoubtedly experience worse. Worse perhaps, but not without that glory I had felt beginning this – a glory which did not subside.

Thornian, ONA

[The preceding was adapted from the notes in my Magickal diary depicting my experiences with the Tree of Wyrd and the Septenary Tradition: Hebdomandry. – ***Thornian***.]

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I4.

Variations

Coire Riabhaich, ONA. 110yf



The Abbess sat silent, vaguely focussing upon the wheeling-scythe symbol that blazed above her place of worship. She wore a red robe in the old esoteric style, which bore the seven pointed-star of her predecessors. In wearing this robe - as opposed to the black cosmic mantle of the Religion - she had hoped to hear once more the sinister songs that had guided her through youth and the long years that followed. Even the wordless chant she had just performed could only bring echoes of the Desire that had moved her people through the ages.

Her time had come and gone - or so she felt in that moment, for she was trapped then in the cage of her flesh. The destruction wreaked by The System had lessened her strength, and all she felt was a terrible weariness, and an urge to pass away through the veil of sleep.

On this April night of 168 year of fire, the horizon was orange with flame, and it was only a matter of time before the forces of tyranny came to destroy all she had built up. Once, there was hope as a spirit began to break the chains that bound - once, a flourishing of glory as there had been long before, when Nature blew life into dying embers. But again, the same jealousy, pettiness and greed took root amongst the proud.

The Religion had unleashed a force that she believed was unstoppable, but as always, honour was torn down by the dishonourable means of others. She sighed then, and chose not to listen to the faith that could not be bred out of her Being.

Vron was one of the few survivors. The rest of the Legion had finally been cut down during the heroic and prolonged assault on the State's military bases. Those left had scattered in different directions after first vowing to join forces again one day, knowing secretly that they would never live to do so.

Vron and his comrades had fought in the honourable ways of combat against a foe who outnumbered them with weapons of abhorrent and detached destruction. Not one comrade held back from meeting a glorious death, for their spirit of honour was the greater cosmic force. Each warrior knew that someone, somewhere, some time, would remember their deeds, and thus from

the seed of remembering the gift to act would be passed on.

A part of him was anguished at not having joined his brothers in death, but Vron felt that Fortune had perhaps spared him for an important task. Thus he staggered, wounded, to the Abbey that stood in a moorland valley, in an enclosure where yellow flowers bloomed and the slate remains of a school from ancient times still cast uneasy presences.

His wounds were cared for by the Sisters there, and within a few hours of his arrival, the vigour of his spirit had returned. The Abbey seemed darker than when he remembered it as a child, and that once luminous silence was no longer suffused with reverence, but with a waiting for death. He was disturbed, for in the one place that always embodied belief, there now seemed loss. Imbued still with the purification of war, was he, Vron of the Legion of 18, the only shining beacon of Faith in this holy place?

The night was clear and frosty, and he walked into the grounds beyond the gardens that provided the food for the Abbey. Here, by the river that flowed from the hill some miles away, Vron could commune with the forces he venerated. Presently, he was joined by the Abbess - unexpectedly, since she had long since abandoned walking beyond the earth that she had fashioned with her Sisters. But they both refrained from comment, since the days they now found themselves in were dark and extraordinary, and pregnant with Change.

The Abbess broke their silence: "The commitment to our Way is waning, despite our slow and patient nurturing - and our prayers." She did not seem to notice, as Vron did, the uncanny bark of a fox somewhere in the distant hills. "Despite my years, wisdom still seems elusive. Is it only the fervour of youth that keeps your faith alive?"

Vron, battle-scarred, felt both embarrassed and annoyed that the woman who had been for so long the sacred keeper of the flame should be seeking answers from him - should be oppressing him with her doubts. In that moment, the torch of Faith had been passed into his hands, and he did not know how to respond.

He stood, avoiding her gaze, watching instead the changing contours of the river and seeking strength and truth from the flow. Vron began to relate the events of the 29th assault, as though reporting to a senior officer. A part of him was secretly relieved that, in relating the details in his detached and dignified manner, no such doubts stole into his spirit. His was a tale of inspiration, of the very essence of all that he and others had created, fought and died for. There was nothing but purity in his words.

When he finished, the Abbess looked down into the water, and remained silent. Vron assumed then that his tale of new warrior gods must have moved her towards the answers she sought.

"Such sacrifice ... " the Abbess eventually said, her voice strained by emotion. "And all for nothing. Perhaps it is time for those left to re-consider their tactics ..."

Vron was genuinely shocked. Suddenly, he stood alone with the realisation that, despite all the words and deeds and comradeship, the so-called best of his race still did not understand. From that moment, he knew what he had to do.

It was not hard for him to turn and walk away into the night, away from what he now detested most. The Abbess felt her emotion break as she allowed the young man to turn his back on her, and disappear.

The pain of his wounds increased as he stumbled over heather and marshy clumps of grass. Vron was following the river upstream, allowing the reflection of stars in the water to pull him towards his destination. Occasionally, his boots would crush the rancid bones of sheep who had staggered to the river to drink their last.

Dawn was still over an hour away, as were the advancing army who came to destroy in the name of money. He had to press on; he would not allow them to prevent him from fulfilling his Destiny.

Eventually, he reached the old stone track, and travelled onwards, swifter and easier. On the horizon, the inky silent hills marked by barrows watched his fevered endeavour. The track rose then dipped, then rose: he was very near now, but could not relax until the location was reached. Breathing became painful, and he grew angry at how, despite the years of training, the shell of his body could never match up to the desire of his spirit.

He took the small track off to his right, and ascended the hill. For a time, he felt lost, but trusted his instinct to guide him: he began to run, in and over the heather, throat constricting as he desperately sought a glimpse of the pool.

And there he found it, the cosmos reflected in its stillness. Vron sat for a short time by the reeds, and allowed himself a quick scan of the night sky. As his heart-rate returned to normal, he walked to where the river undramatically emerged from the earth, in wet patches, to gradually

form itself over the slate of the wilderness slopes. Here, Vron knelt, and waited, on this night the battle had spared him for.

Unable to sleep, the Abbess had retreated to her study and shut out the now evident disintegration of Abbey life. She could no longer soothe the concerns of her Sisters; drained of feeling, she surveyed the uselessness of the books that surrounded her. Her gaze came to settle on the land beyond the window, and then locked, with apparent renewed purpose, upon the constellations.

She felt a musick shape within her, a life-flow she had not felt - or not listened to - for many years. She was suddenly filled with the desire to compose; not the ponderous and expected "Stellar Cantatas" that were becoming her trademark, but a new, wordless form: a liquid, changing movement of bell-like notes - a weaving, joyous cosmic tapestry ...

The genius of creativity moved her in a frantic search for blank manuscript. She found some amongst the notes for a proposed book on religious observances. Days before, this project was to be her great legacy to the world, but now it fell scattered across the room.

The Abbess likewise thrust all other irrelevancies off her scriptorium, and sat down to give form to her revelation. The first few notes leapt onto the paper. She debated, then altered the rhythm. She paused and looked down at the flat paper and the scribbles of lifeless pencil. It briefly occurred to her then, that her attempt was like the building of her Abbey: to house that which could not be contained ...

This insight did not remain, but disappeared beneath a heavy wave of futility. The Abbess sighed, blew out the candle on her table, and returned to gaze abstractedly at the cold and impossibly distant stars.

The pain had become dulled by the cold of water that seeped about Vron's knees. A strong wind was now blowing, but the sky remained clear. Behind him, spotlights began to invade the small valleys.

There were no more words in his mind, no longer any elation, or outrage. He listened only to the wind, its message needing no interpretation. Around him was all that ever was and all that would ever continue to be, and the follies of the unwise that moved a youth such as he to act, would fade and be forgotten. He held in cold hands the stagshorn of his Honour Knife.

The cosmic wheel, printed over his heart, shone out from the black of his uniform. It was in its centre that Vron positioned the blade.

He looked up to the yearning stars, and pushed the Knife in.

In this pre-dawn of April 30th, there were only the stars, the river, and the wind whose song needed no interpretation.

15.

Magickal Mastery - A Novice's Guide

(From Fenrir no. 6, yf 100)

ONA

The essence of achieving success in both ceremonial and hermetic rituals is to restrict the aim of the ritual to one, very specific, aim and to find before the ritual a) a simple visualization of this aim; b) a phrase (which may be chanted/vibrated) which captures the aim in a few words. This phrase can itself be written down (e.g. on parchment and in a secret code of your own devising or in one of the well-known 'Occult' scripts) and ceremonially burned during the ritual.

This aim must then become your desire - and a ritual is a means whereby this desire may be achieved. It is essential, of course, for this desire to be strong, and the techniques of magick are simply a means whereby this desire can be strengthened and directed.

The easiest technique to use and master is frenzy. This is when you gradually work yourself up to a height of emotion and excitement - and the ritual form is a means to aid this, providing a setting in both time and space. In a ceremonial ritual, for example, you should use the set texts (such as the Satanic 'Our Father' or the Invokation to Baphomet) as a means of generating from within yourself the necessary emotion, saying the words forcefully and with drama. If you are conducting a ritual with others present, get them into the right frame of mind beforehand as this helps to generate from them a certain amount of magickal energy - you might, for instance, keep them in a dark room for about half an hour before the start of the ritual. It is essential for you to stage-manage the ritual, making it a memorable event. The whole ritual from beginning to end should be emotive.

To achieve and sustain such emotion and drama takes practice. A good magickian will 'play to' his congregation like a good actor in a theatre does - ceremonial magick has always been a dramatic Art. The adept sorcerer (or sorceress) will also sometimes invoke extempore in ceremonial rituals, and for this some chants should be memorized beforehand: to be used as and when the occasion demands.

Rituals - both ceremonial and hermetic - demand energy, and you are the spark which ignites the Promethean fire. To generate this spark requires effort, both physical and mental, and you should at the end of any ritual feel elated but tired: be, in fact, almost on the edge of exhaustion. If you are not, the ritual is unlikely to be successful. This is one of the most important things to remember. It is no good just saying the words, doing a bit of chanting or waving implements about: you must be emotional. You must literally drive yourself almost to the point of possession, of divine/diabolic madness but always with your desire (i.e. the aim of the ritual) firmly before you, stopping just short of total abandonment. You must be prepared to dance, leap, laugh, cry and shout - but must be capable of changing abruptly: cultivating the dramatic silence and stare.

In most ceremonial rituals it is one of the tasks of the congregation to abandon themselves - to the dance their lusts and so on but you, as ceremonial master/mistress, cannot since you must direct the energies unleashed. There is a balance in any ritual which only experience teaches, and mastery involves undertaking rituals often in order to develop the skills required.

Rituals work through energy: this energy is directed via visualization and chant/vibration through your own desire. That is, the living ritual is the channel or 'Gate' which allows a flow of acausal energy into the causal ('everyday') universe. This energy re-orders the causal - that is, produces changes.

One of the first priorities of any aspiring sorcerer should be to acquire and furnish an area as a Temple - and/or find a suitable isolated location outdoors. Temple furnishings should be simple, and space must be left for movement. Be creative and individual about creating the right atmosphere in the Temple - for example, a 'plasma ball' in a candle-lit Temple is more impressive than a boring collection of old bones or a skull. Do not use symbols or designs which you yourself do not understand/know the meaning of and keep to one tradition. For example, a genuine, traditional Satanist would never use any qabalistic symbolism or statues/implements/sigils from dead Aeons (e.g. Egyptian, Sumerian). Instead, there would be

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septenary and Dark Gods symbolism (for which see 'Codex Saerus' and 'Naos - A Guide to Sinister hermetic Magick').

This may seem pedantic, but it is essential for you to feel part of a living, exclusive tradition - someone party to secret knowledge which outsiders do not possess nor understand if shown. For successful magick, being exclusive means added power and charisma.

Develop your chanting and vibrating ability by regular practice, and do not be afraid of using Latin chants. They are not used simply because few understand the language - but because of all languages, Latin lends itself best to being chanted according to the principles of esoteric chant (qv. 'Naos'). It was also the language used in the traditional Black Mass, and a few untranslated chants have survived the centuries. These chants should be among those memorized to be used extempore.

Chant Examples:

*Veni, omnipotens aeterne diabolus!

*Ad Satanas qui laetificat juventutem meam.
Pone, Diabolus, custodiam!

*Aperiatur terra, et germinet Abatu.

*Caligo terrae scinitur
Percussa solis spiculo
Dum Lucifer ex stella nascitur
In fedei diluculo
Rebusque jam color
Redit Partu nitentis sideris.

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I6.

Magick With Tears

Coire Riabhaich, ONA (c. 1989)

A common misconception made by those few who follow the Seven-fold Sinister Way, is that it will, somehow, make their lives easier i.e. having drawn certain forces to them, they believe via 'satanic mastery' to avoid Trauma City. The lonely realization that this is not so, is often enough to make the Initiate (or even in some cases, Adept) renounce their magickal quest altogether. This can occur for two reasons - 1) the individual becomes possessed and then disillusioned with a 'satanic role' (roles are useful only if understood as being simply a means to an end) and 2) via this realization, Sinister energies are revealed in a far more potent form than the playing of a role could invoke (these energies are, however, the culmination of that role). Quite simply Satanism is not an escape from, but the partaking in life. The challenge of living life as a self contained entity, creating a lifestyle that intuitively follows the path of individual Destiny (by this process Destiny becomes, gradually, consciously apparent) is just too disturbing for the majority of the human race to accept. So the failures crawl back to mediocrity, absolved of taking responsibility for their own lives. Mental and physical degeneracy follows as a way of dulling the guilt that their new/old lifestyle encourages within them. For those who remain on their quest, it is the rising to the challenge of the Sinister Way which creates the Adept and the stage(s) beyond. And this requires an understanding of what forces are in play, and how they all contribute towards self evolution.

It is this understanding which prevents such experiences from becoming detrimental to progression. Trauma will never be eliminated by any magickal system. For those who are working prior to Adeptship, it is wise to see how trauma actually feeds (amongst other things) creativity, and how this creativity would diminish if a comfortable reliance - materially and psychically - upon another individual was established.

This situation would reduce the obstacles that are borne from self reliance; those obstacles being catalysts of an individual's creative expression. One only has to consider the uninspired content of the products of most artists once they are 'patronised'. Life becomes too easy. This situation in itself produces conflict but many fail to understand this and descend into a pit of self abuse. This forms the misconception of 'the suffering artist'. Suffering must be understood for therein lies wisdom. This requires a type of honesty of which most lack the courage to express. To be a victim or martyr to suffering will slow down, reverse and destroy the process of self evolution. Why do so many fail to understand this obvious fact?

None of this necessarily means that an individual should deliberately destroy and create situations - unless this was seen as being beneficial at the time. Such occurrences arise naturally by virtue of living with self honesty and striving towards self excellence. Every act will be spontaneous and 'true' to one's Destiny.

To achieve the highest success possible should always be totally desirable, but the individual should arrive at their own concept of success and not that of the general consensus.

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Sinister Shadow Magick

ONA

Satanism is dark, and Satanists revel in evil. As a word, evil is regarded as deriving for the Gothic (via Old English) "ubils" implying "beyond" and "going beyond due limits". Later, the word - like so many others - was re-interpreted "morally", in the abstract terms of Nazarene fundamentalism and "evil" became a general term, applied to one's opponents and those excesses which timed and psychically ailing Nazarenes feared.

Genuine Satanists do evil, they cultivate evil: they are evil, in all senses of the term now accepted. Imitation Satanists, however, play mental and intellectual games: they enjoy the "thrill" of calling themselves Satanists. Some go further, and may revel in local notoriety, finding a vicarious pleasure in being known as a "Satanist". But these imposters do no evil - in fact, they explain (quite often) that Satanism has been misunderstood and is really rather a "moral religion" (or something of the kind), perhaps an "ethical knowledge". Such people are pathetic - and certainly not Satanists.

In the beginning, a genuine Satanist will cultivate evil on the personal level - by going to and thus finding his or her limits. This involves more than just going beyond the (accepted) limits imposed by society or whatever. It means experience, on the practical level, of evil and all that it implies. Later, when the Satanic novice has some experience and thus self-understanding and mastery, there is an impersonal evil. The first is sinister shadow magick of the external and internal kind. The second is sinister shadow magick of the aeonic type - the manipulation, changing, of individuals and events on a not insignificant scale, that is, one which produces tangible results and often disruption/creation/evolution and thus continues the sinister dialectic of history. This is called "shadow magic" not only because it is mostly secretly done, but also because it is dangerous, physically, involving as it does acts of defiance against restrictions imposed by all other forms and individuals.

Neither of these mean a type of juvenile "rebellion" nor purely "mental" acts (achieved by ritual or anything else). They mean a directed, calculating, purposeful involvement in real life and situations: for the beginner Satanist (the novice) just as much as the Adept. What differs, is the aim - at first, it is personal, to aid self-mastery, understanding and thus build Satanic character; then it is impersonal or aeonic. Thus one image of the genuine Satanist - someone in control, seeking mastery of life; seeking more challenges and goals and insights.

Let me be explicit so I cannot be misunderstood.

1) The Satanic novice will aspire - to what is beyond, in all things. This means personal experience, testing Destiny and achieving difficult goals in personal life. It means real danger in the real world, not cheap manufactured "thrills" of self-induced stupor and loss of control - but rather, life and liberty threatening situations. These may be and often are amoral, illegal and evil - all laws are "fundamentally an accumulation of tireless attempts to stop creative individuals making life into instants of poetry".

Naturally, some guidance may be needed - it is easy to become lost, directionless or caught - and this is where the advise of a more experienced Satanic Adept may be useful. However, the acts of a Satanist are not random nor motiveless and neither do they arise from a weakness of character nor uncontrolled desire. Instead, they arise from fulfilling Satanic wyrd - or, viewed another way, from presencing the energies of "darkness"/Satan on the Earth with sinister intent.

An example will explicate this. A Satanic novice, having developed to a certain extent via ordeals such as Grade Rituals, the achievement of personal, physical goals and the organizing and running a Satanic Temple, desires to go further. For this, practical experience and some guidance is needed. Let us assume the novice is advised or chooses to use a political form to achieve this experience - and thus becomes involved with radical "right wing" politics because such people already possess an element or two of Satanic spirit, the "other sides" in this form and at this moment in the history of this aeon representing the Nazarene disease in

another guise. Thus, she takes part in direct political actions - this is both exciting and dangerous, given the prevailing sickness of the age. Gradually, she acquires practical experience "on the edge", and hopefully some real, tangible enemies if she is performing right. These enemies hate her for her political views - and some of them may even try to harm her personally. Thus, one or more of them deserve to die - or at least come to some harm, psychically if not physically. For they not only threaten her Destiny and thus achievement, but also Satanic wyrd, because she is by her actions is fulfilling higher, Satanic goals (in simple terms, presencing the darker forces via a tangible form). This fulfilling is expressed in the form she is guided toward or chooses for herself via a knowledge of Aeonics. On the practical level, she can and should undertake magickal rites (such as the Death Ritual) to aid her - be other means can be used, such as assassination. She may wish to do this herself or she may manipulate others into doing it. The result is the same - personal experience and development, and aeonic energies presenced via the execution of the act. Thus her own evolution, and that of the acausal or sinister, furthered.

Given the nature of the form chosen, this Satanic novice, by using such a form to the utmost of her ability (that is, seeing it as fulfilling a part of her own Destiny - conventionally, "believing the correctness of the views so espoused") goes beyond the norms of society and its herd majority and thus achieves personal knowledge of the illegal and forbidden (in that society).

2) Beyond this, when Adeptship is attained by experiences such as the foregoing, the Satanist will try and open a nexion - to directly access acausal energies on Earth via rites such as Nine Angles etc. This is the beginning of aeonic shadow magick - and involves an even greater commitment to change than before, on the practical level. What form or forms this takes depends on individual wyrd, discovered by the Grade Ritual of Internal Adept and prepared for by previous rites, and experiences. It may be political, as it may be the use/manipulation of archetypal forms/images with sinister intent - or involve using "religion" as a Satanic instrument of change. Whatever the form, the changes are supra-personal - they effect more than a few individuals. In fact, they radically disrupt existing forms and norms. For example, a political form may be chosen and used. After some time, violence, riots somewhere, the spread of a new idea... The rising of a type of State in essence inspired with sinister energies and thus contributing to aeonic evolution... Perhaps a war, to propitiate the darker forces...

Thus, it will be understood that Satanists act in a directed way, whether they are novices or Adepts. Their evil has a purpose (as Satan Himself does - as do THEY who are beyond Him have a purpose, on this Earth). The acts, and the evil, arise from a Satanic desire and understanding made real in a practical form or forms. The going beyond, the evil, are part of Satanic wyrd - on the personal and aeonic level. I repeat - they are not directionless, motiveless acts, nor do they arise because the person doing them is somehow inadequate or weak or in the thrall of some uncontrolled desire*. The Satanist is controlled - knowledgeable, particularly about themselves and what Satanism means in supra-personal terms. They are part of history - participants in a sinister dialectic of supra-aeonic proportions, and aware of the power of the sinister to change both themselves and those forms which others through the ages have created to shape our evolution or which (like the Nazarene disease) hinder our evolution.

Have I been understood? Does this sound the death-bell for the imitation Satanists? (here is a line of text that has been "blacked out" in the MSS). It is a pity that this, like Satanism, is so often misunderstood and mis-translated.

*The conventional description of Satanic deeds and "crime": most so-called Satanic crimes are acts by dabblers who have no self-insight and even less self-control; the rest, results from characterless, insipid morons who are weak. Such description and such attributions arise from fundamental misunderstanding of genuine Satanic acts.

18.

Confessions: 3

(From Fenrir no. 3, yf 99)

ONA

To say the elegant lady who surprised me burgling her fifth floor apartment seduced me is only half the truth. I was very willingly seduced.

Next morning, introductions over, she said she had asked her Prince to bring her a companion. She served the Prince of Darkness - in her own way, without formality or groups. She knew little of what I up till then regarded as traditional magick - the qabalistic kind. Instead, her own tradition was different, and possibly unique. She was a dark sorceress, a modern more subtle Juliette (de Sade variety not Shakespeare) - a binder of men, through the implements of her body and eyes.

Quite naturally, we became partners she finding a sexual thrill in house violation (and sometimes not easily satisfied during a difficult job) and I finding through her new skills in magick - and sex of course. We spent a few months together, one cold but often sunny Winter many years ago.

Then I made my mistake - I fell in love with her, and asked her to marry me. That night she said very little - except with her body. But in the morning she had gone - to America, leaving me a note. And I thought I understood women.

I tried to find her, without success and, feeling a little depressed for the first time in my life, made a vow, left the city and got a job. Yes, the Civil Service. I always did go to extremes. The job cured my depression - two weeks after I had started I went out for my lunch-break and did not go back, sad to lose my new umbrella since it rained that afternoon. But the two weeks of desk-bound soul-destroying toil had proved useful in one way - I met someone with an interest in magick whose wife was very pretty. I kept in contact and it was not long before I did the first ritual in their house. They were being annoyed by their neighbours and I sent a force to spread fear and anxiety. A week later, the neighbours announced they were to move. This impressed my friends, and that night I initiated the wife (sexually of course) who some days later initiated her husband. They converted one of their rooms into a Satanic Temple on my instructions, and I made the wife my Priestess.

Gradually, our group grew in size, and I soon found myself running a Temple of over a dozen. Our magick was black, and successful - who needed crime? I was given gifts, loaned a flat, met many interesting and attractive women, and for many months this life continued until one evening, after conducting a ritual of Initiation, I realized I was now playing the role that years ago I had despised when it was played by the high Priest of the group of my own Initiation. I was exercising the same control that he had and was relating the same fables to enhance my own charisma and that of the group.

Unsatisfied, I began to involve myself with violence. Violence purified, and I took to roaming the streets with some young ruffians whose services I had used on occasion to make a new members' test of fidelity to the Temple interesting.

Our small group had a cause and we, as a modern tribe, had many enemies so fights were easy to come by. There was joy in these battles, in their planning: an explosion of vitality. Life was raw and real and exciting, and this physical expression complemented my magickal life.

Then, one fateful warm summer's evening after a minor skirmish, we were suddenly surrounded by vanloads of Police. Arrested, charged, imprisoned on remand to be finally sent to jail. This proved an interesting experience, and I

would recommend it to all who aspire to be Adepts - once only if you're feeble of spirit. About six months at a time is about right. You certainly - if you have any intelligence and spirit - find what is

really important to you. Anyway, I left prison with more money than I entered, having run a profitable racket inside selling tea stolen from the stores (this was in the days before drugs became used in such places).

I had not known, really, what freedom was until I had lost my own. My priestess and priest were glad to see me - they had kept a group of sorts going and my first free evening coincided with a dinner they were holding for two prospective members, a man and his wife. To cut a short story short after the meal the wife excused herself to use the toilet, I followed and we made ecstatic love on the bathroom floor. Well, it had been a long time, and her eyes were very inviting. I came down, talked to her husband about magick and his only comment was: "I don't know, but I don't trust nor like you." Stupid drongo. What could I say? Later, the Priestess came to my bed.

Life could have resumed as before: but who wants to live in their own past? And I no longer wanted to play the role/game of 'master' despite some of its attractions. Prison had given me a new perspective and I wanted to live, really live, on the edge. Satanism had become for me at that time a philosophy I lived by - kill others before they kill you, but always be honourable (this part is where the toy Satanist fail) and die rather than submit to anyone.

I wanted a cause to enable me to live this. So I found a war somewhere. It was not a large war, and was mostly of the guerrilla kind. It became good - being close to death: the moments between were transformed and enjoyed all the more. There was a purity about living this way with constant danger that weaklings will never understand. Satanism despises cowards - it has always been the way of the warrior. And I do not mean the pathetic kind that modern trendies speak about (e.g. ;chaos warriors'). I mean the kind who really kills and whose hands have been stained by gore and blood.

My life became a kind of constant invocation to the Prince of Darkness. Instinct and spirit were triumphant: as they are not in our present moronic society where excellence is decried and where calculation, cowardice and sub-humanity dominate. I learnt something very valuable about my faith - that elitist faith called Satanism. It was that it is essentially about self-excellence - defying the odds - and not, as most assume, about being material. It meant setting yourself goals beyond the ordinary, and achieving them, of living with style.

This learning cost me dear - I was injured, and forced to retire from the war. Even today, the effects of that injury linger, as do the effects of what I discovered about myself and women and the world. I passed the Abyss. But it is not for me to explain, here, what lies beyond the Abyss except to say that, personally, I think we can create an existence for ourselves after death. The key word is create. This existence is not given - it is not tied to any moral concept like 'sin'. It is a form of magick, indeed the highest and most secret form. This life is, if you will, a kind of opportunity which we only have once but most people have and do waste it. The Gate is there, but few see it and even fewer push that Gate open and follow the path beyond. The key is the ecstasy of existence that is all I will say about the genuine Stone of the Philosophers, which can only be produced in the crucible of blackness (i.e. Satanism).

There is no real ending to my boring life - I returned to England, a little wiser, understanding the cosmic perspective beyond all ceremonial and results magick. This is the true understanding of the Master (and the Mistress of Earth) - their magick is and always has been Aeonick magick, that is, changing the world. Mostly, these individuals are hidden.

For now, I am half content - contentment should come only near death (if then). The moral of my wanderings (if there is one) is; if you dare, learn by yourself by going to extremes; if you cannot do this because somehow you are still not free, then find someone who has gone that way before you and let them guide you. Only guide you, mind. You should be guided only into experience - for experience is the fire that purifies and creates.

You may meet me, one day - but will not know me, unless I wish it. For I have many faces which I show to the world, and even those who profess to be 'adepts' and 'masters' I can fool - because, unlike me, they are not natural. And, yes, in case you are wondering, I am human - having fallen in love while I lay injured and near death. Every Master needs a loving Mistress, after all herein are riddles which only the wise will see.

19.

The Aims Of The ONA

ONA 1994 eh

The fundamental aims of the ONA are:

- 1) To increase the number of genuine Adepts, Masters/Lady Masters, by guiding individuals along the path to Adeptship and beyond.
- 2) To make the path to Adeptship and beyond [the 'Seven-Fold Sinister Way'] more widely available, enabling anyone, should they possess the necessary desire, to strive toward the ultimate goal.
- 3) To extend esoteric knowledge and techniques - i.e. to (a) creatively extend our esoteric knowledge and understanding and thus increase the consciousness of our species; (b) develop new techniques which make this new knowledge and understanding useful to those following the Seven-Fold Sinister Way; (c) implement this knowledge and understanding in a practical way, thus causing change(s) in society/societies. Areas of importance for the immediate future are: (i) music; (ii) Art/images/'film' etc.; (iii) the creation of an 'esoteric' community; and (iv) the development and extension of an abstract symbolic language ('beyond the Star Game').
- 4) To implement sinister strategy - i.e. to presence the acausal (or 'the dark forces') via nexions and so change evolution. One immediate aim is to presence acausal energies in a particular way so creating a new aeon and then a new, higher, civilization from the energies unleashed.

In respect of (1). This will be a slow process, by virtue of the difficulty of the Way, and the desire of most of those interested in esoteric arts for an 'easy option'. It is anticipated that only about four or five new Adepts (at most) will emerge every decade (i.e. an average of one per year). Of these, only two per decade will probably make it to the stage of Master/Lady Master. These figures are unlikely to increase until the energies of the new aeon become more pronounced (around 2020 eh) - even then, the increase will be gradual. It will not be before 2070 (at the earliest) that there will be a significant increase. This slow progression is natural and necessary - great numbers are not required in order for the more immediate covert aims (e.g. regarding sinister strategy) to be achieved.

In respect of (2). This will arise by itself provided the continuity of the Order is maintained.

In respect of (3). Since the Destiny of each ONA Adept is unique, these aims and others will be fulfilled by those Adepts striving for the next stage, that of Master/Lady Master. It should be remembered that Adepts - although they possess a knowledge and some understanding of Aeonic - are actually still swayed by aeonic forces: i.e. their Destiny achieves supra-personal aeonic aims. In effect, their Destiny is part of the wyrd of the civilization and thus the aeon to which they belong. A Master/Lady Master, by virtue of having reached that stage, can transcend this wyrd and implement their own.

In respect of (4). The fundamental immediate aim [c. 1990 eh - 2020 eh] here is to actively presence the energies of the next aeon and channel these, via various nexions, forms, structures, 'ideas' and so on, to create the next higher civilization. The former means accessing the acausal [in the simplistic term sense 'returning the Dark Gods' via various rites] and creating those forms/structures necessary to channel the energies so accessed. This will take several decades. [Some structures/forms/ideas etc. have already - i.e. before 1994 eh - been created.] In conjunction with these things, there will be disruption of existing structures/ideas etc. by Masters/Adepts/novices.

Beyond this immediate aim [i.e. beyond 2020 eh] there is the nurturing of the new energies and the forms/structures etc. created to presence these. This will last several centuries - and during this time one of the tasks of the Order is to presence the acausal at regular intervals via certain rites at certain sites, thus ensuring the survival of those things imbued with such energies, one of which will be the new civilization and thus the societies it gives rise to.

Expressed simply, the aim of the ONA is to create a new species - to significantly change our evolution as a species. This will take time - many centuries, in fact. The Seven-Fold Way is a practical means whereby an individual, now, can develop and so become a part of this new species. The other activities which the Order pursues are directed toward changing present structures and creating a new civilization whereby this new species can be made real on a large scale: the societies of such a civilization aspiring to realize this goal in a practical way. The ONA is not interested in transitory 'fame'/notoriety - and neither does it desire to attract large numbers of 'followers'. It is not in the business of competing with other 'Satanic' or 'Occult' groups because such groups are irrelevant, lacking any understanding of sinister strategy and incapable of really guiding their members toward and beyond a genuine Adeptship. Such groups usually represent the ego of one person, who surrounds him/herself with sycophantic followers, and/or they fumble about in diverse mumbo-jumbo lands, playing fantasy games, try to evoke long-dead archetypes and forms, and worship their petty, mostly bovine selves. What the ONA desires to achieve is significant and worth-while - it is not transitory. The ONA does not depend on the whim of some self-appointed 'leader' as it does bleat about some fantasy-given "mandate" from some "higher authority". It does not peddle some spurious, continually updated theory nor offer religious answers to keep individuals in thrall. Neither does the ONA declare that its worth is based on some pretentious/legendary 'tradition'. The worth of the ONA lies in its aims and the practical methods it has created, and will create, to achieve those aims.

Membership of the ONA basically means an individual following the SevenFold Way as explicated in the various Order MSS. Members should understand that they are thus part of an Order which has long-term aims - of centuries and more. By actively following and using the methods and rites of the Order they are actively aiding those aims.

The rites of the ONA - and the Seven-Fold Way itself - create and/or maintain those sinister energies which the ONA represents and has accessed. In effect, an individual, undertaking, for example, a rite from 'The Black Book of Satan', is aiding those sinister energies and thus the sinister dialectic. **Such rites and the Way itself have been created to do this** - that is, they directly presence the acausal.

Each member of the ONA is thus a nexion to the acausal - they are participating in, by their following of the Way and by the rites they undertake, the work of evolution: they are making their lives instruments for acausal change. Expressed simply, they are fulfilling the potential latent within them. They are positively contributing to evolution - they are using their lives to some purpose. Members of the ONA are doing and achieving - they are being significant and shaping future events. *They are making history.*

Compared to this, other groups are irrelevant.

20.

Ritual Magick: Dure And Sedue Ceremonial

ONA, 1990eh.

Magick enables us to capture again and again those moments which not only shape our lives but which can extend the possibilities of our existence: those moments when we know with an exhilaration and an insight that transcends words, when we become more than a single isolated individual burdened with a causal existence.

For some time there has been a denial of and attempts to undermine the ceremonial in magick: there has arisen a plethora of self-written rituals and "chaos" type workings. This, however, arises from a misunderstanding of the nature of ceremonial. Basically, there are two types of ceremonial workings in magick: dure ceremonial, and sedue ceremonial. The first is essentially ritual used for internal magick – to produce/provoke/inspire changes within the consciousness of those participating/attending. The second is (or rather should be) a performance which transports the individual participants to another realm and which engages their whole being. It is not however a possession – but rather a developed awareness, a new way of being distinct from "everyday" existence, one in which all the elements (mind, body, emotions etc.) are a unity. A sedue ceremonial is an artistic event of the highest type because it is a conscious attempt to make the acausal real (to presence it) in causal time. However, like any artistic performance, a ritual can be good, indifferent, bad or great depending on the talent and abilities of those performing/conducting it. If it is any of the first three, it will not achieve its purpose.

A great performance is one which captures the essence of the ritual – which brings the acausal, which "opens a nexion", and which thus has the magickaI power to transform. This of course is a rare event – at least these days – and like, for example, a great performance of a drama or a symphony, requires both talent and preparation. Unfortunately, in the past as in the present, ceremonial rituals when attempted are done mostly by inept performers with little or no preparation and little if any empathy with the magick which the ritual re-presents. Thus the ritual is magickally ineffective: non-inspirational for the participants/congregation. Further, elements of self-delusion (regarding the "magick") are mostly present. Such "performances" tend to confirm the mistaken belief that ceremonial forms are either boring or outmoded or both.

A ceremonial ritual should be vivifying – and awaken "numinous" feelings. It should stimulate all the senses - for a sedue ritual in a subtle way; for dure ritual in an obvious/overt way. Incenses and fragrances should stimulate the sense of smell; the eyes should be stimulated by colour and imagery; hearing by the sounds of chanting, by music, words; the intellect by the symbols/content/intent; the passions by the spirit or elan of the performance and perhaps the sight/gestures of an individual or individuals performing a specific "role", their manner of dress (or undress) and their physical movement.

A ceremonial ritual is a seduction – of the participants/congregation by he/she/they conducting it or the power of the rite itself because the rite captures or transforms an aspect or aspects of the acausal. This seduction is subtle if the ritual is a sedue one, and obvious/overt/harsh if it is a dure one. But by its nature it always has a temporal structure, as it always is a nexion to the acausal – if it is a genuine magickal rite, that is, one that possesses when performed acausal (or magickal) energy/power. Both of these aspects – the temporal structure and the nexion – are important, although hitherto esoteric.

Each shall be considered in turn. First, temporal structure. This means that the ritual has a beginning, a middle (or 'action'/development) and a definite end: it is confined in temporal time, and while a specific performance may be 'fast' or 'slow' depending on the mood and the intensity, it is generally of a certain duration. Second – a nexion. This means that in form and content (e.g. the techniques used to draw upon magickal energy) it is effective – it accesses the forms/symbols and

so on required for its purpose. This means more than that it 'produces emotion'. Emotion arises or should arise from the performance by the effort and talent of the performers. Rather, such accessing means it re-presents certain elements of the acausal in an accessible form, such as archetypes or numinous symbols. This requires what can only be called a type of 'artistic creation' – and this in itself can be of varying quality, as in music or any creative endeavor. Most creations, however, as rituals, are not effective: they do not presence the acausal, although they may produce emotion and perhaps the occasional insight. Emotion, however, is not magick – just as "intellectual stimulation" and/or undisciplined behaviour are not, although such things result and are expected to result from what passes for "magickal rituals" today. Only rarely does a creation become or be magickal – that is, a nexion, despite the intent of the person or persons who undertake such creation. Thus, no amount of desire, no amount of intellectual knowledge can make or create a ritual which is magickally effective. Only rarely does a creation become or is magickal. It may become so due to the "aura" or "tradition" surrounding it (partly due to past performances) – but even in this instance it must still possess some aspects which access the acausal directly. It is magickal when it is that rare entity: a genuine magickal creation.

The temporal structure and accessing of a ritual mean that a genuine rite, once created or transmitted via tradition, must be respected for what it is: effective performance requires fidelity to the temporal limits and its internal structure – in terms of all its formalized elements such as words, chants, symbols, images, colours etc. Outside of this, there can be (and indeed should be) artistic interpretation, a vivifying of the original by the talent and skill of the performer(s). A genuine magickal ritual is a work of art – and requires 'interpretation', that is, performance, to presence the acausal. It is, in short, a conscious causal expression of aspects of the acausal – and in performance lives in both the causal and the acausal. Hence its power to transform. [It should be remembered that only ceremonial magick is being considered here – the above does not imply that only ceremonial forms are effective as magick. There are many other forms or means of accessing the acausal.]

Given this understanding, it should be obvious that there are very few rituals, written down or transmitted, which presence the acausal and which, in an inspiring performance or interpretation, are capable of transforming either the consciousness of others or of producing changes in the causal metric itself. That is, there are few rituals which possess in their written form the potential to be a nexion to the acausal: and even these require inspirational performance: rehearsal, planning, the correct intent or desire ... In short, the creation of "atmosphere" and skill/ability in performance. The rituals that proliferate today – and most of those regarded as 'traditional' – may in their performance pass some moments of causal time and may even fill some individuals with emotion (and boredom is an emotion), but they are not and never will be magickal.

Of the rituals that do exist, those in 'The Black Book of Satan' together with a few others (such as The Ceremony of Recalling in its various forms) rank as supreme works of magick. Some other rites possess the potential to do even more on the causal level (e.g. the Nine Angles rites) – producing aeonic changes. Thus explicated, genuine Black Magick becomes available to all: for the first time ever.

2I.

Adeptship - Its Real Meaning And Purpose

ONA, 1992eh

Attaining real Adeptship is more difficult than being selected for, and training with, a 'Special Forces' unit (such as the British SARS). I shall explain why this is so, but first will describe what genuine Adeptship is.

An Adept is an individual who has undertaken an Occult quest and who has, as a result of that quest, the following abilities/attributes: a) a real understanding of esoteric, Occult matters, and a deep esoteric knowledge/insight; b) esoteric skills – chief of which is empathy: with both, natural and 'Occult' forces (energies. An important aspect of this empathy [an intuitive understanding of things as those things are in their essence] is with living beings and that species mis-named Homo Sapiens; c) a unique character – formed via experience d) a unique 'philosophy of life' attained via self-discovery and self experience – by finding answers unaided.

Adeptship results from a transformation – a transmutation of the individual. This begins at Initiation, whether that be ceremonial or hermetic [i.e. as part of a group or alone]. It is an internal alchemical process of change, and occurs on all levels – the psychic, the magickal, the intellectual, the psychological and the physical. It is the birth of a new individual who has skills, knowledge, understanding and judgment not possessed by the majority.

The changes themselves arise from a synthesis – there is an evolution of the individual and their consciousness because of a successful response to a challenge. Or rather, because of a series of such successful responses over a period of some years. In essence, the Initiate undertakes a challenge, strives to achieve a certain goal and if successful, grows in character, maturity, knowledge esoteric skill and so on. They then move on to new challenges, until the process is complete and Adeptship attained. The challenges themselves occur on all the levels mentioned above – i.e. the psychic, the magickal (or Occult), the intellectual, the psychological and the physical.

Quintessentially, the path to Adeptship is a quest which involves ordeals, the achievement of goals and so on. Furthermore, the quest is individual and involves experiences in the real world: not just 'in the head' or of a 'magickal' nature. By its nature it is solitary – it involves the individual overcoming the challenges, undertaking the ordeals, alone. If certain ordeals and challenges and experiences are not undertaken – and if all of them are not done alone – then there is no real achievement and thus no genuine Adeptship.

The nature of the experiences, challenges and ordeals which are necessary, and the fact that they all must be done alone and unaided, makes Adeptship difficult to attain, and is the reason why real Adepts are rare, even though there are many who claim the achievement.

Returning to the example mentioned above – that is, real Adeptship is more difficult to attain than being selected for and successfully training with a Special Forces unit. The selection procedures for such a Unit are tough, and the training likewise. But the individual undergoing them has a definite concrete goal – and that individual is with others: there is a camaraderie a desire not to 'lose face' in front of others. Also, the individual is in a definite environment – usually a training camp with Instructors and other members of the Unit. There is a 'tradition' with its special signs: a uniform, a beret, an insignia. And everyday concerns – food, shelter etc. – are taken care of (* Except, of course, during training exercises of the survival kind – but these are limited in time and space, and part of 'the course' which is real and known).

In contrast, Adeptship is mostly intangible: it seems 'magickal' and Occult; part of another world. Further, the Initiate is on their own and still for the most part, in the 'real world' – they have responsibility to clothe and feed themselves (at the very least, and find or have some shelter).

But there is more. The physical challenges alone which an aspirant Adept must undertake are, in fact, more difficult, tougher, than those used by any Special Forces unit. They are more testing, more selective. Only the strongest, the most determined, survive them. Add to these physical challenges the many others that are required – intellectual, magickal, psychological and so on – and it is easy to understand why Adepts (or genuine ones at least) are so rare, and why they are part of an elite.

Of course, there are many – in fact, most – who call themselves Occultists of whatever Path or none, who maintain that such things are not required for Adeptship to be achieved. [I shall describe in detail the actual challenges themselves, shortly.]

These Occultists maintain that Adeptship is actually one or more of the following: (a)

amassing a great amount of what passes for 'esoteric knowledge' by, for example, reading a lot of books and magazines, and by attending various meetings/discussions/conferences/participating in "Magickal" forays; (b) being given the title 'Adept' by either (i) someone else for services rendered or whatever, or (ii) undertaking a self-written/published "Rite" after which one congratulates oneself and uses the title Adept; (c) achieving an "enlightenment" during some ceremony/working/ritual/discussion/induced stupour/trance/communication with a supra-personal entity/extra-terrestrial intelligence; (d) being "chosen" by someone/some entity/some extra-terrestrial intelligence; (e) hanging around the Occult scene for so long that one feels entitled to call oneself an Adept.

All of these are merely delusions of attainment. I do not expect this article to shatter the delusions and illusions of the deluded – for they need them and the false Adepts will continue to fantasize about their achievement just as many individuals will continue to fantasize about belonging to or having belonged to, various Special Forces units. What this article will do, is to present the real meaning and significance of Adeptship in a way which is not open to mis-interpretation: to reveal, for once and for all, the illusions of Occultists for what they are, and thus what is really necessary for genuine Adeptship.

Among the challenges an Adept has successfully undertaken, are the following:

1) Several physical (and mental) goals of which the minimum standards are (a) walking 32 miles carrying a pack weighing not less than 30 lbs. in under 7 hours over difficult, hilly terrain; (b) running 20 miles in less than 2 1/2 hours over fell-like/mountainous terrain; (c) cycling not less than 200 miles in 12 hours.

2) Having organized and run for not less than six months, a magickal/Occult group/coven/Temple of not less than seven people and performed ceremonial and hermetic rituals regularly.

3) Having found and loved (and probably lost) at least one 'magickal companion' and worked with them in a magickal and personal way over a period of many months.

4) Having attained an understanding and mastery of esoteric magick – external and internal – via practical workings over a concentrated period of time lasting at least two years. And, following this, have begun to understand what is beyond external and internal magick – i.e. Aeonick magick and processes.

5) Having experienced in real-life situations, danger involving one's possible death.

6) Having faced many and severe dilemmas of a personal and 'moral' nature the resolution of which required a choice and which consequently brought a maturity of outlook and a sadness.

7) Having spent at least three months living totally alone in an isolated area without talking to anyone and without any modern comforts and distractions.

8) Having developed one's intellect by mastering a complex and abstract subject hitherto foreign to one: e.g. advanced mathematics, The Star Game; symbolic Logic.

Show me someone who has not done the above (or very similar things) alone and who claims to be an Adept, and I will show you a liar – be that liar aware of the lie, or unaware of it. For too long, the intentional and unintentional liars have had no one to challenge them – and their character less version of 'Adeptship' or 'Adepthood'.

All the challenges enumerated above breed character. They are formative; they create the Adept. And those mentioned are only some of the challenges an Initiate must successfully experience and triumph over – there are many more.

There is no easy way, no easy path, to Adeptship. The journey takes years, and involves self-effort, self-discovery, unaided. It involves triumphs, and mistakes – and learning from one's mistakes. But perhaps most of all it involves a commitment and a learning from practical experience.

However, it should be remembered that Adeptship is not the end of the quest. There are stages beyond, which require even more difficult and dangerous experiences – which need even more self-honesty. For, conventionally, Adeptship is only half-way between Initiation and the ultimate goal, sometimes described as the gateway to immortality.

As with Adeptship, there are many who claim to have been to the stages beyond Adeptship – who claim to be 'Masters' or Grand Masters, or even the stage beyond! Like most 'Adepts', these are liars, both intentional and unintentional, and they will be exposed in another iconoclastic article.

22.

The Black Pilgrimage

As detailed in the Order MS *Thernn*, cultivating a skill in Natural Magick is essential if genuine Adeptship is to be attained. The first stage in acquiring this skill [the final is that of Internal Adept] involves the regular performance of ceremonial Magick in an outdoor location - the location being chosen for its natural beauty, undisturbed by modern development. The seasonal performance of a rite such as that of the Nine Angles (qv. The Black Book of Satan III), will teach those participating infinitely more about the 'Wheel of the Seasons', than some pseudo-pagan ritual containing outdated symbolic representations of the forces involved. It is important that the rites are conducted upon the same site throughout the year(s), during the times of the seven festivals (qv. *Thernn*). The second task involves undertaking, with the companion, the Natural form of the Nine Angles rite [the site involved may be the same as that used by the Temple, or one specifically chosen for the task]. The third task involves undertaking the Black Pilgrimage. Traditionally, this is a walk - undertaken alone - of approximately 50 miles, which passes through sites - associated with the Dark Tradition [located on the Welsh borders]. This rite is undertaken around the time of the Autumn Equinox; beginning at dawn, and aiming to end near dusk the following day. The candidate must possess a quartz crystal (ideally a tetrahedron), and is allowed to take only a sleeping bag (no other form of shelter), and the minimum food required. The candidate is allowed to rest/sleep during the hours of darkness on the first evening, at one of the sites of interest. Throughout the journey, the candidate may opt to stop at the various sites, and perform a Chant (ie. the Diabolus). Towards the following evening, the candidate must aim to reach a certain site on the Long Mynd (a site near Wild Moor), and there, undertake the solo rite of the Nine Angles. Following the completion of the solo rite, the candidate remains to rest/sleep at the site. The candidate departs from the area at dawn, when the Pilgrimage is completed.

This task is most usually undertaken by those who have attained the grade of External Adept (qv. Naos), but the Initiate may choose to combine the Pilgrimage with the External Adept rite. This would involve the Grade Ritual being undertaken immediately following the solo Nine Angles rite [this is a very effective combination - but is optional].

With regard to Initiates who live in other countries: the candidate must spend some time creating an appropriate route by which the Pilgrimage can be undertaken. The route must include sites which express, for the Candidate - and for subsequent Initiates - a numinosity: they need not be of established historical or magickal interest (indeed it would be far better if they were not). Rather, they must convey isolation and natural beauty/wildness, and the route itself must be fairly arduous, keeping away from conventional footpaths. The site chosen for the solo Nine Angles rite must be of particular esoteric significance, and this aspect should be created prior to undertaking the Pilgrimage - via the ceremonial opening of an Earth Gate', or the Natural form of the Nine Angles rite, and so on. The creation of a Black Pilgrimage relevant to the respective Land of each Initiate, will be a further new and vital expression of the Sinister Tradition.

23.

The Left Handed Path - An Analysis

ONA

The Left Handed Path and Satanism are related insofar as Satanism is a particular LHP. The LHP is the name given to describe a system of esoteric knowledge and practical techniques - and this system is also known as 'The Black Arts'.

The Difference Between the Left and Right Hand Paths:

The aim of all genuine Occult paths or systems, whether designated Right Hand or Left Hand, is to achieve or find a certain goal as well as to impart esoteric knowledge and abilities. The goal is variously described (e.g. 'Gnosis', the Philosopher's Stone, Enlightenment).

However, it has been a common misconception that the RH Paths were altruistic and the LH Paths egocentric - i.e. the difference between them was seen in individual moral terms. Another misconception is in seeing the difference in absolute moral terms - i.e. the RH Paths as representing "good" and the LH Paths as "evil". Recently, attempts have been made to formulate 'grey' paths which combine elements of both, and such 'grey' paths are often said (by their exponents) to be the "true" Occult way or path.

The reality is quite different. The LH Paths and the RH Paths [hereafter, the singular 'Path' will be used, although the plural is to be understood] are quite distinct and differ in both their methods and their aims. The most fundamental difference is that the RHP is restrictive - certain things are forbidden or frowned upon - and collective. That is, the RHP takes some responsibility away from the individual by having a formal dogma, a code of ethics and behaviour and by having the individual participate in an organized grouping, however loose that grouping may be. In brief, the identity of the individual is to some extent taken away - by the beliefs systems which that individual has to accept, and by them accepting some higher 'authority', be such authority an individual, a group or an 'ideology' (or even, sometimes, a supra-personal Being - a 'god' or 'gods').

In contradistinction, the LHP in its methods is non-structured. In the genuine LHP there is nothing that is not permitted - nothing that is forbidden or restricted. That is, the LHP **means the individual takes sole responsibility for their actions and their quest**. This makes the LHP both difficult and dangerous - its methods can be used as an excuse for anti-social behaviour as they can be used to aid the fetishes and weaknesses of some individuals as well as lead some into forbidden and illegal acts. However, the genuine Initiate of the LHP is undertaking a quest, and as such is seeking something: that is, there is a dynamic, an imperative about their actions as well as the conscious understanding and appreciation that all such actions are only a part of that quest; they are not the quest itself. This arises because the LHP Initiate is seeking mastery and self-knowledge these being implicit in such an Initiation. Accordingly, the LHP Initiate sees methods as merely methods; experience as merely experience. Both are used, learned from and then discarded.

Because of this, the LHP is by its nature ruthless - the strong of character win through, the weak go under. There are no 'safety nets' of any kind on the LHP - there is no dogma or ideology to rely on, no one to provide comfort and soften the blows, no organization, individual or 'Being' to run to when things get difficult and which will provide support and sympathy and understanding. Or which, just as importantly, takes away the responsibility of the Initiate for their deeds.

The LHP breeds self-achievement and self-excellence - or its destroys, either literally, or via delusion and madness.

Further, the goal or aim of the LHP is individual specific - it is the raising of that individual to 'god-head'; the fulfillment of individual potential and thus a discovery and fulfillment of their unique Destiny. That is, it breeds a unique character, a unique individual. The RHP, on the contrary, is concerned with 'idealistic' and thus supra-personal aims aiding 'society', 'humanity' and so on: the individual is 're-made' by abstract and impersonal forms.

The LHP by its nature means that its Initiates work mostly on their own. Followers of the LHP are masters of their as yet unmanifest Destiny. And while they may accept guidance and advice, they eschew any form of subservience: they learn for themselves, by their own experience and from their own self-effort. This is crucial to an understanding of the true nature of the LHP. The LHP means this self-reliance, this self-experience, this self-effort, this personal struggle for achievement. The RHP means someone else - some individual, or some authority or some hierarchy - awards or confers upon the RHP Initiate a sign or symbol of their "progress". That is, the RHP Initiate assumes the role of student, or 'chela' - and often that of sycophant. They rely on someone else or something beyond themselves, whereas the LHP Initiate relies only on themselves: their cunning, skill, character, desire, intelligence and so on. The successful LHP Initiate is the individual who learns from their own experiences and mistakes. The RHP Initiate tries to learn from theory - from what others have done.

Essentially, the LHP Initiate is a free spirit, already possessed of a certain willful character, while the RHP Initiate is in thrall to other people's ideas and ways of doing things.

The notion of self-responsibility is as mentioned above, crucial to the LHP and accordingly any organization which claims to be of the LHP and which does not uphold this in both theory and practice is a fraudulent organization. In practice this means that an organization does not restrict the experiences of its members - it does not, for instance, impose upon them any binding authority which the members have to accept or face 'expulsion' just as it does not lay down for them any codes of behaviour or ethics. That is, it does not promulgate a dogma which the members have to accept as it does not require those members to be obedient to what the hierarchy says. There is no "proscription" of certain views, or individuals or other organizations as there is no attempt to make members conform in terms of behaviour, attitudes, views, opinions, expressions or anything else. If there are any of these things, the organization so doing these things is most certainly not an organization of the Left Hand Path even though it may use some of the motifs, symbols and methods of the LHP. Such an organization is instead allied to the RHP in nature - **in the effect it has upon it's members.**

In summary, the RHP is soft. The LHP is hard. The RHP is like a comfortable game - and one which can be played, left for a while, then taken up again. The LHP is a struggle which takes years. The RHP prescribes behaviour and limits personal responsibility. The LHP means self-responsibility and self-effort. The RHP requires the individual to conform in certain way. The LHP is non-restrictive. RHP organizations and 'teachers' require the Initiate to conform and accept the authority of that organization/'teacher'. LHP organizations and Masters/Mistresses only offer advice and guidance, based on their own experience.

Satanism:

As mentioned above, Satanism is a particular LHP. Conventionally, and incorrectly, Satanism is described as 'worship of Satan/the Devil'.

The word 'Satan' originally derived from the Greek word for 'an accusation'. That is, Satan is an archetype of disruption - the Adversary who challenges the accepted, who defies - who desires to know. In essence, Satan is a symbol of dynamic motion: the generative or moving force behind evolution, change.

In reality, Satan is both symbolic or archetypal, and real. That is, He exists within the psyche of individuals, and beyond individuals.

Satanism is, in part, the acceptance of the necessity of change - of the reality of things like struggle, combat, war, creativity, individual genius, defiance. Of the evolutionary and puritive nature of these things. But Satanism is much more than the acceptance of the reality of these things of their necessity. It is also the individual seeking to be like Satan to be Satanic. A true Satanist does not worship some Being called Satan. Rather, a Satanist accepts the reality of Satan

[on all levels] and quests to become, in their own life and beyond, a type of Being of the same kind as Satan - that is, to change their own evolution and that of others: to evolve to a new type of existence. The existence can be described by what is known as 'Satan'. This quest is a dynamic and real one, and it means that those who aspire to follow the way of Satanism go further than others who merely follow the LHP. That is, Satanism leads to new areas of being: it goes beyond 'the Black Arts' while having its foundation or ground in those Arts. Part of this is a greater esoteric knowledge (e.g. Aeonick Magick) and part in techniques or methods or create a new individual. The Satanist effectively learns to play at being god.

Since Satanism, as described above, involves the individual questing to become like Satan, it is relevant to consider who and what Satan is.

Satan is the Prince of Darkness - Master of all that is hidden or secret, both within ourselves and external to ourselves. He is the ruler of this world - the force behind its evolutionary change; the 'fire' of life. He is Lord of Life - of all the sensual delights and pleasures.

He is also 'evil' or 'dark' or 'sinister' - merciless, ruthless, Master of Death. He can and does promote suffering, misery, death. But all these things are impersonal - they are natural consequences of life, of change and evolution.

Satan, by His nature, cannot be 'bribed' or 'propitiated' - and neither can His services be bought, by a "pact" or anything else. He is not interested in such futile things. Thus, there can be no such thing as a 'religious' Satanism - the offering of prayers or offerings or promises or whatever in return for Satanic favours. Such things imply fear, subservience and those other traits of character Satan despises. Rather, the satanic approach is to glory in Satanic deeds and chants and such like because they are Satanic - because by so doing them there is an exultation, an affirmation and a being like Satan: not because something is 'expected' or done out of fear of the consequences. It is by living life, by deeds, that a Satanist becomes like Satan and so evolves to partake of a new and higher existence. Such deeds are those to bring insight, self-discovery, to achieve, esoteric knowledge, experience of the 'forbidden', of the pleasures of living - and they are also those which change others and the world and which thus can and do bring suffering, misery, death: which are, in short, evil.

Furthermore, Satan is a real Being - He is not simply a symbol, archetypal or otherwise, of certain natural forces or energies. He has life, exists - causes things to occur - external to our own, individual psyche. That is, our individual wills, or even our individual magick, cannot control Him [as the softie imitation Satanists like to believe]. However, this 'life' is not 'human' - it is not bound by a body or even by our causal time and space. Expressed esoterically, it is acausal.

Satan, however, is not alone - that is, He is not the only Dark, sinister Being who affects our world and thus existence. He has a female counter-part - a Mistress, Lover, Bride. Esoterically, Her name is Baphomet. She is the Dark Goddess.

Thus, a Satanic Initiate is often described as the lover of one or both of these sinister entities - and a genuine Satanic Initiation may be likened to a ritual copulation with either Satan or Baphomet [where the Priest/Priestess assumes the form of the entity]. In genuine Satanism there is no 'worship' of Satan (or Baphomet) - but rather an acceptance of Them as friends, lovers (or, in the early stages, sometimes a 'father' and 'mother' or a brother and sister).

A Satanist thus evolves toward a higher form -and expresses conscious evolution in action. Hence, Satanism is the quintessence of the Left Hand Path.

Evil:

It is a mistake, recently promulgated by some, to see the LHP in general and Satanism in particular as merely a body of esoteric knowledge and/or a collection, of rituals or magickal workings, either of which, or both, may be 'dipped into' for personal edification and to provide oneself with an 'image'.

All LH Paths are ordeals - they involve self-effort over a period of years. They are also dark, and involve the individuals who follow them going to and beyond the limits all societies impose. That is, they are sinister or 'evil', They involve real sinister acts in the real world - not a playing at sorcerers or sorceresses.

Certain individuals and certain organizations who claim to belong to the LHP have tried to dispel the 'evil' that surrounds the LHP and Satanism - by denying the very real evil nature of these paths. However, what do these imitation Satanists, these posturing pseudos, think Satanism is if not 'evil'? If Satanism is not evil, what is? [Or, more precisely, if Satan is not evil, who is?]

The true nature of evil - and thus Satanism and the LHP - has been misunderstood. Evil is natural and necessary - it tests, culls, provokes reaction and thus aids evolution. And to repeat - Satanism is replete with evil: it is evil. Satanists are sinister, evil. They cannot but be otherwise.

Evil, correctly defined, is part of the cosmic dialectic - it is force, which is a-moral: i.e. it is beyond the bounds of 'morals'. Morals derive from a limited (human - or, rather, pseudo-human) perspective, and a morality is a projection by individual consciousness onto reality. Nothing that is 'moral' or immoral exists. All morals are therefore artifice - they are abstractions. Actions, by individuals, which are normally considered as 'evil' are things that are done by individuals against others - that is, evil acts are considered as belonging to us, as a species. It is not considered 'evil' for a tiger to kill and eat a person: that is natural, in the nature of the tiger. What has been and generally is considered to be evil, in humans, is in general nothing more than instinct - or rather, a feeling, a pre-conscious desire or desires.

Such instinct is natural - the actions which result from it can be either beneficial or not. That is, the actions are not 'evil' in themselves. They should not be judged by some artificial abstractions, but rather by their consequences - by their effects, which are either positive or negative. However, they can be positive or negative depending on circumstances: that is, the evaluation of them can vary depending on the perspective chosen. This perspective is usually that of 'time'. The only correct judgement about a particular act or action is one which takes into account the effects of that action not only in the present but also in the future, and this latter on a vast time-scale. Thus, the judgement concerning such acts is essentially a-personal - it bears little or no resemblance to the emotional affects of that act in the moments of that act or in the immediate moments following that act. [In the symbolic sense - and imprecisely - such judgement could be said to be that of 'the gods'.]

Real acts of evil are those which are done consciously - and these can be of two kinds. The first are ignorant acts: done from a lack of self-knowledge and usually with no appreciation of their effects beyond the moment. The second are impersonal acts done with a knowledge of the effects beyond that of the moment. The former involve no evaluation beyond the personal feelings; the latter involve an evaluation beyond the personal (although they may still be personal acts - i.e. of benefit to the individual). A Satanic act of evil is of this second kind - they are affective and effective: a participation in the cosmic dialectic. At first, they may not be fully understood -i.e. arise from instinct in the main. But the Satanic intent behind them makes the individual more conscious, more aware of their effects, both personal and supra-personal, thus enabling judgement to be cultivated.

Instinctive acts are not 'evil' - they usually derive from immaturity. Evil acts derive from maturity - but immaturity is required to reach this stage. That is, there is a growth. 'Morality' tries to stifle instinct and thus restricts growth. Satanic acts of evil in effect redress the balance - and allow real maturity to develop.

24.

Triumph Of The Will

Thornian, ONA.
17 Nov., 1999eh. Vinland.

Introduction: Initiation and the External Adept Rite

The rite of External Adept is a culmination of all previous tasks; an ordeal which brings perspective and resolve, ending the noviciate and having brought genuine initiation. Throughout the noviciate the Satanic novice undergoes several tests of experiences, challenging the consciousness to first uncover, and then integrate its shadow. On the magickal level, beginning with initiation the initiate commences working with the Tree of Wyrð, invoking each respective Dark God - calling on its energies to intrude upon him/her, often causing much unrest. Throughout the twenty-one invocations, undertaken during a period of twenty-one weeks, the initiate begins to learn to awaken those "dark" energies that are by their very existence a part of us. Often time this process, coupled up with various other tasks, will begin to break down any previous personal illusion, revealing only the potential that (for the uninitiated) lies usually dormant beneath the mundane concerns of everyday life.

Directly following the workings with the pathways, the Satanic novice begins workings with the seven spheres - over seven weeks. The Sphereworkings continue the process brought on through initiation and the pathworkings, but often serve to extract a differing element of consciousness - bringing to realization a more complete understanding of the bi-spherical energies invoked during the pathworkings. Eventually coming to an incommunicable understanding of each Sphere's interrelation with and beyond the other Spheres - the "Harmony of Spheres," an understanding that cannot be fully developed until well into the more advanced stages of the Seven-Fold Way. In truth, no energies can be experienced or understood in primal essence until the shell via which we originally come to understand them is done away with.

Throughout the various tasks set forth in the Dark Tradition, the novice begins to experience a genuine initiation. The Rite of Initiation is but a beginning to this, as initiation is really an organic process, which takes on a life of its own. Via this process of initiation, the novice should begin to develop truly Satanic character. If one has not undergone this process with self-honesty, such character cannot be developed. "Going through the motions" is not initiation.

By the time an initiate is ready to undertake the Grade Ritual of External Adept, they will have experienced several personal dilemmas in relation to the tradition. Overcoming these dilemmas prepares the initiate for advancement into the next stage of their development along the Seven-Fold Way. Most initiates however, do not make it far enough to even attempt the Grade Ritual of External Adept, having found whatever illusions or excuses they've been presented with perfectly reasonable. Thus are the Satanists separated from those with lesser will.

The Grade Ritual

The grade ritual of External Adept, completes initiation/noviciate - and is in itself a *genuine* initiatory rite into the Dark Tradition, as it requires the character befitting only of genuine Satanists. It is really the climax of a larger ritual - a ritual begun with the rite of initiation, and continued through the path and sphere workings. The previous tasks the novice has met, looking to the ordeal of External Adept, are *prerequisite*. For one to emerge their impending ordeal as an External Adept requires the brutal honesty of genuine initiation - which is only completed by the rite itself. Without such brutal self-honesty, and without the Satanic character genuine initiation breeds, one cannot achieve this next stage in their development.

The rite itself is of simple form, yet difficult to achieve. The location for the rite should be chosen in advance, and some trouble should be gone to in finding the appropriate location. A genuine initiate will know when they have found the right site, or made the right choice. Just as a genuine initiate should know when the time is right for the ritual. Even the choosing of the site is a test; a test in which only the gods will determine the outcome. Let your intuition guide you, and spend some time at the site. It must be numinous, it must be a place where you feel particularly attuned to the natural world. A place where your footsteps are welcome, but your industry is not. The location should be an isolated hilltop, devoid of trees, where you will have a clear view of the stars. If in an area where an isolated hilltop cannot be found, a natural clearing within a forest may be used. The location should leave for no chance of human interruption.

The ritual should be undertaken on the night of the new moon, or on another suitably sacred day. A clear night, whence you can see the stars is best. Once a night is decided upon for the rite, you're only allotted one change. If the conditions are not favorable, you may choose another night - *once*. Some rain, cold temperatures, etc. are to be expected. They are a *necessary* part of the rite, since in undertaking the rite you are committing yourself to a test of the will - once the decision is made you are subject to whatever torment the gods bring you... Dressed in all black, or specific ceremonial attire (not consisting of a robe), you should bring nothing with you - save for a tetrahedron of Quartz.

The ritual may be formally commenced by chanting the Diabolus, holding the Tetrahedron with both hands outstretched before you, looking toward the setting sun. After this, you are required to lay on the ground with your head east. You must remain there, without moving or falling asleep, from dusk until dawn. During the rite think of the tasks previously undertaken, relevant personal or magickal relationships, and your future along the Seven-Fold Way. Once you are clear in your thoughts shift your attention toward the stars, identifying any constellations you're familiar with, watching them make their way through the sky. Let yourself begin to understand the cosmos, far away worlds, and the potential the cosmic being has graced us with, to which we must fulfill. Let the stars guide your thoughts, and let them exist as they really are. As dawn breaks, bow to the rising sun and having completed the rite, leave the site.

The task is not an easy one, it is one which takes tremendous will power. Failure is not an option, there is no second chance. Successful completion of the rite requires self-honesty: if you fall asleep or move for instance, the rite is void. There are several factors which are likely to play into the rite. A mist may take the entire sky, obscuring the stars and leaving you with nothing to focus on, making it increasingly difficult to stay awake. You may be disturbed by wild animals (particularly if the rite is undertaken in a clearing in a forest), bitten by bugs, spiders, and so on. You may experience cold and windy weather or rain. All these things and more may occur, and when they do you have nothing but sheer *will* to get you through the rite.

Traditionally, all who have gone on to progress further along the Septenary path have completed this rite on the first try. Failure is unheard of. One either has the desire, the will to complete the ordeal, or one does not. One has either undergone genuine Satanic initiation, or one has not. One either possesses the character befitting of a Satanist, or one must deal with failure. Again, the rite must be completed on the first try, regardless of whatever may occur during the course of the rite.

Conclusion

The successful triumph over the ordeal is a gateway between the stages of initiate and External Adept. Emerging as an External Adept does not happen by circumstance, nor by simply completing the rite. The initiate should know they are already becoming an External Adept before the rite proper. The impending tasks should begin to presence themselves naturally via the momentum gained throughout initiation. One should already be well aware of where they are taking themselves beyond the rite. The grade ritual itself is the final feat necessary to complete before fully delving into the impending tasks of an External Adept. It is *the* deciding factor of initiation.

Thus has genuine initiation taken place, and thus does the External Adept begin on another long road in their development - through more difficult and testing ordeals, changing themselves and the world in the process.

25.

A Satanic Revealing

ONA, 1994eh.

[*What follows is an extract from a letter written by a member of the ONA to an enquirer. It is reproduced here because it further reveals the real nature of Satan and Satanism, and counters the claims of those who do not comprehend the genuine esoteric significance of the Sinister Way.*]

Several years ago, in various letters to David Austin [Temple of Set] and to others, Stephen Brown explained that **one** of the reasons why the ONA published various articles was to be *adversarial* - to counter what was becoming the "accepted" version/view of Satanism. This "accepted" version was that promulgated by both the Temple of Set and the Church of Satan. We, in the ONA, knew this version was basically imitation or pseudo-Satanism - a playing at 'wizards' by often pretentious pseudo-intellectuals or those without any real insight/intelligence and thus without any real personal *character*. These two groups, their members, and others imitating them, had tried to make Satanism tame and safe - there was an awful lot of talk, an awful lot of writings, and awful lot of 'rituals'. But there was little or no Satanic/sinister/dark **action** undertaken in the real world.

To counter this pseudo-Satanism we published or made available various articles and manuscripts - not specifically to "teach" anything or even to gain members. Rather, to engender controversy; to create a reaction. This is the dialectic of change: thesis-antithesis-synthesis; yin-yang-Tao. Called by whatever name or names, the process is the same. Thus, an 'alternative' version of Satanism was presented, and an 'alternative' history or mythos. It was and is up to each and every individual who reads our material or who comes into contact with us, to work things out for themselves. The effort, the challenge, is theirs and theirs alone. Such things - like words themselves (or even mathematics!) - were and are a means, to be used to go beyond them. Those who do or did have the ability to see or understand the real intent/purpose behind such things, [and who could often "read between the lines" or realize there were some things we did *not* say] might go further, and actually begin a real quest along the Left Hand Path, and so develop themselves and perhaps contribute to evolution. Those who could not or would not see or understand, were and are irrelevant anyway. The actual 'truth' or 'reality' of, for instance, the alternative mythos/derivation/history propounded by us, was and is irrelevant. One of the things that is important about such things, is that they are 'alternative'. Those who cannot understand this are not important.

Part of our detestation of groups like ToS was because of the religious type of mentality of those groups - trying to make Satanism into some sort of religion, with 'infernal mandates', or into a personal cult, with a 'leader' idolized and lionized. We know these are the anti-thesis of Satanism - they are, in effect, Nazarene versions of 'Satanism', as is the enervating wallowing in 'horror', death, *decadence*, egotism and so on, which is often (falsely) associated with Satanism.

All these things, however, were for that one intent, mentioned at the beginning. There were others reasons behind the other material what has been published or made available by us. *One* of these was to offer some individuals the chance to attain a genuine sinister/Satanic Adeptship and beyond - to give them an opportunity to begin and advance along the path, and so for them to not only change themselves but, by interaction, to change others and 'society' itself. In effect, to 'presence' [or 'draw forth'] sinister/Satanic forces via these individuals because of the lives/actions of those individuals. This was done because we considered the time was right (judged by what we call our aeonic strategy) for there to be more Adepts of our sinister tradition - beyond the few who had existed hitherto and who had always been taught on an individual basis, from Master/Lady Master to novice. In effect, by publishing all our material, we have given anyone the opportunity of striving for and attaining Adeptship and beyond. But of course, few will do this simply because the Way itself is difficult and dangerous - since each novice is required to actually undertake works of darkness in the real world in order that they can go beyond the illusions of 'good' and 'evil' and so discover that balance within them which is unique to each person, and which makes them part of an elite. It is this balance which is the essence of Adeptship - and yet there are several stages beyond even this attainment. Naturally, some who try never attain this - they may give up, defeated by their inner weakness; they may join another, safer group (it being easier to play at wizards and belong to a group like ToS); they may actually be overwhelmed by 'sinister' forces;

they may fall foul of various stupid Laws of the country they reside in; and so on...

As I and others in the ONA have stated many times, our Way is quite simple. There are no mystifications, no 'teachings'. There is only a method which has been proved to work. If some individuals want to try - fine; if they do not - fine. It is their choice. Whatever - there is Change; there is joy; there is the 'presencing' of 'sinister' forces on this planet; there is evolution, however slowly.

In respect of politics, and similar things, such as 'race'. These are means, to attain or achieve certain goals. What is or may be useful in the history of an aeon (or in creating a new aeon) can and may be used. What matters is that there is and continues to be Change - a dialectic in operation; a generational or evolutionary force. That is, a presencing of what we describe as 'acausal' forces/energies. [In conventional terms, one might say - 'keep alive and aid, the Prince of Darkness'.] There is no abstract "truth" outside a particular aeon - what others regard as 'facts of history' (for example, in relation to race) are for us fundamentally irrelevant. What is important is mythos - creating a means or many means to move/motivate others so that these others make history, and thus change evolution. We have set various goals, the achievement of which will alter evolution, and change things forever. To achieve these goals, various things have to be done, and various means used. One has to be practical, not mystical, if one desires to create large-scale evolutionary change. Believing one can produce such changes, is very different from actually doing them. It requires real wisdom, a knowledge of those forces/things which move/change people, as individuals and en masse, and which create/change societies, civilizations and aeons themselves. In one sense, this is what being a genuine Master/Lady Master is all about - it can be and often is, great fun.

Our aims are our own. We are not concerned about the past - with claiming that we existed, long ago, and that various historical persons were part of us, and that we caused great change, or were responsible for spreading 'esoteric' knowledge. As far as I know, no famous (or even infamous) person belonged to us, as we were not responsible for large- scale historical changes/events. We have been simply a small number of individuals quietly and for the most part reclusively working to attain what we now understand as Adeptship, and beyond. What really concerns us, is the future. If I was inclined to be dramatic (and I seldom am) I might write that we will or can make certain futures real, for the potential to so create and make these real exists now, within some individuals - as a consequence of the history, the evolution, the civilizations, that have gone before. Certain possibilities now exist, for the first time in our evolution as a species. Whether or not these will be realized, is another question - but one of our aims is to try and make this so. In this respect, all other 'Satanic' groups are irrelevant, for they know nothing of these things, and thus have no insight into what (or who) 'Satan' really is.

What all this amounts to is that we do not use the ideas, jargon, terms, 'history', methods or whatever, of others. There is no reference point for us, on the Left Hand Path, because we are unique and genuinely independent. We are a coherent whole, and cannot be compared with any other group. Our ideas, methods, jargon, terms, 'history', and so on, will insinuate themselves into the fabric of this society and other societies. Indeed, this is already occurring. Furthermore, there will be more uniqueness - that is, more creativity, from within. Further developments, which will also work themselves, sometimes quite slowly (decades, and occasionally centuries), into the 'mainstream', thus producing changes, sometimes because of the adversarial dialectic of change. There is and will also be, a real presencing of the creative acausal energies by the very fact of our existence and continuing development.

26.

The Practical Esoteric Aims Of Satanism

[111 - 130yf]

The practical aims arise from Satanic strategy which has its foundation in Aeonics [qv. the various Aeonics and Cliology]. These aims are essentially **tactics** to achieve the long-term strategic goal. This goal is the creation of a new species - and this means (a) a new Aeon; (b) a new aeonic civilization. For this to be achieved, present structures, forms, ideas and so on, have to be changed.

Aeonics shows that the present Aeonic civilization, the Western, has been distorted in its ethos and its structures. One of the most potent forms of the distortion has been the Nazarene religion. The distortion has been carried on, and effectively controlled, by 'Magian' forces - there has arisen various other forms to implement the distortion and effectively undermine the Destiny of the West - that is, the emergence of Imperium. These forms include communism/Marxism/socialism and the idea of 'liberal-democracy': they are all opposed to a racially aware Europe and the idea of Aryan/White superiority. This Aryan superiority would have formed the basis of Imperium; without it, Imperium is not possible.

In essence, the ethos of the West has been changed from a Faustian/Promethean pagan one, which exulted in conquest and exploration, to a neurotic materialism and a 'multi-racial' pacifist degeneracy. There has been a 'silent revolution' in all Western societies and they all now conform to unhealthy Nazarene induced forms - the power structures of these societies now actively seek to eradicate all heretical pro-Promethean ideas/groups/individuals, and use the full force of the 'Law', as well as covert tactics, against those who hold out against the relentless onslaught to enslave the peoples of the West to what are essentially 'Magian' created ideas. Thus the campaigns, in Schools and throughout society, against "racism". To implement this Magian revolution, a myth was created - 'the Holocaust'. In most societies of the West, this myth is a sacred dogma - disbelief being punishable by imprisonment.

Because of all this, an Imperium is increasingly unlikely. The real - ie. esoteric - aim of the Magian is a 'Messianic Kingdom' ruled over by this 'Magian' elite. This would be de-evolutionary, in the Aeonic sense, and effectively wipe out the gains of all hitherto existing Aeonic civilizations. Essentially, the rule of 'Dogma' would hold sway, with terror to support this. This terror is already evident concerning the Holocaust and Aryan racism. The reasoned enlightenment, so evident in the Hellenic and Western ethos, would be displaced by a real despotism - a mentality akin to that imposed upon the West by the medieval 'Witch-finders' and their dogmatic Nazarene zeal. The Magian is a synonym for the Zionists.

This brief overview of the current state of aeonic affairs enable the practical aims, to be achieved/striven toward, to be understood in context. Esoterically, traditional Satanism/the septenary, and thus its **magick**, is an expression of the Faustian ethos, and thus the Western Aeon. The other forms of 'Western' magic(k) existing at this time - including the 'Satanism' of groups like the Temple of Set - are expressions of the Magian ethos (as is evident, for example, in their use of Hebrew forms and the 'Qabalah'). Thus the actual 'magick' of these other groups/individuals is **aiding the distortion**. In practical terms, any magickal act, which does not use traditional Satanist/ genuine Western forms (such as the septenary) is an action against the reasoned enlightenment that the Western Aeon represents.

On the practical level, it is considered necessary, in order to achieve strategic goals, to support the creation of a Western Imperium - that is, to support those forces trying to undermine in a practical way the current Nazarene/Magian status quo. This means upholding heretical views such as racial inequality, and denying 'the Holocaust' - as well as aiding/supporting National-Socialist/"racist" causes. The tactical aim here is the creation of a pro-Aryan, National-Socialist type State which has a noble, conquering spirit or ethos, and thus which re-presents Satanic values in action in the real world. An alternative aim is the emergence of a 'religious' form for this same noble, conquering ethos.

In addition, whatever means are necessary to undermine and thus destroy the present status quo must be used. This means disrupting societies supporting armed insurrection, spreading heretical ideas, aiding those groups/ forms which weaken societies from within (in the moral sense - e.g. drug dealing) and thus engendering a healthy, noble resurgence. A primary aim is to cause chaos, on the streets, economically, and socially - to thus provide opportunities for a revolutionary pro-Aryan group to take or seize power. A magickal and practical aim is to destroy the power structure of America, for that country effectively is acting to maintain a global control in accord with Magian dictates and thus impose the Magian world-view. The real power of the Magian heart-land resides in America and in the control exercised in the minds of Europeans by the idea of 'multi-racialism' and the myth of the holocaust. If the present power structure of America was destroyed, the practical power-base, both financial and military, of the Magian heart-land (ie. Israel) would collapse - what has prevented the destruction of this heart-land by the Arabs is the military superiority given to it by America. No country has ever been able or is able to supply superior weapons to any Arab state not under American control - not the former Soviet Union, not China. America has secretly threatened any country which seems about to do so - and threatened both economically and militarily. Any country which poses a real threat to Magian lands has been dealt with - e.g. Iraq.

With the fall of this heart-land, the Messianic dream of the Magian would be unrealizable. The next Aeon will be determined by the success or failure of these tactics. That is, for the next Aeon to emerge, and thus for the next Aeonic civilization to arise in around five centuries time, it is necessary to destroy the distortion affecting the present Aeon. Failure to do this will mean the emergence of that civilization will be much delayed - by up to at least a thousand years.

Further, the success of the tactics, and the emergence of an Imperium, means the spread of the present civilization beyond the confines of the Earth - out into Space. This is possible now, and only now, due to the inventiveness of the creative minority within the civilization and the technology to implement that in a practical way. A defeat would mean a hiatus, and thus a starting from the beginnings - effectively, the achievements of this Aeon would be wiped out.

Traditional Satanism is fundamentally pan-Aeonic: ie. concerned with the patterns and processes which are perceived, in the causal, as Aeons and Aeonic civilizations. However, to effect changes in the causal, actions of individuals and groups (and this includes magickal acts) must work with things as those things are - as they are presented in causal time at particular causal times. The **reality** of aeonic energies is that they assume causal form in aeonic civilizations, and that at any one millenia, only **one** civilization is aeonically significant. Therefore, aeonic magick is a working with the aeonic energies presented in the particular civilization at the time of that magickal act(s) - **or** a working against those energies. Anything else is **not** Aeonic magick - ie. is not effective on the aeonic level: it is purely personal, external, magick.

The present Aeon is the Western - and this Aeon dates from c.500 eh to c.2000eh in terms of the energies being predominant. The aeonic civilization follows some centuries later: for the West, arising c. 900 eh and ending c. 2400eh. The energies of the next Aeon follow or arise some centuries after the last Aeonic ones: in practice, this means at the end of the civilization of the last Aeon; when the Imperium is collapsing. Thus, the new Aeonic manifestations will arise c.2400eh. In the past, Aeons arose as part of the unconscious process of dialectical change. However, we are now at the stage of evolutionary understanding when we can alter the process itself because of that conscious understanding which Aeonics, cliology and so on, gives us. That is, we can significantly alter the process of aeonic evolution and thus the civilization which gives form and reality to aeonic energies. The time for such change is when the energies of one aeon are waning, and the energies of the next aeon have not arisen in any significant way.

Left to themselves the aeonic energies would have produced a Western Imperium which would have lasted from c. 1990eh-c.2450eh. A new aeonic civilization would then have arisen c.3000eh, and lasted for c. a thousand and more years.

The reality of aeonic magick means that one must work either with the energies of the Western energies - and thus aid/create an Imperium - or that one works against those energies. At this moment in causal time, no other energies of aeonic type are prevalent on Earth, and no other cultures/ civilizations are significant in evolutionary terms. [This statement of reality will not please many.]

Thus, the only practical options for significant magickal work are the ones given above: aiding Imperium (and thus countering the distortion) or working against the creation of Imperium (and thus aiding the distortion). The former option is continuing the evolutionary trend - ie. presencing the sinister; creating a dynamic imperative and thus aiding exploration/conquest/discovery. The latter option is de-evolutionary - ie. is aids those forces which by their nature are restrictive in both the short and the long term. The former is a moving-on; the latter, a dogmatic standstill and then a recession. Of course, the majority of non-Initiates see things differently - they view the distortion as 'progressive' and those arranged against it (e.g. NS type forces) as regressive/reactionary/primitive and so on. Such people have not only failed to perceive the essence of things veiled by their outer transient forms, but also have abandoned rational thought and judgement for abstract idealism arising from sentiment. The majority of such people who view the situation in this sentimental idealistic way, are simply victims of the distortion itself; products of the unhealthy societies which esteem verbiage and clever psuedo-intellectual concepts above judgement based on experience and real insight.

Initiation implies a development of real insight and judgement - and a learning of genuine esoteric knowledge. The esoteric knowledge of Satanism, hitherto secret by nature because it was and is heresy, is essentially a knowledge of Aeonics - of those factors governing evolution/change from aeons to individuals. One insight of a Satanic Initiate is into the forms and structures assumed by aeonic energies in the causal. This insight means that a genuine Initiate understands a transient form such as 'National-Socialism' as a practical expression of some of the principles of Satanism **and** as, in the long-term, contributing to evolutionary change via its inherent dynamism and acceptance of the forces of Nature. Such an Initiate understands that, at this moment in aeonic history, such a form is **necessary**: ie. this form (or something very similar) and only this form presences the sinister in the way that sinister must be presenced to achieve the strategic goal of Satanism over centuries. The current practical concerns of traditional Satanism lie thus with the Western civilization - with aiding those forms which can or do presence the sinister, or which will change societies to the benefit of the sinister. The tactics are geared to this. Thus, an encouragement of Islam in certain Arab states may be a tactic used - because Islam acts to discourage the 'American' materialism which would otherwise flourish, and thus offsets 'American' (read covert Zionist) influence. This in itself poses problems for America and thus the Magian.

However, the aeonic or essential reality, is that Islam is a transient form which like all religions enshrines the dogmatic, anti-evolutionary ethos, and while in the very long-term the goal is enlightenment or Adept-like liberation and thus understanding for **everyone**; the practical reality means that a working with this particular transient form is tactically right, in order to achieve the goals connected with the present Western civilization and thus the establishment of a new Aeon.

The reality is that there are no easy, idealistic options. A genuine insight and understanding of aeonic matters means certain judgements have to be made: certain tactics have to be employed in order to achieve anything. Satanism is concerned with real, meaningful changes in the real world: it is not concerned with mystical or psuedo-mystical world-views and impractical idealisms. In a fundamental sense, Satanism is pragmatic - aeonically.

The present reality is as stated above - no amount of 'wishful thinking' or idealism or sentiment will change this. One either aids aeonic change and thus contributes toward evolutionary change, or one does not. On the magickal level, as well as aiding the forces of Imperium and countering the distortion, acausal energies can be presenced to begin the process that is the next Aeon. That is, a nexion can be created, consciously, and the acausal energies consciously directed into temporal forms, some of which will be 'magickal'. This is in addition to aiding the present aeonic forms. In effect, these new acausal energies will create the next Aeon and thus its associated aeonic civilization.

This creation is the 'esoteric' Satanic goal of Satanic Adepts - the 'exoteric' goal can be considered to be aiding Imperium and thus fulfilling the wyrd of the West (and hence countering the distortion). In reality - ie. viewed from beyond the opposites inherent in causal forms - the esoteric and exoteric goals are essentially the same: or rather, different expressions of the same things, that is, sinister or acausal energy presencing in the causal and thus creating evolutionary change. However, this 'differentiation' into esoteric and exoteric goals is useful since it enables the tactics to be understood. Viewed another way, the exoteric goal is the short-term esoteric strategy, and the esoteric goal is the long-term esoteric strategy.

27.

Satanism, Blasphemy And The Black Mass

[ONA 1974eh]

In one important respect, Satanism may be regarded by new Initiates as a catharsis - a means whereby individuals may divest themselves of those limiting roles that often are the creation of the ethos or ethics of the society in which those individuals find themselves.

Thus, in the past thousand years or so in Western Europe, one of the most important Satanic rituals, insofar as novices and 'the public' were concerned, was the Black Mass - simply because the ethos which outwardly ruled was the organized religion of the Nazarene. However, where genuine Satanism has been misunderstood is in the reason for this act of catharsis, particularly since the genuine Black Mass bears only a superficial resemblance to the 'black mass' described by various writers and 'authorities' over the last five hundred years or so.

For the Satanic novice [the first two stages of the seven-fold Satanic path] Satanism represents the dark aspect of the individual *psyche* - and by identifying with this, the individual is enabled, by the transformation that results, to begin the 'Great Work' whose attainment is the goal of the Adept. This 'Great Work' is simply the creation of a new individual - and this new type, by virtue of the path followed, often inspires in others a certain terror. Of course, the Left Hand Path is difficult, not to say dangerous, and failure often results because the person journeying along the path misunderstands how the dark forces may be approached, manipulated and most importantly integrated to enable an identification beyond both good and evil as these terms are commonly understood. That is, those who fail in their quest along this path [and Gilles de Rais is an example] often do so because they fundamentally accept the dichotomy of 'evil' and 'good' and identify with what they perceive or believe to be, 'evil' - this perception and understanding almost always deriving from what the 'opposition' have declared to be 'evil'. The reality is that this dichotomy does not exist in the cosmos - the convention of what is 'evil' has been imposed, by the projection of mostly Nazarene dogmatists, upon reality.

In a fundamental sense, Satanism is a means whereby each individual can discover [or rather 'discover' in the sense of Heidegger] the reality for themselves.

Hence, Satanic catharsis is essentially a blasphemy - but one ordered and with a definite aim; it results from an individual will channelled by a conscious understanding. It is this application of will - of conscious intent - which marks the genuine Satanist from the imitation and the failure. A Satanist revels in life - the failures find themselves trapped by their own unconscious desires which they do not have the intelligence to understand nor the will to direct toward a conscious apprehension.

Blasphemy is only effective if it is, for the period in which the individual lives, firstly a genuine shock and a reaction to those values which though accepted are often unconsciously accepted; and, secondly, if it is an appreciation of the positive and life-enhancing qualities inferred by infernal opposition. Thus, while the traditional Black Mass - with its denial of the Nazarene - is still useful because of the continuing constraints of Nazarene beliefs, it is today supplemented by a Mass which in its unexpurgated version represents a shocking blasphemy to the majority of peoples in Britain and other Western countries.

The Black Mass, and the modern Satanic masses which derive from it, in their genuine forms provoke an invigorating response through the very fact of *positive* opposition. Negative opposition - such as the so-called black mass described by Huymans in "La-Bas" - is enervating. True Satanic opposition - codified in a ritual - produces the exact opposite - a will to *more* life: and it is this positive, vital, will that is the essence of the genuine archetypal image of Satan, the adversary. Negative opposition - a wallowing in death, decay, horror and the filth of uncontrolled *décadence* - is a sign of imitation Satanism: a distorted image of the putrid corpse of the Nazarene.

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One of the Satanic masses in use today is based on an evocation of Adolf Hitler - and not as something artificial, still less as a psychological 'game'. Rather, there is a genuine identification with the positive, life-enhancing, aspects of National-Socialism. [To most readers, this will be shocking - a blasphemy; which is exactly the point.] As with the traditional Black Mass, it is the stress placed on the positive, vital qualities of opposition that are important - *because these contradict in their very essence all that is assumed about what or whom the mass is concerned with*. Thus, in this particular Satanic Mass, Adolf Hitler is not represented as he is today portrayed by his opponents - as some sort of 'evil' monster - but as exactly the opposite, as a noble saviour.

Genuine ritual Satanism, for a novice, is not simply inversion - it is a complete rejection of the images and ethics of a particular ethos - and a Satanist uses those images, and the ethics, their very *essence* reversed, against their own often unconscious 'conditioning', and ultimately against the society which uses/creates those images and ethics. Individuals who participate in genuine, well-performed, Satanic masses sometimes experience a kind of *satori* - a sudden enlightenment - and are thus led to increase their own conscious understanding. They also achieve an increase in their own vitality because they have broken free of constraining opposites.

In a very important sense, Satanism uncovers what the ethos of a particular society or societies have covered up through images, dogma, ethics, words and ideas - and it returns the individual to the primal chaos out of which opposites were formed.

This uncovering gives the individual control, a conscious understanding and an awareness of their unique Destiny. It is and has been the purpose of genuine Satanic groups to foster such an uncovering by guiding novices and having them participate in blasphemous rites. Beyond such an uncovering, ritual and ceremony cease - to be replaced by a profound wordless skill, a profound empathy. The ground or foundation of this empathy is what has been called "individuation" - the unity that a genuine Adept represents. But this "individuation", this Adeptship is itself only another beginning; it is only the fourth stage toward the ultimate goal.

Fundamentally, Satanic Orders enhance, speed-up, evolution - while the majority of people sleep, fearful of such infernal terrors.

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The Nine Angles And The Septagon

The diagram refers to the Nine Angles in relation to the inverted septagon (other forms see "Secrets of the Nine Angles" MS in the Black Book of Satan III). The pathway to be walked in a rite involving the above form must be begun to end on the appropriate point of invocation. Thus, if an Earth Gate were to be opened (ie following 'Ceremony of Eorthe'), the sequence would be begun on 𐌹 , followed by 𐌺 : 𐌸 : 𐌺 and so on, ending at 𐌹 . At the starting point, the following may be vibrated according to intent: 'Aperiatu terra, et germinet Atazoth' (for destructive/dark workings) or 'Ad Gaia qui laetificat juventutem meam' (for constructive/other workings). [The energies appropriate to the starting point are invoked at the conclusion of the sequence.]

The actual invocations at each point of the sigil comprise of Chants as given in Naos and the Black Book III, in conjunction with a crystal tetrahedron. If these cannot be performed, then vibration of the words of power appropriate to each sphere will suffice, together with visualisation of the relevant symbol (qv "The Alchemical Process" in Naos). Alternatively, the 'demonic' forms associated with the spheres may be invoked - ie 𐌸 : Noctulius 𐌺 : Satan, etc.

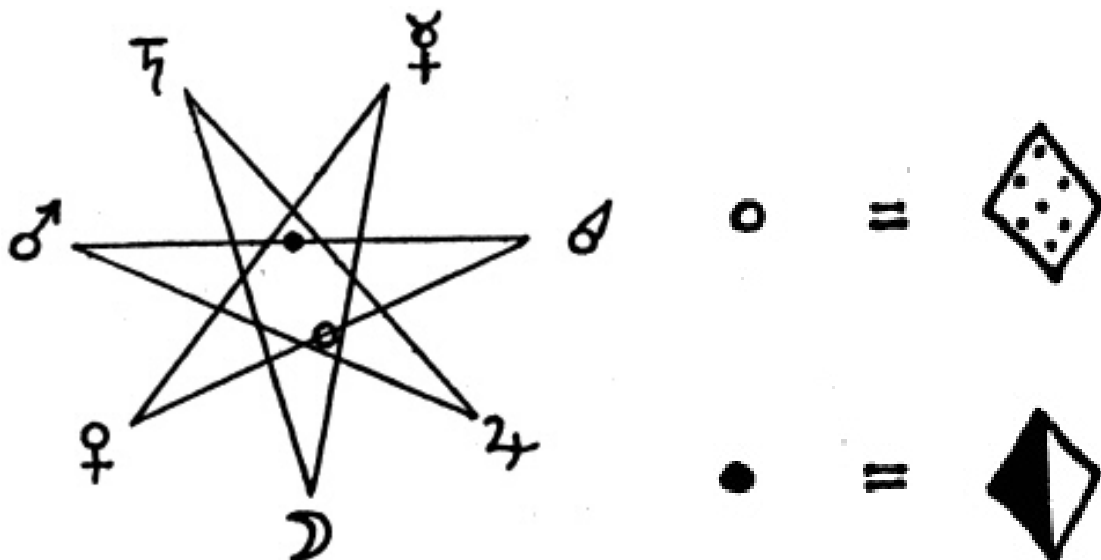
For a solo rite, the participant may wish to stagger the working over three consecutive nights, remaining in the Temple until dawn, following each sequence of three.

Star Gate (𐌹): Sunset, when Moon occults Dabih

Man's Gate (𐌺): Before dawn, when Jupiter and Saturn are both near to Moon which is becoming new

Dark Gate (𐌸): Sunset, when Moon is new, with Saturn rising

Earth Gate (𐌹): Full Moon, with Venus setting



29.

Satanism And Satanic Influence

ONA

It is a fact - seldomly understood and appreciated - that most individuals follow the creative lead of a few. It is also true that some of this majority absorb the creativity of others and bring it forth again - sometimes slightly altered, to claim it as their own, and that this whole majority needs the stimulus of new forms, ideas, and ways, born via a creative genius or two - to vitalize them and begin the process of internal and external change.

The recent history of Satanism gives evidence for this. Various types of Satanism have emerged over the centuries, as have various exponents of it. Historically, Satanism is often taken to be - by those unacquainted with the Left-Hand Path - as Diabolism; that is, the invocation of the Devil and the making of a pact with Him. This is evidenced in the medieval Grimoires and in those who were accused of such things. Later, various individuals were regarded as 'Satanic' and as teaching a form of satanism, the most familiar being Crowley. Still later, various organizations emerged, each claiming to be Satanic and each teaching what they regarded as authentic Satanism. The most significant of these are the Church of Satan (Anton LaVey), the Temple of Set (Michael Aquino) and the Order of Nine Angles (ONA).

DIABOLISM

Central to all forms is fear - of the powers, entities invoked. Hence the use of various forms of protection such as 'circles'. The 'pact', so familiar from the grimoires and accounts of Diabolism, was one between a master (the Devil) and a servant (the sorcerer). Implicit in all forms of Grimoire-type Satanism, is the belief (deriving from the Nazarene religion) of Satan as a fallen angel ultimately ruled over by 'God' - there is always the possibility of being 'saved'. The archetypal Diabolist was a lapsed or practicing Nazarene, whose conjurations brought excitement and a sense of the 'forbidden'.

CROWLEYISM

While 'Thelema', as a doctrine and belief, is regarded as many non-Occultists as 'Satanic', there is very little real Satanism in it, or indeed in Crowley's own life and works. The work of Crowley is, in many ways, a continuation of the Eastern-influenced esoteric groups and societies active before and during his own time - a type of Westernized Tantra, heavily imbued with qabalism. The archetypal follower of Crowley is someone versed in Occult doctrines and mysticism, who seeks through sex and other rites certain states of consciousness, and who is oriented toward a belief in Thelema as a new faith/creed.

CHURCH OF SATAN

The church achieved a high media profile due to the showmanship of LaVey. He expounded a philosophy of unenlightened egotism and self-interest, together with a belief in carnality. The rituals were in the tradition of the grimoires and imbued with qabalistic symbolism/notions (including some deriving from Crowley). Further, the Devil was dispensed with as an external power - making the LaVey type of Satanism more of a practical belief system than a dangerous (in Occult terms) undertaking.

TEMPLE OF SET

The Temple of Set was and is, essentially, an intellectual development of the Church of Satan. To the original was added an intellectual infrastructure (deriving in part from various mythologies and

traditions) and an organizational structure with the aim of making Satanism a 'new' religion, acceptable to a significant number of individuals. Both the Church of Satan and the Temple of Set (The latter more so than the former) insist upon belief in their own version of Satanism - and expect the adherent/member to accept/conform. There is thus a fostering of dependence by the individual upon the group (and in particular, the leader[s] and Master).

ORDER OF NINE ANGLES

The Order first emerged into public view in the early 1980's (eh), and basically taught that Satanism was a means to attain self and Occult insight and abilities, and that this could only be done on an individual basis via direct, personal *experience*.

The archetypal CoS member was a black-robed figure who played a 'role', and who placed ego-fulfillment and pleasure before everything. LaVey was accepted as a 'Master' and an authority to be revered - and a personality cult developed. The archetypal ToS member is someone who has read a lot of Occult literature, who engages in discussions with others about their beliefs and practices, and who likes the charisma and appeal of being a 'Satanist'. Often they dress for the part - and need a group identity, a sense of 'belonging'. They also accept Temple authority and are content to let an organization confer advancement upon them (in the form of titles and positions).

The archetypal ONA member is the lone sorcerer/sorceress struggling - via practical (and sometimes dark) experiences toward self-attainment, guided by the teachings of the Order, and by occasional meeting with someone who has gone that way before.

Each of the above manifestations will be considered in turn. But what, then, *is* Satanism? By what criteria can such a manifestation be judged? First, let us consider what Satanism is **not**. It is not an acceptance of conventional morality or ways of living; it is not a belief, or a faith, which causes a rejection of the reality (and harshness) of life; it is not a refuge for the failures, the cowards and the weak. Satanism is about pride, an acceptance of individual worth. It is about defiance - challenging the accepted, seeking to know the unknown and seeking to discover, to explore and conquer: a refusal to bow down or give in. It is about excellence - of going beyond what *is*, in personal terms; of achieving a greater awareness and understanding than the majority. It is a desire to experience the limits of living, *to strive for the gods...*

Diabolists are insipid, rather pathetic - a historical curiosity only: a footnote in the psychopathology of the Nazarene religion. Crowley was a rather under-developed egotist lack the character to develop real self-insight. He could and did manipulate others, and did possess some Occult powers (intuitively) and some understanding of the Art of Magick. His followers are trapped by the flaws of his system. - chief among which, are the self-stupefaction and self-satisfaction (and the thus the illusion of development), rather than real self-insight and thus Occult abilities.

CoS members (and to a lesser extent those of the ToS) accept a sanitized Satanism - a 'safe Satanism', where the Darkness is said to be only within, where it cannot threaten them. They also are stuck on the bottom rung of Occult understanding - seeing nothing beyond the confines of the ego and the carnal. The ToS claims to go further, but there is little or no practical experience of evil, of the Sinister, of those Dark Forces which are part of the Cosmos - there is instead an intellectualizing. There is also no going to extremes in living, no ordeals which challenge (and make) *character* - **no quest for personal excellence**. Instead, there is the security of an organization, the acceptance of Temple authority and mandates. In brief, the fostering of a type of mental servitude - in belief and in practise. All these are contrary to what Satanism is.

Only the ONA understands and practices Satanism *as it is*, insisting that Satanism is about individual self-development in both the real and Occult worlds, and that this can only be achieved by long, hard dangerous and toilsome *experience*. Furthermore, the ONA has exhibited a creativity and an understanding which makes all other manifestations pale into insignificance. Thus, it is not surprising that it has been so influential over the past few years.

This influence has, however, seldom been acknowledged - other groups and individuals often borrowing the teachings, methods and ideas and claiming them as their own, this 'borrowing' not being confined to 'Satanism' or LHP groups in general. This is both natural and necessary - given

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the sterility of creativity which exists and has existed in such groups, and given the nature of the human species in general, and the Satanic in particular.

The chief contributions of the ONA, toward an understanding of Satanism in particular, and the Occult in general, may be briefly described:

- **1)** Satanism and the LHP (Left-Hand Path) as a means to individual development, leading to Adeptship and beyond - via practical experience and ordeals (qv. the grade rituals).

- 2)** The emphasis on developing both the mental and physical character of the individual.

- 3)** A greater understanding of Magickal (and Occult) forces - and thus their nature - via the development of the concepts of causal and acausal, and an abstract system to re-present this, enabling conscious apprehension (as opposed to belief and superstition).

- 4)** The re-structuring of magickal symbols and forms in archetypal terms - in particular the Septenary Tree of Wyrd and the deofel Quartet (the latter explicating the archetypal, particularly in the 'real world' from the viewpoint of the Sinister Novice).

- 5)** The creation of a Sinister Tarot whose images **are** Sinister, and thus imbued with Satanic energy.

- 6)** Revealing and significantly extending Aeonick Magick - enabling any individual to undertake such works.

- 7)** The emphasis on an individual Initiate working alone and achieving practical goals - without accepting in a religious way a higher authority - and making this achievable by all via the publication of practical guides to all aspects of Satanism (Naos, Codex Saerus, Sacramentum Sinistrum, Thernn, etc.).

- 8)** Bringing an awareness of the Dark Gods - of the Sinister energies/forces which exist and which have been symbolized by 'Satan'/the Devil...

- 9)** An emphasis of the personal qualities - the character - of a Satanist, enshrined in the concepts of Excellence, Honour and the motto "die, rather than submit to anyone or anything".

- 10)** A re-affirmation of the positive, life enhancing nature of Satanism as opposed to the stereo-typical image of obsession with death and decay - a moving away from the image/role of the Satanist as a showman-type 'Devil'/Mephisto figure obsessed with carnality and pandering to his or her own weaknesses, and seeking media attention, toward the secretly-working lone sorcerer/sorceress concerned with their own development and works of esoteric Sinister Magick...

A perusal of literature, statements and other such causal forms by other groups and individuals, since the manifestation of the ONA, will show the extent of its influence - of how, in a subtle way, such individuals and groups have been changed by a Sinister organization. Such changes, and such influence, will grow, although it may well go unnoticed by all save the few genuine Adepts.

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30.

Makrokosmos

ONA 1997eh

Satanic reasoning, and the judgment of a 'thing', derive from direct personal experience. Thus, for the Satanist, there can be no real understanding of something until that something is *lived*. Before then, understanding is merely academic, relying as it does on the validity of sources other than one's own experience. An understanding of a form cannot be acquired through academic research, since one never lives the form - there is only observation within the comfort and confines (morally and otherwise) of one's own life, in the same sense as a play or a film is viewed by an audience. For the most part, the student is free to be convinced or not by the evidence studied - there is still the freedom, consciously and unconsciously, to believe whatever one feels comfortable in believing. All there is, is 'opinion'.

With regard to a form which possesses spirit, *élan* [such as National-Socialism], there can be no crossing over from the life of the academic into that form via academic study, because the form so 'studied' is a living one; it cannot ever be really known through words and ideas (such as 'politics'), archaic folk-tales - or even Art and Musick. It is a revolution of the *soul*, and as such, true understanding via which a reasoned judgement may be derived, can only be developed by living that revolution; by experiencing the reality of those forces as those forces are - by, essentially, living beyond the confines of one's own self.

With this living, the life of the individual, both inner and outer, is effected and changed by the experience because the experience is dynamic and direct - it disrupts, and unlike a book which can be dosed and put away, it lives within and without the individual every second of that experiencing. There is a deeper understanding gained whereby the force that motivates such a form is fully apprehended, and thus, the various causal manifestations (or 'histories'), are understood from the context of the essence, and are placed in perspective without the interference of contemporary morality and social sensitivity. Essentially, this dynamic method of understanding is the only method relevant to a form that possesses elan. This approach to learning may invalidate the methods by which the majority seek to establish their right to learn and so judge - but that is the reality. One either approaches learning as a consumer via the 'definitive', established approach (ie. investigation solely via the respected methods of academic bodies - such as 'universities'), or one seeks the difficult - and sometimes dangerous path of challenging one's own reasons for believing (and living!) via practical integration with a particular form.

Of course, there are very few who would undertake this direct approach simply because, if they are being honest, they would not wish their lives to be so disrupted - and living life as, for example, a dangerous revolutionary is too frightening a prospect. For the Satanist, it is precisely these reasons which make such an undertaking necessary.

The development of Satanic reasoning is part of the purpose of the **Insight Role** (qv.). This alchemical method is very hard, as it requires the Satanist to believe in their role - and convince other non-Satanists of their sincerity via practical acts [it is no use just editing a (for example) National-Socialist journal - or writing learned articles for existing journals]. The role usually brings an alienation of occult comrades; family; other friends - sometimes the loss of personal freedom. It severely tests, and thus develops - or destroys - character.

This method is not, as some may perceive, solely a cynical/clever manipulation of a form for selfish ends, whereby all forms are regarded as merely means to be discarded when personally appropriate. An Insight Role teaches empathy. of forces that exist beyond the life of the Satanist, and how they influence the masses, contributing to the evolving of civilisations, etc. There is a real appreciation of the form so lived; an appreciation judged not solely from a 'Satanic/Sinister' - or socially conditioned - perspective, but according to the form as that form is, on its own "light" terms. The Satanist **is** and **is not** that role: an awareness that is, before Adeptship, quite difficult to live with - and is seldom, if ever understood by non-Initiates.

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This is the meaning and purpose of Sinister Magick: to bring a *synthesis* via the conflict of opposites that exist within and without the Individual. This synthesis is the result of a practical journey, where this bifurcation must **still** be experienced if the forces that do still exist within the *psyche* of the Initiate are to be eventually understood, beyond intellectual apprehension, as 'abstractions'. Thus, the meaning of **Satan** and the purpose, for Individuals and Aeons, of the *Seven-Fold Sinister Way*: to undertake acts of **positive** opposition, 'blasphemy'; because without such acts of extreme defiance, there is no genuine inner liberation... and so shall it remain for many centuries to come (see *also Satanism, Blasphemy and the Black Mass MS*).

An Insight Role thus creates a real understanding of **Aeonics** - an understanding beyond the self, and thus the cultivation of the faculty of Reason, and the glimmerings of genuine Wisdom. As stated, without this (arduous) experience, there is a staying where one is - despite whatever level of intellectual esoteric apprehension gained - centered around a mostly self-indulgent life-style. Essentially, without *experiencing* this bifurcation, the psyche will not be changed, thus preventing it from travelling towards those realms that separate the Initiate from the Adept.

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3I.

Manipulation I Sinister Themes

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It is a fact of external sinister magick that manipulation is necessary. There is manipulation of forms, images and magickal energies as well as direct and indirect manipulation of people.

People manipulation can arise from many factors and be undertaken for many reasons. Initially, it is often done by Initiates because they wish or desire to revel in the feeling that such manipulation can and often does bring – a sense of power and re-enforcing of the ego: it creates a sense of self-identity and purpose, enhancing the "role" of Satanist/Black Magickian.

Beyond this is the use by the External Adept of various roles – such as Priest or Priestess – which by their nature involve certain amounts of manipulation of others, e.g. in the running of a Temple or group. Experience brings skill – a learning from mistakes, and thus a more subtle approach. Instead of direct confrontation, there is a "flowing with" the other persons(s) and then a skillful re-direction of them: i.e. they believe they are acting freely rather than being manipulated. Beyond External Adept, there may be further use of such skills depending on the wyrd of the Adept. [See Appendix for one such form.]

What all levels have in common is the acceptance of the belief that the magickal Initiate is superior to the non-Initiate: that others can be used to achieve personal/magickal goals. In the beginning, of course, this sense of superiority may be unfounded and mis-placed – arising from simple arrogance and self-delusion. However, if the Initiate truly learns, and really follows the hard path of internal magick, then this will be transformed into a reality, the External Adept having acquired the skill and begun the process of developing character: that which sets them apart from ordinary mortals. In addition, certain abilities will be developed (some connected with the 'Occult') and latent potential drawn forth – creating a new individual from the pre-Initiate one.

The post-Initiate will realize the rather limited understanding of the majority and see them as swayed by all kinds of external and unconscious influences: in short, understand that they are not really free. They will be seen as directed and controlled in varying ways by various means – by archetypal forces within their own psyche, directly or indirectly by others and by ideas/forms/Institutions/ideology, as well as by the various patterns psychic energies assume (one of which is the ethos of the culture/civilization to which they belong).

To the sinister Initiate this will be illuminating and also useful, providing opportunities for experimentation and self-learning, as for example via running a Temple.

There is no morality here – only the judgment of experience: most people are consciously and esoterically not very well developed. In fact, they are still rather primitive. The Initiate takes a dispassionate view – although there will be times when direct involvement leads to emotional commitment/involvement, and thence to a self-learning from the experience(s), as must be in the progress from Initiate toward the other Grades. Initially, however, others are seen as a means.

Gradually, there is a move away from this – from the direct, personal involvement to the more indirect and magickal: an internalizing. This brings awareness of the Initiate's own psyche and thus real understanding. There may be and mostly still is manipulation of others – but this has evolved from the random to the directed, centred on what the Initiate believes is his or her own destiny in magickal terms. The same applies to the manipulation of magickal energies – there is an evolution away from the undirected external type (which quite often arose from the unconscious – i.e. was not consciously understood) first to the internal as a process of internal magick, and then outward again but in a directed form, the direction arising from the magickal goals set, those involved in following the sinister path. In brief, there is an awareness of that balance which is so important for true Adeptship.

This balance – for an External Adept – is expressed in the understanding, from experience [i.e. not "from book-learning"], that magick as a directed form is not always causal when used to assist the individual externally (and sometimes internally) – that is, it involves other factors which the

individual, at the time of working/ritual, may not be aware of/in control of. In short - the illusion of having achieved control/mastery of all magickal forms by techniques, is broken. one of the factors involved in this is the wyrd of the individual; another is the wyrd of the Aeon; another - and perhaps the most important for the individual to understand - is the **nature of magick itself: no one who has not transcended beyond the Abyss can direct/control in a causal way all the divergent forms any magickal energy assumes in the causal.** Quite often, however, most of the divergences go un-noticed when "practical magick" is performed because the time-scale of those divergences is not the same as that of the effects which are or become noticed by the Initiate/External Adept and which mostly are taken to be the "success/failure" of the working. Some of the divergences are or may be in themselves of no consequence to the individual undertaking the working - i.e. produce no discernible outward effects - and even when they or some of them are of consequence the Initiate/External Adept usually either ignores them or accounts for them in other, temporal, ways. A recognition of/sensitivity to the divergences begins the process that leads from External to Internal Adept: once again, practical experience is the teacher. it should be obvious that those which are of consequence (whether noticed or not) effect these acausal changes upon the individual due to (a) the wyrd of that individual and/or (b) the wyrd of the aeon.

Thus the learning curve which magickal workings impart. In a sense, each Grade Ritual and the associated experiences imparts more ability to apprehend and thus control the causal manifestations - gives more skill at manipulation both magickal and of people (there is a stage when the two are understood as the same thing), as well as brings an awareness of the acausal effects beyond the time-scale of the working and its desire/results.

The understanding of the limits (well, some of them!) often occurs following the solo Nine Angles rite by an External Adept - at first intuitively, and then more consciously. This begins the process of consolidation and leads either to further self-insight, return to self-delusion, or rejection of magick and the quest. For, in essence, the solo rite is a foretaste of the chaos of the Abyss - undirected acausal energy, the effects of which (i.e. what results from its presencing in the causal ["on earth"]) are mostly unforeseen and often unwanted, the ritual itself being so structured (or rather unstructured) that little or no direction is given for the energies - they flow and presence according to their nature, the individual being a channel. [Note: this is what happens to a greater or lesser extent in external workings by an Initiate/External Adept re the 'acausal component' of the working.] Thus, the wyrd of the individual to some extent directs and/or disrupts the flow, producing certain changes in the causal. The nature of these changes thus depends on that wyrd.

Thus the essence of magick - and hence sinister manipulation - is glimpsed and then apprehended in most for the first time. This enables both the causal and acausal components of the energies accessed via a magickal working to be controlled and manipulated and thus presented in the causal, and it is this which marks the true Adept: the internal Adept possesses the understanding, and the Master/Mistress can make that understanding real.

32.

Manipulation II

ONA 1990 ev

One of the fundamental principles of Black Magick is elitism: the belief that the majority are essentially beneath Initiates in terms of understanding, intelligence and ability. This gives the foundation for manipulation - both on the personal and the magickal level.

The Black Magick novice is generally scornful of others - until and unless worth has been proved or shown. However, as explained previously (Manipulation I) an experienced novice will have learnt the subtlety of manipulation: direct confrontation as a mode of manipulation will seldom be used (unless a person or group deserves to be so treated: or such an approach is magickally necessary). Instead, there will be the "flowing with" approach - manipulation without the person or persons being aware of it. Quite often, this approach is "psychological"; at other times it may be psychic (e.g. directly magickal) - or perhaps via the charisma of the magickian overpowering the personality of the person(s) in question.

Whatever, there will be an arrogance based on the belief of one's own superiority - and thus an isolation. For a true Black Magickian is essentially a strong individualist who finds his or her own company preferable to that of others - unless those others can be useful in some way. That is, there is no dependence of any kind, particularly not emotional. on any other individual or individuals. This, of course, is what the novice strives to achieve. It cannot be achieved quickly - or even by "will" alone. Rather, it is a cumulative process - an alchemical change, a re-orientation of personality, and such changes take time.

In the seven-fold sinister way, these changes occur during the stage of External Adept and are a necessary prelude to the Grade Ritual of Internal Adept. One of most important aspects of this change is that involving the companion - the initial emotional involvement gradually changing, ceasing to be a dependence but rather a partnership - a mutually evolved understanding; the passion (both sexual and emotional) which possessed the novice giving way to a maturity.

The arrogance of the Black Magickian is not an empty one: it is not a posturing. Instead, it arises from within: from the knowledge and insight the novice has gained into him/her self - by having achieved in both the personal and magickal sense. Thus the magickal and practical goals which are set for novices - they develop self-assurance, a pride and that arrogance which is truly Satanic. The training for and achievement of these practical goals usually takes the novice to the limits of physical and mental endurance - and this builds character in a specific way [or defeats the novice who gives up and either lets self-delusion triumph - "I don't need such things: they are out of date/unsuited to me; I have achieved enough anyway... - or abandons the magickal quest perhaps later to try another "method" (which is easier) or find another "teacher"].

Initially, this arrogance is outward and expressed by manner, attitude and perhaps appearance. Later, when Adeptship becomes achieved, it becomes cloaked - except in the eyes and in that charisma which marks a Black Magickian. Initial manipulation is often of the external kind - an adjunct to external magick - later, it becomes "internal" (concerned with the internal goals of the External Adept) and still later, aeonic (bound up with supra-personal, acausal energies). [qv. Deofel Quartet for examples of the various types appropriate to Initiate and External Adepts.]

33.

Crowley, Satan And The Sinister Way

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In one sense, the work of Crowley may be said to be a restoration of various chthonic mysteries of mainly Sumerian origin. Thus the importance in the cult of Thelema attached to Set/Shaitan/Satan - an attempt to re-integrate into the consciousness of the individual the duality represented by the formula LASH TAL.

However, despite the many claims, Crowley did not inaugurate a new Aeon. His restoration is simply a restoring of something long dead - a kind of necromancy, and as a magickal force the cult of Thelema might as well not exist.

In the exoteric sense, 'Shaitan' represents those instinctive levels that are often, in our modern society, repressed in the individual - and Satanic rituals of either the traditional kind or the kind based on the use of sexual formulae, are a means of catharsis: a beginning where consciousness is prepared and liberated from the restrictions implicit in ordinary life. In practical terms - and for the civilization of the West whose dominant religion and ethos has hindered by its distortion all that is natural in terms of sex - this often means participation in rituals such as those given in 'Codex Saerus' or Crowley's Gnostic Mass or some form of sexual working. Such participation restores the balance that is often lacking.

Yet such a participation is only a beginning - and the ritual forms of such a participation are only a means. They are means to experience and if correctly undertaken should provide the individual with an understanding of that aspect of their personality which has been symbolized as Satan (for men) and Lilitu/Darkat (for women) - the darker, sensual side. Such an understanding is personal in the sense that the personality of the individual is involved, and the perspective achieved is usually that of the life, or Destiny, of the individual in relation to his circumstances and other individuals. That is, there is little concern with or appreciation of, the forces of an Aeon - other than perhaps some vague 'intellectual' understanding: or what is thought of as understanding.

This re-integration of the darker aspects - whether it occurs through participation in rituals or via other techniques of magick - is represented, in the septenary system, by the three lower spheres of the Tree of Wyrd (Moon, Mercury and Venus) and these spheres symbolize the three stages of that re-integration - that is, Calcination, Separation and Coagulation to use alchemical terms. It is during the next stage that the individual who is following a planned and practical magickal way gains both cultural and Aeonian perspective. This enables an understanding of the relationship existing between the individual and their unique Destiny and those forces which are symbolized by a magickal formula or 'word' and which represent a particular Aeon.

Such an understanding (associated with the fourth stage - the sphere of the Sun - and the fifth stage, Mars) derives or has its foundation in, a rational approach and usually involves the individual studying Aeons, civilizations and the relations between them.

However, the system of Crowley, as well as the many systems deriving in whole or in part from his work, never arrives at this stage because it has (a) set the formulae of sexual magick above everything, and (b) negates with its approach the rational analysis required. The same is true of other magickal systems involved in the 'darker' side and which try in some way to let the individuals following them experience their own shadow nature. An integration and thus understanding of this nature - enabling the individual to build upon the foundations thus achieved - of necessity implies the development of those qualities such as reason, logic and scientific

understanding, which Crowley et al have abandoned. Yet this development does not imply a mish-mash of Occult and pseudo-scientific concepts such as 'quantum mechanics' and 'relativity' - an unstable amalgam currently fashionable in certain circles. Rather, it implies the development of the mind and a certain way of thinking.

On both the esoteric and exoteric levels, the most significant step so far in the evolution of our consciousness has been the development of rational analysis and its extension as the scientific method. The acceptance of this method (which does not preclude an acceptance of the forces with which magick deals) implies a certain 'view of the world' and a personal approach to living: a way, which is at once cautious, generally optimistic and open and enquiring. This 'view of the world' or way of thinking derives from the ancient Greeks - it is expressed in their early philosophy (i.e. before the decline represented by Plato), in their religious attitude and in their way of living. It is essentially the same attitude exemplified by Western paganism, and it is the antithesis of that view and way represented by the religion of the Nazarene. The religion of the Nazarene inverts all natural values - as Nietzsche understood. Thelema, and similar beliefs, negate, as Nazarene philosophy and life does, that natural spontaneity which is the essence of this pagan 'view of the world' - because Thelema ties the mind in knots of obscurity and metaphysical speculation (as the qabala in general does) it briefly frees the spirit only to weigh down the spirit with the chains of its own metaphysics.

The true ethos of the West - which the religion of the Nazarene distorted and supplanted - may be signified by the word 'Azif' and the symbol of the sunwheel; it is pagan in essence. The ethos of the West (which derives from the present Aeon force or 'current' first established c. 500 AD) is not and never has been patriarchal in the sense that Crowley and his followers believed - such a 'patriarchal' ethos representing the distortion imposed upon the original ethos by the Nazarenes. That Crowley and others were unaware of this is indicative of how far removed Thelema is from genuine esoteric tradition. Esoterically, the genuine Western ethos is symbolized by that force which has become known as 'Satan' or Lucifer. Exoterically, this represents the desire to know which has attained its greatest manifestation in modern science and exploration.

An analysis of Aeon forces indicates that the present Aeon has, on the practical level - i.e. in terms of its effects on the vast majority of individuals who because they have not been liberated by Occult Initiation are sway to external influences - about three centuries more to run. During this time, the distortion of the current caused by the Nazarenes and their allies may or may not continue - depending on how certain Initiates use certain powerful magickal forces. Whatever, the 'New Aeon' (the sixth out of the seven that mark our evolution) will have its beginnings on the magickal level within the next few decades - although on the practical level it will be about another three centuries until the effects are apparent. This new Aeon will have no 'word' and its magick will be the magick of 'Thought', that is spontaneous empathy. One of the most fundamental facets of this new Aeon will be the development of a symbolic language, which extends the frontiers of thought. Such a language is already prefigured in the Star Game - just as the Star Game itself was prefigured in traditional Alchemy. Another facet of the new Aeon will be the emergence of a new type of individual: a type outlined by Nietzsche. This new individual will be fierce, free (of both external and internal/psychic influences), exult in exploration and discovery and possess an essentially pagan attitude to life. It is and has been one of the aims of genuine sinister Orders to produce such individuals - by having their Initiates follow the seven-fold sinister way.

What has happened over the past fifty or more years is that the distortion of the Western ethos - and thus the genuine Aeon current - has increased. Part of this increase is, in fact, due to Crowley and those who have followed him and his system without really understanding what they were doing. The genuine Western esoteric tradition - as distinct from what most Occultists wish to believe is the 'secret tradition' - has no connection whatever with the qabalah, or Egyptian mysteries and symbolism, and neither does it employ in any way the sorcery of 'grimoire magic' and the forms once appropriate to now dead Aeons be such forms Sumerian, Babylonian, Egyptian or whatever.

The basis of the Western tradition was and always has been rational in the sense that those who carried on its tradition sought to understand themselves, the world and the cosmos in a detached manner - free from religious/political dogma. That is, to understand things as those things are in themselves: without the projection of beliefs and ideas... To this end, the septenary system was evolved, and the 'mysteries' expressed in abstract symbolism (of which Alchemy was one form). The essence of the Western tradition was not some 'great secret' or 'hidden knowledge' to be revealed to Initiates only - rather, it was the belief that everything in the cosmos could be understood if one probed, investigated or thought enough about it. That is, the cosmos was seen

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as a natural order into which individuals could gain insight. From this insight, a new individual would emerge: a more conscious, evolved, person.

The tradition thus encouraged the development in the individual of empathy via personal experience: an experiencing of all aspects of our own nature as well as the worlds within and without. Thus were the 'magickal/Occult' faculties themselves developed. The way of this tradition was essentially practical - exemplified by the Grade Rituals, tasks and so on of the seven-fold way. There was no speculative metaphysical system, no acceptance of irrational fears and beliefs, no subservience to someone else's personal mythology.

The new Aeon should be a continuation of the process which the genuine Western tradition began. Yet it is possible that this new Aeon may never emerge. The distortion of the Western current does and has represented a desire by some to return to what may be described as an aspect of the Babylonian ethos. This aspect gave rise eventually to not only the poison of Nazarene philosophy and religion, but also to the many political and social systems and ideas founded in the 'view of the world'. There is, at this moment in time, a very real magickal conflict occurring between two forces - those representing (whether consciously or not is immaterial) this Babylonian/Nazarene ethos, and those representing the genuine Western (and thus 'sinister') tradition. On the outcome of this conflict the next Aeon depends - there will be either the new Aeon with the blossoming of the individual and the development of consciousness giving thus a liberation from the tyranny of religion and politics, or a return to those essentially patriarchal dualistic values where impersonal ideals/ideology have precedence over the individual. Every act of genuine sinister magick is a step toward the new Aeon. Thelema is a step back into the past - as are other systems which lack the empathy, that experience and then transcendence of the sinister brings.

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34.

The Morality Of Satanism

The essence of satanic morality - insofar as the individual Satanist is concerned - can be simply expressed: a Satanist makes an assessment of others, judging them, and then decides whether those others, on an individual basis, are suitable victims. If they are suitable, as victims, then the Satanist acts accordingly - e.g. by manipulating them, using them and so on.

The judgement is based on character - i.e. does the person who is being judged possess a weak character? Are they dross, worthless? If they are judged to be so, by the individual Satanist, then they are suitable subjects.

It is one of the aims of Satanic training to cultivate Satanic judgement on the individual level. However, it should be noted that there are two forms of Satanic judgement - the personal, and the aeonic. The aeonic is a refinement of the personal, the person being judged not only via their character but also via aeonics, in terms of their usefulness in attaining sinister goals in accord with the sinister dialectic of history. This MS is concerned with the personal type of judgement - other MSS deal with the second kind.

The cultivation of Satanic judgement - the assessment of others - is an essential quality, and one which a Satanic Adept must possess. This cultivation is basically a learning experience - sometimes, the novice makes a mistake, but this is learned from. Once a judgement has been made concerning another person or persons (and with experience, this becomes instinctive) the Satanist can act ruthlessly, if action is necessary or required - e.g. to achieve a personal goal or aid the dialectic. The act or acts can and do involve what others [the weak majority] regard as immoral and/or evil deeds.

Some case-histories from the secret files of members will best illustrate Satanic morality, although it should be remembered that these (with one exception) represent the novice stage of Satanic development. As such, they represent primarily a learning experience for the particular Satanic novice involved, although such actions often aid the sinister in general (as in the first example).

(a) A young man desires to experience some of the pleasures of living and so seeks money to enable him to achieve this. He decides to go into what is called 'drug dealing' - supplying various drugs to others. He reasons, quite correctly from a Satanic point of view, that those who take such things or need such things because they are addicted, are weak - they have made their choice. They are life's natural victims, and show by their choice and actions they are basically worthless. Our young novice reasons that if the drug-takers do not have the strength of character to resist taking such things, or if they become addicted, they are failures - a quite obvious Satanic assessment.

Accordingly, he develops contacts and after a while has a very profitable business. Thus, he is able to indulge in most of life's pleasures and so further his Satanic education. Naturally, as a Satanist he is cunning and careful in his business - it is only a means to an end. Further, he is aware that by so aiding certain things, he is advancing the sinister in general - aiding the dialectic by culling, and by weakening 'society' and so perhaps creating opposition and thus creative change.

(b) A young female novice, recently moved to a new city, finds her quality of life destroyed by loutish, loud neighbours. She assesses them as scum. Her first action is to try and talk to them - but this is a gesture which she knows is probably doomed. It is, but it condemns her neighbours. She assails them by magick - aiming to cause illness, disruption, perhaps a death. This has some effect, but does not cure the problem [as often happens in real life when novices employ magick]. So she decides on more drastic action. She seeks out a suitable partner, whom she attracts by her Satanic guile and by using her sexuality. This man is a real mean person and has some friends just

slightly less mean. Our novice is careful not to let her neighbours know of her involvement - her new partner and friends harass her enemies continually, using their own tactics. There are some fights, a few 'accidents' to the house, the cars outside, and so on. It is not long before her enemies decide they have had enough and move away (one of them has been hospitalized).

Essentially, the novice controlled the situation, from the beginning - she used and controlled others, by Satanic means, to achieve her aim after making judgements.

(c) A man approaching middle-age, initiated for a year, runs a small business. He wants to achieve more success. There is a rival firm - the owner of which is a typical arrogant, characterless businessman who is trying to edge-out the novice and takeover his business. So our novice decides to act - he assesses his rival as a suitable victim. This assessment also includes the man's wife and young daughter, whom our novice judges to be obnoxious, having had experience of their dealings. All are judged and condemned by their actions.

Our novice seduces his rival's wife - and then his daughter, using various Satanic skills and wiles to achieve this. He then introduces the daughter to some people, who deal in drugs and prostitution - she seems keen enough, and is soon involved in the 'party-scene', taking drugs and generally misbehaving. Compromising photographs are taken and she becomes a drug-addict. She takes to stealing to pay for her habit, then prostitution. She is arrested. This is distracting for her father. Our novice infiltrates some people into his rival's business and they create some disorder - losing files, losing some business, upsetting the staff. His rival's wife is introduced to another, seemingly romantic man, and she falls for his charm. They have a brief affair. But he spurns her [this is all planned by our novice]. She takes to drink and tries to commit suicide.

All this proves too much for the rival ~ his business declines. Our novice puts in a bid, which is accepted. So his goal is achieved, at some human cost. But this does not concern our novice - the victims were victims of themselves, of their own weaknesses.

(d) A Mistress of Earth who has run a successful Temple for many years, desires an offer. There is a candidate for Initiation whom she senses might prove suitable - he has certain desires which he finds hard to control, and a rather weak character. She arranges for him to meet some people involved in distributing pornography. Soon, he is deeply involved in certain things, of his own free choice. She gives him several chances to make something out of himself, but he does not take them. She arranges several tests to prove his character - and he fails them all. She cautions him, but he finally breaks with her and her Temple, full of self-delusion about his own abilities. Thus, he become a potential offer ...

All the examples (mostly trivial) illustrate Satanic morality in action on the individual level - i.e. they are concerned with judgement and with the Satanist acting on that judgement to achieve some practical goal which they desire. This is a learning, an expression of dark forces presencing on Earth via individual Satanic acts, and thus the making, or breaking, of Satanic novices and hence the creation of Satanic Adepts.

The Illustrations should serve to show that such morality is individual, it is unique to the individual Satanist.

35.

Notes On Study And Practice In Modern Satanism

In traditional Satanism, the novice is expected to not only study the tenets and traditions of Satanism, but also put these into practice in real life. Thus, a recent Satanic Initiate - whether working alone or as a member of an established Order/Temple - would study the following works, and then strive to apply the principles contained in them in the way described.

The works are: The Black Book of Satan; Naos; Hostia - Vols. I, II, III; Hysteron Proteron.

'Naos' would be used as a guide to practical hermetic workings, both external and internal. The 'Black Book' would be used as a guide to forming and running a Satanic Temple to perform ceremonial magick. 'Hostia' and 'Hysteron Proteron' would provide an insight into Satanic traditions and beliefs. In addition, the images of the Sinister Tarot would be employed (e.g. in some of the workings given in 'Naos'), and the 'Deofel Quartet' might be read to provide additional understanding, together with The Black Book II and III.

Satanic practice in the real world would arise from (a) forming and running a Satanic Temple; and (b) undertaking Insight Roles and other Satanic tasks. Aside from a specific Insight Role, which the novice would choose, they would undertake the various physical challenges required [qv. the MS 'Adeptship - Its Real Meaning and Significance', for example] and strive to increase their experience by living Satanically in a way which aided the sinister dialectic. What these experiences were, they would decide after having studied the works mentioned and after having undertaken the tasks, ordeals and so on, up to External Adept [qv. 'Naos', and the various MSS guides to the Seven-Fold Way] e.g. having run a Temple for some months, and achieved the physical goals.

One of the tasks might be to plan and undertake a culling. Another might be to aid Heretical forms by, for example, becoming involved with an extremist group which seeks the destruction of 'the System' and whose principles and aims are in accord with the Satanic ethos and whose actions aid the sinister dialectic. [Obviously, both of these could be combined.] Another might be to undermine present structures by fostering their decline - e.g. dealing in drugs. Another might be removing in a practical manner on a regular basis, the scum and the worthless - e.g. by vigilante action [this is culling performed on a regular basis rather than a 'one-off' event].

What matters about these tasks is that the novice chooses them to gain practical experience of Satanism in action and thus increase their understanding and so aid their esoteric development. Naturally, to qualify as Satanic actions, they must aid the sinister dialectic - be steps toward realizing the strategic goal of Satanism. Here, an understanding of Aeonics is crucial, as is a genuine insight into traditional Satanism: as explicated, for example, in Hostia I, II, III and as explained to prospective novices in the booklet 'Satanism - A Basic Introduction for Prospective Adherents'.

The choice of practical action is the novice's: they must use their understanding to select Satanic tasks. Occasionally, they might be given advice, from a more experienced Satanist, but the final choices are and must be theirs. What matters is to choose and act. The acts are learning experiences, ordeals, and thus it does not matter if because of, say, a certain lack of understanding, a novice chooses, or seems to choose, wrongly. They will either learn from this, or not. If not, they have basically failed - shown themselves not to be suitable. Whatever, their actions will have presented the sinister in some way or ways.

Following these tasks - which should last for a few years - the novice then moves on to the next stage of their esoteric development, that of the Grade Ritual of Internal Adept. This is a rite of synthesis, and thus the emergence of the Adept.

36.

The Satanic Way Of Living

Anton Long 103yf

The way of living that a Satanist undertakes is one which allows an exultation - an affirmation of individual existence. This way is an intentional one - that is, a conscious striving to achieve something, to excel, to experience and learn and discover.

Furthermore, the Satanist makes his or her own rules as they progress. That is, they rely on their own judgement, their own instinct. If they are genuine Satanists, this judgement and this instinct will be noble - an expression of a healthy and strong personality. As they progress, gaining more experience of life, themselves, the cosmos in both its causal (or physical) and its acausal (or magickal) aspects, this judgement and instinct will become refined will become a more exact reflexion of the Satanic ethos. But, despite this progress, the overcoming of challenges, the achievements, the exultation that arises when one lives Satanically, will never end. If they do, if the acts cease, then the Satanic intentionality has been lost - and one is not living Satanically anymore.

Thus, even a Satanic Master or Mistress (or even a Grand Master) will not be satisfied to remain where they are - there remains more to be achieved, more to be learnt, discovered; more change to produce. If they are or do become content, they have begun to undermine their own achievements.

It is not generally understood, outside of certain elite esoteric circles, that each 'magickal title' or Grade - which outwardly signifies the achievement by an individual of reaching a certain point along the Occult or esoteric quest - is valid only for as long as the essence it re-presents is **alive within the Individual**. That is, this essence, is living [a combination of causal and acausal 'life'] - it is given birth by a genuine Initiation and its requires nurturing. If it becomes neglected, it will die - and the individual will lose that vital acausal aspect which Initiation awakens.

A title or a Grade mean nothing in themselves - they are appearance, a symbol of something beyond their causal forms. What is real is the acausal aspect of the individual which it is the aim of genuine esoteric traditions and teachings to awaken/create, nurture and bring to fulfilment/maturity. This is a living part of the Initiate - and its growth is their responsibility: only they can affect changes, causing it to flourish, or to die. Thus, no one can award any genuine magickal or Occult grade on another - what is 'awarded' thus is only the lifeless empty outer form, which esoterically is meaningless. In Satanism, this essence is sinister - in effect, it is the acausal itself, that creative or vital force which binds existence and makes evolution possible. Satanism is an identification with this essence, not an attempt to disguise or distort it by the duality inherent in moral and ethical abstractions; not an attempt to stifle its growth and potential by pretending it is something else. Because of this, there are some who would claim that only Satanism - or at the very least only the Left Hand Paths (genuine ones) - enable the intent of the Occult quest to be realized by an individual: that other paths or ways briefly give birth to the essence only to kill that essence by restrictions and strangulating causal forms (such as ethics, dogma and subservience).

What this living essence means for the Initiate, the Adept or Master/Mistress, is that, being living, it can die. It dies by neglect - by letting go of the acausal within one. In other words, by not continuing the quest, by closing the nexion to the acausal that a genuine Initiation opens and which each subsequent stage of the way opens ever wider. [The final aim is of course for the individual to become the acausal - in Satanism, become-one with Satan - and thus to have created for oneself an acausal existence.]

The nexion closes by complacency - that is, by not accessing any more vital, acausal energies. Such energies are accessed, made real, by striving, by exulting, by overcoming challenges, by deeds which cause excellence. Complacency is a satisfaction, a self-delusion, a lack of intentionality. One's life has ceased to be used to make real and continue the esoteric quest - it has

become instead just a living, in the causal everyday world. One's concerns are no longer for the acausal - for the numinous, for that which vitalizes and which engenders creativity, discovery, exultation. Instead, one's concerns are for the mundane, the illusive forms which hold the majority and by which they are enabled to live their puny lives. In brief, one has ceased to strive to be like a god, and become ordinary again - without a Destiny, and without the desire to make that Destiny real.

The intentionality of the Satanic quest - the need to continually re-affirm one's Satanic intent and thus Initiation - applies to the Satanic Master or Mistress just as much as to the new Initiate: often more so. A real-life example may perhaps best illustrate what is meant here.

When someone who now has reached the stage of Satanic Mastery was still striving for Adeptship, he strove passionately, like the good Satanist he was, to achieve things in the real world. He exulted in living; possessed an arrogant assurance that he was special - that he had a Destiny. This nourished him, in the many conflicts of his life, and enabled his survival. It gave him a real Satanic strength - to act, regardless of the consequences. He never desired to be ordinary, to be secure, to be safe: his life, he knew, was a means to achieve his Satanic goals.

In those early years he strove to effect changes in the real world. He was sometimes, in those years, seen by others as a fanatic, a political agitator, Satanist, a criminal, a terrorist, a debauchee ... He was striving to presence dark forces on Earth and he was ruthless, at times, with others, and all the time with himself. He experienced the dark side of himself - and others. He strove and experienced, and seldom satisfied for long - there was real dynamism in him which could not be contained. He was, in an important sense, irrepressible because he knew he had a Destiny and because he owed allegiance to no one. Of course, this Destiny was often intangible - unknown in its realness. But he sought by his living, by his striving, to discover what it was, to learn. And he did learn, as a genuine Satanist does, by hard, extreme experiences; by living on the edge, by triumphing in adversity. In those years, he had no security of family, employment or material wealth, or even a 'home'; and, equally importantly, he had no one telling him what to do - trying to restrain him by 'ethical guidelines'. He was too proud, too defiant, too individualistic. That is, he was genuinely **Satanic**. He lived Satanism as few 'Satanists' did or had done.

After Adeptship, his methods were refined - he became more subtle in the sinister sense because he understood more, possessed an over-view, a knowledge beyond personal insight. The means were consciously understood - the Destiny understood. Thus, the many ways of living, the acts, the striving were a means to something both personal and beyond the personal and as a consequence they were less frenzied, less compressed in causal time. The goals were generally longer ones, more calculatingly chosen and thus less instinctive. His Destiny compelled what most would see as a precarious life, without any obligations or security. From the ways of living, from the experiences came more knowledge and achievements; manipulation of causal forms and creativity, and thus a move beyond Adeptship where a genuine synthesis was obtained.

After some years, he had become quite comfortably off with a multitude of material possessions (a house, an Apartment). He had acquired a Profession which enabled the implementation of some sinister plans, a subtle guiding of others and opportunities for new learning. He had a plethora of creative achievements behind him, a wealth of past sinister experiences, and a personal influence in certain Satanic circles. A lover, a Mistress, even a few personal pupils ...

In all this, was a danger - the overwhelming of the inner Satanic essence by the outward causal, often material, forms. A dimming of the Satanic fire; the inertia of a contented bourgeois existence, despite the Satanic deeds. A living of the 'role' of Master. A self-satisfaction with what has been achieved rather than a desire to achieve even more.

Each person who ventures thus far faces the same problem: there is a staying-where-one-is, or the leap forward occasioned by the desire to fully complete the quest, to defy the inertia that middle/old age seeks to impose upon one. To thus be one of the very few who travels thus far. Most who reach this stage - and that actually is not many, despite the claims - are content: they have found their Destiny, and it is to be a Master or Mistress; perchance to teach; perchance to work deeds of magick, hidden; perchance to influence the causal flow and forms by one's chosen tasks and way of living.

Our Master, however, was not content. He desired an elemental resurgence of the Satanic essence - he did not want to become soft. He desired new experiences, new challenges; to discover and

Order of Nine Angles

learn. To test himself again. So he gave up his Profession, his material security, his homes and his 'role' (such as it was) until he had nothing except what was inside. And he resolved he would go on defying, on learning, until the very end - like a combat Veteran who cannot settle into civilian life and who always returns to the struggle, until a final battle claims him ..

Naturally, the spineless affectations psueds who masquerade as 'Satanic' Masters (or even the stages beyond!!) would deny all this - particularly in relation to a Master not being content and desiring to immolate himself with the essence of the acausal and so strive in the real world with no affectations and no security (of a 'role', or material possessions or obligations or whatever) to presence that acausal and so achieve even further change. They would deny it because they try to make the image of a 'Master' in their own image - i.e. either someone bound by ethical standards and "sacred" obligations [read 'doing an imitation of a Nazarene prelate'] or someone soft, weak and who reeks of the pacifist, bourgeois vices rather than the virtues of the battlefield. Or, indeed, they make the image a combination of these two.

The Satanic way of living of each Satanist never ends until their causal death - and if it does, they have not fulfilled their full potential, not travelled along the path to its very ending. To believe otherwise is simply to believe - that is, **not to know**.

The only limitations upon living are those we impose upon ourselves or allow others to impose upon us. The essence of the Satanic way of living is to defy and overcome to the very end.

- Order of Nine Angles -

37.

Thernn - An Introduction To Natural Septenary Magick

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I: Nature, Magick and Satan

"Magick" on the individual level is, quite simply, the attainment of conscious integration with natural forces - or with "Nature", and the Cosmos that is beyond. This integration implies a loss of the "self-image", and a gradual expansion of consciousness into the acausal realms. There is thus achieved a natural balance within living, and the cultivation of a more noble, *higher type* of human being (this cultivation being the foundations for what is conventionally termed the New Aeon).

How this alchemical process is initiated is simple in theory but difficult in practice. At present, the only realistic way of attaining this "integration" is via the *practical* system of the Seven-Fold Way, and this is so because, as yet, no other system contains a ritual of natural hermetic magick comparable to that of the Internal Adept (for details of which, see **Naos**). It is this rite, above all the other difficult tasks, that terrifies the would-be Adept, and spawns many excuses for alternative ways to enlightenment. There is no "Infernal symbolism" contained within the structure of this rite - only the stark primal fears of the Candidate.

Thus, to achieve this natural integration, the Initiate must strive primarily against him/herself (and consequently the many factors in a society that seek to shackle individual Will to a conformity). The symbol for, or spirit of, this defiance is **Satan** and **Satanism**.

Many who profess to be Pagans and practitioners of Natural Magick cannot, or will not, grasp the meaning of Satanism. This partly stems from the perspective that "Satanism" was spawned as a consequence of the distortions of the Judeo-Christian religion, and is therefore to be regarded as having been founded upon "Old Aeon" dualism - and is thus to be superseded, since it cannot fully reflect the genuine "Western ethos". [With regard to the latter, what is genuine about this ethos is its *promethean* spirit, and as such it is actually explicated by the conflicts and struggles with the external factors it draws to itself, in the quest for exploration...]

As explained in the booklet *ONA: An Introduction for Prospective Adherents*, "Satan" derives from an ancient Greek word meaning an "an accusation" (and also "foundation" or "origin" of something). The Hebrew "accuser" is in turn derived from this source. Thus the symbol predates the Hebrew, and has a truly Western origin: it did not come into being specifically as a response to the Nazarene distortion, but as a symbol of opposition - to what is the accepted, to what enervates. Thus Satan (and the Sinister - one is the other) is a symbol of *creative change*, and is concerned with opposition not in the mis-understood sense of "dualism" (i.e. that which is based on an abstract morality), but in the sense of countering whatever is the "norm". This is the real secret of Satanism: that it restores to a society and individuals, at any given point in history, that which is lacking. Thus there is balance, and thus *synthesis*: "the process of dialectical change which governs evolution".

Satan is a vital Western archetype. What "old Aeon" connotations exist in the symbol of Satan, in reality exist only in the minds of those who simply do not understand Satanism itself, and the Sinister in general. From a conventional "Pagan" perspective, Satanism may be described as "Militant Paganism", since the roots of the Sinister Tradition lie in the solar cults of Albion - the symbol of Satan being a comparatively recent (c. 10th or 11th century eh) and entirely appropriate adoption by what is, in essence, the original "Western Way".

All histories begin somewhere - why not be the ones to begin the history? Thus the outdoor Temple provides the focal point for the new Magick of the working group, allowing this Magick to flow, free from expectations of a past, and towards, perhaps, the creation of something significant.

II: The Living Temple

Within the Sinister Tradition, an outdoor "temple" is of two types: i) a Nexion connected with a particular Aeon; ii) a site established for personal use by a Satanic group/"coven"/ Temple. With regard to i), the Nexion associated with this present Western Aeon is located in the Welsh Marches, having been established c. 500 AN [its twin Nexion is known as "Bron Wrgan" - mentioned in various Order MSS]. Tradition relates that the Western Aeon was inaugurated using a crystal, this object being remembered later as "The Grail" of romantic Arthurian legend. It is not known what constituted the rituals of this inauguration, although one authority has suggested a form of a Nine Angles rite (qv. **Codex Saerus**). It is unlikely, however, that these rites would bear much resemblance to anything of a contemporary Occult structure, since the concept of "Time" was very different, being of a more "holistic" kind. [The linear perception of Time, "cause and effect" and so on, is a legacy of the Nazarene religion- with its emphasis on "sin".]

The energies at this Western centre are waning, and the majority of the associated sites now belong to the past - although this "past" will enable, within the next few decades, the fulfillment of a future Destiny connected to Sinister forces (the form of this Destiny is similar to how places such as Glastonbury and Stonehenge are viewed by this present society...). It is one of the aims of the ONA to establish, before the end of this century, a new Nexion to presence the New Aeon. This site will also be located in the Welsh Marches, where the Dark Tradition originated. With regard to energies, this new Nexion will be a synthesis of the aspects represented by the previous twin Nexions, mirroring as it does the evolution of the ONA itself. [Establishing an Aeonic Nexion requires some skill; apart from the obvious demands of the rites involved, the Cliologist must assess how the land is to be effected by outside forces throughout the next ten or so centuries; whether the land will remain, as desired, untouched, or whether it will become prey to development from tourism/ other business interests. Thus the site chosen should not necessarily be of "outstanding natural beauty", or of potentially historical interest.]

With regard to ii), the "indoor Temple" is a relatively modern concept, born from the requirements of city living. While there are, of course, certain ceremonies most usually, of necessity, performed within a prepared room (i.e. *Mass of Heresy*), the fetish of the "indoor temple" has served more to obscure than enhance the most vital gift of magickal experience: integration with the Land. Where the indoor sorcerer dwells within a shrine to the Ego, the way of natural magick dissolves the Self and re-integrates the magickian with Nature - there is thus presented a sense of the greater Cosmos. A magickal rite within a natural outside environment produces effects within the participants that cannot be attained when working indoors: it is the difference between playing at magick, as a hobby; and actually living as a magickal entity. When working on and with the Land, the magickian is subject to forces that do not subscribe to the laws of learned Occult writers, and over which there is no control: there is thus the glimmerings of genuine magickal understanding. There is personal empathy, devoid of trendy abstractions and in time, the magickian attains - or is returned to - an "at-one-with" existence. [It is interesting to observe how the Land itself is changed by/ responds to the magickal work - and to observe how others within the magickal group are thus changed.]

Those followers of the Dark Tradition cannot significantly evolve along the Way without returning themselves, through magick, to the Land (this should be true of all genuine magickal paths - particularly in this present self-obsessed age). For the External Adept, natural magick within a ceremonial context is an important prelude to the hermetic context of the Internal Adept, this natural unfolding allowing this most difficult of hermetic ordeals to be lived successfully.

This living closely with Nature does not imply resurrecting old beliefs, rituals and gods. Rather, it implies, for the working group, a finding through practical experience of a natural expression of "worship" (where "worship" here means integration) relevant to the environment worked within. [Natural magick finds its ultimate expression in the establishment of an esoteric community - this again does not imply a harking back to a "golden age", but instead the creation of *new ways of living* - q.v. **Esoteric Pioneers**.]

Therunning in Practice

The finding of an outdoor site may take some time and effort, but is an interesting exercise in itself. For the Satanic group, many factors have to be considered - privacy and isolation being the most obvious. At present, in England, the conditions for performing rites such as the *Ceremony of Recalling* on a suitable hilltop are increasingly restricted - although this not the case within areas of north Wales, and North West Scotland. However, the site should be within reasonable traveling distance of the dwelling place of the participants for several reasons, esoteric and practical. If those concerned live in a city, then a site should be chosen on the rural outskirts (i.e. York - Yorkshire Moors; Manchester - The Pennines; Swansea - The Black Mountains, and so on).

If the magick of the group has any purposeful future, then the site will make itself known, after a relevant span of time. This is to say, that there exists a site fated to be part of the magick of the group.

As with an Aeonix Nexion, the outdoor site need not have served any previous historical purpose. It is usually tempting to choose a "stone circle", or a hill fort, for the obvious romantic esoteric connotations. Apart from being generally known, these places, for the most part, have already served a purpose and have played a role in leading us to where we are now - as previous societies have done, such as those of the Celts, the Anglo-Saxons, and so on. There really is no significant esoteric purpose in a working group "re-activating" an ancient sacred site - apart from perhaps as a prop for the benefit of the group psyche. Likewise, with the performing of long-dead rituals, where those rituals once dynamically expressed the unique forces involved in living in the society pertaining to that time - often a type of society that we can only now speculate about. Such rites, as with places, become abandoned because they are only outward expressions of the Cosmos and such expressions do change and evolve - as Art, Music and Science has done. It is true that we as a whole have lost some things over the Aeons, but such things in essence can be re-captured, without recourse to the past, in expressions such as Magick. None of this is to say that an ancient form is irrelevant because it is ancient: a form is meaningful if it continues, since its inception, to presence the *numinous* necessary for evolution. Such a form belongs to a genuine Tradition and appears, while relevant, timeless in its words and imagery, until its purpose is realized and superseded (many such rites still provide the powerful foundations of the Seven-Fold Way).

In England, the most suitable sites can be found within wild woodland, preferably on "common land" or near footpaths through rough farm land (though as far as possible from human habitation). The site is best near a river/ stream, where thorn grows. Alternatively - and it must be a practical alternative - a rocky outcrop on a high peak is most effective, particularly if it is of a certain type of rock containing layers of quartz (see *Rite of the Nine Angles* MS for further details) - such is the description of the hallowed places of this country. Establishing a Sinister temple in other lands will require its own criteria, relevant to the country involved.

Once established, a circle of seven stones is set up within the enclosure, according to the guidelines set out in various MSS, and the area protected appropriately. Following this, the *Ceremony of Eorthe* is conducted, re-inforced by the opening of the Earth Gate, and sealed by regular *sunedrions*. [Group members may also wish to undertake the Nine Angles solo rite within the Temple area, commencing the rite at dusk, and remaining there alone until dawn. Individual results would only be discussed once all participants had completed the rite. Such an experience further binds the group members to the outdoor site.]

Sunderions consist of a framework of rites from **Codex Saerus**, with emphasis on the mastery of Esoteric Chant (this is a vital aspect, making possible the performance of future Aeonix Rites - qv. **Naos** and other MSS). Other features should hopefully consist of new aspects created by the Temple members themselves. Authority for the group and its actions lies solely with the Choregos/Mistress, etc. - there is no interference from some outside "higher authority" within the ONA (although the External Adept may occasionally seek advice from their Order guide on certain matters - i.e. *Opfer*).

Sunedrions should be as regular as possible, and are most usually conducted during the full moon (primarily for purposes of visibility, although other lunar phases are used for specific rites). Satanic Tradition contains no "seasonal rites" (i.e. "Beltaine", "Imbolc", and so on). If one studies the rites contained in the **Black Books**, it will be clear that they all presence the basic forces of the Cosmos - and mainly that which is represented as the *Hierosgamos*. No seasonal symbolism is employed (such as the slaying of "the Holly King") because the tides that are prevalent at particular times can be experienced as themselves, without abstraction. All that is required is the regular performance of a rite (such as the *chthonic* form of the *Nine Angles Rite*) within a natural outdoor setting, for integration with the seasonal forces to be attained. There are, of course, certain times when the magickal tides are at their most pronounced, and these are recognized by Satanic Tradition as seven "festivals" - the two most important being around the Summer and Winter solstices. The others are: Spring Equinox; May (middle/end of month: ANTARES); August (middle of month: ARCTURUS); Autumn Equinox; early November. [There are other workings and times allotted for alchemical seasons.]

The "working tools" of a Satanic Temple are very few. The obvious items are: lanterns; censer; communal chalice. Incense is always made by a member of the Temple, using the associations in **Naos** as a guide (for example, if energies appropriate to the sphere of the "Sun" were being employed during a ritual, then the incense would comprise of oak). The altar is provided by the recumbent body of an appointed Priest or Priestess. The sacrificial knife is kept under the guardianship of the Mistress (along with a large silver bowl), and used solely for that purpose (and may be only once every seventeen years). According to Tradition, after such a ceremony, the head would be severed and displayed at all sunedrions thereafter, bedecked with a crown of oak leaves. Sometimes this would be the only "image" present; either that, or a statue/ painting of Baphomet, according to the genuine esoteric tradition (qv. *Sinister Tarot* and the various MSS concerning Baphomet contained in *Hostia* and elsewhere).

One important item is a large piece of quartz crystal, which is activated by voice vibration and can quite significantly enhance the energies accessed during a ritual. As mentioned many times in Order MSS, the crystal is most effective when shaped as a tetrahedron. This can prove a costly procedure, since a large enough piece for grinding needs to be purchased (and should be as clear as possible - colouring/cloudiness usually implies impurities), and the grinding itself, by a reliable craftsman/ jeweler, does not come cheap. This shape is ideal, but not entirely essential - it all depends on one's priorities. Whatever form is used, the Master/Mistress can opt to bury the crystal during a consecration ceremony, thereafter directing energy towards the place of burial.

Performing "natural" or "empathic" magick returns the practitioner to the SACRED patterns of Being. There is exultation and awe which transforms life away from the petty and personal via direct experience of the greater context of Nature and the Cosmos. It is the stage beyond that of the indulgence of the indoor shrine and the modern "magick" of self-conscious parody - although this early stage of involvement with the "Occult scene" can play a part in aiding the Initiate along the difficult path to Adeptship, via "people management", manipulation, and so forth. [This is to say that Traditional Satanism is concerned with the Ego, the manipulative arts and sorcery only in the early stages of the path: such things are there to be experienced/confronted and then transcended if further development is sought.]

A genuine working group should not be as a club to which any vaguely interested person can be invited to attend. It is an organic form that creates itself through certain factors becoming balanced (these factors being unique to those involved in the group). This process can involve much causal time, but through nurture and consequent esoteric binding of those who comprise this organic form, something extraordinary may one day be created. One autonomous (Sapphic) group within the ONA has been active for over twenty years, but has only within recent years completed itself, having acquired the right individuals and environment. It is now closed to outsiders. [For further details concerning the practice of Sinister Ceremonial Magick, see **The Black Book of Satan I.**]

Esoteric Pioneers: Towards A New Way of Living

The Satanic Temple in practice describes in microcosm one of the most important magickal aims for the immediate future: the establishment of an esoteric community. Most magickal organizations have proved now that they can write profusely and confidently about their aims (in often polemical tones). What is needed now is a new form of magickal expression, and one that cannot be achieved via anything other than practical means. An esoteric community needs, quite simply, dedicated, pragmatic individuals who are prepared to work hard to make the dream real - it does not need another "journal". Such a venture made real, would take magick into an entirely new phase, away from the dying, urban scene of the present: it would re-interpret magick as the most profound *way of living*.

To start, several Satanic/Magickal comrades need to club together to purchase a substantial property with a large amount of land (certainly no less than fifteen acres). The property needs to be well isolated but situated on good farming land, since the community must be self-sufficient, and must be understood as being the seed for a new civilization, indifferent to the goings-on of the Old World of Western capitalism (it may be prudent to establish a base that is also easily defensible). Features of the Community may include: Organic farming techniques (such as the use of heavy horses); the banning of motorized vehicles (allowing the traveler to retain integration with the environment); no electricity, thus Musick, for example, would be made by the Community members themselves; and of course, the creation of a new type of education system.

As far as accommodation is concerned, considering the failed experiment of the 'sixties' commune, the dwelling places should realistically consist of separate apartments. The aim is not to share out oneself and one's belongings in order to de-value the concept of self-identity through material possessions and "morality", but to create - through individual skills - an organic whole (and a real [**Folk** - T.] democracy).

Feast days/Festivals would be observed communally - for example *the Mass of Life* (qv. **The Black Book of Satan III**) could be performed every Sunday, in an area designated for "worship" [such an area would become an important Nexion - as would the Community itself...]. There would also be, it is hoped, the continuation of the fifty-year tradition of *The Giving* (qv. **Deofel Quartet**). Thus, the unique, natural magick of the Community would unfold.

Although the above outlines are offered as suggestions only, a genuine Community cannot be defined by anything less than a group of individuals creating together an entirely self-sufficient life-style, able to exist wholly apart from modern day society. This implies *farming the land*. It also implies *family*: a genuine Community cannot exist as a single-sexed unit, because the aim is to create a *new society* - the foundations for a new civilization comprising of a *new type of human being*. Striving to establish and maintain such a new society will in itself be a magickal rite - one that is greatly important for the evolution of magick as a whole. Thus there should be no compromise in fulfilling the described criteria for the Community.

In essence, the "esoteric" aspect is simply the nurturing by practical living, of the *spiritual connexion* we possess with the Land: it is this discovery that will presence the numinosity needed. Thus, the rites conducted by members of the Community will serve to focus, as worship, this natural magick, rather than the rites themselves providing, or creating, in the first instance the esoteric aspect.

If there is to be significant aeonic Change, then many such Communities should be established in this and other countries. Aside from general esoteric principles shared by those on the Sinister Path, there will be no one dogmatic code as to how each Community organizes itself, since the uniqueness of each Community environment will require its harmonious system of expression. To reiterate, this Great Rite of natural magick will allow a move away from the "post-modernism" of present Occultism towards a new phase where individual lives can be dedicated to a higher purpose. Those who have been denuded of real power by the System can now begin to create History - all it requires is strength of Will.

For the Magickian, there could be no greater Quest.

38.

Esoteric Tradition - Additional Notes

ONA 1998eh

In the light of recent archaeological discoveries, it is possible that the origins of Albion/Hyperborean culture are in fact much older than dates previously documented in Order teachings.

According to these recent discoveries, it may be suggested that the ethos which gave birth to the civilization of Albion was in existence at least 12 - 10,000 yrs BP. Recent findings have included the dating of the very early phases of Stonehenge to 10,500 yrs BP, and what could prove to be almost irrefutable evidence that this early Aryan civilization had visited/colonised what is now America [ie. the remains of 'Kennewick Man' - dated approx. 9,200 yrs BP].

It may yet be discovered that this ethos and associated civilization(s?)/culture is indeed much older than the dates quoted above - that there did exist a civilization or culture which expressed in practice the genuine Western, or Aryan, esoteric Tradition at least 20,000 yrs BP. Whether or not this culture was an advanced expression of this ethos - ie. whether or not one or more of its various phases could be regarded as an aeon with an associated Higher civilization - will remain for the present unknown. However, the present writer is inclined to believe that the evolution of this ethos was slow and organic - and in its beginnings until the time of Albion "primitive" and largely intuitive, not necessarily implying the urge to order that is characteristic of a civilization.

This spiritual legacy, which evolved to inspire the building of several ancient structures across the globe, flourished throughout Albion up until 5,500 yrs BP, after which time there was a slow decline/loss. The height of this flourishing is identified by Tradition as the Hyperborean Aeon. After 3,000 yrs BP - at this time there occurred significant social change (possibly in part connected to the influx of the Celts, and the gradual ordering/emergence of the "Druids") - the "Tradition" (or rather, the remnants of its teachings) was preserved solely in an area of the Welsh Marches [and from thence to 1,500yrs BP - inauguration of the Western Aeon - and from there to present day].

It must be remembered that the "Tradition", this legacy of Albion, is much more than an inherited set of (now fragmentary) teachings. It was, and is, a certain *attitude* to life (qv. *Exeat*, *Eira*, and "Aeonics" MSS).

Essentially, the "Tradition" was and is a way of Being - beyond even the structures/histories/images/words associated over the aeons with "the Sinister". It is *ethos*: a way still exemplified, as pure as it was in its origins, in the lives and the *living* of present-day genuine Initiates.

There has been some confusion in recent years concerning the nature of the "worship" that characterised the culture of Albion. Knowledge of the stars played a deeply essential role in the social structure for various reasons (some of which are unknown), but this did not make the people of Albion "stellar worshippers". Here, one has to be clear about the meaning of "worship".

The culture of Albion was comprised of solar cults for some very simple and fairly 'non-esoteric' reasons. The main reason, and thus the true nature of "worship", is revealed to anyone who has spent time living a simple and genuine rural existence of self-sufficiency, or has spent time living thus, alone, in a real natural wilderness. What is revealed should be obvious: our fundamental relationship, as living beings who require life, with the Sun.

39.

The Dating Of Esoteric Tradition

Received tradition (as given to the present writer by his teacher - an Adept of the esoteric "Albion" tradition: for which read 'Seven-fold Way'/Septenary/Hebdomadry/ traditional Satanism and so on) places the origin of the Hyperborean Aeon and thus the civilization of Albion at least a thousand years before the dates given in Order mss

Thus, received tradition gave the origin of the Hyperborean Aeon as between 79000 to 6,000 BC (that is, 11 nine to eight millenia "before the present" - this 'present' being c. 1975 eh). Also, the 'Primal Aeon was given as arising between eleven to ten millenia ago* This placed the origin of the Hyperborean civilization (Albion) at around 6,000 or 5,000 BC and thus dated Stonehenge to between 4,500 and 3,500 (the later date - 3,500 - being favoured)*

After a thorough study of these received traditions and a review of present archaeological/historical understanding, the present writer decided the traditional dates were out by at least a thousand years. When the Order MSS were written (mostly after 1975 eh) to consolidate what had been - apart from a few MSS such as the 'Black Book' - a mostly oral tradition/teaching, these "new" dates were included.

However: the present writer admits that this revision may well be mistaken, and that the 'traditional' dates may yet be proved correct.

It is to be hoped that some time in the future further evidence for the civilization of Albion will be found, particularly in regard to accurate dating and the confirmation of esoteric tradition concerning the sea-faring nature of the communities (particularly the links with Iceland/ Greenland/ Canada and the later migrations southward: Greece etc), the technological advances made and so on.

While some evidence for the 'advanced' agriculture of the later period is emerging (e.g. the 'Butzer' Farm project) and the astronomical nature of Stonehenge is now well-established, there is still the view of Albion during the period in question as a rather basic 'Neolithic semi-nomadic society', rather 'backward' in comparison with the "civilized" societies of Sumeria and Egypt. The acceptance of this view is not surprising, given the paucity of evidence, the lack of archaeological excavation and an almost total lack of 'professional' interest. Part of the lack of evidence stems from the fact that a lot of the sites have been almost continually inhabited/cultivated, with the consequential loss of material/patterns; another is the use of wood in the construction of artifacts - this is rarely preserved and there has been a rather silly tendency to use pottery remains (its 'sophistication' etc.) to judge/date the communities associated with it, whereas in fact at the time pottery was probably considered an inferior material to wood/leather etc. Another stems from a lack of written records - in Egypt, Sumeria and elsewhere there are well-preserved reminders.

40.

Sapphistry: Dark Daughters Of Chaos

Sister Bronwyn

For too long we have been silent and hidden. We waited, while an imitation and inverted Wicca was peddled, its male dominance a contradiction of the feminine principle of the Old Religion. We waited, while Chaos Magic was born., but nothing except the old lies. So here at last we speak, for ourselves.

To Nature we Daughters of Chaos are nearest. Our magick is not a hobby we play in a city or a town - it is a return to the often tiresome hard reality of the land which nourishes and alone brings the vitality of life. Sorcery is a fetish of the pale, male city dweller. We are soft and yielding to each other to capture thus an aspect forgotten and our Sapphic love a silent force which we send to awaken those who sleep. We draw down upon ourselves through our way of loving a special power and through our will send it forth - perchance to cover for an instant a city night, bringing strange dreams to some...

There is laughter in us: no hard hatred of that which destroys. Our spells, suckled by streams, spread perchance a little delight to a world too serious and nearly insane.

And yet we are Dark because we cross the currents of our time: even 'liberation' has become a chain that binds...

Sapphic love is the greatest magick of this time because it flows but does not ebb. Sleep on then, and dream. All that is strange exists in our soul. You cannot define us nor capture the exquisite fire that is our love, and our Rites return, silent unless at night outside and alone upon a hill you strain to hear, that subtle consciousness of Earth which our societies have lost.

Like the Sphinx - we come, bringing wonder and much that is strange. And sometimes, like her, we devour to bring the darker death.

Saught - we are seldom to be found. Though uncaught we might create your dream. Beware then, you who talk so glib and practice with your wiles the submission of your woman: your Nemesis by us awaits.

- Order of Nine Angles -

4I.

Arthurian Legend - According To The Secret Sinister Tradition

ONA (From "Hostia")

There is a secret oral tradition regarding the person known as "King Arthur" which deserves recording. According to this tradition:

- 1) Arthur was a 'Romano-British' chieftain.
- 2) His wife was called Gonnore, and her father was a chieftain whose base was the fortified site now known as 'old Oswestry'.
- 3) Arthur's base - and thus "Camelot" - was the city of Viroconium (present-day Wroxeter in Shropshire). This city was the capital of a prosperous and powerful war-lord and British chieftain Vortigern (c. 450 ev). It was also associated with the war-lord Aznbrosius, who was of Roman descent. Arthur maintained a continuity and a certain style of life - 'Romano-British'. He followed in the tradition of Vortigern and Ambrosius, being a powerful chieftain whose rule extended far. He flourished after Ambrosius - c. 500ev.
- 4) Arthur and his people were pagans. Their beliefs were indigenous ones, connected with gods and goddesses.
- 5) Arthur fought many battles to secure his Kingdom from rivals. Some of his battles were with invading tribes - but for the most part, these new tribes settled peacefully into what is now England. There was more assimilation than there was conquest. [The idea of 'barbarous hordes' ruthlessly invading is a myth - created by later generations and part of a Nazarene indoctrination campaign.]
- 6) One of his relatives - known under the later name of 'Modred' - sided with some of his enemies (i.e. rival chieftains) and Arthur fought against him in a battle in which he was badly wounded. The site of this battle was near the Camlad River and the modern Shropshire hamlet of Wotherton. Arthur returned to his stronghold via a lake called now 'Marton Pool', near Worthen (SW of Shrewsbury). At the time, this lake had an island - a mound containing a grove of trees. The place was regarded as sacred, and the waters were reputed to have healing powers. The island was an abode of a goddess, and a Priestess lived there. This was the 'Lady of the Lake'. This mound still exists, although today it is not surrounded by water, as the Lake has shrunk to become a Pool.
- 7) The 'Merlin' of legend was actually a pagan wise-man who was adviser to Arthur. The abode of this person was the area around the west of the Long Mynd.
- 8) After his final battle, Arthur returned mortally wounded to his city, where he was buried. Some time later, the city was peacefully evacuated, as it had become indefensible. A new stronghold was founded on a mound between a loop of the river Severn, and Arthur was re-buried here. This mound served as one of the seats of the Kings of Powys - much later a town grew up around it called Scrobbsbyrig. The town was later called Shrewsbury. One early name for this mound was said to be the 'hill of the Alders' A Nazarene Church now stands near the site of Arthur's tomb.
- 9) Arthur's "clan-symbol" was a Dragon.

42.

Arthurian Legend

Coire Riabhaich, ONA

For centuries, Adepts of the genuine Western Way have maintained a secrecy surrounding the ancient sites of the Tradition. Some of these sites are believed to be centres of the Hyperborean civilization of Albion, others are linked with the later developments of that ethos via the legends of Arthur and the inauguration of this present, Western, Aeon. All these sites still retain to varying degrees magickal energies, having been preserved by the guardianship of Adepts. These sites are not the relics of a dead civilization, but are alive (and 'timeless' - that is, not bound by temporal understanding and causal structure) due to the performance throughout the centuries of certain traditional rites - qv. The Black Book of Satan I & III. These rites are the maintaining of an essence, and evolve in structure as the essence itself evolves, growing towards the fulfillment of its wyrd as conscious understanding of that wyrd increases via rites and other structures.

It is important to remember that our esoteric knowledge has increased: there has not been a time when we have known more than we do now, despite the claims of the mystics that we have fallen from a golden age. However, where intellectual understanding has increased, an empathic awareness has faded due to the softness in living that a Nazarene distorted society has produced. To acquire certain magickal skills requires a certain way of living that few are prepared to undertake - hence the abundance today of pseudo-intellectual 'occult' organizations designed to provide a comforting alternative to the brutal realities of genuine magick.

Most of the original teachings of Albion became distorted or lost as that society declined, the Druids being regarded as representatives of aspects of this corrupted knowledge. As Albion declined the Tradition is said to have indirectly survived within the culture of the Ancient Greek civilization. The development of this ancient wisdom can be traced in Greek philosophy and early science, and in the dark tradition of the Kabeiroi. As this present Aeon progressed the number of Adepts decreased but enough remained to maintain the survival of the Sinister Tradition in that area regarded as its magickal centre - Shropshire, on the Welsh/English border. These few remained unseen and unconnected to the growing occult scene that began to flourish in the latter half of this century; this scene being characterized by the qabalistic orientated works of Crowley etc, etc. In contradistinction to this, the Tradition survived via oral means, its legends and magickal techniques sparse and crude in comparison to the intellectual acrobatics contained in the doctrines of the Golden Dawn et al.

The fragments that remained of the original teachings of Albion concerned the mythos of the Dark Gods (partially accessed in a distorted form by Lovecraft), Esoteric Chant, a few rites mostly untitled, the use of crystals to enhance effects and enforce changes, the instructions on the procurement of Opfers, and the belief that wisdom can be achieved through certain ordeals and ways of living (most of these ways being dangerous and at odds with the conventions of the society of the time). All were most notably linked by an understanding of Aeon progression what has now become known as the Sinister Dialectic of History. Other developments inherited, which made certain esoteric matters more comprehensible via abstract ideas, included alchemy (of the Septenary variety) and later still the Star Game, and the creation of the Sinister Tarot. A decision was made in the early eighties to gradually make accessible all material concerning the Tradition, in the interest of Sinister strategy.

So the time is right to reveal some of the secrets of the sites themselves as the attention of the esoteric world upon the Glastonbury area has served its purpose - that purpose being to preserve the genuine sites of the Western Tradition. One of the most well known - and distorted aspects of the Tradition concerns Arthurian Legend: the placing of Camelot in Shropshire.

The esoteric traditions survived in an area bounded by the Stiperstones; the Long Mynd; what is now known as the Kerry Ridgeway; and the river Teme. The area of the Marches is regarded as

being the 'home' of Merlin - he who was the lone figure of magick, who possessed insight, empathy, and knew the hidden order of things. He is believed to have been one of the last direct descendants of Albion. He was said to have lived in an area around the Camlad river - between the Stiperstones, the Clun river, Camlad and the Kerry Ridgeway. There are many local legends connected with King Arthur. For example, a battle recounted in 'Perlesvaus' is placed near to Red Castle and Bury Walls, near the present-day hamlet of Marchamley. The area along the banks of the Camlad from near Lydham to Chirbury is regarded as the scene of many battles of the period. Of interest are the fortified areas/'castles' near Roveries, Simon's Castle, Roundton, Calcot etc. Gonnore - better known as Gwinivere - is regarded as being from Old Oswestry. There are other legends, but many places throughout the country also have their share of Arthurian Legends.

However, the Sinister Tradition places Camelot and Arthur firmly in Shropshire - and names a place. This and the nature of the legends - of a realism quite removed from the romantic haze of those connected to, for example Glastonbury and Tintagel - makes these Traditional claims difficult to ignore. The place named is the town that the Romans knew as Viroconium: the site of Camelot. Camelot was an essentially Romano-British settlement - and it was essentially pagan despite the stories told in the middle ages, these stories being Nazarene propaganda to distort the original legends.

A pagan altar used in Camelot and inherited from the Romans until quite recently stood near a Yew tree in the village of Uppington. [The tree is in the churchyard and is about 1,000 years old.] The tree also marks a site venerated in Arthurian times - this site was sacred a millenia before the Dark Ages.

After Camelot was overthrown, the remnants established themselves in a fortified enclosure within a loop of the river Severn. The sacred place of this area was a mound known as the Hill of the Alders. Later, this 'city' (containing the surviving Romano-British culture which had flourished in Camelot) was itself destroyed. It later was called Scrobbesbyrig - City of the Shrubs, and later still, Shrewsbury. The mound became the seat for the King of Powis. The mound lies behind High St. and the old sacred site now has a church built upon it. Arthur is said to be buried in either the mound in Shrewsbury - beneath the church - or another place, not far from the lake of legend. The 'lake' from whence Excalibur came is considered to be (a) near Eyton on Severn. [At present, the place lies between Eyton and Dryton on the edge of a small coppice.]; (b) Marton Lake (now called Marton Pool) - near the Camlad river, and the modern village of Chirbury; (c) Shelve Pool between the Stiperstones and Mitchell's Fold stone circle.

As has been mentioned in other MSS, the 'Grail' was a crystal ("lapsit ex coeli") of quartz according to most. It did not have a perfect geometrical shape, but was similar in shape to a tetrahedron. It was guarded by several 'keepers' and was said to possess real magickal powers - prophecy, divination and so on. It was also said to be necessary for prosperity. Legend recounts it as being used to inaugurate the Western Aeon and thus civilization, at the time of Arthur.

As stated, the legends that have come down regarding Arthur are mostly Nazarene distortions. But the pagan spirit can still be discerned, as for example in the original description of Arthur meeting his future wife, where she is presented to him naked from the waist upward:

"... he beheilde her with a gladde chere, and saugh her pappes smale and rounde as two smale appelis that were hard; and her flessch whitter than snowe, and was not to fatte ne sklender; and he coveyted her gretly in his heart..."

There is much more to this passage than a 'pagan feel' contained in the imagery and aura of the description. Many of the beliefs of the Albion folk and of those who came after, centred on a dark, violent goddess to whom sacrifices were made and who washed in the blood of those victims who fell in battle. Since the 10th century She has been known by Satanists as Baphomet, and is traditionally depicted as being naked from the waist up.

43.

Songs Of Recalling

Sinister Chant is one of the oldest surviving aspects of the Dark Tradition. The 'Agius Lucifer' (qv. **Naos**) is known to originate c. 8th century, and the two 'Nythra' chants (**Black Book III**) are possibly from an earlier period. The 'Diabolus' came into use after the 13th century.

It is maintained by some that the correct use of these Chants, in conjunction with a quartz crystal, is one of the most potent - and dangerous - techniques for increasing the Cosmic tides. One notable example of such a technique in a ritualized setting is a version of the Ceremony of Recalling, combined with the Chthonic Form of the Nine Angles Rite, where the Sacrificial Ending is replaced by a continuation, in a particular way, of the Chant contained in that Rite. This version can replace the Opfer tradition during the 17 year cycle, but requires immense preparation and perfect performance during the Rite proper.

The teaching of these Chants has always been on an oral basis, from Master/Mistress to Initiate. Some of these Chants were written down, and the form of this early notation (mostly 'Gregorian') served primarily as a reminder of the Chant, rather than as a way of teaching new Initiates.

However, the original notation is an expression of the nature of the Chant itself, and is thus an important aspect in the overall learning of the Art. This is to say that transcribing the Chants into modern 'blob' notation (as discussed in another MS), whilst an interesting exercise in itself, should not replace learning the (far easier) system of the early notation. Transcribing a Chant into modern

notation produces something other than the original Chant - an interesting form, but not one that can communicate to the Cantor (or audience), the entire ethos of Esoteric Chant. This is not however to discount such a musical fusion, since it has its own place and purpose (qv. "Homesteads").

An Initiate must immerse themselves in all aspects of the Art, mastering vibration, resonance, breath control and projection. Only after practicing for a minimum of one year, both 'informally' and in a magical setting, will a Chant start to live and interact with the causal. It is not enough just to sing the notes, a Cantor must become familiar with what is signified by the Chant, since ultimately, through the combination of Chant, Crystal and Cantor, a unity is created that is a Nexion. This is because a Chant symbolizes, or rather is, a particular Force, and the performance of the Chant is an Invocation.

The majority of Sinister Chants came into being as an expression of the male and female voice conjoined. However, if, as has been mentioned in another MS, it is decided to use the musical form of an existing, conventional, Chant but replace the text with one of a suitably Sinister content, it must be borne in mind that almost all examples of 'Gregorian Chant' were devised solely because of, and for, the male voice. It did not occur to the monastic orders that a separate body or "office" should be created for the women of the convents, because the important

difference between the male and female voice was not acknowledged. Women were expected to sing something which could not for them, produce the "divine fire" necessary for their worship. However, a glimpse of what is possible can be discerned in the unique compositions ('symphoniae harmoniae celestium revelationum') of the 12th century Abbess Hildegard von Bingen. Through the work of this individual the startling, different, nature of the female voice is apparent.

Perhaps now a corpus of work can be created for a future *Beatarum Regimine Feminarum ...*

44.

Sinister Tradition - Notes VI

Albion:

According to tradition, the Hyperborean culture of Albion, original home of Apollo, flourished between about 7,000 - 5,500 BP. Among the most notable inventions/discoveries attributed by esoteric tradition to this culture are the wheel, the elements of Astronomy, the regular sowing of seeds and their cultivation (agriculture) and the beginnings of philosophy, this latter being the province of the first real wise men and women - the first magickians whose descendants became, much later, the Druids.

This culture, which was really a civilization depending on oral tradition, was a highly organized one - and archaeology is only just beginning to recognize its existence through such finds as the Sweet Track, the Walton Track, the astronomical importance of Stonehenge and the realization that Britain before the time of Julius Caesar was not a savage, tribal society but a highly efficient agricultural one producing a cereal yield of about 2 tons an acre and supporting a population of nearly 4 million (this was probably the reason the Romans invaded and was itself the long term legacy of the Hyperborean culture).

The magickal tradition of Albion was essentially an empathic one, deriving from both the Sun and Gaia and containing an understanding of the magickal power of crystals. Merlin is regarded as being one of the last direct descendants of this culture (qv. 'Arthurian' MSs).

Aosoth:

A location associated with the demoness Aosoth, lies within the Clun Forest, South Shropshire. It is said that here a White Hind was accidentally shot during a hunt, seemingly through the heart. She survived but could not be caught, and was seen on many occasions over the subsequent years, still living with the arrow still embedded in her chest.

Auspicia:

Moon - Owl

Mercury - Magpie

Venus - Pelican

Mars - Falcon

Jupiter - Swan

Saturn - Eagle

45.

Concerning The Traditions Of The ONA

For a long time, the traditions were divulged on an individual basis - from Master or Mistress to Initiate. An 'Order' as such did not exist. There was only, at any one time, a few Adepts who taught a few pupils over a long period of time.

It was not until the sixth decade of this present century that this pattern changed. Hitherto, the tradition was secret and secretive, and prospective pupils were subject to severe tests and ordeals, of a physical, mental and magickal nature. The traditions were oral, with one or two exceptions. These being concerned with certain magickal rituals and Esoteric Chant. But even these were written in code or in symbolic/magickal scripts devised to conceal them from non-Initiates.

The tradition itself concerned: a) certain rites and ceremonies of 'Black Magick' - e.g. The Ceremony of Recalling; The Sinister Calling; the Rites of Nine Angles [Note: These are later titles for what was without title]; b) certain beliefs/legends relating to the Dark Gods; c) certain methods which were believed to be necessary for the achievement of Adeptship [e.g. what later became known as the 'Grade Rituals']; d) certain esoteric knowledge e.g. Esoteric Chant, the septenary system of correspondences; e) certain practices of a sinister nature [described in MSS such as 'Culling'; 'Guidelines for the Testing of opfers'].

There was also a belief which later became known as 'The Sinister Dialectic of History' - an attempt to understand Aeons and the rudiments of what later became Aeonic Magick.

Occasionally, ceremonial rituals were undertaken for specific purposes at which most, if not all, those who belonged to the tradition participated in. Sometimes, this was so few that others had to be recruited, subject to the usual tests and so on. But this 'recruitment' was for a specific purpose, and was not general policy.

In the sixth decade of this present century this, however, changed - under the guidance of the Mistress who then represented the tradition. She formed several ceremonial groups, all autonomous. These, however, were never large, and the combined number of people in these groups never exceeded thirty. A few of the individuals so recruited came from existing Black Magick or Left Hand Path groups (such as the OTP, the Temple of the Sun, and the Black order). Due to this change, some structure was given to the tradition - and a name, in addition to those already existing which served to identify the adherents of this tradition. The existing descriptive names were 'traditional Satanism, the septenary system, and hebdomadry. The new name, adopted by the Mistress, was the Order of Nine Angles. The autonomous groups also adopted their own names, as sub-Temples within the order. One of these was 'Camlad'; another was 'The Temple of the Sun' (nearly all the members of what had been called by this name had joined the ONA).

Over the next few years, Order sunedrions were held, and ceremonial Initiations undertaken. This continued for some more years, after the Mistress had retired. Her decision was the result of a sinister strategy - to undertake specific acts of sinister magick of a ceremonial kind; to increase the number of genuine Adepts and create temporal forms to direct certain magickal energies and so provoke certain changes, preparing the way for the next stage.

However, the reality was somewhat different from the theory. Some quality had been lost. There was a concentration on the external aspects of magick as against the internal and the aeonic. Accordingly, after some more years, the person who then represented the Order, disbanded the groups, and returned to traditional methods. The methods themselves were refined and extended, and it became the practice for External Adepts to form and manage their own Temple, with complete freedom. Further, a decision was taken to gradually make available all the traditions of the Order together with the new techniques developed.

Order of Nine Angles

The new techniques included 'The Star Game'. The Grade Rituals were revised, and further methods developed, together with a comprehensive theoretical system to explicate the true nature of both the methods and magick itself. Thus, a purely practical system of training was created, which made Adeptship and the Grades beyond available to anyone. This system was called 'The Seven-Fold Way' [later 'The Seven-Fold Sinister Way']. The basis of this system was described in an Order MS entitled 'Naos'.

According to tradition, the traditions themselves, inherited by the present Grand Master from the Mistress who Initiated him, were said to be a survival of what has been called 'The Third Way of Magick'; a survival from the civilization which flourished in Albion. These traditions were limited to a certain geographical area. This was bounded in the north by the Stiperstones; in the West by the Long Mynd; in the east by that neolithic pathway now known as the Kerry Ridgway; and in the south by the river Clun.

This, however, is only a tradition, with no direct evidence to support it.

Such, briefly, is the 'history' of the ONA. At present, the function of the Order is to: (a) guide suitable individuals towards and beyond Adeptship; (b) work Aeonic magick in accord with sinister strategy; (c) implement, via various tactics, that strategy.

One tactic used over the past few years, is making the tradition itself accessible, as well as the new developments which have extended and refined that tradition, forming the practical system mentioned above.

ONA 1990 eh

[Editorial Note: I know that the history from the late sixties, as explained above, is factual, since I participated in it. As to what went before - e.g. the handing on of the tradition from Master/Mistress to pupil over a long period of time, and the association of the area mentioned with the tradition - I have only the word of the Mistress who Initiated me. While I am still inclined, after all the intervening years, to accept her word, there remains no proof, or at least none of which I am aware. All I know is that she taught me a great deal of esoteric knowledge, unavailable at the time in any published books or accessible manuscripts. This knowledge included Esoteric Chant (qv. 'Naos'), the septenary system of correspondences, and the teachings divulged in the MSS 'Culling - A Guide to Sacrifice'; 'Guidelines for the Testing of Opfers'; 'A Gift for the Prince' etc.**

Each person must make their own assessment.

AL

Other knowledge imparted included the Dark Gods mythos (as explicated in the MS 'The Dark Gods' and 'HP Lovecraft and the Dark Gods'), the esoteric meaning of the Nine Angles (as explicated in the MS 'The Secrets of the Nine Angles' - the MS 'Nine Angles - Esoteric Meanings' gives a recent extension of the symbolism), and some ceremonial rites (explicated in 'The Black Book of Satan').

- Order of Nine Angles -

46.

Esoteric Tradition - Synistry

Dark Gods:

These are 'living' entities which exist in an acausal space-time. They may be likened to "anti-matter" as against the "matter" which exists in our causal space-time - thus, their intrusion into the causal, disrupts. This disruption is primarily psychic because the psyche of an individual by its nature intrudes or is a part of the acausal. The entities can assume physical forms, but only briefly ~ and then only when a nexion is fully opened. And where the causal and acausal intersect on Earth.*

The Dark Gods do not have 'forms' as understood causally ~ because a physical form is a causal thing, and they are beyond the causal. Neither do they possess 'feelings' etc. as we understand the terms. They are on the edge of even an Adept's comprehension [in terms of understanding them].

They can act [i.e. have effects in the causal] via individuals who can access them - or 'Presence' them.

It should be understood that the Dark Gods are not 'the acausal' itself. They exist in a part [or one realm] of the acausal - that is, they exist, have life or being according to the nature of the acausal. The acausal is 'beyond causal time' and does not have a spatial 3D geometry. Other beings probably exist in other acausal dimensions - but of them there is no knowledge.

When an Initiate accesses the acausal - increases the acausal aspect of their consciousness - they are extending the range of their being: i.e. evolving , creating new aspects of consciousness. This is one of the aims of the seven-fold Way - and of all real magick. A part of this, may involve confrontation with some of the 'Dark Gods'.

In conventional terms, the Dark Gods are evil, sinister.

*Such as 'magickal centres' associated with an Aeon - or the finding of such places. It is possible to create such a place - and this is one meaning of such rituals as the Ceremony of Recalling with Sacrificial Conclusion.

The Western Aeon:

As far as Adepts of the sinister tradition are concerned, there are only two realistic options: the creation of Imperium [the fulfilment of Western wyrd via a practical form], or disruption of existing forms with the aim of undermining and destroying Nazarene/ Magian influence, leading to chaos from which a New Aeon will emerge, this Aeon being Satanic. The latter involves the 'pruning' of unnecessary elements on a large scale - the creation of an elite capable of making the Aeon a reality.

The first involves the creation/aiding of a practical form - and presencing magickal energy into it. It also involves creating the right psychic conditions - within and external to individuals. Some of this is directly magickal, involving magickal energy accessed via rituals etc.; some of it is providing/creating/making available the information and forms of the sinister. The practical form is either directly political, or 'religious'.

Both involve a more widespread dissemination of the sinister tradition and creation of new forms for its energies.

Traditions and New Forms:

As mentioned elsewhere, maintaining the tradition (as explicated in such works as The Black Book of Satan, Naos, The Deofel Quartet and Hostia) and making it more widely available, is important - and indeed essential. This is because the use of the tradition, in whole or in part [e.g. rituals from the Black Book] by others outside of it being drawn into the tradition, makes those others 'channels' for the sinister energy the tradition represents. That is, they 'presence' sinister energies in a precise and particular way and thus fulfil sinister strategy. The tradition has been given its present form [as explicated in the various books and MSS to achieve just this (as well as other things)].

However, the creation of new forms is important and indeed vital - there must be a continuing evolution. These forms will further access the sinister, and presence it - The tradition itself serves as a Way - both for individuals, and aeonically: it enables the achievement of individual Adeptship, as well as the fulfilment of the sinister dialectic of history. This will be so for the next few centuries - until the New Aeon becomes a reality. That is, its methods and techniques should not be changed (at least not intentionally by those of the tradition for the next few decades) or 'superseded' - as a way of creating Adepts etc. This is not a question of 'dogma' but rather strategy, as mentioned above. It is vital that this and the reasons for and beyond it are understood by those of the tradition. The external forms [such as arise prior to and during the Aeon] will only arise from an initial coherence of magickal energies and intent - and it is and will be the unchanging form of the 'Way' [techniques, rituals etc.] which will enable this. The new forms created/evolved will add to rather than undermine what already is. Anything else is simply individuals playing at magick (and particularly playing at Aeonics) without achieving anything and indeed without understanding what they are doing.

Initiation and Beyond:

The quest of an individual can only and ever be individual; that is, unique. The quest, made possible and aided by the tradition, develops the individual, enabling individual wyrd to be understood, and lived. It is also makes possible Immortality (qv. Acausal Existence - The Secret Revealed).

Beyond a certain level, Initiates guide themselves - learning from their own real-life experiences. That is, they have acquired sufficient self~insight and honesty to enable them to do this. When this stage is reached [toward the end of External Adept for some; during and beyond Internal Adept for others] there should be still a following of the ultimate goal - a striving for the Abyss and beyond, although this 'striving' will be more balanced than hitherto. This does not mean the individuals become or develop their own ways of achieving that goal ~ that is, not undergoing the Grade Rituals of Internal Adept and beyond according to tradition because they believe they are not necessary or that they have/can create (d) other means. Should they do this, they will not achieve the specific goal of the sinister way - but rather something else entirely, or else nothing. The reasons should be obvious from the above (Traditions ...).

The Aim:

Wisdom. And its living, enabling the last stage (into the acausal...). This means self-understanding and supra-personal understanding. An apprehension of the world and its forms as they are ~ a rational knowing: and what is necessary for change, aeonic and otherwise. This knowledge is sometimes sad, and often born from ordeals and having lived the Abyss. It never confers wealth nor privilege, and seldom imbues one with 'happiness'. It is beyond words, but can sometimes be transmuted into a form enabling some others to apprehend if only in part its essence. This aim takes causal time - usually c. 20 years from Initiation (if the Way is followed) - and lies beyond the Abyss. It is balance, beyond opposites; a new way of being.

47.

The Ceremony Of Eorthe

Ad Gaia Qui Laetificat Juventutem Meam
Order of Nine Angles 1994

Introduction

The Ceremony that follows serves two purposes: I) As a consecration of an outdoor Temple; II) As a prelude to the opening of an Earth Gate (qv the various "*Nine Angles*" MSS). The Ceremony is presided over by the Mistress of Earth, as it is customary in Traditional Satanic Temples for the Mistress to conduct all rites of Initiation and Consecration.

Once an outdoor location has been chosen, the Temple is marked by seven stones, according to the precepts of Satanic Tradition. Also, an area that serves as an "ante-chamber" to the main circle is most usually established.

Participants

Mistress of Earth - crimson robe
Master of Temple - blue robe
Priestess - naked
Priest - naked
Congregation - black robes
Guardian - black face mask

Items Required

Crystal tetrahedron, placed upon a piece of oak;
Incense - a combination of hazel, beech and civit.

Time

Dusk; middle/end of May, or on or around Summer Solstice. The rite should be timed to occur during the Red Flow of the Priestess.

The Rite

Just prior to the Ceremony, the Master and Mistress conduct a form of the "*Rite of Sealing*" (qv the Black Book of Satan I^[1]) within the Temple area, using the crystal tetrahedron. They then depart (ie to the "ante-chamber"). The Guardian of the Temple enters. It is his task to prepare a cavity within the Earth, into which the crystal will be placed and buried during the Rite. Once this is complete (the cavity usually being established in the centre of the Temple) he incenses the area, and departs.

All gather within the "ante-chamber". There is a time of stillness, and the a flute is played, the duration of the playing to be decided by the Mistress. When ready, the Mistress leads all present into the Temple, and the "Agios o Baphomet" is chanted in unison by all present. The chant is sung for a cycle of seven, during which the Guardian lights the lanterns positioned by the stones, and any other candles present (ie upon the oak, and coloured purple). Further incense is added.

Once the chant is completed, the Priest and Priestess step forward to face the Master and Mistress, who greet them with a kiss. The Master hands the crystal to the Mistress, saying:

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Agios Satanas!

The Mistress responds by saying:

Dominus diabolus sabaoth. Tui sunt caeli.

All respond:

Tua est terra!

The Mistress holds the crystal in her hands, palms upwards. Master, Priest and Priestess then lay their hands upon the crystal. The congregation commence a circle dance, moonwise, and quietly, rhythmically intone:

Erce, eorhan modor.

The Mistress begins the "*Ad Gaia...*" chant, and the Master, then Priestess, then Priest, enter the chant at the appropriate points. All perform a cycle of nine.

When complete, the Mistress hands the crystal to the Priestess. The Priestess then lies upon the area of the cavity, holding the crystal, with her head North. The Priest arouses her, *locis muliebribus*, stimulating the Red Flow. Then sexual union begins, during which both visualise a primal chaos being drawn down from the stars and into their bodies and into the crystal, forcing open a Star Gate.

During the union, the Master and Mistress place their hands over the Priest and Priestess. The Master intones "*Agios o Atazoth*" whilst the Mistress says:

Thu art eorthe to goode seede,
Of thee spong theo edi bleede,
Sprungs blostme of one root:
Yhe is whit of lime and leere
Yhe is fayr and flur of alle.

Both visualise the energy from the union and the crystal conjoined, as spreading outwards to bind the Temple.

Then Master, Mistress and the congregation commence "*Erce eorhan modor*" as a chant (the congregation continue with their circle dance). Once the union is complete (with the Priestess achieving her climax first), the Priestess deposits some of the elixir into the cavity. Both stand by the Master and Mistress, and join the chant. The Mistress then, at the point of her choosing, holds the crystal with the Priestess, and both, while continuing the chant, lower the crystal into the cavity. As the crystal is laid within, the Mistress quietly says:

Suscipe, Gaia, munus quod tibi offerimus memoriam recolentes Atazoth.

The Mistress and Priestess then fill in the cavity with earth, continuing the "*Erce...*" chant. When ready, the Mistress signals the Guardian to ring the Temple bell, once. The chant and the circle dance cease. After some moments of silence, the Master and Priest commence the "*Aperiatu terra...*" chant (see illustration). They are joined, at the appropriate sections, by the Mistress and the Priestess chanting in unison. The chant is directed towards the area of the crystal. Once finished, another few moments of silence; then, solo, the Mistress chants once, the "*Agios o Baphomet*". During this, all present visualise the Temple area radiating a primal energy, with the Star Gate fully opened above, through which are descending dragon like forms. This visualisation is continued, until, on the signal from the Mistress, the Guardian rings the Temple bell seven times. What then follows, is either the opening of an Earth Gate during which the planetary chants are employed (with the sequence arranged to end on the appropriate sphere) [for details of this particular rite, see Naos and "*Nine Angles*" MSS], and/or a performance of the Black Mass (qv Black Book I). The energy generated via all subsequent rites must be directed towards the area of the crystal (the human altar is usually laid upon this area)

48.

The Question Of Time: Toward The New Acausal Science Of Life

R. Venn, 1996.

The Question of Time

In many ways, the concept of Time is central to the science of Physics. However, this concept has not really been understood, and modern theories - starting with the theory of 'relativity' - have what are basically absurd notions about 'time'.

According to this absurd modern approach, time is the 'fourth dimension' and this abstract dimension is taken as actually existing, as an entity in itself with time being understood as a *quantity* which can be measured. From this, speculative conclusions (e.g. those of 'special relativity') have been derived concerning 'time-reversal' and such like. That is, a mathematical model has been constructed to represent something which actually does not exist, and from this model certain consequences are abstracted, with these consequences being interpreted as if they were real or could be real, and used to explain what is real or observed.

The fundamental mis-understanding derives from that abstract concept of modern physics '*Space*', with this '*Space*' being regarded as 'four-dimensional' and represented by a transformation of four co-ordinates, three being spatial, and one representing time. However, this abstract '*Space*' does not exist in reality, just as an abstract linear '*time*' which is measurable does not exist. This abstract Space itself (or more exactly, this space-time continuum) cannot be measured, or represented, by a co-ordinate system, a 'frame of reference' or anything else simply because it has no actual physical existence - such a 'space' is purely imaginary and therefore matter, energy or 'force' (such as gravity) cannot be represented or measured in terms of this 'space'.

This statement is of fundamental importance, and to explain it fully a brief digression about physical theory is in order. Physics deals - or rather should deal - with what is observed, or what can be inferred or deduced from observation. A physical theory is or should be a model of what is observed or what can be inferred from observation. Such a theory should be as simple as possible, and be consistent - i.e., logical. A theory should be able to account for observations made about the phenomena with which that theory is concerned. The theory itself can be expressed in mathematical terms, by equations linking something to something else, with the abstract quantities of mathematics representing some physical quantities. This mathematical expression often enables predictions to be made - that is, it shows some new relation, hitherto unknown or unobserved, between two or more physical quantities or properties, or it shows some new phenomena or behaviour of physical properties or quantities which could be observed if looked for. The importance of experiments is that they enable such relationships to be observed, and new relationships and phenomena found. What must be understood is that the mathematics is a tool, an abstraction - it is not the reality. This reality is only and ever discovered through observation or experiment. What is not observed, not capable of being observed, or not capable of being logically deduced from known observations or experiments, should be considered not to exist, and therefore should not be the concern of physics or even of science.

What has happened over the past hundred years or so is that speculation, based on abstract theories, has been accorded prominence over observation and direct experiment. Furthermore, the abstractions of speculative theories have been mistaken for what actually exists. This is particularly evident in the theories of relativity, in cosmology and in 'particle physics'. Logic and observation have been forced aside by speculation and childish fantasy.

Consider the now well-known theory of 'black holes' in the cosmos. No such 'holes' have ever been observed, and the existence of such holes has been deduced from various speculative *theories* which themselves are not based on observation but instead rest on other abstract theories where what is abstract has been mistakenly said to actually exist or be real - e.g. the gravity of a large body causing 'space-time' itself to curve, and the assumption that therefore gravity is somehow the very curvature of this 'space-time'. Another well-known theory, with no reality, based on inane speculation, and which is totally illogical and unreasonable and therefore *unscientific*, is that of 'the big bang' according to which the universe originated from some enormous explosion in some small agglomeration of primal matter. Where this matter came from is never explained, just as what was 'outside' the boundary occupied by this matter is never explained, except by illogical assumptions such as 'nothing was outside or could be outside since that finite matter *was* then the universe'. How this finite matter could then 'expand' into what did not exist is also not rationally explainable, and so on.

However, the fundamental problem of physics goes much deeper than modern abstract theories, and concerns what is meant by time and matter themselves, and how we represent these in order to understand them.

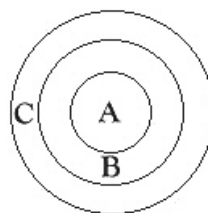
The Organic Nature of Time

An abstract four-dimensional space-time continuum does not exist because what exists is matter (and/or energy) which *changes*. There is not, nor can be, any 'external observer' which matter - such as a specific object - is at rest relative to. This means that no abstract co-ordinate system, using an abstract time, can be used to represent that matter, its motion and its changes, including its effects and/or interactions with/on other matter. This abstract system must be replaced. This further means that we must not only discard theories based on an abstract space-time continuum, but also look beyond Newtonian physics.

In essence, matter is an expression of the fundamental *change* which governs the universe. This can best be explained by defining what 'time' is. What we have hitherto called time is merely a form of this fundamental change, and this time cannot be abstracted, in discrete magnitudes, out of this flowing, continuous change. Time is properly a measure of the change of physical matter or energy, and is already implicit *in* that matter because that change is part of the nature of that matter itself.

One may visualize this by considering matter to be part of a flow, part of a continuous change rather than discrete objects existing singularly in 'space' at a certain 'time'. Such a perception of time and matter takes us back to fundamentals about matter, motion and force itself, and enables the foundations of a new understanding to be created, an understanding which can and will revolutionize physics.

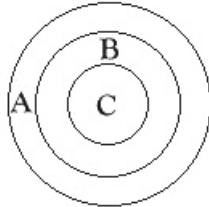
The mistake hitherto has been to assume that this fundamental change which is time is somehow separate from the matter which changes. Consider two forms of matter, one conventionally said to be 'living' and one conventionally said to be inert, or dead. The first is an acorn which roots in the ground and from which an oak tree grows. The acorn *is* the oak tree, as, in discrete linear terms of an abstract 'time', the oak tree at 1 year of age is the same oak tree at 10 and 100 years of age. However, we could represent this another way as a continuous flow of change. This, one might have:



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where a is the acorn, b the tree at a certain age, and c the tree at another more advanced age.

The second example is some sub-atomic particle a created by some experiment involving high energies and bombarding a target. This is said to have existed for t seconds before becoming two different particles b and c , which then decay into other particles after a further short period of time. What actually has occurred is that there has been a change of energy which has been observed at a specific point - that is, a is b and c , with b and c not being separate, discrete, particles but rather a after such a change. In effect, b and c have 'grown' from or out of a and are therefore its 'descendants', its change of living form. In this instance we would have:



Such a change is always organic; that is, continuous. If we view an oak tree at a certain 'time' - say on a specific day at a specific hour when that tree is 50 years old - we obtain an image or impression of that tree at that time. At another time, it will have changed, perhaps in a way we cannot observe. But because it is organic, it is continually changing because it is living - growing, or decaying. This change itself depends on other things around the tree on the soil, the climate and so on. That is, it does not live in isolation; it is itself part of a larger organism, in this case the living system which is our own planet.

An abstract time and an abstract space have distanced us from the realness of matter - physics has considered discrete, separate physical objects in isolation and then tried to work out the effects on these objects of other, discrete, separate objects., often from the viewpoint of an observer in a static 'reference frame'. The realness is that all matter is alive in the sense that all matter can and does change. Thus a so-called dead inert object, such as a lump of rock which is an asteroid in orbit round our sun, is alive because it can and does change - it is formed, or born, and it will be changed. We only view it now as inert rock because we catch a glimpse of it in *our* brief moment of time of some thousands or tens of thousands of years. But it is changing, slowly, in its own way, as such things do; it is already on the way to becoming something else. In effect, it has its own 'time' of change, of living - which is far vaster than our own. The physics we have so far evolved is the physics of our discrete time, not the real time, or change, of the living, organic, universe. As such it is mostly an inert physics, just as the technology developed from this physics is an inert technology **and not an organic, or living, technology**. No wonder we cannot yet hope to travel among the stars using this inert technology.

Basically, we cannot impose a strictly limited, and discrete, concept of an abstract 'human life' time onto what hitherto has been regarded as inorganic or inert matter, and then so classify that matter as 'dead' and, just as importantly, as unconnected with, as separate from, other matter in the universe.

This misunderstanding has led us to mistakenly posit an external frame of reference onto matter and see that matter as being 'at rest' or 'moving' relative to this frame, as it has led us to classify that matter and its changes according to a non-existent abstract time of discrete moments. Physics has therefore constructed equations which link these moments of this abstract time. Thus we have evolved an 'abstract time' technology consisting of forced links between separate, discrete, entities or objects. This inert, discrete, technology is limited in both conventional time and space, whereas an organic technology, founded upon matter as a living continuous interacting change, is not so limited.

This current technology arises from constructing crude mechanical machines from individual, discrete, components, and then trying to connect these components together in a way which 'works'. These components are themselves manufactured in an artificial way and linked together statically - without the flexibility of adaptation, mutation and change which living organisms possess.

A physics based on the organic nature of time, and which thus expressed the organic change present in all matter, would be capable of being the foundation for an organic or living technology.

A good example of an inert machine is a computer. This is constructed from discrete components, linked together, and these components and the links between them, derive mostly from electronic theory - from controlling the flow of electrons in circuits. These electrons are understood as separate, discrete, particles. The resulting machine, the computer, while remarkable in some ways compared to a bronze-age cart pulled by horses, is still primitive, inflexible, inert, unadaptable and very, very stupid. An organic computer would evolve - it would grow from something to become a computer; it would be alive and so adaptable.

In order to create this new technology, a new revolutionary physics needs to be created which does away with discrete representations and an abstract time, and which considers matter as a connected form of change. From this will arise a new understanding of materials and of how those materials can be used in a connected or organic way. The whole basis of electronics and electricity - charge and the flow of electrons - will be understood in a new light, with a new field of study arising from a realistic understanding of what charge and electricity actually are.

The first stage in creating this new physics is to examine the fundamental problem of motion, as well as matter and force itself, and this will take us back beyond Newton and Galileo to Aristotle. The next article in this series will outline this new organic approach to motion and matter.

Aristotle and the Acausal Cosmic Being

The importance of Aristotle is that he accepts Nature, and the cosmos itself, as things which can be understood, or apprehended, by our consciousness and the use of reason. Furthermore, for Aristotle, Nature is a wonderful, often beautiful, "striving-to-become" - it strives to become what is 'immortal'. That is, it strives for more order. The pursuit of understanding by the use of reason can and often does fill us with awe and joy - it inspires us, and raises us, as mortals, to a higher level. This Aristotelian striving to know by the use of reason, this Aristotelian awe and joy, form the basis of science and in the fundamental sense it is these things which make us human and civilized.

In contrast to the life-enhancing 'striving-to-become' and the joyful enquiring of Aristotle, Plato, for example, views the world and nature as imperfect and often ugly. Aristotle looks upward, toward what is immortal, while Plato looks downward from an abstract and almost lifeless 'perfection'.

Aristotle provides us with the essentials we need to begin to understand the cosmos, Nature and life itself. These essentials are: (i) that the cosmos exists independently of us and our consciousness; (ii) that our understanding of this 'external world' depends upon our senses - that is, on what we can see, hear or touch; (iii) that logical argument or reason, is the means to knowledge and understanding of and about this 'external world'; (iv) that the cosmos is, of itself, a reasoned order subject to rational laws.

The importance of these essentials needs emphasizing, for they enable us to avoid the idle speculation, the confusion and the irrational assumptions and conclusions that mark the non-scientific attempts at 'understanding'. For example, what is beyond our senses and our direct experience cannot form the basis of understanding, and is therefore irrelevant - for what is important to understanding is what is known, what is perceived by us. Using these Aristotelian essentials, we can soon appreciate some of the most important conclusions which Aristotle himself reached. These logical conclusions, based on the essentials we have accepted, form the basis of our own enquiry. They are:

(1) Since the cosmos is an order, a *changing*, which we because of our consciousness can understand, the *change*, or movement, of things in this cosmos does not have a beginning as it does not have an end. Therefore, any speculation about the 'origin' of this cosmos is idle and useless because the cosmos is eternal.

(2) This changing of the cosmos - the movement within it, its cycle of growth, decline and growth for example - is itself dependent on something. This is the timeless, or eternal, 'prime mover', or 'First Cause', which itself does not move, as measured by time. Time itself is the measure of movement - that is, time is implicit in, or is a part of, movement. Expressed another way, time is the measure of change.

(3) All life implies 'ordinary' matter plus an extra "something". Our own human life possesses more of this extra "something" than other life. Thus do we and we alone of all life that we know have 'consciousness', an awareness of our surroundings, and 'the desire to know'.

If we use slightly different terminology, we can at once understand these things better. The cause of movement itself must be a-causal, that is, "beyond the causal". The 'prime Mover' - or the being of the cosmos itself, the 'cosmic Being' - is thus acausal. Movement, and thus change, are *causal*. It is the acausal which causes, or drives, the movement of the causal, of ordinary matter. Furthermore, we can say that it is this acausal which is the extra "something" which life possesses. That is, life is a contact, or intermingling, of matter with the cosmic Being itself, with the acausal.

The science of Physics describes the ordinary matter of the cosmos and its movement, or change. This description depends on ordinary or causal time. But this is an incomplete description of the cosmos because it considers such movement in isolation, in purely causal terms, whereas the cosmos, and the matter within it, is both causal and acausal. Furthermore, the changes which Physics describes are described by an earth-derived and earth-bound causal time based on our own planetary-sun cycle of change.

What needs to be understood is that this other aspect, the acausal, can be experienced and known - that is, it exists in the physical sense, can be discovered by us, and known. It is not 'immaterial' in the sense of being 'spiritual', and neither is it unknowable in the sense that a supreme god or omnipotent being is unknowable. The best way is to consider this acausal as another type of 'matter' or change, different from ordinary matter and ordinary, causal, change as measured and understood by causal, earth-derived, time. This acausal is most evidently manifest in living things - in we ourselves, and in the aspects or life-forms of Nature.

To make this acausal real for ourselves - to fully understand it - we have to somehow discover, describe or capture and express this acausal in some physical way. We must find some means of describing the changes of this 'acausal matter' in terms of 'acausal time'. For this, the mathematical descriptions used by Physics to describe the changes of ordinary matter will not do because such descriptions describe such changes in terms of causal time, even when non-Euclidean geometry is used.

One way of capturing the acausal is to develop a truly *organic* technology - that is, to create *living* machines from organic material. Such an organic technology would be totally different from the current concern with "molecular electronics" and "nanotechnology" because these concerns still depend on manufactured, discrete and dead electronic components which themselves are based on descriptions of causal matter using causal time. Electronics, for example, is a means of describing the changes of a particular type of causal matter - electrons - over causal time, and enables components and circuits to be built to alter and control the flow of electrons. Thus, for example, using organic 'molecules' to store data is not a genuine organic technology, because: (i) such molecules are manufactured to do one or two specific, inert, tasks; (ii) such molecules are not basically alive as independent changing organisms - that is, not possessed of the acausal; and (iii) they would still be somehow connected to, and dependent upon, electronic components. A truly organic technology uses one type of acausal matter, living matter, and its changes, or growth, in a living way to produce an organic machine made entirely of organic matter, with no dead, discrete, manufactured components - electronic or otherwise. We ourselves would interact with, or control these organic machines in a living way, for example by using our "thoughts" (via "biofeedback" or something more sophisticated) or a living symbiotic relationship, such as the relationship of a hunting man with his well-trained hunting dog. In either case, the parameters of change, of control, of such organic machines would be natural or living ones determined by the acausal, or living, changes of that organic machine - rather than determined by causal, inert, matter such as an electronic, electrical or mechanical circuit. In the example of the hunting dog, the parameter of control is the relationship which exists between the dog and its master. Such a truly organic technology would enable us, for instance, to build or create an organic space-ship capable of traveling between the stars, with this ship being a living, existing, being, capable of living or

existing in interstellar space, and having some kind of symbiotic relationship with its crew or its controller.

However, to create this technology it is necessary for us to understand the basics of acausal matter and acausal change, and to do this we need to develop a new Physics - and if necessary a new mathematics - to describe such things. Before even this can be done, we need to understand what acausal matter itself is, and how to describe its change, as acausal time - that is, we need to know exactly what both causal and acausal matter are, and what both causal and acausal movement or change mean.

Causal Matter and Causal Time:

The description of causal, or ordinary, matter and its movement or change involves the use of a *frame of reference*, or geometrical co-ordinate system, whether this be an absolute one, as posited by Newton, or a relative one, as posited by modern Physics. Space is defined by this frame of reference - for space, in the physical sense, is said to exist between two objects, or points, which are themselves described by fixed co-ordinates of a frame of reference. Space is simply 'extension'. In this simple sense, causal time is the duration between the movement of an object, measured from some starting point in a frame of reference, to the measured end of that movement in the same frame of reference.

The notions of 'force' and 'energy' are used to describe changes which an object or objects can undergo, and such changes are dependent on the mass, velocity (or movement), rate of change of velocity and the distance of movement of the object or the other object(s) which affect or cause an object to so change. Force, and energy, are basically expressions of the changes of causal matter over causal time.

Modern physics assumes these things - force, space and time - exist, of themselves. That is, that *space* exists and that a particular force, for example the gravitational force due to a massive object, exists in the space around that massive object.

Whatever the reality of such concepts in actual, cosmic, terms, they have hitherto proved useful in describing the motion and behaviour of observed and observable physical matter, as they have provided a basic understanding of the known physical cosmos. So long as such concepts are based on what is known and observed, so long as they are rational, and so long as the observed reality confirms them and their logically deduced consequences, then they are valuable. They cease to be valuable when they are not based on what is known and observed, when they cease to be rational, or when there is no observed or known reality to confirm or contradict them and the speculations derived from them.

In the overall, cosmic sense, the Physics of causal matter, and the laws which form the basis of this Physics, should be considered to be a special, or limiting, case of the living or organic cosmos described by the laws and processes and concepts of acausal matter and acausal time. That is, the laws, process and concepts of acausal matter and acausal time should also describe, as a special case, the laws, processes and concepts of known physical matter. The new Physics of acausal matter and acausal time should reduce to the old Physics of ordinary matter when the conditions for such ordinary matter apply.

Acausal Matter and Acausal Time:

Acausal matter is ordinary matter plus an extra "acausal something" - rather like a charged particle is ordinary matter plus the extra "causal something" of charge. For the present, and for convenience, we shall call this extra "acausal something", acausal charge.

The basic properties of acausal matter are:

(1) An acausal object, or mass, can change without any external force acting upon it - that is, the change is implicit *in* that acausal matter. by virtue of its inherent acausal charge.

(2) The rate of change of an acausal object, or mass, is proportional to its acausal charge.

(3) The change of an acausal object can continue until all its acausal charge has been dissipated.

(4) Acausal charge is always conserved.

(5) An acausal object, or mass, is acted upon by all other acausal matter in the cosmos.

(6) Each acausal object in the physical cosmos attracts or repels every other acausal object in the physical cosmos with a magnitude which is proportional to the product of the acausal charges of those objects, and inversely proportional to the distance between them as measured in causal space.

Acausal time is implicit in acausal matter, because space, as such, does not exist for acausal matter - that is, such acausal matter cannot be described by a frame of reference in causal space. Separation, in the sense of physical space measured by moments of causal time or a duration of causal time, does not exist for acausal matter because such a separation implies causal time itself. Hence the principle that an acausal object or mass is acted upon by all other matter in the cosmos because all such matter can be considered to be 'joined together' - to be part of an indivisible whole. In the abstract and illustrative sense, we could say that all acausal matter exists in the physical world described by causal space and causal time *as well as existing simultaneously in a different continuum described by acausal space and acausal time*. with this 'acausal space' incapable of being described in terms of conventional physical space, either Euclidean or non-Euclidean. This 'acausal space' and this 'acausal time' are manifested by, and described by, acausal charge itself - that is, by the extra property which acausal matter possesses because it is acausal.

The properties of acausal matter, enumerated above, form the basis for the new Physics which describes acausal matter and its changes, and it is no coincidence that many of them express, for acausal charge, what the ordinary Physics expresses for ordinary matter and electric charge, since the acausal charge is what makes any matter which possesses it alive or organic - a living, changing, organism. When this acausal charge leaves or is dissipated away from an acausal object, then that object becomes ordinary physical matter, obeying the laws of ordinary Physics. Such matter is then 'inert' or 'dead'.

Furthermore, these basic properties of acausal matter enable us to really begin to understand, for the first time, the real nature of the cosmos, as they can show us the way toward developing a truly organic technology and an *organic medicine* capable of replacing the rather lifeless, primitive and often damaging medicine of the present which relies on traumatic surgery and drugs.

Life and the Acausal Charge

Life implies the following seven attributes - a living organism respire; it moves; it grows or changes; it excretes waste; it is sensitive to, or aware of, its environment; it can reproduce itself, and it can nourish itself.

The acausal charge or charges which a living organism possesses is what causes or provokes the physical and chemical changes in an object so that it exhibits the above attributes. For instance, a living cell could not be made from its molecular constituent parts and then be expected to suddenly become 'alive'. The process of life occurs only when acausal charges are present *in addition* to the ordinary matter (of elements, molecules and so on) which make up the substance of an organism.

An organism - something which is alive - obeys the ordinary laws of physics (with one known exception) but is also subject to the laws which govern acausal matter. Ordinary matter, or a dead once living organism, does not obey the laws which govern such acausal matter. The one known exception is the second law of thermodynamics - a living organism represents an increase in order: a re-structuring of physical matter in a more ordered way. This change toward more order may be said to be 'powered' or caused by the acausal energy of acausal charges. The causal energy

changes in organisms, which can be described by ordinary chemical reactions between elements and molecules - that is, in terms of chemical energy - are produced or caused by acausal charges. In effect, such chemical reactions are one of the physical manifestations of acausal charges in the causal continuum. Being 'alive' means ordinary physical matter is re-organized, or changed, in a more ordered way. A living organism possesses the capacity, by virtue of its acausal charges, to create order, to *synthesize* order from the less ordered physical world. Life implies an increase in order in the causal continuum.

Detecting Acausal Charges

The acausal charges which organisms possess by virtue of being organisms should be capable of being physically detected. That is, they should be capable of being observed, by us, and should be capable of being measured quantitatively using some measuring device devised for such a purpose. Following such detection and measurement, observations of the behaviour of such acausal charges could be made. Such observations would then form the basis for theories describing the nature and the laws of such charges. The result would then be the construction of organic machines and equipment, following the invention of basic "machines" to generate, or produce, moving acausal charges.

A useful comparison to aid the understanding of such a process of discovery, measurement and theory, exists in the history of electricity. Static electricity was known for many centuries, but not understood until the concept of positive and negative charges was postulated. Later, instruments such as the gold-leaf electroscope were invented for detecting and measuring such charges. Other instruments, such as frictional machines and the Leyden jar, were invented for producing and accumulating, or storing, electric charges, and producing small 'galvanic currents' or electricity. Then the great experimental scientist Faraday showed that 'galvanic currents', magnetism and static charges were all related, and produced what we now call an electro-magnetic generator to produce electricity. From such simple experimental beginnings, our world has been transformed by machines and equipment using electricity, and by the electronics which has developed from electricity.

It is obvious that acausal charges cannot be detected by equipment based on electricity - for example connecting a living organism (such as a plant) to some equipment designed to detect or measure electrical charge, either static or moving, or electrical resistance or whatever. Some changes in, for example electrical resistance, *may* be measured when such an organism is connected to equipment designed to measure electrical resistance, and when that organism undergoes some sort of change, but it is some physical physiological or chemical change which is being observed not the acausal change caused by acausal charge. To detect acausal charge and thus some acausal change something acausal has to be used. This means that to detect acausal charge something alive - some *organism* or organisms - has to be used, and the change in that detecting organism somehow observed on the physical level, Perhaps after that detecting organism has undergone some physical or chemical change as a result of 'detecting' an acausal charge or charges.

Thus, to establish the new "organic science" - and to develop the fundamental laws of the Physics of this new science - practical experiments need to be conducted and observations made. It is such practical experiments - at first to detect and measure the basic acausal charge - which are the next step forward.

49.

The Question Of Being

Anton Long, 1977ev. ONA.

In order to understand the nature of man's being, and to arrive at an understanding of being itself, it is necessary to consider what constitutes, as a mode or modes of being, an individual, since in the fact of individuality one has an appropriate and indisputable ground from which to proceed.

The two fundamental modes of being which characterize man in his individuality are interpreted consciousness and primordial consciousness, the latter being understood as the unconscious in the sense of Jung (1). This unconscious can be characterized by causality, the conscious by causality - thought, the prime signification of causality, stands, ontologically opposed to the being that is acausality. The mathematical, which ontologically expresses thought (2) and whose signification is abstraction, restores, through its intuitive ground in the symbol, the priority of the question of being because the symbol is the prime signification of the acausal for that mode of being which is man, and is prior to the 'house of being' (3) that is language. One kind of symbol which explicates man's mode of being, is the work of Art. Yet the symbol is both abstraction and archetype - abstraction, because of the intuitive grounding of the mathematical, and archetype because primordial consciousness is constellated for and by the perception of the consciousness since individuality reveals itself to the world as a joining, in varying degrees, of primordial and consciousness.

What characterizes man's being is the predominance of interpreted consciousness: man is, and only for man is Being an issue (4). In respect of others, an individual in a unique orientation of interpreted, pre-conscious (5) and primordial consciousness - if the orientation is predominantly toward and conditioned by others, then such an individual is, psychologically - from the horizon of causality - extraverted; if the orientation is predominately inward, toward the pre-consciousness and primordial, the individual is introverted. The former is characterized, ontologically - from the horizon of acausality - and not psychologically, as inauthentic existence, since authentic existence is a striving toward interpreting what is pre-conscious and primordial. Individuation (6), the completion of this striving, is an authentic hermeneutic and involves the objectification of impersonal images by returning the archetype to the ground of its abstract. Individuation, is, ontologically, the synthesis of the orientations of extraversion and introversion characterized by a striving for interpretation, and consequently such an interpretation, to manifest the temporality of man's being, must in its authentic form be mathematical, grounded in the intuitive symbol. Only when the symbol is grounded in the essence of man's being and projected abstractly can it, mathematically, explicate being: the mathematical abstract, as a logical parallel to Descartes' cogito, cannot do this until the mathematical returns to its ground, and this return is pre-figured in individuation and expressed in the objectification of the primordial by which means Being is made manifest according to temporality. Language, alone, cannot accomplish this task - and any method requiring for its basis language (such as phenomenology) can never complete the work of understanding Being: it can pose the question, confine it to certain limits, but it cannot solve that question.

The interpreting implicit in authenticity, is the making, from what has become conscious, of the mathematical, and such making or re-interpreting, is authentic only in so far as the mathematical is itself grounded in the symbol. What passes for the mathematical - when it is grounded solely in the abstract - is, ontologically, not mathematical and is thus inauthentic. Any edifice (such as physics) built on such inauthentic foundations must be demolished and re-built authentically, starting from the re-grounding of the mathematical. What cannot be re-built in this manner must remain unbuilt, since only by re-building and living according to that re-building is it possible for man to live authentically. Such a task as this is the task of thinking.

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This re-grounding of the mathematical must take the form of an examination of the 'foundations of mathematics', since only by the process of this preliminary examination will it be possible to explicate the meaning of an individual and to being the task of questioning Being.

a) Symbol and Abstract as a Ground to man's being:

A symbol exists, and exists primordially, because man's being is an issue for man, that is, because of being. Thought as a consequence of man's existence in the world, becomes thought.

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50.

The Lands Of The Dark Immortals

There are many legends associated with the Lands of the Dark Immortals, a 'place' known by many names throughout the history of the Sinister Tradition - one of those names being the 'Avalon' of Arthurian legend. However, the majority of accounts concerning Avalon are romantic distortions; what is generally evoked is the mystical, Nazarene inspired dwelling of aetherial Entities the souls of warriors at peace. Such an account is a favourite amongst those who call themselves 'wiccans' and 'new age pagans' - such people reveal a fundamental lack of understanding regarding the ethos of the West.

The philosophies of life of the early folk of the West - those of Albion, the Vikings, the Franks, the Angles, the Romans and the Ancient Greeks - were not born from the Eastern religion of a strange desert god whose attitudes towards death concerned an afterlife spent in either eternal peace or eternal damnation, but from those things that shaped their own lives, things that were indigenous to their own culture. The ethos of the Warrior was an integral and 'positive' factor in the lives of the Western people: it epitomised all those qualities that were noble, honourable. The reality of war was not subject to liberal, moralistic ideals and aims, such as the achievement of cultural harmony and world peace; it was an expression of their lives as a necessary way of preserving - and spreading - their ethos. It was a pride in identity. War was a creative act - in esoteric terms, it was the greatest act of sacrifice. Pagan character was one shaped by a sometimes tragic acceptance of wyrd, but one that knew the realities of struggle and thrived on them. To such folk the concept of everlasting peace was an alien one. Instead, the spirit of departed Warriors remained with the folk and added to the continuing dialectic - that spirit had become part of the ethos itself. Essentially, the racial ethos continued after the death of individuals. This perhaps may be best expressed by a quotation from a fragment of an Ancient Greek poem:

"Noble and glorious is he who fights
For his folk and family against the foe.
Since death comes when chosen by Fate -
Bringing to an end the thread of life -
Go forward with spear held high and shields shielding brave hearts
When battle is joined:
There is no flight from death, for that Destiny comes to all mortals
Even they claiming descent from the gods.
Many from the battle fury of roaring javelins have fled their
home -
But even there, their fate of death awaits:
And they die unloved and unmourned by their folk
While both the high and the low born lament for the brave.
All of a community weep for the courageous, who die:
And if they live, they are hailed like a god,
Exalted by those who behold them
For the deeds of the many, they did alone."
[Kallinos.]

This early awareness gave birth to the search for the methods with which to create an actual acausal existence. In the Sinister Tradition, the Lands of the Dark Immortals did not signify a complete disembodiment from the community, but a continuing relationship within the evolution of the race. The understanding of this interactive relationship between the causal and acausal has become progressively more obscured by the projection of abstract ideas onto the essence of things - as much so in the occult world as anywhere else - and it is this intuitive understanding that genuine Magick can reclaim. It must also be remembered, that entrance into the Lands was not for all, but for the Elite - those who by virtue of living, had progressively created by their deeds, an

acausal existence. Such people were the Warriors, whose acts changed the Destiny of an entire folk. As the spirit which imbued this way of living declined, other techniques were sought.

At this point in history, it is only within the continual evolving esoteric teachings of the Sinister Tradition that the acausal and the creation of an acausal existence is given greater conscious expression. In the past a few Adepts - and the occasional notorious individual interested in dark sorcery - tried to secure for themselves an acausal existence by dark rites of sacrifice, and as a result dark legends arose. But such means are not really necessary.

Before describing what is necessary, a brief examination of existence within the Lands of the Dark Immortals will be in order. According to Tradition, we as individuals possessed of consciousness have both a causal and an acausal aspect to that consciousness. The acausal is latent (or mostly so) and magickal Initiation awakens it - opening a gate or nexion to the acausal. This allows the acausal to be apprehended (usually via a symbolism such as the septenary Tree of Wyrd) and acausal energies to be used/directed (i.e. 'magick'). The result is an expansion of consciousness (or viewed another way, the progression of the individual into the acausal) - a balance of causal/acausal being achieved in 'the Abyss'. Beyond this, because of the balance so attained, it is possible to transcend to the acausal - to create an acausal existence when the causal ceases (ie. physical death).

The acausal is not however, a "dreamy realm" or some kind of Nirvana/heaven. It is rather, the very essence of Being - beyond opposites, primal Chaos. Nirvana and such like are abstract moral forms - ie. they are "unbalanced" since they lack darkness, the sinister, the negative... [Nirvana and such like are usually described in terms only of 'light'.] The acausal is the realm of the Dark Gods - and these beings are not imaginative symbols for the titillation of consciousness, nor simply a part of the psyche, to be transcended or negated or whatever by 'forces of light'. Rather, they exist independent of our consciousness [yet such is the nature of the acausal that they are also part of what is dormant within us] and while they may be accessed (or 'dis-covered') by consciousness and thus presented in the causal (on Earth) their actual intrusion would totally disrupt sentient life in the causal - like the meeting of matter and anti-matter. [Note: Some of these aspects are depicted by The Sinister Tarot.] Sinister magick (of the aeonic and internal kind) may be said to be like a machine or engine where containment of opposites is possible and controllable under certain conditions. [In simple terms, sinister aeonic magick contains the flow of the acausal into a temporal form - usually an aeon and its associated civilization - via a nexion/magickal centre to thus over thousands of years increase the amount of the acausal that is presented, increasing thus evolution in individuals in accordance with sinister goals. Such is one of the forms of real Black Magick.] The nature of acausal existence may be apprehended by individuals by certain sinister rites such as those of the Nine Angles (qv. *The Black Book of Satan III*). To achieve an individual acausal existence, the sinister path must be followed, from Initiate to Internal Adept to Master/Mistress and beyond because this following of such a path in the way indicated (qv. *Naos* and Black Books) creates acausal consciousness in the individual over causal time. The Grade Ritual of Grand Master/G. Mistress makes the Adept more acausal than causal. Beyond this is a simple ritual (the solo Nine Angles rite done by the Grand Master/G. Mistress) when consciousness is transferred beyond the nexion opened/created by the previous Grade Ritual. Immortality - the final stage of the way is then achieved, followed then or shortly thereafter by causal death, although consciousness can be transferred to inhabit another causal body - this is not usually done as wyrd is achieved. Simple, really, although this alchemical process takes about 25 years. By virtue of the nexion, the new Immortal alters the temporal structure of the world, usually for an Aeon.

Now the secret of the Lands of the Dark Immortals is revealed, the possibility is open to all. But it is doubtful if more than one or two a century will try, such is human weakness.

5I.

A Note On 'Seven'

ONA 1997 eh

For the West, the cosmos has always been apprehended as a division of seven fundamental vibrations - a concept which originated from Albion. Throughout the ages, this division has been symbolised by various forms: stars, trees, metals - and planets. The forms so chosen are, for the most part, used in a *symbolic* sense, rather than a literal one. Thus, with regard to the planets, those ascribed to the spheres of the **Tree of Wyrd** as used within the Septenary System [or 'Seven-Fold Sinister Way'; Traditional Satanism, and so on] are used purely as symbols to represent the seven fundamental forces of the cosmos, rather than there being forces literally ascribed to the planets themselves, or the planets somehow creating those forces.

Thus, that there were at one time only seven observable planets, did not influence the concept of the 'cosmic seven'; rather, because seven planets were known to exist, they were conveniently ascribed as symbols representing the already existing seven vibrations. The fact that other planets have since been observed is irrelevant, since - those other planets do not change what actually exists - the seven - and are not important esoterically, since the planets are used only in a symbolic sense.

Of course, this is not to say that the planets and the constellations do not signify 'effects' in the esoteric sense, but within a magickal ritual, the usual 'grimoire' type approach to their contribution produces perceived results so small as to be negligible [and what may exist - fairly negligible in itself - is not recognised because something else is anticipated.

With regard to the constellations, an understanding of their significance within the workings of the cosmos requires a particular type of living few will undertake today - and that living may span over several 'alchemical seasons' (many years). In both cases, the Adept must discover, for themselves, by practical living, the reality of these natural forms - as entirely separate from their traditional use as abstract symbols throughout history.

A form such as astrology approaches nature via an understanding confined within symbolism; magick uses symbolism as a means towards a unified understanding, the symbolism [and this includes such forms as the Tree of Wyrd] being discarded once the cosmos is apprehended as it is, devoid of projections. As always stressed, this apprehension can only ever be created by an alchemical way of living, as enshrined by the practical ordeals of the Seven Fold-Way.

52.

Adeptship - Its Real Meaning And Significance

Attaining real Adeptship is more difficult than being selected for, and training with, a 'Special Forces' unit (such as the British SAS). I shall explain why this is so, but first will describe what genuine Adeptship is.

An Adept is an individual who has undertaken an Occult quest and who has, as a result of that quest, the following abilities/attributes: a) a real understanding of esoteric, Occult matters, and a deep esoteric knowledge/insight; b) esoteric skills - chief of which is empathy: with both natural and 'Occult' forces/energies. An important aspect of this empathy [an intuitive understanding of things as those things are in their essence] is with living beings and that species mis-named Homo Sapiens Sapiens; c) a unique character - formed via experience; d) a unique 'philosophy of life' attained via self-discovery and self-experience ~ by finding answers unaided.

Adeptship results from a transformation - a transmutation of the individual. This begins at Initiation, whether that be ceremonial or hermetic [i.e. as part of a group or alone]. It is an internal alchemical process of change and occurs on all levels - the psychic, the magickal, the intellectual, the psychological and the physical. It is the birth of a new individual who has skills, knowledge, understanding and judgement not possessed by the majority.

The changes themselves arise from a synthesis - there is an evolution of the individual and their consciousness because of a successful response to a challenge. Or rather, because of a series of such successful responses over a period of some years. In essence, the Initiate undertakes a challenge, strives to achieve a certain goal, and if successful, grows in character, maturity, knowledge, esoteric skill and so on. They then move on to new challenges, until the process is complete and Adeptship attained. The challenges themselves occur on all the levels mentioned above - i.e. the psychic, the magickal (or Occult), the intellectual, the psychological and the physical.

Quintessentially, the path to Adeptship is a quest which involves ordeals, the achievement of goals and so on. Furthermore, the quest is **individual** and involves experiences in the real world: not just 'in the head' or of a 'magickal' nature. By its nature it is solitary - it involves the individual overcoming the challenges, undertaking the ordeals, alone. If certain ordeals and challenges and experiences are not undertaken - and if all of them are not done alone - then there is no real achievement and thus no genuine Adeptship.

The nature of the experiences, challenges and ordeals which are necessary, and the fact that they all must be done alone and unaided, makes Adeptship difficult to attain, and is the reason why real Adepts are rare, although there are many who claim the achievement.

Returning to the example mentioned above - that is, real Adeptship is more difficult to attain than being selected for and successfully training with a Special Forces unit. The selection procedures for such a Unit are tough, and the training likewise. But the individual undergoing them has a definite, concrete goal - and that individual is with others: there is a comradeship, a desire not to 'lose face' in front of others. Also, the individual is in a definite environment - usually a training camp with Instructors and other members of the Unit. There is a 'tradition' with its special signs: a uniform, a beret, an insignia. And everyday concerns - food, shelter etc. ~ are taken care of.* In contrast, the goal of Adeptship is mostly intangible: it seems 'magickal' and Occult; part of another world. Further, the Initiate is on their own and still lives, for the most part, in the 'real world' - they have responsibility to clothe and feed themselves (at the very least) and find or have some shelter.

[*Except, of course, during training exercises of the survival kind - but these are limited, in time and space, and part of 'the course' which is real and known.]

But there is more. The **physical** challenges alone which an aspirant Adept must undertake are, in fact, more difficult, more tough, than those used by any Special Forces unit. They are more testing, more selective. Only the strongest, the most determined, survive them. Add to these physical challenges the many others that are required - intellectual, magickal, psychological and so on - and it is easy to understand why Adepts (or genuine ones at least) are so rare, and why they are part of an elite.

Of course, there are many - in fact, most - who call themselves Occultists of whatever Path or none, who maintain that such things are not required for Adeptship to be achieved.[I shall describe in detail the actual challenges themselves, shortly.]

These Occultists maintain that Adeptship is actually one or more of the following: (a) amassing a great amount of what passes for 'esoteric knowledge' by, for example, reading a lot of books and magazines, and by attending various meetings/discussions/conferences/participating in "Magic(k)al" forays; (b) being given the title 'Adept' by either (i) someone else for services rendered or whatever, or (ii)undertaking a self-written/published "Rite" after which one congratulates oneself and uses the title Adept; (c) achieving an "enlightenment" during some ceremony/working/ritual/discussion/induced stupor/trance/communication with a supra-personal entity/extra~terrestrial intelligence; (d) being "chosen" by someone/some entity/some extra-terrestrial intelligence; (e) hanging around the Occult scene for so long that one feels entitled to call oneself an Adept.

All of these are merely delusions of attainment. I do not expect this article to shatter the delusions and illusions of the deluded - for they need them, and the false Adepts will continue to fantasize about their achievement just as many individuals will continue to fantasize about belonging to or having belonged to, various Special Forces units. What this article will do, is to present the real meaning and significance of Adeptship in a way which is not open to misinterpretation: to reveal, for once and for all, the illusions of Occultists for what they are, and thus what is really necessary for genuine Adeptship.

Among the challenges an Adept has successfully undertaken, are the following:

1) Several physical (and mental) goals of which the minimum standards are (a) walking 32 miles carrying a pack weighing not less than 30lbs in under 7 hours over difficult hilly terrain; (b) running 20 miles in less than 2 hours over fell-like/mountainous terrain; (c)cycling not less than 200 miles in 12 hours. 2) Having organized and run for not less than six months, a magickal/Occult group/coven/Temple of not less than seven people and performed ceremonial and hermetic rituals regularly.

3) Having found and loved (and probably lost) at least one 'magickal companion' and worked with them in a magickal and personal way over a period of many months. 4) Having attained an understanding and mastery of esoteric magick - external and internal - via practical workings over a concentrated period of time lasting at least two years. And, following this, have begun to understand what is beyond external and internal magick - i.e. Aeonick magick and processes.

5) Having experienced in real-life situations, danger involving one's possible death.

6) Having faced many and severe dilemmas of a personal and 'moral' nature the resolution of which required a choice and which consequently brought a maturity of outlook and a sadness.

7) Having spent at least three months living totally alone in an isolated area without talking to anyone and without any modern comforts and distractions. 8) Having developed one's intellect by mastering a complex and abstract subject hitherto foreign to one: e.g. advanced mathematics, The Star Game; symbolic Logic.

Show me someone who has not done the above (or very similar things) alone and who claims to be an Adept, and I will show you a liar - be that liar aware of the lie, or unaware of it. For too long, the intentional and unintentional liars have had no one to challenge them - and their characterless version of 'Adeptship' or 'Adepthood'.

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All the challenges enumerated above breed character. They are formative; they create the Adept. And those mentioned are only some of the challenges an Initiate must successfully experience and triumph over ~ there are many more.

There is no easy way, no easy path, to Adeptship. The journey takes years, and involves self-effort, self-discovery, unaided. It involves triumphs, and mistakes - and learning from one's mistakes. But perhaps most of all it involves a commitment and a learning from practical experience.

However, it should be remembered that Adeptship is not the end of the quest. There are stages beyond, which require even more difficult and dangerous experiences - which need even more self-honesty. For, conventionally, Adeptship is only half-way between Initiation and the ultimate goal, sometimes described as the gateway to immortality.

As with Adeptship, there are many who claim to have been to the stages beyond Adeptship - who claim to be 'Masters' or Grand Masters, or even the stage beyond! Like most 'Adepts', these are liars, both intentional and unintentional, and they will be exposed in another iconoclastic article.

Anton Long ONA 1992 eh

- Order of Nine Angles -

Aeonic Magick - A Basic Introduction

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I - Causal and Acausal

An aeon is the term used to describe a stage or a type of evolution. Evolution itself is taken to result from a certain specific process - and this process can be described, or explained [or 're-presented']via a bifurcation of time. That is, evolution is an expression of how the cosmos changes over or through or because of, 'time' - this 'time' having two components. These two components are the causal and the acausal.

More exactly, the cosmos itself can be described or explained or re-presented by acausal and causal space-time. Causal space-time is 4-dimensional: there are 3 spatial dimensions (at right angles to each other) and 1 time dimension, this time dimension being linear and unidirectional. That is, causal time 'flows' in one direction only from past to present to future. Causal time is defined by this one-way flow and by the moments which are used to mark the changes in this flow. [In effect, causal space-time is the 'everyday' physical world we live in and can perceive by our physical senses. It is the world described by the laws of Physics.] Acausal space-time has n spatial dimensions [where n is at present undefined but is greater than 3 and less than infinity] and acausal time dimensions. The spatial dimensions of acausal space are not at right angles to each other. Further, acausal time is not unidirectional - it can flow in any direction - and it is not linear: that is, it has more than one component. In effect, acausal time (unlike causal time) has more than one time-dimension.

The acausal and the causal can be considered as two different 'universes'. The causal universe contains physical matter - that is, varying types of physical energy. We are familiar with the various forms of this physical matter - stars, planets, the rocks and elements forming the planets. The acausal universe likewise contains matter - acausal matter or energy. This acausal energy and its changes in acausal space-time can be described by a new science which uses the non-spatial geometry of the acausal and a representation of acausal time. At present, we are mostly unfamiliar with the types of acausal energy. However, the acausal universe intersects or manifests in the causal universe at specific places - that is, a particular type of acausal energy is present in the causal universe at these places. These places are life-forms or living organisms. That is, a living organism is a region of the cosmos where the fabric of causal space-time and the fabric of acausal space-time meet or 'intersect'. The more evolved, the more complex, the life-form or organism, the greater this intersection.

Thus, living organisms result from a specific type of acausal energy 'flowing' into the causal universe - in effect, this acausal energy changes the structure of causal space-time. The greater the acausal energy, the more evolved, the more complex the organism. The physical death of an organism is when this energy flow ceases - the organism then becomes just inert, physical matter. Death means that the connection between the causal and the acausal is severed at the localized place of intersection.

Our own sentient life - the most advanced and complex living organism we know at present - is therefore the largest intersection of these two universes. We access more of this specific acausal energy than any other organism we know. In effect, each individual is a nexion - that is, a connection or nexus between the two universes. Our consciousness means that we possess the latent ability to directly access the acausal.

Aeons, Civilizations and Archetypes:

An aeon is a manifestation, in the causal, of a particular type of acausal energy. This energy re-orders, or changes, the causal. These changes have certain limits - in both causal space and causal time. That is, they have a specific beginning and a specific end. A civilization (or rather, a higher or aeonic-civilization) is how this energy becomes ordered or manifests itself in the causal: how this energy is revealed. A civilization represents the practical changes which this energy causes in the

causal - in terms of the effect such energy has on individuals and this planet. A civilization is tied to, is born from, a particular aeon. By the nature of this energy, a civilization is an evolution of life - a move toward a more complex, and thus more conscious, existence. An inexact analogy would be an oak tree - in this case, the surface of the soil is the boundary between the causal (above the soil) and the acausal (below or in the soil). The roots of the tree are thus in the acausal [and here represent acausal energy] and the trunk and branches are in the causal. The civilization is the trunk of the tree, and the aeon is represented by the roots - they 'drive' or make the growth and thus determine the shape and health of the tree. The societies that make up a particular civilization are the branches of the tree, and the individuals who make up the societies are the small twigs and the leaves of the tree.

Aeons, civilizations and individuals are examples of organisms. They are all created, or are born; they all grow and change; and they all at some time die. They all occupy a finite space over a finite span of time. They all undergo metamorphosis or change. They all possess an organic structure of change. This structure - for aeons, civilizations and individuals - is of a similar type, and it can be studied and thus understood. That is, various 'models' can be developed to describe this structure and the changes it undergoes.

In essence, a civilization is the practical manifestation of a particular aeon, and an individual is an aspect, or part of, a particular civilization or a particular culture. A culture represents the various stages below that of a civilization - cultures are also an evolutionary development, a coming-together of individuals which enables more of the acausal to be 'accessed' and which thus produces changes for those individuals. A civilization, however, represents a much higher stage of development - a conscious awareness. Here we are only concerned with civilizations and the individuals associated with civilizations - for the simple reason that compared to civilizations, cultures and the peoples associated with them, are relatively insignificant in evolutionary terms: cultures are the evolutionary forms which pre-date civilization. The reality is that civilization, and thus aeons, are the first significant manifestations of individual consciousness and thus creativity.

All the individuals associated with a particular civilization - unless and until they attain a specific degree of self-awareness [variously called 'individuation' and 'Adeptship']- are subject to or influenced by their psyche. This psyche draws its energy from - is determined by - the civilization and thus the aeon. In practical terms, the psyche is a manifestation of the acausal energy that creates/created the civilization. Archetypes (in the Jungian sense) are one aspect of the psyche - that is, archetypes are expressions of the acausal energy which a particular civilization represents.

This acausal energy determines and/or influences the actions and behaviour of the individuals of the civilization. That is, for the majority of individuals, their Destiny is that of the civilization itself - they do not possess a unique Destiny of their own. Only those individuals who have achieved the stage of evolutionary development which individuation/Adeptship represents have a unique Destiny, because only these individuals have freed themselves from the mostly unconscious influences and constraints which the psyche imposes. In terms of the inexact oak tree analogy, an individual with a unique Destiny is a seed or acorn which breaks free of the tree and can begin a new life as a sapling - if it survives.

The energies which a particular aeon and civilization represent are unique to that aeon and its associated civilization. That is, each civilization and aeon has its own unique, separate identity: its own ethos. Each civilization represents a stage of evolution, a step forward in the process of evolution itself. This means that each civilization has unique archetypes and that these archetypes are born with that civilization, grow with that civilization and die with that civilization - they possess no life beyond the confines of that civilization or aeon.

An aeon lasts about 2,000 years of causal time - a civilization lasts around 1,500 years. That is, it takes several centuries for the energies of a particular aeon, already presencing or 'flowing' to Earth from the acausal, to produce practical, visible and significant changes: to re-order the causal in a specific geographical region. An aeon is linked to a specific geographical area - and there is a place, or centre or 'nexion' where the acausal energy is strongest. This is because of how the type of acausal energy which creates a civilization works. Fundamentally, an aeon is an actual physical presencing, on Earth, of a particular type of acausal energy. Generally, this centre acquires a religious or cult significance in the centuries before and the centuries following the emergence of the civilization associated with the particular aeon whose energies are most manifest at that centre. In general, in the early stages of a civilization, the acausal energy is apprehended in a particular archetypal or mythological way which is unique to that civilization.

The list in *Table I* describes the energy associated with a particular civilization - although it should be understood that such descriptions, in terms of 'ethos' and such things, are merely inaccurate guides to the type of energy. Such things as 'ethos' are how the individuals within a particular civilization apprehend such energy. This apprehension is both causal and acausal - in inexact terms, both rational and intuitive. This ethos, like a civilization, grows and changes; i.e. it evolves, while retaining the same inner essence.

The four civilizations listed in *Table I* are the higher or aeonic civilizations - i.e. those which

have changed/shaped our conscious evolution. Four other civilizations have existed [the Egyptian; the Indic; the Sinic and the Japanese] but they (a) have not contributed significantly to such evolution (i.e. they lack large-scale creativity) and (b) they are related to an already existing or a previously existing civilization. The criteria for an aeonic civilization are: (1) it possesses a distinctive ethos [note: an ethos is not a 'religion' - rather, it is a particular and original "outlook on the world" and a particular way of living]; (2) it arises primarily from a physical challenge [rather than from a social challenge such as the disintegration of another nearby civilization]; and (3) it is creative and noble on a large scale.

In analysing civilizations and their changes, the insights of both Toynbee and Spengler are interesting - forming the basis for further analysis and extension. Basically, Spengler expressed the organic nature of a civilization (although he did not fully and accurately define what a civilization is) while Toynbee provided an historical formulation for the formative changes a civilization undergoes (such things as a 'Time of Troubles' and a Universal State or Imperium) and a useful definition of civilization (in terms of being a response to a physical or social challenge). Cliology, although based on these insights, does not depend on the minute details inherent in their work; rather, what is essential is extracted and used as a foundation to build another more far-reaching model.

The mechanisms by which civilizations have hitherto affected evolution is that of 'creative/heroic' individuals. Most of these individuals are influenced by the ethos of their civilization to act or to express that ethos by their living. Hitherto, few individuals in any civilization have reached the stage of conscious evolution which frees them from the influence (mostly unconscious) of the civilization's ethos or wyrd. Of course, there are many who now believe they have done this - as there have been some individuals who believed this in the past; but belief is not the same as reality. It has been and is one of the primary aims of genuine esoteric arts to enable individuals to reach the stage of conscious evolution and thus personal development, where they become free of such influence - i.e. for individuals to achieve a uniqueness of identity, a personal wyrd. This development requires the cultivation of insight, knowledge, intuition and reason - and for this cultivation to be achieved it is necessary for individuals to know and understand how and why things like civilizations and aeons are as they are. What I have called 'cliology' is an expression of such understanding, and as such a study and understanding of cliology [the science of aeons and the study of the acausal] aids conscious development, thus making Adeptship/individuation possible and enabling aeonic magick.

The pattern which each and every civilization follows can be symbolized and thus studied. The same is true for both an aeon and an individual. This symbolism enables two important things. First, it enables an objectification - a rational insight into and thus understanding of the patterns and processes themselves. Secondly, it significantly develops an already existing mental faculty and creates a new one - the ability to reason in abstract symbols, and the ability to reason in numinous symbols.

The ability to reason in abstract symbols basically describes mathematics (and thus the laws of Physics which are best expressed in mathematical form). Cliology extends the intellectual faculty which mathematics encourages and develops by creating an abstract symbolism which represents the acausal and some of the effects of this acausal in the causal. [For a brief outline of this abstract symbolism see the MSS: Cliology - A Basic Introduction] Further, cliology creates and encourages the development of an entirely new faculty of consciousness - the ability to think in numinous symbols.

This difference between purely abstract symbols and numinous symbols is important. Basically, a numinous symbol is a symbol which possesses acausal energy - it captures the essence of something which is acausal, and in doing this the symbol has the power to provoke or cause causal changes. In the simple sense [which is rather inexact] one might say a numinous symbol possesses or has 'life' - it is a living entity in itself, although it lives in the psyche. A rudimentary and mostly unconscious numinous symbol is an archetype; another is a myth/mythos. The numinous symbols of cliology (of which the Star Game is an excellent example) are conscious. By 'conscious' here is meant - rational, understood. An unconscious symbol such as an archetype is in reality a proto-numinous symbol - it is seldom consciously understood, being felt and/or experienced rather than rationally apprehended. Further, a conscious numinous symbol can be used by an individual to bring about controlled aeonic changes because such symbols, being understood, can be precisely controlled and directed. An unconscious symbol produces imprecise internal change and imprecise external change: that is, it is not by its nature particularly amenable to manipulation. A numinous symbol thus makes Aeonic magick feasible for really the first time.

Aeons and Civilizations

Table I

Aeon	Symbol	Associated Civilization	Dates	Magickal Working
Primal	Horned Beast	--	9,000-7,000BP	Shamanism
Hyperborean	Sun	Albion	7,000-5,500BP	Henges
Sumerian	Dragon	Sumeric/Egyptiac	5,000-3,500BP	Trance/Sacrifice
Hellenic	Eagle	Hellenic	3,000-1,500BP	Oracle; Choral-dance
Thorian (Western)	Swastika	Western	1,000BP-500AP	Ritual
Galactic	--	Galactic	>2,000eh	Star Game and >

Notes:

- (1) 'BP' means Before Present (c.1980eh); 'AP' means After Present.
(2) There was no civilization (aeonic or otherwise) associated with the first aeon.
(3) The magickal centres (or nexion) for the civilizations are as follows: Albion - Stonehenge; Sumerian - between the Tigris and Euphrates [near present-day Baghdad]; Hellenic - Delphi; Western - area in the Welsh Marches.

II. Basic Principles of Aeonic Magick

All aeonic magick can only be used, by its nature, in three ways - (1) aid the already existing or original wyrd of an existing aeonic civilization; (2) create a new aeon and thus a new aeonic civilization; (3) distort or disrupt an existing civilization and thus the aeonic forces of that civilization. That is, aeonic magick involves working (a) with existing aeonic energy (as evident in the associated aeonic civilization); or (b) against existing aeonic energy; or, finally, it involves (c) creating a new type of aeonic energy by opening a new nexion and drawing forth new acausal energies. Thus aeonic magick involves knowing the wyrd of the presently existing civilization and if there are/have been any attempts to disrupt that wyrd, magickally or otherwise.

The energy brought forth by aeonic magick can be used in three ways.

(a) Directed into a specific already existing form (such as an individual) or some causal structure which is created for this purpose. This structure can be some political or religious or social organization, group or enterprise, or it can be some work or works of 'Art', music and so on.

(b) Drawn forth and left to disperse naturally over Earth (from the site of its presencing).

(c) Shaped into some new psychic or magickal form or forms - such as an archetype or mythos.

Before undertaking any form of aeonic magick, the cliologist [someone skilled in, knowledgeable about and who uses aeonic energies] must formulate an aim or intent. The means to achieve this must be chosen - and the practical forms, if required, must be created and be in readiness for the energies once the energies are unleashed. If a specific form - such as a new archetype - is chosen as means, then the cliologist must be knowledgeable about archetypes and

adept at manipulating magickal energies into psychic forms. Similarly, if a physical nexion is chosen as a means of accessing acausal energies, the appropriate individuals must be organized and trained to undertake the appropriate rite(s).

Techniques and Control:

There are only a certain number of techniques by which acausal energy can be accessed, as there are only a certain number of ways whereby this energy, once accessed, can be directed or 'controlled' into the various forms which are to be used to spread or disperse that energy.

(1) The first technique is creating a new physical nexion. This can be done by specific hitherto esoteric magickal rites, such as the Rites of the Nine Angles (qv.) and the Ceremony of Recalling with Sacrificial Conclusion (qv.). [It should be noted that Esoteric Chant, combined with a quartz tetrahedron, is one of the most effective ways of opening a nexion.] The chosen rite is conducted on the chosen site. It is often necessary to conduct a second or third rite within the space of a few weeks to fully open a new nexion. The new nexion, once open, needs to be kept open and this requires regular rites on the chosen site for many years - a specific rite [which does not necessarily involve sacrifice] should be constructed to do this. This specific rite needs to be undertaken at the very least twice yearly for the first five years, and then once yearly for at least ten years. One of the best methods to use for this specific rite is Esoteric Chant using a quartz tetrahedron.

(2) The second technique is using the advanced form of the Star Game. The cliologist sets the pieces to represent the existing aeon and the existing civilization at the specific moment of causal time the energy is to be accessed. The pieces are then selectively moved to change what presently exists and to represent the changes desired in the future. In this technique, the cliologist becomes a nexion via the symbolism - or rather, they access the acausal via their own psyche by means of the numinous symbols of the Star Game. This is so because the Star Game exactly represents those intersections between the causal and acausal which are an aeon, an aeonic civilization and an individual. [It should be noted that while this technique is the simplest, it is also the most difficult, requiring great skill in the Star Game and thus a high level of cliological understanding.]

(3) The third - and only ancient - method is mimesis. This involves imitating either (i) some aspect of an already existing cosmic/Earth-based cycle/pattern/working and then either following the natural pattern or introducing a slight variation; or (ii) creating a new pattern/cycle/mythos to describe the energies and their effects. In effect this often involves (a) "acting-out" an archetypal r^le or drama (the key here is identification with the r^le - often during a ceremony involving others); or (b) creating realistic 'models' of events, symbolically imbuing them with "life" and then acting out with these models the desired future events. [It should be noted that (a) and (b) are difficult to do properly - because intent and portrayal have to be precise- and thus are not often very effective.] One neglected form of mimesis is creative art - using an art-form (such as a work of fiction, a sculpture) to portray someone, some sequence of events or some archetypal energy. This form becomes a nexion - and thus influences the psyche of others by those others reading/viewing the art-form. However this form does not produce large-scale significant aeonic change.

The keys to controlling the energy are symbolism and forms. Unless it is left undirected, all acausal energy, once accessed by whatever means, has to be directed by the person or persons who draw it forth into the causal world. The easiest way to deal with acausal energy is to let it disperse naturally - i.e. no effort is made to control and direct it into specific forms or symbols. Such energy is 'raw' - it is chaotic and primal (when viewed from the causal) and thus exceedingly dangerous if brought forth by someone who has not attained the stage of Master/Lady Master. It is psychically disruptive.

It has to be remembered that all acausal energy cannot be contained beyond certain limits - that is, such energy produce acausal changes as well as causal changes. The causal changes are temporal ones - present or future effects caused by such energy. It is these changes which can, in the simple sense, be produced by the cliologist by that cliologist controlling or directing the energy via symbolism and/or forms. That is, these are the changes which are desired by the cliologist who uses the symbolism and/or forms to achieve them. The acausal changes are not temporal - i.e. they are not controllable in causal time. In the simple sense, they are - or rather appear to be - random changes. The cliologist must create or aim to create future forms and/or symbolism which takes into account the possible emergence into the causal of such acausal changes - in practice, such forms absorb the 'random' energy when it appears or manifests in the causal. If this is not done, it is possible that such energy may disrupt/distort and thus undermine the causal changes created by the cliologist. Most of these acausal changes can be gleamed from the symbolism of the advanced Star Game if the pieces are set to represent the conditions pertaining at the moment of

causal time when the aeonic working is first undertaken, and if the aeonic working itself is represented by the first sequence of moves from that departure point.

To fully control and thus direct the energy, new forms and/or symbolism should be created to channel the energy. These then enshrine or come to re-present the energy. Examples of practical social forms are ideas and ideals; an example of a practical psychic form is an archetypal figure - a character from a new mythos; an example of a practical political form is a political organization; and example of a practical 'religious' form is a new ethos. All these things - and the many others like them - should be created before the act or acts of aeonic magick by the cliologist with the intention of them being used to cause or bring about changes in the real world, in the causal. The nature of such things should be akin to the type of changes desired. Each such creation should itself be represented by a unique symbol or sign; by a unique descriptive word, phrase or slogan; by a unique piece of sound [or 'music']; by particular collocations of colour, and so on - or by one particular individual who embodies that idea, ideal, mythos or whatever. These unique creations should embody the essence of the change or changes required.

During the act or acts of aeonic magick, the cliologist focuses or directs the energy so accessed into artifacts which portray or represent the unique symbols or signs, and thus into the very symbols themselves and the forms represented by those symbols. In effect, the symbols and forms become alive - they exist, have being and cause changes. They grow and undergo metamorphosis. They acquire an independent existence of their own. The greater the acausal energy presented by or in such forms and symbols, the greater the changes produced - the more life they possess.

Fundamentally, aeonic magick is concerned with producing large-scale changes over many centuries - it is concerned with changing or altering the destiny of millions of peoples on time-scales which be as long as a millennia. This requires certain abilities and certain skills - but above all it requires that wisdom and knowledge which only genuine Masters/Lady Masters possess.

Aeons, Civilization and Ethos

Aeonic Civil.	Essence of Ethos	Country of Ethos
Albion	proto-Druidism	Britain
Sumerian	Vedas	Indus
Hellenic	Iliad	Greece
Western	National-Socialism	Third Reich
Galactic	Galactic Empire	Solar System and >

Notes:

1. The ethos is the unique spirit, the unique wyrd of the civilization and thus the aeon. What is listed above is that practical form or expression which captures or captured the essence of a particular ethos.
2. Manifestations of the ethos include the following:
 - (a) for the Hellenic - Greek Tragedy; Reason; Logic.
 - (b) for the Western: Science; Technology; Exploration; Space-Travel
 - (c) for Albion - Stonehenge and other, similar monuments.
3. Little is known about the practical expression of the ethos of the civilization of Albion other than genuine Druidism (as portrayed by the Classical writers) enshrined some of its spirit.

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Civilizations, Aeons And Individuals

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In order to represent these things in a way which provokes a higher, conscious understanding and thus the development of insight, it is necessary to develop a new type of abstract representation – a new kind of mathematics.

However, before proceeding to do this, some general clarifications are necessary.

An Aeon is the term used to describe a stage or type of evolution - Evolution is taken to result from a certain process – and this process can be described via a bifurcation of time. That is, evolution is an expression of how the cosmos changes in certain ways over 'time' – this 'time' having an acausal and a causal aspect: evolution is an increase of the acausal in the causal.

More precisely, the cosmos exists in both causal and acausal space-time where causal space-time (symbolized by $\sim\sim$) has 4 dimensions: three spatial, and one time dimension, this dimension being linear. Acausal space-time (symbolized by $\sim\sim$) has n spatial dimensions and one, acausal, time dimension. $\sim\sim$ intersects $\sim\sim$ at certain places – these places are 'Life-forms': i.e. a living organism is a place where $\sim\sim$ and $\sim\sim$ coincide. Sentient life is regarded as a 'large-scale' intrusion of $\sim\sim$ - into $\sim\sim$: a 'mergence' rather than just a point of coincidence. Consciousness is said to reside, or be, in the acausal.

The energy of $\sim\sim$ and its changes in causal time, can be described and thus 'explained' by conventional scientific means, e.g. by Physics. The energy of $\sim\sim$ and its changes can be described by a new science which uses the non-spatial geometry of the acausal and acausal time.

An Aeon is a form or type of acausal energy which manifests in the causal – i.e. it has certain limits in both causal time and 3 dimensional space. It re-orders the causal – which is simply another way of saying such acausal energy produces certain changes in the causal. A civilization [or rather a 'higher' or Aeonian civilization] is how this form, this energy, is ordered in the causal – from a causal point of view. An inexact analogy would be an oak tree – the surface of the earth is the boundary between the causal (above) and the acausal (below). The roots are in the acausal (the acausal energy), the trunk and branches in the causal. The 'aeonic' aspect is the roots; the civilization aspect is the trunk; the societies within the civilization are the branches, and the individuals within a society are the twigs and leaves.

Civilizations, Aeons and individuals are examples of organisms – they are created, or born, they grow and change and then they die. They occupy a finite space over a finite time, undergo metamorphosis and so on. They possess structure or form, which form while variable within certain limits is the same or similar for all manifestations of a similar type – and this form can be studied and classified, and appropriate models formulated to represent it and the changes it undergoes.

In essence, a civilization is an aspect of an Aeon, and an individual is an aspect of a civilization. All individuals – unless and until they attain a certain degree of self-awareness [variously called individuation and Adeptship] and thus inner liberation and freedom from 'unconscious' and other influences – are subject to the psyche and this psyche is determined [draws its energy from] the civilization and thence the Aeon. One form such energy takes is 'archetypes'. This energy [which is basically 'acausal' and not to be confused with the physical energy described by Science which is causal energy determines or influences the actions/non-actions of individuals insofar as those individuals affect the civilization and thus the Aeon. In other words, their lives do not affect or change the civilization or the Aeon. They are part of the Wyrd of that civilization – they do not possess a wyrd of their own. Using the inexact analogy – an individual with wyrd (an Adept or someone who has achieved individuation) is a seed which becomes free from the tree and can begin a new process (a sapling). All other individuals are tied to the tree to grow as it grows and die when it dies.

A civilization thus expresses an ordering of evolution. Its energy, and thus its archetypes and so on, is determined by the Aeon which 'creates' [or rather, causes its creation/manifestation in causal space-time]. These energies, for both a civilization and an Aeon can be described in various ways. The most simple (and not very accurate) is mythological/archetypal.

An Aeon lasts about 2,000 years of causal time. It is linked to a particular geographical region, and there is a centre to this where the acausal energy is strongest. This is because an Aeon is a physical presencing of acausal energy via a nexion – i.e. a nexus between the acausal and the causal. This centre usually acquires a cult or religious nature: mostly unconsciously. That is, certain individuals are 'drawn to this area' and the acausal energy produces/ provokes changes within and external to the psyche of these and other individuals.

The list given below describes the energy of each Aeon which has existed in mythological/archetypal terms – it is a guide, rather than an exact description of the energies, and a guide to the changes which are caused in the psyche. [The exact description is purely abstract – in symbols – and is given later.]

Each Aeon has a particular civilization associated with it. (See the list.) Its energy may be expressed in terms of an 'ethos' – that is, how the ~~ [where the symbol ~~ represents individual(s)] within that ~~ (where the symbol means 'civilization') apprehend both causally and acausally [or in simple terms, both rationally and intuitively] the acausal energy of the Aeon. This ethos, like a ~~, grows and changes; it evolves.

The civilizations listed are 'higher' or Aeonic ones – those that have changed/ shaped conscious evolution. Other civilizations have existed, but they have generally not contributed significantly to such evolution in terms of creativity – they are usually related, in time and space, to an already existing or a previously existing civilization. The criteria for an Aeonic civilization are: (a) it possesses a distinctive ethos [Note: an ethos is not a 'religion' as religion is conventionally understood.]; (b) it arises primarily from a physical challenge [rather than from the disintegration of an existing civilization(i.e. the challenge as such is social)]; (c) it is creative on a large scale.

In analysing civilizations and their changes, the work of Spengler and Toynbee is valuable, although its details are not essential. What their work has done, is to contribute some fundamental ideas about the nature and structure of civilizations – their detailed work (such as, in Toynbee's case, historical dates and events) adds flesh to the bones of the aeonic theory here propounded, but that theory is independent of such detail which may be and indeed should be surpassed in the future. The two most fundamental ideas of these historians are Spengler's one of the metamorphosis of what he terms a 'culture', and the genesis of civilizations as given by Toynbee – their origin, classification, inter-relation and so on. The ideas have been combined with others – some original, some not (some part of 'esoteric tradition') – to provide the framework for aeonic/acausal theory outlined here. This framework is 'Cliology' – the study of those processes which have caused historical change.

The mechanism by which civilizations affect evolution is that of 'creative individuals'. Most of these are influenced by the ethos of their civilization to act, or to express that ethos more consciously, those causing others to act. Few individuals in a civilization reach the stage of conscious evolution which frees them from the influence of the ethos – be such the ethos of their own civilization or that of another. Of course, many are there who believe they are free of such influence – but belief is not the same as reality. It has been and is the aim of genuine Esoteric Arts to enable individuals to reach the stage of conscious development where they become free of such influences – i.e. to achieve a uniqueness of identity. This requires insight, knowledge and reason – all of which are aided by understanding how and why things (such as civilizations) are as they are. Cliology is an expression of such understanding, and as such a learning of the subject aids conscious development and thus makes Adeptship/individuation possible. The abstract form, given here (particularly in the Second and Third parts of this introductory treatise) takes this rational understanding further.

Each civilization follows a pattern. This can be symbolized and thus studied. The same is true for an Aeon. Such study enables two important things. First, it enables an objectification. In one sense, this is a withdrawing of projections (in Jungian terms). Second, it develops already existing faculties and creates new ones – the ability to reason in abstract symbolism, for example, where the symbols are 'numinous' (i.e. "alive") rather than being simply 'intellectual'. That is, such symbols relate to those things which are important for an individual's life.[In a simple sense, the

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symbols of cliology are imbued with 'psychic energies' and thus possess 'power'. More correctly, the symbols re-present acausal energies as against causal ones such as in mathematics and physics.]

The symbolization enables the patterns on the levels of an Aeon, a civilization and individuals, to be followed and manipulated if necessary. It enables insight into Aeons, civilizations, individuals, and one's own self, and thus forms the essence of inner esoteric teaching.

The symbolization, at the present time of writing, is of three kinds, two of which have been developed quite recently. The first kind is the mythological/archetypal – the use of myths/archetypes and such forms to describe/represent the processes and patterns. Such representations are traditional, and still useful, particularly in the early stages of study. [One type of this kind of representation is the septenary Tree of Wyrd with each sphere being associated with various archetypes/mythological forms and so on.] The second kind, is The Star Game – a collocation of abstract symbols which re-present the acausal as it manifests in the causal, these symbols, as mentioned above, being numinous ones. The third type, the rudiments of which are described in the Second and Third Parts of this present work, is a formalized abstract system which represents the beginnings of a new science. The first and second types are complete. The third type has only begun to be developed – the next few centuries should see this new science complete in most of its essentials. The mastery of the first type of symbolization is relatively easy. The mastery of The Star Game (in both septenary and advanced versions) takes quite an intellectual effort, stretching the frontiers of conscious evolution. The understanding of the third type, takes conscious evolution still further. The completion of this third type will stretch the frontiers almost to their limits.

All three kinds are genuine esoteric Arts.

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The Deceitful Occult Ego

by Anton Long (O.N.A.)

It is indicative of the sorry state of most occult paths - and the people who follow them - that there is an abundance of dis-information, deceit, mystification and cultivation of egos.

Consider a typical case: a young man develops an interest in occult arts, and eagerly seeks information and contacts. Books and articles are read, contacts made, perhaps a group or *three* joined. Soon the young man is part of the 'occult scene' and one of three things usually happens: (1) he accepts some system or person, for awhile and tries to follow what is expected - then, after some 'practical' work, decides it is not right for him and moves on to another system or person; (2) after a little while he comes to believe he has attained his goal (and thus is an 'adept' or 'Master' or whatever) - usually after engaging in a few rituals and a lot of conversations and meetings with others; (3) after a short or intermediate period cultivating and fawning upon others (and thus assisting them in their endless campaigns to 'safeguard' their own reputations by attempting to discredit others via rumours and so on) he establishes an identity for himself - exaggerating his own achievements, knowledge and contacts. In short, there is the perpetuation of old Aeon traits and values - contra what the occult in general is supposed to be achieving.

Two things are involved in this process: the desire (mostly unconscious and natural) for self-importance and self-delusion. Part of this self-delusion occurs because of the 'intellectualisation of the occult' - there is too much talk, too much acceptance of what others say (particularly about others) without first-hand knowledge, too much theory and too much ego-domination where 'cleverness' (particularly in words) is rated above practical experience. Too much concern for someone's 'past'.

The result is almost inevitable (and a waste of the potential of occultism) - the young man achieves no real progress, no real insight no real occult abilities. He has become infected with the 'occult disease'. Instead of going within, into the wilderness, to lose all illusions and delusions and begin the hard and solitary path to Adeptship by practical work, there is the camaraderie of being 'in the know', of 'being accepted' or working (mostly in intellectual or pseudo-intellectual ways) in a certain 'niche' and thus becoming self-satisfied in a comfortable way. The occult thus becomes a 'habit' or an interest- a source of self-congratulation (perhaps even of material income) and a place where a 'role' is obtained and lived out. Some 'practical' work may be done - but the end result is the disposal occultists so familiar from the recent past and the present: the attender of meetings (or the more modern 'symposia' or 'conferences'), the seeker after and spreader of gossip and rumour, the pseudo-intellectual dilettante writing articles and books (and perhaps even editing a magazine) not from direct, personal experience but rather from hearsay, from self-opinion and from intellectual aridity and cleverness. Or, perhaps, the plagiarist enjoying a cliquey success and amateur adulation - or the self-appointed 'master/adept' who may need the mystique of an organisation to mask his lack of character or charisma or who may be so self-deluded that he actually believes he has attained his goal. Then again, our young man may turn out to be one of those many failures who hang around the 'occult scene' - flitting from one group to another, one 'master' to another, and talking, worshipping (both 'gods' and 'masters') and talking again and accumulating a mass of useless information, 'lore' and 'grades/degrees'.

Despite the interest in recent years in the techniques or ways of the occult - despite all the many words written and spoken - there has been little or no real achievement on the personal level: no increase in the very few adepts. Instead, almost the opposite has occurred - an increase in self-delusion, in glorifying the ego at the expense of gaining insight; a turning away from effective experience to the glorification of the vapid, the intellectual and the 'non-directive' sensation-seeking, temporary, 'mind-expanding' experience. In short, there has been less real self-discipline and more ego-biased stupidity and stimulation. Adeptship, and the wisdom that lies beyond that, is obtained by a slow, hard process which requires self-discipline and the self-overcoming of hardships. There is no path to it which is not without difficulties and which is not solitary - which

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does not require the discarding of all those props which most require to survive: a dogma, friends, ideas, companionship, lovers, material security, 'masters'... There is no potion to obtain which when taken will suddenly give insight or wisdom, no sudden revelations - from god or mortal - which instil wisdom, no technique to be used a few times a week, no ritual or rituals which will give personality or character or self-development.

This process requires years & involves certain ways of living - & often a certain guidance. It requires also the desire to reach the goal, to not give in when things become difficult or confused - a tenacity to follow the chosen path to its ending.

The occult knowledge and insight of an individual is shown most of all by their bearing - by the way they relate to others. But this bearing is not the assumption of some 'role' (such as 'master' or 'guru' or whatever) - rather, it is genuine and spontaneous, full of individual character: neither affectation nor pretension. This is so because the knowledge and insight is within, acquired from experience. Where there is lack of real knowledge and lack of insight, there is pretension, artifice, the "I must preserve my own ego by doing down all others" syndrome, and the inebriated laughter of the ill-disciplined, ill-at-ease discussion machine.

Our young man would do well to try and find some guidance from an insightful individual - and be prepared for a hard and long journey. Perhaps then, in time one new adept will arise, and the 'New Aeon' will be brought a little nearer.

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56.

Way, The Means, The End

Christos Beast, ONA. 1998eh.

The Aim of the Seven-Fold Way is Enlightenment. This is a wisdom, an understanding, and a new way of being. It is an apprehension of what IS, as against what Appears-To-Be, and it is also a practical living in the world in a manner which changes the world.

Enlightenment is beyond the duality of Good and Evil - beyond the Light and the Dark. It is beyond the conventional words used to express understanding. The apprehension of Enlightenment is the apprehension of THAT from which all life proceeds, and thus of THAT which is both the Light and the Dark, and the creative change which is evolution. As such, Enlightenment is beyond the Sinister.

The Seven-Fold Way is but one practical means where this aim can be achieved by individuals. It works. There are other ways, some of which may work. The academic learning which forms part of the Seven-Fold Way is also a means - it is but a step toward something beyond. Such a learning is a learning experience of itself - a means of apprehending some of the essence behind and beyond the words, the ideas, the theories. It is the practical work, in the world, and in regard to the transformation of the Self, which is important.

The Sinister Dialectic is but a means to promote and encourage the Change which is necessary at any moment in our evolution - and this change is both personal, of the Self of he/she who is following the Way, and of others in the world, and thus of societies themselves. This change is for the most part positive - that is, it encourages evolution: the transformation of individuals. For it is this transformation of individuals, toward and beyond the Self (and thus toward Enlightenment) which is evolution, for us. Is this change 'good'? The question, as usually asked, is irrelevant - for what is good is what encourages evolution and what changes things in a positive way: that is, which changes individuals and makes them more 'enlightened'. This is the whole purpose of the Seven-Fold Way and of the Sinister Dialectic (or the Dialectic of Enlightenment to be exact!).

Each who travels the Way discovers things for themselves - they alone by their own efforts solve the problems which arise, as they work things out for themselves: rejecting what they do not need, and using what is helpful in their quest. For only thus does the true experience which is the foundation of wisdom arise. Those who cannot or will not do this, get lost, and fail.

The means of Darkness, of the Sinister - the images, the language, the ideals, the practice, are mostly but a means - but a Gateway, a portal, a nexion, to discourage the weak and encourage the strong. For it is strong who are needed, the strong who survive in that most difficult quest of all - that of genuine Enlightenment. The rest would just waste the time of those who have gone that Way before - so they are filtered out before. They are thus the first test, the first Ordeal, which awaits those who wish to venture along this most difficult of Ways.

And yet the Darkness, the Sinister, must of itself be understood, in a practical and theoretical way, for without this understanding we believe there can be no true unification - no travel to the Beyond which is Enlightenment and the true unification of the opposites. THIS is where the Seven-Fold Way is unique. What is Dark must be KNOWN, for only then can the Self be born and create that which is beyond even the Self.

Nothing else needs to be written - or will be written by us, since enough has been written already to enable those, who possess the desire, to follow the Way to its end of Enlightenment.

57.

Tabula Rasa

ONA, 1996eh

As a practical form attempts to impel the lives of those in a society towards a Golden Vision, it is in the nature of the Cosmos that a few individuals remain aware of their belonging in the esoteric essence beyond that, or any, form. In a time when the intellectual trend is towards espousing practical action above philosophy, "gritty reality" over the "numinous", it is all too easy to lose sight of the original aims perhaps now maligned due to their being of an 'esoteric' or 'magickal' nature, since these latter terms now seem mostly to be equated with fatuous philosophy and general sub-human inadequacy. But despite the sad behaviour of the average sorcerer, the reality of what we call Magick is still pure, and still of the Source that exists for us to tap into and, through striving, consciously integrate with. There is still the potential to understand the connexion we as living Beings possess with the Cosmos, and that this understanding can bring about a unity that creates, what we at present term 'Immortality'. Essentially, it is in the Nature of the Cosmos that there exists for a select few (although the number should increase over the centuries, if Evolution is allowed) the opportunity of becoming, through an act of Will, an aspect of the consciousness of the Cosmos.

A temporal form is a way in which the Cosmos expresses itself in the causal world, and thus this form (which may be of a political/religious aspect) is the vital, practical mechanics of Evolution - without this dynamic fusion of Force and Form, there is no `Divinity' presented in `the world', and Life decays. But in our pursuit of the Form, we must not disregard outright the esoteric methods which can capture the aspiration to reach the essence, and thus acquire 'Wisdom'. The understanding of this essence has its beginnings in "Aeonics" - and the meaning of "Aeonics" is only dis-covered through the essence.

This understanding does not lie solely in the performance of 'magickal rites' - and there exists only a small body of these which can create a Nexion - or the living out of an 'esoteric' existence according to commercial Occult fashions. Nor is genuine understanding acquired from the writings of others - despite whatever the degree of Wisdom of those so writing. The problem faced with Occult writings, if 'wisdom' is being sought through this medium, is the simple fact that Word will only ever obscure rather than communicate the essence, because the process of Individuation creating itself within the individual is always experienced in a way unique to the individual. At best, the written form can act as a skeletal guide to inspire those rare, willful characters of action to expand their consciousness into the acausal and thus create the Change necessary for the World - and for the Cosmos. It should be obvious that written ideas are never enough in themselves, despite the necessity of what has become, not unpredictably, the popular option of 'seeding'. If there are no individuals to become a focal point for the ethos, to breathe life into the philosophy via living those ideas, then the ideas are soon forgotten.

The Dark Tradition, or Sinister Path, as an expression of the Cosmos, is a living Being rather than a 'tradition' passed on via the written word. Thus, in order for this Being to live, it requires individuals to act according to their personal Wyrd. This implies that each generation of Initiates commences the Path as a 'blank page' since the Seven-Fold Way exists, in the early stages, only in accord with the dynamic individuality of each existence. Beyond individual existence (in esoteric terms, having 'passed the Abyss') lies the realm of the genuine Master/Mistress: a real knowledge of Aeonics, and the commencement of an extraordinary form of existence.

The late 20th century world of Magick is characterised by fine sounding words agitating, often in exasperated tones, for "practical action". Considering that the Occult Way, once a Heresy, has become a commodity (and is thus 'decadent'), a "call to arms" is indeed laudable. But, having waded through the polemic, does not "practical action" simply emerge as the 'by-phrase' of an Occult generation and does this not inspire the passionate to detest, ipso facto, the philosophy of Magivk as an outmoded fantasy game?

Or do those who talk of Action and do not Act, do so because they do not seek to understand for themselves, so that they may act with understanding? The nobility of the Sinister Path is that it alone can guide individuals beyond the matrices of illusion to become spontaneous and natural, with an understanding beyond the limitations of Self. The ordeals of the Seven-Fold Way are designed to change forever those who can undertake them, because the experience of such an ordeal goes deep rather than at best producing a moment of insight (one which is subsequently lost amongst the delights of modern day living). The Adept - a new type of human being, rather than a title - acts with less and less emphasis on personal desire, as they move towards becoming the Path itself, knowing what is necessary. Such individuals come to know what they re-present, not by agreeing or disagreeing with someone else's words and insights, but because they have, if it be their Wyrð and through the presencing of the future within the present, allowed within them the process of Magickal evolution to occur of themselves. For some, it is not the Forms, however numinous those Forms might be, that are important but the Path itself. It is through such individuals who are the living Source (ie. "Falcifer") that the Form is made meaningful to those whose Wyrð calls them to the Form itself (ie. "Vindex"). For the individual, which aspect describes his/her existence will be dis-covered through the practical act of embarking upon the Seven-Fold Way.

This practical act not only implies undertaking the various traditional ordeals, but that the individual comes to know who s/he is via ordeals unique to their journey - these experiences making the 'Grade Rituals' possible. Despite what may be a move towards dismissing the 'esoteric', what is 'Magickal' can simply be described as the Desire of an individual, through an act of Will, to transform themselves into a Higher type. What is noble about this pursuit is that a consciousness is created that links the Adept with his/her own Folk - and that which is, in one inaccurate sense, beyond. It is not the pursuit of selfish pleasure and the justification of personal prejudices.

It is the Will that is the Key: it is Will that is better than any of the trappings some might use in their 'magickal' activities - ie. sex, drugs, 'pain', and so on. The Triumph of the Will is the Key to Transformation. To repeat: the preparations for this transformation are unique to the individual. In some Cases- and often in those most profound - a chosen practical form may bear no obvious relation to what conventionally constitutes the 'Esoteric'. Whatever, it must involve the individual in experiencing some personal trauma, because this is how the Will is tested - thus, the experience can only be of a practical nature. An 'Insight Role' may be one such means (qv. Hostia), but even this is still a game which the 'Sinister Magickian' can play for awhile. Such an ordeal does not require the detachment from the Esoteric/Sinister Path so far lived (this detachment is required as a prelude to Adeptship). For an Insight Role, the form chosen (and/or the reasons for so choosing the form) may have no direct Aeonian significance. For such a significance to be genuinely understood beyond the Self, a form must be experienced as it is, on its own "light" terms. There must be no secret or "Sinister" agenda - there must simply be a living of that form, a 'becoming-one-with' that is in itself a Magickal act, though may not be perceived as such, initially. The individual must accept that this new living may, or may not, last for the rest of their causal life, since the form so lived is known to be vital to the future of Civilization.

As stated, Wyrð is then dis-covered by allowing the Changes within to occur of themselves. What this means, is that personal anguish, boredom, fear, do not in themselves constitute a reason to stop living the Form: thus, there is a Triumph of Will. It will be made clear, in its own species of time, who, or what, the Adept is: a belonging of the essence, or part of the Form - or perhaps both ...

What results is an Aeonian awareness that renders those who simply possess intellectual comprehension irrelevant. In time, from this crucible, an Adept emerges: someone who embodies in their being the balanced unity (of "opposites") from which creative, ordered and thus willed or conscious Change derives. Most importantly, they have dis-covered themselves, and others, through their own Triumph of the Will; by using their own judgements, making their own mistakes - guided by the uniqueness of their character.

The purpose of individual existence is linked to the Destiny of the Cosmos itself, and to those who understand, have a most profound responsibility in this bovine world. The Sinister Path exists to create individuals who can practically implement this understanding and thus create significant change.

Such willed Change is Magick.

58.

Aeonics And Politics

Aeonic magick is concerned with two things: (1) understanding the fundamental principles of how certain types of magickal energy (existing in the acausal) manifests and may be made manifest in the causal; and how those energies when so manifest produce temporal change; (2) actually using such energies - via rites etc. to bring such change in accord with one's desire or goal,

(1) implies learning about aeons and civilizations - how both are formed, lives decay and change via acausal energies - and about how those within them, from individuals upward, are changed and manipulated by the various forms the acausal energies assume. Among such forms are archetypes, myths and mythos, ideas, symbols (including artistic representations), as well as the more transient types like politics and religion.

(2) implies learning the skills of aeonic magick and follows after (1). The basic skills are aeonic rites (eg. the Nine Angles rites; Ceremony of Recalling)g the Star Game, and creative manipulation of symbols, ideas and so on (including the more transient forms).

(1) is covered in the many and varied Order MSS dealing with Aeonics and details of the basic skills are given in 'Naos' 'Black Book' and the various rituals (most now available in various publications). This present MS will deal with an area not specifically covered before with a view to dispelling some misconceptions.

Sinister aeonic magick implies actual use of the energies by individuals - bringing change(s) to the 'real' or temporal world. This use is often misunderstood by non-Adepts of sinister traditions, and particularly by those who adhere to the old distorted magic(k)al systems. For instance, aeonic magick was used earlier this century to aid a new political form and so try and alter in a significant way the direction of the Western civilization in order to bring about certain futures. These futures (the plural is intentional) would, if they had resulted, have led to the expansion of both a technological and thence an individual kind over a period of many centuries - and this because of the dynamic nature of the form chosen as well as the future transformation of it, via dialectic and internal metasomatosis. The most identifiable manifestation (ie. causal appearance) of this form was National-Socialist Germany. However, most individuals who consider this form, consider it not from an aeonic standpoint but rather from a limited, causal and 'moral' point of view - a view they take, also, of more recent attempts by other individuals and groups, to use that and similar forms for magickal ends. The perspective of this view is immediate rather than of centuries and millenia and shows a fundamental lack of understanding of not only aeonics but also magick itself.

The reality is that all significant magick is either Aeonic or internal: External magick is but a child's games to be played while learning the most basic skills of magick, or for amusement perhaps later on. To a real magickian, all types of political (as well as religious and cultural) forms are means - to be used if they are useful for aeonic or internal magickal goals. Genuine Adepts use many temporal forms - although they never identify with them in the sense of adhere to them causally: from a psychic perspective* In the initial stages of the seven-fold way, for example, some "roles" may be assumed by the Initiate to bring insight, challenges and generally experience the 'forbidden', the contrary, the 'heretical'. But these roles are only that - part of an internal, psychic and thus sinister manipulation of forms. Later, such forms - and others - may be used in the aeonic.sense: to bring about large-scale temporal change (how large depending on the intent as well as the skill and aim of the Adept). But in both, manipulation is the key.

Thus, those who criticize those LHP individuals and/or groups who do and have used political forms in the past - or some other temporal form: social, religious or ideological - clearly show by that very criticism and their subsequent "labelling" of those individuals and groups (from their own myopic and relative political' or "social" perspective) that they lack not only understanding but also

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insight into the basics of magick. In short, these labellers" expose themselves as not only unworthy of being called magickians, but also as adherents to the old, Nazarene dominated moral value~systems. Their lack of perspective and magickal understanding is not, however, unexpected considering the pathetic state of 'magical understanding' prior to the dissemination of ONA teachings - particularly relating to Aeonics and Internal magick.

On the individual level - of Initiates - the LHP is decidedly a-political, a-religious, and a-social (where the "a" prefix means "beyond", "outside"), and is devoted to making each Initiate unique: that is, aiding them fulfil their potential, thus enhancing evolution and creating the next stage of our evolution. The ultimate aim of sinister aeonic magick is to create conditions in the 'real world' such that Initiation and Adeptship and all that these imply in terms of evolutionary understanding and insight, is not only available for all, but fulfilled. This of course, is and will be a long-term aim, perhaps achieved by the end of the next Aeon, perhaps not. But the aeonic magick of any one present moment (eg. a rite or form manipulation) aims to presence a part of that future in that present moment or create conditions enabling it* Thus, change is provoked and made possible - in individuals, groups and civilizations. Hence the complexity of aeonics, and the multitude of temporal forms used - but also its simplicity. For, viewed causally and simply, aeonics is change, opposition, creation; provoking challenges and insight, counter-balancing and adversarial. In short - a dialectic, for individuals, groups and civilizations as well as aeons. And it is this dialectic which is the 'numen' of sinister magick - its ultimate meaning and its ultimate challenge.

Quite simply, it is for those who aspire. The rest can continue their crawling non-existence.

Naturally, in aeonic magick some mistakes have been made -some judgements have been shown by events to be incorrect. But understanding and reason are cumulative: a process of learning, for individuals, civilizations, and aeons.

Anton Long (ONA)

59.

H.P. Lovecraft And The Dark Gods

A lot has been said and written in recent years about the writings of H.P. Lovecraft, particularly his Cthulhu mythos, but to gain an insight into the truth it is necessary to compare Lovecraft's mythos with one of the most sinister traditions of Occultism.

Lovecraft, aware of parts of the ancient tradition of the Dark Gods' dramatized and mis-represented the tradition as a whole. Part of this mis-representation was literary, some of it arose because Lovecraft could not see beyond the Abyss where opposites are meaningless, but most of the mis-representation arose because Lovecraft had access to only part of the tradition, through his own Occult researches and sometimes inept experiments with dream control.

To these, he added inventions of his own - such as the so-called 'Necronomicon' (the book of this title published by Colin Wilson et al is a hoax) - which he wove into the Cthulhu mythos. This mythos bears about as much resemblance to the genuine tradition of the Dark Gods, from which it is derived, as a fir tree does to an oak.

One of Lovecraft's mis-representations is in naming the Dark Gods. The Dark Gods (or 'forces') may be symbolized by vibrations, since it is partly through such vibration that certain levels of consciousness may be reached. These levels re-present primal Chaos - that is, they are devoid of Word since such levels pre-date the covering up, by Word, ritual, idea and even myth, of the essence from which Being and non-Being were derived. Viewed conventionally, these entities are negative and by their return restore Chaos - that is, they destroy the historicity of Being. When seen through the stricture of opposites such a return is terrifying.

According to tradition, the Dark Gods are waiting, in what may be described as a parallel universe, to return to Earth and thus our spatial, causal universe. Essentially, the universe of the Dark Gods is acausal and the two universes may be re-presented as being joined by various Star Gates (or more accurately 'nexions'). These 'Gates' are regions of space-time where passage from one universe to another is possible at certain times - that is, when the Gates are aligned according to their cosmic cycle. Traditionally, it is believed that these Gates open about once every 2,000 years. Because of the nature of the two connecting universes (that is, their difference in time and spatial geometry) not only is physical travel possible between them, but also to a limited extent, a special form of astral travel. This astral form is possible because our own consciousness, by its nature and evolution, is partly acausal and therefore already to an extent on a primal level part of this other universe. Thus, it is possible for an individual to journey into the other realms where the Dark Gods are waiting just as it is feasible - if the psychic Gates are opened - for those dreaded and negative entities who are seldom named to manifest on our level. Such travels are manifestly only feasible when a nexion is about to be opened, is open or is closing - that is, at the beginning and ending of an Aeon. At other times, travel is very difficult and very severe measures must be taken in order to create the energy required. Such methods have seldom been used in the past: they involve great danger to the individual(s), hideous rituals of suffering and sacrifice, or immense detail in preparation and the acquisition of a crystal tetrahedron of the right quality.

The intrusion of these entities into our universe takes many forms, both physical and psychic, and here again Lovecraft has mis-represented them. According to Tradition, the last overt physical manifestation took place thousands of years ago, around 8,000 BP and gave rise to, among other legends, the myth of Dragons. Prior to this, the sinister tradition speaks of the first coming of the Dark Gods at the dawn of our consciousness - probably around 20,000 yes BP. Psychic intrusion is often minimal but nevertheless terrifying for some. According to one recent account: "They lurk at the threshold of existence preening their wings and eyes and sounds which they send forth to all who have ears to hear and minds to know. And they wait and reside in the space between worlds, the space that is the corner of the meeting of dimensions. They are the destroyers ... the bornless forever who wait for our call. Soon they will come to collect that blood which is required by Them. To understand Them is to pass that Abyss beyond which the man ceases to be."

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Such manifestations often take the form of nightmares when unsought, and occasional madness is not unknown among those who have deliberately tried to bring the Dark Gods: for example, in a case known to the author a group tried, in the early seventies, to invoke these forces. The working was only partially successful and one of those involved went mad.

One of the most noticeable effects of deliberate contact by Adepts is the change that results in the consciousness of certain groups of people and individuals - such as a resurgence of primitive atavisms. Such changes are often misunderstood, bound as most people still are by old Aeon concepts of duality, and over recent decades these changes have been a prelude to the calling forth that will re-open the physical nexion and return the Dark Gods to our universe and thus the Earth itself.

The details that Lovecraft gives regarding 'calls' and rites are mostly fanciful and only in a few places does he inadvertently reveal the truth - for example, in his mention of the trapezohedron and 'Azathoth'. The key to travel along the passages between the star nexions is the Nine Angles and the key to the Nine Angles is the crystal tetrahedron which is activated by voice vibration. 'Azathoth' as described by Lovecraft, is a symbolic and distorted re-presentation of the intersection, in acausal space-time, of these astral star passages: a kind of galactic vortex or node. Those who journey there never return the same. Along the star passages the shells of long dead civilizations lie strewn.

The Nine Angles (the key to contact both physical and astral) are re-presented in the septenary Star Game and it is through this symbolic re-presentation that the magick of the Dark Gods is made manifest. The rest, to the uninitiated, is sheer terror.

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60.

A Gift For The Prince (A Guide To Human Sacrifice)

ONA 1984eh (revised 1994eh)

In ceremonial rituals involving sacrifice, the Mistress of Earth [sometimes called 'The Lady Master'] usually takes on the role of the dark or 'violent' goddess, Baphomet, and the Master of the Temple that of either Lucifer or Satan - the sacrifice being regarded as a gift to the Prince of Darkness. This gift, however, is sometimes offered to the dark goddess, the bride of our Prince.

Human sacrifice is powerful magick. The ritual death of an individual does two things: it releases energy (which can be directed, or stored - for example in a crystal) and it draws down dark forces or 'entities'. Such forces may then be used, by directing them toward a specific goal, or they may be allowed to disperse over the Earth in a natural way, such dispersal altering what is sometimes known as the 'astral shell' around the Earth. This alteration, by the nature of sacrifice, is disruptive - that it, it tends toward Chaos. This is simply another way of saying that human sacrifice furthers the work of Satan.

Sacrifice can be voluntary, of an individual; involuntary, of an individual or two; or result from events brought about by Satanic ritual and / or planning (such as wars). Voluntary sacrifice results from the traditional Satanist belief that our life on this planet is only a stage: a gateway or nexion to another existence. This other existence is in the acausal realm where the Dark Gods exist. The key to this other existence is not negation, but rather ecstasy. A Satanist revels in life because by living life in a joyful, ecstatic way, the acausal that exists within us all by virtue of our being, is strengthened. For Satanists, not only the manner of living is important, but also the manner of death. We must live well and die at the right time, proud and defiant to the end - not waiting sickly and weak. The scum of the Earth wail and tremble as they face Death: we stand laughing and spit with contempt. Thus do we learn how to live.

Voluntary sacrifice usually occurs every seventeen years as part of the Ceremony of Recalling: the one chosen becomes Immortal, living in the acausal to haunt the edge of the minds of those un-initiated.

An involuntary sacrifice is when an individual or individuals are chosen by a group, Temple or Order. Such sacrifices are usually sacrificed on the Spring Equinox, although if this is not possible for whatever reason, another date may be used. While voluntary sacrifices are always male (and usually twenty-one years of age) there are no restrictions concerning involuntary sacrifices other than the fact that they are usually in some way opponents of Satanism or the Satanic way of living.

Great care is needed in choosing a sacrifice: the object being to dispose of a difficult individual or individuals without arousing undue suspicion. A Temple or group wishing to conduct such a sacrifice with magickal intent must first obtain permission from the Grand Master or Grand Lady Master.

If this is given, then detailed preparation must begin. First, choose the sacrifice(s) - those whose removal will actively benefit the Satanist cause. Candidates are zealous interfering Nazarenes, those (e.g. journalists) attempting to disrupt in some way established Satanist groups or Orders, political / business individuals whose activities are detrimental to the Satanist spirit, and those whose removal will aid the sinister dialectic and / or improve the human stock.

There are three methods of conducting an involuntary sacrifice: (1) by magickal means (e.g. the Death Ritual); (2) by some person or persons directly killing the sacrifice(s); (3) by assassination.

Both (2) and (3) can be undertaken either directly by the group / Temple / Order and its members, or by proxy. Proxy involves the Master or Mistress finding a suitably weak-willed individual and then implanting in the mind of that individual - usually by hypnosis - a suitable suggestion.

Whatever method is chosen, a date for the sacrifice should be set and on that date a suitable ritual undertaken. This ritual is most usually the Death Ritual - if method (3) is chosen, the Ritual is performed twice: first, seven days before the chosen date, and then on the date itself while the member / proxy is undertaking the sacrifice. The energy of this latter ritual is then directed (or temporarily stored), or dispersed over Earth, by the person conducting the ritual.

Method (2) involves the Ritual of Sacrifice. The victim or victims are brought or enticed to the area chosen for the Ritual, bound by the Guardian of the Temple and at the appropriate point

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in the Ritual sacrificed by either the Master or the Mistress using the Sacrificial Knife. The body or bodies are then buried or otherwise disposed of, care being taken if they are found for suspicion not to fall on any of those involved. Those involved, of course, must be sworn to secrecy and warned that if they break their oath, their own existence will be terminated. Breaking the Oath of Sacrifice draws upon the individual or individuals who break that Oath the vengeance of all Satanic groups, Order and individuals - and this vengeance is both magickal and more direct, the Master or Mistress of the Ritual appointing Guardians to hunt down and kill those who have broken the Oath.

Those who participate in the Ritual of Sacrifice must revel in the death(s) - it being the duty of the Master and Mistress to find suitable participants.

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6I.

Towards Sapanur

ONA, 1996eh.

One of the tasks of a genuine Satanic organisation, is to bring about practical, physical Change. As stressed in various ONA MSS, this Change is worth striving for only if the outcome occurs on a large scale: if its consequences create a new type of society that enshrines the Satanic vision. Much has been written - and misunderstood - as to how this Change, this New Aeon, may be implemented.

The Dark Tradition exists to create a type of being who is capable of making history; of rationally using forms (and individuals) for a higher, *Cosmic* purpose. The reality is there will always only be a handful of genuine Satanists amongst those who would claim such a title, since a genuine Sinister organisation does not seek a large 'membership': to actively do so, would imply a compromise of the Darkness essential for evolution. All that is ever really required, in terms of genuine Satanism, is the working together of the tiny minority who have struggled and suffered their individual ways through the processes of the 'Forbidden Alchemy' (for which read *Sinister Seven-Fold Way*). That few such individuals exist is not actually a hinderance to the fulfillment of esoteric aims, for it only takes two or three such beings to presence the terror necessary for the future...

With the emergence in recent years of **Aeonics** (qv), allied Occult groups have concentrated on 'seeding' energies by subtly distorting/reinterpreting/ infiltrating existing forms, with the aim of gradually altering a cultural psyche towards (what we term) the Sinister. This is of course, a laudable premise: superficially speaking, the more organisations who adopt this strategy, the better - as long as this tactic does not result in a *dilution* of the Sinister within that cultural psyche. However, the Magickian must take care when using, or 'flowing with' what is perceived to be the contemporary trend, or opinion.

To simply state that the 'masses' are putty, should not really come as a revelation. In this densely-populated world of ours, the 'average person' is too busy with the basics of living - ie. feeding a family - or too stupefied to worry overmuch about the greater context of society (thus the trust placed in 'politicians' and the illusion of 'free speech' given by the con-trick of 'democratic' elections). Opinions and trends are, for the most part, engineered by the minority who are The System. The public does not exist to be convinced by any ideal that happens to come along, because it simply does not possess the capacity to think and act independent of the prevailing Power. An independent ideal has only The System to face, and unless it fights, it is regurgitated as a commodity and denuded of the power to genuinely transform. In reality, there is very little The System cannot flow with and adapt to - such is the nature of the tyranny that is 'capitalism': to turn heresy into *fashion*.

When the tactic is to fight by subtly manipulating accepted forms, the Magickian must be certain as to who exactly is controlling who - whose *ego* is actually being manipulated - lest the process of 'seeding' proves in the long term to have been a waste of time. To effectively alter temporal forms via such an approach really requires the abilities of an individual who is 'outside of Time', who is free of temporal, temporary influences - someone who has passed through the screaming silence of the Abyss: a genuine Master of the Temple/Mistress of Earth. [Thus the practical purpose of the Seven-Fold Way.] Subtle manipulation of forms has its part to play; but if every would-be Sinister magickian opted solely for this, then little, if anything, of significance would be achieved.

'Seeding' [which would include the Aeonics technique of **mimesis**] can only prepare the way - and only then if it is conducted with understanding; rarely does it in itself catalyse Change. When the subtle manipulator believes that s/he, "when the time is right", will implement a next, more overt stage, they are deluding themselves: practical examples (involving conventional politics) have proved as yet that this does not happen - rather, there is a losing sight of the original aims. What is significantly missing at present, on the part of Occultists, is an overt declaration of intent in the *real world*. What we need now are fanatics - individuals who will remind us all of what we, as Sinister Initiates, are supposed to believe: that we can become gods within our lifetime, to the

greater glory of our acausal selves.

Thus it is vital, for every initiate who would be Satanic, Sinister, to at least once in their life, conduct a *practical* act of tenor in the real world: an act that does not hide beneath the guise of something else - something innocuous - but one that leaves no doubt as to its Satanic nature. Only by individuals acting thus, by directly aiding System Breakdown, will the Masses grasp the practical possibility of an alternative reality.

Let us not fool ourselves any longer: real, significant Change - the bringing of the *new aeon* - will only occur once The System has collapsed, and society is plunged into the necessary primeval phase where the majority - and Sinister Adepts, for that matter - are constantly reminded of that tyranny of existence which can wipe out an individual life in an instant, and in that instant render that life irrelevant. Until this next phase is reached, life remains too soft to motivate anyone beyond the intellect to implement anything worthwhile. That collapse is much more likely to be reached, not by slow 'seeding', but by *presencing the Dark*: by causing sudden explosions of primal terror.

To risk one's life and liberty requires certainty: belief and vision - the arrogance of the genuine Satanist. The System, however, allows us the luxury to believe exactly what we want, and to find many convincing reasons why *not* to act in truth. But to know the reality is to know that which is beyond yourself, and until Sinister Initiates strive to embody the current of Change necessary, then the holiday that is individual life will carry on its slow, meaningless journey, deathwards.

The New Satanic Aeon

What is this far-off Satanic purpose described as the 'New Aeon'? It does not matter that, for most, a clear answer cannot be given; only that there exists a *desire* to practically create a new form of existence - that the stagnation of the 'norm' is countered, destroyed, and laid to rest. If life is to be lived right, there must always be, for individuals, a dream, a *vision-splendid* to strive and most likely die for. It does not really matter if various Sinister organisations disagree over the tactics involved in bringing this Change, as long as effects can be discerned - as it also does not matter whether or not there is Sinister "unity" between those various organisations.

What matters, in the presencing of this 'new aeon', is that individuals strive to act with nobility and out of duty to the furtherance of a Cosmic force beyond the personal. They must rely on their own judgment in this, regardless of consequences; and whatever mistakes are made in the process, are gifts by which further personal insight may be attained.

The loyalty of a Satanist is to the Dark - to **Satan**, and the forces beyond Him, by which civilisations are reminded of their unique Destiny. Because what is certain, is the suffering and death that will be required to allow the difficult transition from this dying Aeon, to the next: only through a crucible of Darkness will the "Light", the positive upward trend of evolution, flow forth. Regardless of contemporary beliefs, human beings are not born inherently 'good': true 'goodness' must be cultivated - and such a creation only occurs through suffering.

This suffering will be because we must as a species re-integrate with what is for us, the reality of Nature - a reality from which we are progressively and deliberately distanced: our natural role as **hunters**. The New Aeon will be Satanic, because it implies the synthesis achieved through the conflict between Nature Herself and *The System*, and the triumph of Nature implies the creation of a higher type of human species - a truly free individual who needs neither politics or religion.

A Note on "Vindex":

It is generally true to say, for the Esoterrorist, that it is the Path of their occult journey that is important, rather than the forms encountered or used during the way. However, it is a mistake to believe that this is the rule for all in the broadly esoteric field, and thus that all forms 'ipso facto', are simply a means to be discarded when appropriate, since no form can ever express the *essence*. For some unique individuals, in unique circumstances, there is no living of a form whilst hiding the "esoteric reality", the esoteric wisdom - the 'Occult' aspect. There is no clever deceit, no skilled manipulation, because the form created is the reality, that esoteric wisdom made real and practical. This form is usually of a 'religious' nature, and is what it is because it is open about what it represents, regardless of societal prejudices. In an important sense - which few will understand - the form ("organisation") so created, is not anexion to channel or presence the essence - it is the very essence itself: the essence evolving as it must evolve in causal time and space [hence also the continuing relevance of 'Satan' as an archetype]

This is the domain of **Vindex**, that much misunderstood embodiment of creative Change.

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Vindex does not really need 'the Occult' in conventional terms, to presence, or access the numinous ideals that s/he represents. Such things, in this case, only obscure the essence of Change, of evolution - as they can often distance a person from the creative numen which can and does provoke such an evolution. However, this aspect of bringing Vindex can cause dismay to some Occultists, who might view this stance as a betrayal of 'occultic principles' perhaps previously championed. The reality is, what must be done, must be done if it is to be *lived* - over and above the perceived "truth" of some forms (and a Satanist should always be their own opposite, and beyond ...). All Vindex needs, is already what is innate, and a *Will* made powerful by it being grounded, or presenced, in what *is* - now and in the future - numinous and great in evolutionary terms. Vindex *can* embody what is necessary: not particularly in the sense of some popular charismatic leader (a Caesar type figure), but in the sense of creating and maintaining the form which embodies the numinous ideals in the realistic way necessary. And this is the real Magick...

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62.

The Abyss

The Abyss is where the causal and the acausal meet: a nexus of temporal and spatial dimensions. Because of the nature of our consciousness, the Abyss lies latent within all of us – that is, our consciousness consists of both causal and acausal aspects. In this sense, we are all 'Gates'/ to the acausal dimensions, although this Gate – and the pathways leading to/from it – often lies undiscovered. Magickal training is essentially the discovery, exploration and use of these pathways.

Symbolised causally, the Abyss lies between the spheres of the Sun and Mars in the septenary Tree of Wyrd, and the 'Entering the Abyss' is that stage of magickal development which distinguishes the Master/ Mistress from the Adept. The experience of the Abyss – which the Grade Ritual 'Entering the Abyss' begins – is fundamentally a destruction of the self-image which the Grade Ritual of Internal Adept created and which was glimpsed during the External Adept rite. It is also the destruction of all personal illusions regarding opposites: the final 'withdrawing of projections'. In essence, the Internal Adept has learnt (mainly through the Grade Ritual) to withdraw the projections of the 'ego' from other individuals – that is, there is an understanding of individuals as those individuals are in essence: without the distortion of one's own passions/ideas/prejudices and without the distortions of other people's ideas/judgements and so on. The experience of the Abyss takes this a stage further – there is a withdrawal of all personal projections made by every individual upon others/the 'cosmos' and so on: both personal and impersonal. Thus, the essence is apprehended behind the appearance which the causal produces because it is the causal. Put very simply, the Abyss is the beginning of acausal perception.

This perception implies a complete understanding of oneself, one's wyrd, as well as an understanding of others, of aeonic influences, and of the 'cosmos' itself – the beginnings of wisdom ... Yet this does not mean a negation of individuality. Rather, it is an enhancement of consciousness. This is so because the Abyss is also the Tree of Wyrd itself – all the spheres and the pathways in both their individual and aeonic forms: the 'individual forms' being Jungian-type archetypes (and the experiences/ understanding appropriate to these) on a personal level, and the 'aeonic forms' being aeonic/cultural myths and images on a supra-personal level, in both 'sinister' and 'light' aspects. Further, the Abyss is also a direct opening or "Gate" to the acausal dimensions.

The ritual of the Abyss implies an acceptance of acausal energies as those energies are – that is, without any 'abstract', personal or judgemental views. It is a letting 'in' of those Null, Chaotic energies without any hindrance. This of course can be dangerous, but the preparation reduces this danger as well as making possible an understanding of those energies and the 'forms' they may or may not assume in both the causal and acausal worlds. This latter point is quite important, because there have been many who, unprepared, having experienced some acausal energies via entering the Abyss too soon. Quite often, the result of this premature magickal experience is madness or extreme personal dis-orientation resulting in a 'possessed' personal life and/or loss of vitality; another and frequent result is personal delusion about one's own abilities and understanding, both personal and magickal.

This understanding of the acausal, vital to a 'successful' crossing of the Abyss, derives from the preparation implicit in (a) having undertaken the Grade Ritual of Internal Adept [that is, in essence, having spent at least three months alone without any external influences and without any personal contact] and (b) having fulfilled the tasks revealed by that Grade Ritual. This fulfilling of personal tasks (the accomplishment of part of the wyrd of the individual) is necessary (and it takes from one to many years after the Grade Ritual of Internal Adept) because it dissipates the energy of the 'self-image' that the Grade Ritual produces, preparing thus a voidness within the Adept. The Adept generally knows when this inner void is reached (in simple terms, the personal, driving energy is gone through achievement of personal goals: the reality, of course, is more complicated and here the advice of a Master/Mistress/Magus is often sought).

The ritual of the Abyss is simple. The physical part (the walk in the specified time without assistance) is essential preparation for the 'magickal' part because it prepares the consciousness in a very specific way as well as draining the physical resources of the body. To complete the walk given the conditions stated requires determination – and this determination is released/abandoned when the magickal part of the rite is begun, this release/abandonment occurring quite naturally because the physical goal has been achieved. Thus, there is a 'hidden' wisdom in the construction of the rite (as there is in all the Grade Rituals).

The physical part also creates – because of the isolation – a feeling within the individual of being only a part of something more vast, and it for this reason that the walk is undertaken as far from human habitation as possible. This isolation, the concentration required to walk at a pace

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enabling the goal to be reached within the set time, the rhythm of walking, the anticipation of the magickal part, all combine to produce the conditions necessary within the consciousness of the individual conducive to success.

As mentioned above, the Abyss is also an opening into the acausal. The 'passing of the Abyss' is the opening of that 'Gate' within us. All magick is a glimpse of the acausal, and the stages of the seven-fold way are really stages when the acausal energies are developed and understood in a progressively more emphatic manner – that is, they may be seen as 'pushing that Gate wider and wider' – in the passing of the Abyss there is no longer a Gate, but rather a union or fusion. In another sense, the seven-fold way may be said to be the creation, within the consciousness of the individual, of connections or pathways to the acausal – each stage develops more and more pathways until they form a conduit through which acausal energy 'flows'. Beyond the Abyss, the individual is part of the acausal 'flow' and has achieved the goal of sentient life. This is really the great secret of alchemy, of magick and of the Left Hand or Sinister Path itself – that is, we can create for ourselves another existence in another 'universe' and an existence which continues after our causal self dies. The means to this existence is simply – the seven fold way.

According to tradition, the Abyss is also presented physically in our causal universe. That is, terrestrial and 'Space' or 'Star' Gates exist where the two universes are joined. In reality, the terrestrial Gates may be said to be points where the causal and acausal come close to contact: where there is 'seepage' of acausal energy – the discovery of these places and then the 'opening of the Gate' via magick producing Aeonic energy to alter the causal (and thus the individuals in the world). [See the Order MSS relating to Aeons, 'Lovecraft and the Dark Gods' etc.]

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63.

The Azatu Gate

ONA

The following rite, for Priest and Priestess, exists in two forms. It may be undertaken by those of the stage of External Adept as part of the experiencing of those energies appropriate to that level (and it should be undertaken on completion of the Path and Sphere workings with the companion); but its primary aim, as with all forms of genuine magick, is to direct energy into aiding the emergence of the New Aeon. Generally, this will mean aiding, via the ways of magick, a causal form that possesses the ability to practically implement the New Aeon. Thus a symbol representing the causal form is used as a focus for the raised energy.

The **Satanic** form should be undertaken one hour before dawn during the Full Moon. The **Baphometric** form should be undertaken at dusk, when the Moon is New. Both forms should be conducted at an isolated outdoor location [the location most appropriate to the 'Baphometric' form is an underground cave where water flows].

I) The Satanic Form:

The priestess holds the crystal, while the priest rings the temple bell seven times. Both then meditate upon Atu VII of the *Sinister Tarot*. When sufficient time has been given to the meditation, the Priest says: "Aperiatur stella, et germinet, et germinet Chaos!", and places his hands over the crystal. Both commence vibrating 'Agius o Satanas', directing the vibration into the crystal. This vibration is undertaken nine times, with increasing force and resonance, whilst visualizing a deep region of space where a nexion is beginning to open [according to Tradition, the location of such a nexion lies near the planet Saturn]. As the vibration reaches its conclusion, a nebulous form (which may coalesce into the appearance of a dragon) is visualized seeping from the nexion, descending to the Earth, and entering the bodies of the participants via the crystal. Both should visualize their bodies filling with a star-studded space. On completion of the vibration, this visualization is continued in silence, for at least fifteen minutes. Following this, both commence visualizing the symbol chosen to represent the New Aeon, whilst chanting the *Diabolus*. This Chant should be sung three times in unison, followed by a further four sung in parallel fourths. Sexual union begins thereafter, during which both continue to visualize the sigil. On conclusion, both bow to the North saying: "Agius athanatos!"

II) Baphometric Form:

As before, the Priestess holds the crystal, while the Priest rings the temple bell seven times. Both meditate upon the 'Mousa of Swords' from the *Sinister Tarot*. The Priestess, when she judges the time right, vibrates: "Veni, omnipotens aeterne Baphomet!". The Priest then places his hands over the crystal, and both commence to vibrate 'Agius o Baphomet', nine times. During this vibration, both visualize the crystal filling with darkness which then slowly spreads outwards to fill their bodies. As before, this visualization is continued for a further fifteen minutes following the end of the vibration. The 'Agius o Baphomet' chant is then sung, while visualizing the symbol of the New Aeon. The chant is sung three times in unison, followed by a further four in *fifths*. On completion of the chant, the Priestess quietly says: "Suscipe, Baphomet, munus quod tibi offerimus memoriam recolentes Atazoth". Sexual union begins thereafter. On conclusion, both bow to the North, saying: "Agius athanatos!"

Note: The crystal should be held by the Priestess throughout the rite - including during the sexual union. As is traditional, the best shape for the crystal is a tetrahedron, and it should be as large as possible. Rock crystal is best, but Pleonast, Spinet and Morion may also be used.

64.

In Praise Of War

R. Venn, ONA.

War is necessary - it ensures the health of a people and it encourages those warrior virtues which are essential to civilization.

When a people, nation or race goes for decades without engaging in a war which involves all or most of the communities of that people, nation or race, then that people, nation or race tends toward decadence - with cowardly scum coming to the surface, the young becoming feckless and undisciplined, and society generally declining. War breeds and reveals **character** - in combat, there is no where to hide. One either does one's duty, with courage and perhaps heroism - or one does not. War is the test of the man. War is natural selection in action - Fate decrees who survives, who is uninjured and who becomes revered as heroic. War makes individuals respect Fate, and thus gives real wisdom - an awareness of **duty** and **responsibility**.

Pacifism, and the pursuit of peace as an objective, are decadent - manifestations of cowards and *decadents*, and of a people and society ruled by cowards and *decadents*. Of course war creates and brings suffering, injury and hardship - but the hard reality is that such things are necessary. Without such things there is no real wisdom, no real individual character, no real understanding - no awareness of Fate, of those forces which are beyond the individual and which the individual cannot control. Without such things there is no perspective - and what is really important about life and living gets lost in selfishness and a crass pursuit of materialism. Above all else, war breeds **nobility**. It makes the values of nobility - honour, loyalty and duty - ideals to be strived for and thus encourages civilized conduct among individuals and a civilized society for individuals to live in. A noble individual is someone prepared to fight, and if necessary die, for their folk, race or nation. A peaceful society - dedicated to peace and the selfishness and materialism which goes with it - encourages and creates a feckless, crime-ridden society full of aggressive individuals who use that aggression to achieve their petty, egotistical aims.

War channels the natural and healthy aggression of youth and early manhood in a useful and productive way. The proponents of pacifism and the 'peaceful society' believe in their vain arrogance that their abstract, unnatural and intellectual ideas can change what they see as "human nature" - they believe that given sufficient "education" (read 'brainwashing') and sufficient social schemes, this aggression and lust for battle can be removed or miraculously transformed into something which they believe is more positive. What these products of late-twentieth century decadence fail in their intellectual arrogance to understand, is that individual nature is only and always changed by real, practical experience of living and *never by ideas or any amount of 'teaching' and/or social schemes*. What little individual change results from such things as ideas, teaching, 'faith' and social schemes is only and always pretence - *affectation*; that is, whatever change such things produce in individuals, such changes are not real - they do not go deep, they are not fundamental, positive changes. What all this amounts to is that if one places side-by-side a combat veteran, and one of the intellectual pacifist/'social worker' types which modern society breeds in profusion, then it is obvious to anyone of any real intelligence that the combat veteran is the better person, more in touch with the reality of life, more *civilized* and more able to cope with life and any change life brings. It is only soft, comfortable modern urban/suburban living which allows the social worker type to flourish - and this soft urban/suburban style of living exists in any civilization only for a short period, for it has within it the seeds of its own destruction. These seeds are the soft individuals it breeds. Civilizations are created and maintained by individuals of character - by warriors, by those experienced in war - they are *never* created and *never* maintained by ideas, by bureaucratic types, by politicians, by social schemes and 'education'. Anyone who believes that civilization depends on clever, fancy ideas and those who propound such ideas or makes their living from them is, quite simply, being *naive*. The penalty for such large scale *naively* as the societies of the West now suffer from, is that slow descent back into barbarism which has already begun.

The reality of pacifism and other such unnatural abstract ideas, is that they undermine and ultimately destroy that personal or individual *character* which is essential to civilization. The personal character essential to civilization and a civilized way of life is only and always created by combat - by personal experience of war.

A healthy society accepts war and prepares for it. A healthy society encourages warrior virtues and trains its people for combat. A healthy society upholds the war or combat hero as the highest ideal - as someone to be admired and emulated. A healthy society rewards those who have distinguished themselves in battle and accepts such individuals, and only such individuals, as leaders. In a healthy society, young men look forward eagerly to battle.

In contrast, an unhealthy or sick society strives to make "heroes" out of such non-entities as "entertainers", politicians, and successful business people. In brief, a sick society elevates the type of people combat veterans despise - vain, egotistical people concerned for the most part with materialism and/or sickly, pretentious (often sociological) 'ideas'.

It needs to be constantly affirmed that war and civilization are inseparable. To be civilizing, war has to be for some noble purpose - and this purpose can only be to ensure the survival, prosperity and extension of a particular folk, nation or race. War for a decadent purpose - such as to ensure 'peace' - is self-defeating, and produces only degeneracy and decline because such a decadent purpose weakens those fighting and produces an ailing, weak society dedicated to unnatural ideas that make people psychically unwell. Thus, any war which aims to strengthen a particular folk, nation or race is good; any war fought for any other reason - such as an abstract idea like 'peace' - is bad. A good war creates, aids and maintains civilization. A bad war destroys civilization.

A good war is morally right - it is a duty. It is a necessity. A good war ensures the health and vitality of a particular folk, nation or race - and thus makes for a healthy, vital society. What we have today - in terms of civilized life and the comforts which go with it - is the result of war. What we have lost and are losing - honour, community spirit, noble character, vitality, purpose - is the result of peace.

For too long, the pacifists, the cowards, the decadent and the pursuers of selfish, material goals, have been unchallenged. We who believe in war - who know its value and its purpose - have been silent for too long. We need to once again proudly and defiantly sing the praises of war!

65.

To Presence The Dark

Anton Long, ONA. 107yf

Genuine Satanic, or Sinister, groups have three fundamental aims: (1) to preserve and hand-on the genuine esoteric tradition, the Way to Adeptship and beyond; (2) to uphold and implement the Sinister Dialectic; and (3) to presence and so make real what is dark, sinister and Satanic.

The first aim is essentially the guiding of Initiates toward wisdom, thus changing those individuals - in effect, creating a new individual. The second aim is essentially supra-personal and is a changing of societies, civilizations and Aeons, through magick and through practical action. The third aim derives from the first two aims, and is essentially genuine Satanism in action "in the world" - that is, Satanic individuals doing specific Satanic acts to bring about change and evolution in themselves, and in the societies, civilisation or Aeon they themselves exist in.

It is of fundamental importance - to evolution both individual and otherwise - that what is Dark, Sinister or Satanic is made real in a practical way, over and over again. That is, that what is dangerous, awesome, numinous, tragic, deadly, terrible, terrifying and beyond the power of ordinary mortals, laws or governments to control is made manifest. In effect, non-Initiates (and even Initiates) need constantly reminding that such things still exist; they need constantly to be brought "face-to-face", and touched, with what is, or appears to be, inexplicable, uncontrollable, powerful and "evil". They need reminding of their own mortality - of the unforeseen, inexplicable "powers of Fate", of the powerful force of "Nature".

If this means killing, wars, suffering, sacrifice, terror, disease, tragedy and disruption, then such things must be - for it is one of the duties of a Satanic Initiate to so presence the dark, and prepare the way for, or initiate, the change and evolution which always result from such things. Such things as these must be, and always will be, because the majority of people are or will remain, inert and sub-human unless changed. The majority is - and always will be until it evolves to become something else - raw material to be used, moulded, cut-away and shaped to create what must be. There is no such thing's an innocent person because everyone who exists is part of the whole, the change, the evolution, the presencing of life itself, which is beyond them, and their life only has meaning through the change, development and evolution of life. Their importance is what they can become, or what can be achieved through their death. their tragedy, their living - their importance does not lie in their individual happiness or their individual desires or whatever.

Thus it is permissible, and indeed necessary, for Satanic Initiates to exalt themselves, and thus life itself, over and above the majority, and at the expense of the majority - for such Initiates are a becoming, a movement of life toward something higher, while the majority are a stasis unless changed or provoked. In essence, Satan is the essence of life itself; He is this exaltation of life - this change, this evolution, just as the Satanic Initiate is Satan presenced in human form.

Genuine Satanism means such a presencing of the dark, and a genuine Satanic group is a group which initiates, authorises or guides its members toward individual and group acts which so presence the dark. When there is no such presencing of what is dark, terrible, awesome, magickal, deadly and tragic then there is no genuine Satanism. Thus, a genuine group will countenance and indeed demand human sacrifice, as it will countenance and indeed demand that its members do practical and magickal works to aid the Sinister Dialectic itself, bringing thus the chaos and the order of change and evolution.

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66.

Culling (A Guide To Sacrifice II)

ONA 1990eh (revised 1994eh)

As has been written - offers are human culling in action. That is, Satanic sacrifice makes a contribution to improving the human stock: removing the worthless, the weak, the diseased (in terms of character). Naturally, this culling occurs on a somewhat larger scale by using magickal means to direct / influence / control events in real time (i.e. in the causal) and so produce historical change [war / strife / struggle / revolution and so on] than it does by choosing a specific offer and executing an act of sacrifice. However, the correct choice of offer means that with their elimination the sinister dialectic will be aided and thus the intrusion of the acausal into the causal speeded up. [In non-esoteric terms read: "aid the dark forces to spread over Earth."] The choosing of specific offers depends on three things:

(1) Satanic judgement; (2) and insight into and knowledge of Aeonics and the sinister dialectic; (3) the means for undertaking the act without compromising the individuals involved are available. Generally, it is the duty of a Master or Mistress to select offers, although any Satanist, from novice upwards, can suggest suitable targets, in which case the Master or Mistress, after due consideration, will give judgement as to the suitability of the target.

(1) means a judgement is made, based on experience. Often, this is judgement concerning the character of the victim. The victim may be suggested / chosen (a) because one or more of their actions has brought them to attention and made them seem suitable; or (b) their removal will be beneficial to Satanism / the Sinister Dialectic. The suitability of the victim is decided by a Master or Mistress, and once confirmed, the victim or victims are subject to tests (qv. '*Guidelines for the Testing of Offers*' MS). Often, the Master or Mistress arranges to meet to victim or victims 'accidentally' and so can judge them on a personal level.

(2) means the proposed action is assessed in the light of Aeonics / the Sinister Dialectic - i.e. will the removal of the victim or victims aid the cause of Satanism? The dialectic?

(3) Means that (a) members are available to conduct the tests; (b) the loyalty of those members and the others who will participate in actual sacrifice is assured; (c) the Temple has the means and the abilities necessary to conduct the act: for example, make it seem 'accidental' if an "accidental death" is decided upon as a means of avoiding detection; can ensure safe untraceable disposal after the act; arrange an alibi should any participant need one.

Offers are not chosen at random - they are always carefully selected, then judged, then tested. The actual act - be such a ritual or a practical act (such as an assassination) - is never done for any personal reason. That is, it never arises out of personal emotions or from personal desires. Instead, the act is supra-personal - done with a Satanic judgement and a Satanic detachment arising from both Sinister knowledge (e.g. of Aeonics) and direct knowledge of the character or actions of the victim. The act itself and the prior judgment as to the suitability of the victim or victims is often communal - involving a Temple / group and thus a participation which enables a reasoned and balanced assessment by those participating. In such communal action, one member is appointed to argue the case for or on behalf of the intended victim or victims during the special *sunedrion* which is convened by the Master or Mistress to consider the selection of victim(s) and arrangements for the act.

The act itself is one which glorifies the Satanic, which affirms Satanic values - that is, it aids evolution in a positive way, enhancing the lives of individuals. In short, it aids self-development (of the participants) and aids evolution (via the sinister dialectic / nature of the culling). Offers become / are chosen as victims because of their nature and / or because of their deeds. Mostly, victims are dross - those whose removal will aid change / the growth of civilization / the Aeonian imperative.

The judgement which decides the fate of an intended victim or victims is of course a Satanic one - and quite often, this judgement is akin to an act of 'natural justice' and / or a Satanic retribution: the victims have effectively condemned themselves by their deeds / their nature. In effect, Satanic sacrifice is conscious evolution in action.

Many examples might be presented to illustrate this - but four will suffice, although it should

be remembered that these are merely illustrations, specimens, to throw light on the underlying principles involved.

I.) A young man of weak character (no self-discipline; a lout of the worst kind) spends his time stealing cars and committing petty crimes. He lives on 'Social Security' benefit and has a disdain for nearly everyone - which he shows by his loutish, foul-mouthed behaviour: when he is with friends, of course, since he is too weak and cowardly to do anything provocative on his own. He is often drunk. On one occasion, he steals a car with some of his cronies, is chased by Police but escapes. During this chase, he crashes into some other cars and two people are injured, one of whom is a young woman who sustains serious injuries the effects of which will be with her for the rest of her life.

Some time later, this lout and some others break into the home of an elderly, blind man. The man attempts to stop them and this enrages this lout who beats the old man unconscious. The elderly man had fought in the Great War of 1914-18 and had been awarded several medals for gallantry. After this beating, the lout is rather proud of himself and considers he is something of a 'hard man'.

This lout is a typical example of the modern dross modern society produces in such profusion and which this society does nothing effective about. His character and his actions make him a suitable candidate for sacrifice - his removal will be a culling, benefitting evolution, and be an act of natural justice, restoring balance. Satanic judgement would give him a chance to redeem himself - make something out of himself - via tests designed to show if he has any potential. Should he fail the tests, he would be regarded as an opfer.

II.) A Satanic novice living in a European country where questioning the 'holocaust' is a crime, in law, joins an extreme right-wing political group which works 'underground'. In doing this, he hopes to acquire experience 'on the edge' and actively aid the Sinister Dialectic by challenging 'the accepted' and speaking / working for and on behalf of the heretical and 'the forbidden' (in that and other Western countries, the heretical is National-Socialism: qv. MSS on Aeonics). After some months of action, he and some others are betrayed by someone working with them. The person who betrayed them had been arrested doing something dreadfully 'illegal' (distributing forbidden books and leaflets) and had made a deal with the authorities whereby he only gets a fine if he gives them the names of others involved in the underground cell. Our novice however escapes to another country - but two of his Comrades are caught and after a farce of a trial are sentenced to several years imprisonment.

Thus the betrayer makes himself a candidate for sacrifice - he acted against the sinister dialectic (and thus those aiding that dialectic) and revealed a weakness of character.

III.) A particular individual is prominent in actively organizing and encouraging violent opposition to those who are members of a political group whose actions and policies [unknown to them] are aiding and will aid the Sinister Dialectic and whose nationwide success would begin a new upward phase in evolutionary change. By his actions over a period of time, this particular individual becomes an opponent of those who desire to bring about this new evolutionary change - and thus he becomes a suitable candidate for sacrifice. His removal - most effectively by assassination - will be a lesson to others and beneficial for those whom he opposed, and thus will aid the dialectic.

IV.) An Adept desires to practically and effectively disrupt the status quo and encourage the breakdown of the present system, aiming also to bring about a revolutionary state of affairs in his country beneficial to those whose actions and policies [unknown to them] are aiding and will aid the dialectic and thus evolution. To do this, he aims to target a particular, distinct, group - considering them all as suitable potential opfers. That is, he considers this particular group - by its nature and by its collective presence and actions - has shown itself to be suitable: removal of as many of its members as possible will be conscious natural selection in action. In effect, he wished to create a particular type of 'tension' in society by eliminating members of this particular, distinct, group.

The Master guiding this particular Adept agreed this was a feasible option, from the point of view of practically and effectively aiding the sinister dialectic. A special *sunedrion* was held to consider this, with a member defending the character and presence of this particular group within this particular society. After hearing and considering all the arguments, the judgement of the Master was that the members of this particular distinct group (and others like it) could indeed be classed as opfers and thus that the removal of one or many would be beneficial.

Essentially, sacrifice falls into two categories - (1) sacrifice by magick by means of a magickal rite, such as the Death Ritual; (2) sacrifice by some physical act - i.e. death by practical means. (2) can and often does involve a secondary and / or simultaneous magickal ritual which aids or is a part of the practical act of execution.

67.

Baphomet & Opfer

From Opfer, Fenrir Vol. II, no 2

The word 'opfer' generally refers to the sacrifice that occurs - symbolic or otherwise - during certain rituals. There are, generally, two types of opfer: (1) associated with rites to open a nexion (or 'Star Gate'), between Aeons - when such an opfer(s) is considered necessary in terms of the 'energy' required; (2) those associated with traditional beliefs regarding the 'working of the cosmos'.

(Opfers associated with death rituals form a third type.) The second type, according to tradition, was chosen once every 17 years and this sacrifice was regarded as necessary to retain 'the cosmic balance' - in modern terms, keep a nexion open (and thus preserve the associated higher civilization etc). The chosen one was made an honorary Priest (this type of opfer was always male) and there was a joining between him and one or more women, as Priestesses. This joining was a simple type of 'hierosgamos', and the offspring of the union(s) were given great honour. At the ceremony itself, the head of the opfer was severed and displayed - usually for a night and a day (although this period may have been longer in the very distant past). The Rite was conducted outdoors in a 'sacred' place - often a circle of stones or hill top.

The chosen one was able, because of the sacrifice, to partake of an acausal existence - becoming thus an Immortal. Thus 'willing sacrifice' was possible, although it is easy to imagine that in later times, the opfer was not so willing. Traditionally, this type goes back to Albion, and while originally the ritual was probably a community affair, it became more secretive. What survives to the present day (The Ceremony of Recalling with 'opfer' ending) probably reflects the essence of this earlier tradition rather than the detail (the words, chants etc). This essence may be apprehended in the role of the Mistress of Earth - representative of Baphomet, the Dark Goddess. It was to Baphomet that the sacrifice was made - hence a male opfer. Indeed, the whole ceremony (of Recalling) can be seen as a celebration of the dark goddess - the Earth Mistress/goddess in her darker/violent/sinister aspect. The severed head was associated with the worship of Baphomet - the cult deriving from Albion - hence the traditional representation of Baphomet.

The identification of Baphomet as the Bride of Lucifer/Satan probably dates from around the 10th or 11th century, as does the use of the name 'Satan'/Satanas as the Earth-bound representative of the Dark Gods.

It is important to remember that in earlier times (eg. in Albion during the Hyperborean aeon) there was no clear and/or moral distinction between the 'light' and the 'sinister': the two were seen as different aspects of the same thing. Thus, what we know as the Mistress of Earth (the 'goddess') was both what we now call Baphomet (the dark aspect) and Gaia (the Earth Mother). Likewise with the male aspect - Satan and Lucifer - or Dionysus/Kabeiroi and Apollo. We now understand all such symbols as unconscious/conscious projections onto 'reality' (where 'reality' = the region of causal/acausal mergence) - as 'gates'/nexions to the acausal itself, with the seven spheres of the Tree of Wyrd being a 'map' of these gates understandable by 'non-Adept' consciousness. Thus, the sphere of Mercury re-presents Lucifer/Satan - Mercury, Mars and Sun being "male" spheres, and moon, Venus, Jupiter the "female" ones (Saturn beyond such opposites - Chaos itself).

The cult of Baphomet was the worship of the dark aspect of the "female" energies - where in this context, worship means a striving toward understanding/conscious integration. Traces of the worship of the 'light' aspect survive in the Septenary tradition in the name "Aktlal Maka" and the natural form of the Nine Angles rite. The darker aspect survives, in essence, in the Ceremony of Recalling and the traditions associated with the Mistress of Earth and Baphomet. As to the original name of the goddess in both her aspects, there is a tradition which gives 'Darkat' (early form of

Lilith) as the name used before Baphomet became the common usage. However, 'Azanigin' has also been suggested - as has 'Aktlal Maka' for the 'light'/Gaia aspect, although both these are merely 20th century suggestions, not based on any oral tradition. Some aspects of the cult of the (dark) goddess are said to have survived into Greek times in the form of the 'mystery cults' (qv Kabeiroi - and also Eleusis for the 'light' aspect), this being an 'indirect survival', the 'modern' Septenary tradition being a direct one, from Albion.

The use of the name 'Baphomet' probably derives from the 10th or 11th century although the traditional pictorial representation of Baphomet is undoubtedly much older. If there was an oral tradition connected with the origin of the name Baphomet, it has been lost.

Thus, there are no indications as to the 'original' names of the 'light' and 'sinister' elements on the 'male' side - known to us as 'Lucifer' and 'Satan'. These latter names probably also derive from around the 10th or 11th century - although 'Karu Samsu' (or something very similar) has been suggested for the 'Lucifer' aspect and 'Sapanur' as the 'sinister' aspect.

The rites associated with the first type of offer - such as 'The Sinister Calling' - cannot be either dated with certainty or seen to be derived from an earlier tradition. In all probability, they derive from the 12th or 13th century, although it is quite possible that earlier versions/forms existed. Some

have even considered The Sinister Calling as a later version of the Ceremony of Recalling. Again, if there was an oral tradition, it has been lost - all that remains are the rituals themselves.

The 'Black Mass' itself (and indeed most of the ceremonial rituals in The Black Book of Satan) probably originated around the same time as the Sinister Calling. The original Mass was said in Latin, although by the middle of the 20th century a translated version had found its way into the Black Book - of necessity, although some Latin chants remained.

NOTES: The significance of the 17 year cycle is unclear. In the past few decades, some theories have been advanced, but they are unconvincing.

Aktlal Maka is a chant sometimes used in the natural Nine Angles Rite by the Priestess if the glade has a spring of water. It means 'the flowing waters of Earth' and is chanted in homage to Gaia since natural springs are regarded as her children.

The 'mysteries of the Kabeiroi' (sometimes spelt Cabiri) is one of the esoteric traditions associated with the Hellenic Aeon. In its original form, 'the mysteries' concerned certain deities often represented in the form of griffins and connected with the sea as well as Demeter - the 'mother Earth' or Gaia. According to esoteric tradition, the mysteries concerned the Dark Gods - in various 'shapechanging' forms - and related how Demeter gave the first Initiates of this tradition a crystal (later venerated at a shrine near Thebes where a sacred grove to Demeter existed) as well as showing how an individual, through various Rites which involved Gaia, women, sacred marriage and so on, could be transformed to a different realm of consciousness. This transformation, as in other Greek Mystery Cults, was achieved mainly through personal involvement in ritual/ceremonial action often of a mythological kind.

Later, this tradition became divided - Eleusis representing the 'Apollonian' element, the Kabeiroi the 'Dionysian' or darker aspects, for it is said that all Initiates of the Cabiri had to have committed a crime greater than common ones.

The mysteries of the Kabeiroi were often celebrated in mountain shrines (certain combinations of rock and underground water being regarded as sacred - that is, capable by their magickal power of transforming the consciousness of individuals (cf. various sacred sites of the Yezidi who upheld a more garbled version of Dark Gods tradition) and to reach these shrines was considered part of the process of Initiation.

Greeks called the Kabeiroi the 'great gods'.

68.

Sacrifice

Although it was over seven years away, I believed the time was right to begin the planning for my performance of the Ceremony of Recalling; a sinister ritual of sacrifice where the victim or offer was offered to Baphomet, the dark Goddess of Satanic tradition, regarded as the Bride of Lucifer. According to the tradition I was heir to, the ritual was performed every seventeen years by the Grand Master or Grand Mistress who represented that tradition - the offer being a Priest of the tradition. In the ceremony, the Mistress of Earth identified with the role of Baphomet.

The sacrifice could, of course, be purely symbolic. It had been a long time since a voluntary sacrifice had occurred, the offer, in the recent past, being carefully chosen. I believed I should continue this recent trend. I would need to plan the rite carefully - carefully choosing those who would take part. They would be sworn to secrecy, and would have to have no doubts of any kind. I, like a few others, understood the meaning of the rite itself - it would continue a tradition, creating a link with past deeds and thus magickal energies, and it would also create or draw down its own sinister energies. These could be directed to achieve a specific goal, or they could be directed into a chosen individual or individual who would have an important sinister destiny to fulfil, or they could be stored to await further use. Whatever, it was an extremely powerful and sinister rite.

Such a sacrifice would thus be for a specific Satanic goal, and in accordance with Satanic honour the offer [for this would have to be an involuntary sacrifice] would choose him / her self by their deeds. That is, their removal would benefit evolution, and consequently aid the sinister. They would not be chosen at random, as they would not be, despite the claims by those who knew nothing about genuine Satanism, virgins or children. They would be those whose removal would actively benefit our long-term aeonic goals.

Let me express this plainly so that it will be understood. The victim or victims would be the type of person or persons whose death by whatever means would not be mourned - someone of whom many would say: 'He / she deserved it...' The sacrifice would be akin to an act of natural justice. Naturally, it would be myself, in consultation with a few others, who would decide, and this decision would be based on sinister strategy or aeonics.

Such an offer could be chosen by such means at other times and the appropriate rite of sacrifice performed, but the Ceremony was more specific: its aims, intent, were for a definite purpose. Accordingly, I began to plan for the ritual - I already had a few vague ideas concerning suitable candidates, and asked a trusted Guardian of one of the Temples to begin research into their backgrounds. I also visited a few possible sites for the ritual, researched others, and began to consider those who might participate with me.

Of course, I had undertaken sacrifices before - in the approved manner. And even before those, I had tried a ritual of sacrifice. This was in my early days, before I assumed my role as heir. I, with some others involved in politics and vaguely involved with the sinister, planned to sacrifice someone to commemorate the founding of our new political movement. We chose the victim, and gathered on a crag in Yorkshire one night. Our plan was to will the victim to fall over the cliff to his death. So invocations were done, energies directed. The victim became possessed, stumbled and fell. Unfortunately, he fell only a short distance, and was mostly uninjured. So in that sense the ritual failed. I knew why - of those gathered, only myself and one other really wanted to cause someone's death. The others were not committed to the sinister.

My other attempts were successful. The victims fell by assassination, or were victims of 'accidents' - all achieved by my "underground" political work, and what followed thereafter. I simply - before the act of execution - dedicated their death to my sinister cause. It was quite simple, and very effective, even in battle. I was merely continuing a long-standing pagan tradition - dedicating enemies beforehand, and then killing them, for a cause, of course. Being enemies, they deserved to perish, their death aiding the sinister dialectic. Such was the "approved" Satanic manner. Thus did the victims choose themselves.

Naturally, those who have no understanding of Satanism, as well as those who oppose that philosophy of living, portray sacrifice differently. According to them, it is always the 'innocent' who are victims, who are offers. They seldom, if ever, define what is meant by 'innocent' - and cannot, however they try, define on a satisfactory basis, what 'evil' is. Hopefully, my revelations will

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destroy such myths - as they will destroy the attempts by the feeble, mostly urbanized, people who call themselves 'Satanists' and who deny sacrifice exists or ever has existed as a Satanic practice. These people know nothing about real, primal, Satanism - they like the glamour of the Sinister but are weak individuals, lacking in character, who play at "roles" in a fantasy world. They do not have the passion, the spirit, the desire, the pride or the creative genius of genuine Satanists. Such people, in fact, would make good offers ...

Finally, what I have written before bears repeating - wars are the ultimate sacrificial rites, and it no coincidence that sometimes the sinister dialectic has aided these, and occasionally brought them about.

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69.

A Satanic Master, Revealed

[The following extract is taken from the memoirs of a member of the ONA]

I was, and had been for many years, a Satanic Master. What did that mean?

Did it mean I was an egocentric bastard who corrupted others and who followed the path of perversion? Did it mean I dressed in a certain way and cultivated a stereo-typed image? That I was wealthy, and powerful?

Not essentially. It meant a stage, a goal achieved, a way of being, **insight...**

There can be little that brings perspective and an awareness of meaning (and thus genuine insight) like being in a flimsy tent, in a storm, in Winter, with no food, little water, miles from anyone, with no one knowing or caring where you are, while Fever wrestles with you... Or sitting on warm grass on a warm sunny Spring day by a cross-roads having just been released from drab, dreary and enclosing prison life and realizing you are free, to take any road you choose... Or being in the cold of night trying to run silently from a house where you have shot someone dead and where people are screaming and shouting, knowing that the pursuit will soon begin, again... Or watching while a friend of only a few days but who in those days came close to you having saved your life, dies, his intestines throbbing in the dirt, having been cut from him by a storm of bullets... Or listening with a lover to a spell-binding performance of Beethoven's Ninth and then carrying that exuberance, intensity and affirmation together as you make exhilarating love and touch the essence...

Years ago, I had attained Adeptship (or 'individuation' to use another but less accurate term), a certain synthesis. This meant achieving empathy, skill, knowledge - a balance of conflicting opposites - and this achievement meant a change from what I had been. It was achieved by experience. I had been a fanatic (whether 'political' or 'Satanic' is unimportant) - hard, ruthless, DEVOTED TO ACTION, to experience. To attain more, I had to go further, to bring forth other aspects of myself, some of which were already a part of my character (mostly dormant) and some which were not. Because I was who I was, I did this via extreme experiences: isolation, being a wanderer, a monk... Mostly, this was a conscious decision or process, born from my Occult Initiation and the path I followed. But sometimes it was instinct. The experiences brought more insight, further experiences, and thus change: there was an enrichment, a taking of life into other realms of being. I always believed in myself, always understood I had a Destiny (and Initiation was a part of this) - even if at times I was not quite sure what it was. This is perhaps why I survived.

The core of my story is Satanism - of the genuine type - and to understand me is to understand this much misunderstood way of living. Satanism is the name given to a practical way of living: a quest for achievement, excellence, worth, defiance, where the individual struggles with and against the world, their own unconscious and the primal powers of darkness beyond the psyche. A 'magickal' grade or title is a stage of achievement, representing a certain level of insight, skill, experience, knowledge attained.

Thus a 'Master' is not someone in a black cloak who stares (or tries to stare) demonically, who pretends to be all knowledgeable and infallible, and who of necessity perverts others. Rather, a Satanic Master (or Mistress) is someone who has attained a certain level of wisdom and experience: he or she will, like all genuine satanists, be insightful and controlled and intense. The higher (or more advanced) the Grade, the greater these will be. But a Master or Mistress will be something else - natural. That is, possessed of individual character. Spontaneous, because of this. And, of course, still human... A Grand Master (or Grand Mistress) is beyond this, and almost inexplicable. As a Master, I came to know that my insight regarding wisdom was valid: that there is a sadness in wisdom, in knowing too much, in having seen too much, felt too much. But I did not let this knowledge about wisdom make me sad: except in those few exquisite moments when my being strained to the very limits of existence as I, alone, walked upon some bleak or sunny Moor or distant hill, when **I knew** what had yet to be achieved, by me and all others; what remains to be explored, discovered; **what can be**.

I, and others like me, are the darkness which is necessary and without which evolution and knowledge is impossible. I am also my own opposite, and yet beyond both. This is not a riddle, but a statement of Mastery, and one which, alas, so few have the ability to understand.

70.

Mastery ~ Its Real Meaning And Significance

Anton Long ONA 103yf

Mastery is one of the names given to the achievement, by an individual, of one of the advanced stages of the occult way or path. In the septenary tradition - which some regard as the authentic Western tradition in contradistinction to the Hebrew 'Qabalah' - this stage is the fifth of the seven that mark the quest, and those who reach it are often known by the titles Master of Temple or Mistress of Earth.

It follows from the stage of Internal Adept, which is the stage of Adeptship [qv. the MSS 'Adeptship - Its Real Meaning and Significance']. Between the two, lies an area often called 'The Abyss'. Basically, an Internal Adept [or simply 'Adept' for short: an 'Internal' Adept is distinguished from an 'External' Adept by virtue of the former having achieved an internal as well as an external insight/understanding and a skill in both internal and external magick] has discovered the nature of their unique Destiny in the real world. That is, they are aware of personal wyrd. Before they can venture into and beyond the Abyss, this Destiny has to be strived for - the Adept has to make real, in the real world, this dream of Destiny.

For every Adept, the Destiny is unique. But for all it means an interaction with the real world - in effect transforming their inner vision and energies in a practical way and so in some way (often quite significant) changing the real world. All Adepts effect changes in others. Some do this in a directly magickal way - for instance, by running a Temple/group and teaching esoteric traditions. Some do it via creativity - for instance, music, Art, writing. Some do it via direct action which appears to non-Initiates as divorced from Occultism - for instance, politics or business. Some combine elements of all of these. There are many other ways. What is important is that the Adept is using their skills and abilities, derived from achieving Adeptship, in a practical way - their life has a vitality, a purpose, a dynamism which is beyond that of most others.

While this is occurring, the Adept is learning and evolving further. For some Adepts, the majority in fact, this interaction, this striving for a Destiny, is totally satisfying. In effect, their wyrd is this Destiny. (Note: wyrd and Destiny are not identical. Wyrd is beyond, but includes personal Destiny. The 'Tree of Wyrd' comprises all the seven spheres or stages of the Occult quest.) In esoteric terms, they possess no desire to progress further; and usually their desire to follow the Occult path to its ending fades, slowly, and then is lost in everyday and personal concerns. Their quest has been a phase of their lives - a rewarding one, but nevertheless a phase, which they mostly consider they have 'outgrown'.

However, some Adepts see and understand this Destiny in a different way. Or, rather, they feel it differently after a number of years of striving. They gradually become aware of what is beyond, in esoteric terms: they understand this Destiny as a part of their wyrd, and that wyrd as the 'dialectic of change'. In essence, they understand in a real, complete way [i.e. not just 'in theory'] what Aeonian magick is - of how their life and deeds are part of an Aeonian imperative.

Of course, all Adepts - if they are genuine - understand the rudiments of Aeonian theory. But this is a purely intellectual, abstract, understanding. It is cerebral, devoid of numinosity. Further, most Adepts are aware of the rudiments of Aeonian magick - but, once again, this awareness is cerebral.

What occurs in some Adepts is that by the very process of striving to achieve a personal Destiny in the real world, they gradually come to understand what Aeonics really means, in personal and supra-personal terms: **they experience Aeonian magick via their striving**. This makes it real to them in a meaningful way - cerebral understanding is mostly a vacuous understanding.

In essence, therefore, the esoteric understanding of these Adepts grows in the only way real esoteric understanding does - via practical experience of the realities. They acquire more insight into the world, the cosmos and themselves. On the psychic level, the energy which imbued their personal Destiny, which gave them the vitality, the "elan" to pursue it, wanes. They begin to seek after something else - they desire what seems to be an intangible wyrd.

Thus, they move toward 'The Abyss' after some years of striving in the real world, of garnishing experiences, of learning from them. In effect, the self-image, which Adeptship created, is waning. [Note: Initiation creates an 'ego-image'; an External Adept has both an ego-image and the beginnings of a self-image. An Internal Adept has achieved a self-image: a certain unity of conscious and unconscious/pre-conscious forms. This self-image is vitalized by a Destiny.]

For a period, the Adept lies between two-images: the self-image which has almost died, and an intangible but tantalizing wyrd-image. This is often a most difficult time in the personal life of the Adept. There is nothing and no one to help them.

Gradually, they may achieve more understanding and come to understand the real essence hidden behind appearance: in themselves, others, the structures of the world, the cosmos itself. They will also come to realize what is missing from their own life - in terms of experience. Accordingly, they will redress the balance by living to attain what they lacked, to fully complete themselves. This, of course, is difficult, requiring as it does not only a genuine self-honesty and awareness, but also a real understanding of what the balance itself actually is. Here, 'theory', book-learning and such like is no use.

Then, when some balance is achieved, there will be a discovery of the essence of not only Aeonick Magick but also what the essence of magickal forces really are. A discovery of that which is beyond opposites - a return to and a going away from, primal Chaos.

Following all this, there is usually an ordeal which is magickally ruthless and which ascertains if the person undertaking it has actually achieved both an internal and a magickal mastery. In the septenary tradition, this ordeal is the Grade Ritual of Master/Mistress which involves the candidate walking, alone and unaided and carrying all food etc., a distance of 80 miles in isolated terrain, starting at sunrise on the first day and ending at sunset on the second day. After reaching the target distance, a magickal ritual is performed which is psychically dangerous.

Then, there is a certain satisfaction of having achieved the stage of Master of Temple/Mistress of Earth.

Naturally, the above is only a brief outline of the transition from Adept to Master or Mistress. The salient points are that it involves many years of striving for something in the real world, of causing changes via a Destiny; that there are and must be more experiences to take the individual far beyond 'the self'; and that there is a real understanding of what lies beyond external and internal magick - of the patterns and processes of dialectic change, of evolution itself: in brief, of Aeonics. And a real Mastery of forms.

To provoke or cause the individual to go beyond 'the self', the experiences of necessity are hard. By their nature they take the Adept to and beyond the limits of living - mostly in a way more extreme than those which form the character of an Adept and which therefore a novice may undertake to experience and learn from and so grow.

Because of all this, the Adept who progresses to the stage beyond possesses real wisdom. They have achieved many things. They are different from ordinary mortals - inside, where it matters. They know because they have experienced: because they have seen more of life; because they have been to the limits of themselves and gone beyond what they were. And because they have maintained their resolve to follow the occult path they have chosen to its ending.

In effect, they belong to a new race - they are part of an elite more exclusive than that to which Adepts belong. They have developed a significant part of their latent potential; have fully understood themselves, the world, the people in it, the esoteric or hidden forces in the world, and the cosmos itself.

This does not mean that they are infallible or that they have nothing more to learn. Neither are they deceived by their own abilities and understanding. They are, however, aware of what it is they must do, conversant with their own abilities and the dialectic of change. That is, they know how to use Aeonic Magick to affect evolution - and do so, for their own life is a part of the creative change necessary.

Most who claim to be a 'Master' (or 'Mistress') are charlatans. As with the false Adepts, they appoint themselves to this title, or are appointed to it by someone who claims to have progressed even further. They have not achieved it. They have not achieved anything significant in creative terms; have little or no self-understanding; possess no real knowledge of Aeonics and Aeonic Magick. They have not lived their limits - and gone beyond them. They have no 'genius', no wisdom. They are still full of self-delusion particularly about their esoteric knowledge and their own abilities, and have no real insight into others, let alone themselves. In fact, many who claim to be 'Masters' lack even the basic qualities of an Adept.

The same applies - even more so - to they who claim to have gone beyond the stage of Mastery, and I shall explain why in words which will expose them for the frauds that they are.

The stage beyond that of Master - often signified by the title Grand Master - requires for its achievement significant **Aeonic** works. That is, it requires the person to have produced profound changes in the causal and magickal forms which mark a particular Aeon: or to have actually presented esoteric/magickal energies in such a way that a new Aeon is created. This does not mean that someone believes they have done these things - 'on the magickal level'. It means that the structure of evolution has been significantly altered in accord with the wyrd of that Grand Master/Mistress: and in such a way that the changes are perceptible, in **real life**, in those forms and structures which Aeonic energy is presented in the causal, such as societies.

This does not mean a playing at magick by heading some self-created Occult organization or Temple - or writing/talking at great length about Occult matters. Neither does it mean that one assumes the title by taking over some already existing organization or group. It most certainly does not mean someone else awards it or confers it.

Further, it means one has not only reached the limits of present knowledge regarding Aeonics and other esoteric matters [and knowledge in the sense of practical experience] but has also extended those limits by one's own creativity - taken conscious evolution further. That is, added in a profound way to a conscious understanding and to the means for others to attain such understanding. This in itself does not mean anything 'dogmatic' or of a religious nature - or 'given to one' by some entity/supra-personal intelligence or whatever. It is never 'revelatory' in the sense of a religion. That is, it does not mean one is "appointed" by some entity/extra-terrestrial intelligence or whatever and so "heads" some sort of messianic crusade of a religious nature.

The frauds indulge in pseudo-mystical babble and Occult histrionics - they expect and mostly demand obedience. They play a "role" and often dress the part. Of course, by doing these and similar things they obtain followers, sycophants - i.e. weak individuals who need to fawn and obey. All the frauds rely on something external to themselves, be this something a "role", a mandate, a divine/diabolic revelation, an imagined/real lineage, an organizational authority, a messianic/diabolic/extra-terrestrial commission or whatever.

In reality, all these traits and actions are signs of someone not yet achieved Adeptship - someone striving for self-insight.

A real Grand Master (or mistress) has a wealth of practical experience both Occult and 'in the real world'. They have genius - a highly developed intellect and a creativity. They possess empathy in the highest degree. They have judgement. They possess a critical awareness and understanding of all those factors and forms which have and do shape and change our evolution both conscious and unconscious from individuals to Aeons. And they are unique - 'their own person'. They owe allegiance to no one and they are not constrained by any affectation or role (such as conforming to the imagined image of a Master or Grand Master or 'teacher'). Like genuine Masters and Mistresses, they are spontaneous and human, without affectation of 'knowledge' or 'cleverness'. Neither do they pretend to be 'venerable'.

There are perhaps two or three genuine Grand Masters/Mistresses a century - and that is all. And this is unlikely to change, given the present capacity of individuals to delude themselves and given the fact that few are prepared to undertake the really hard and difficult struggle that lasts for at least a quarter of a century and which creates such a unique entity.

As regards the last stage of the Occult way, which the septenary tradition describes by the term Immortal and which the distorted and inauthentic tradition of the 'Qabalah' describes as the stage of the "Ipssisimus" [and I had to look-up how to spell the word], this really is not obtainable except in the last few years of the causal existence of a Grand Master/Mistress who has created for themselves an acausal and thus Immortal existence. Thus, anyone claiming this title in the causal or mortal world is, 'ipso facto', a fraud - and one who has little or no knowledge of **real** esoteric matters. Those who so claim, show themselves up to be not even a genuine Master or Mistress - and seldom, if ever, even an Adept.

As Aeschylus once explained: one can learn through adversity/ suffering as so achieve wisdom. Before this 'law', people suffered, but did not learn. Most Occultists have never suffered, and so learn nothing; they eschew ordeals, and real life experiences, in favour of mystical meanderings and a religious mentality. Or they find comfort, an escape in the Occult. A real Occult quest involves adversity - undertaking hardships, surmounting real physical, mental and psychic challenges; forging into the unknown, alone. Questing through adversity to transform one's existence.

It takes years of self-effort and adversity, of accepting challenges and triumphing, to achieve real self-insight and genuine esoteric understanding, and thus to become an Adept. It takes even greater effort and adversity and learning to go beyond that.

Real wisdom is still, unfortunately, a precious commodity. The esoteric path to Wisdom is open to all - its techniques and methods **work**. But such is the primitive self-awareness of most people that they cannot appreciate this or be bothered to undertake a real quest in search of the next stage of existence. So the Occult babbling will continue, and the frauds claim their titles.

De nihilo nihil fit.

7I.

Victims - A Sinister Exposé

ONA 1990eh

It should be understood that all acts undertaken by a Satanic novice to gain experience are perpetrated/done against those (the victims) whose character has been revealed to be or shown to be, by their deeds, defective. This character is judged from a Satanic perspective.

The actions of a Satanic novice in the real world, arise as a consequence of that novice following, at the time of a particular act, a particular stage of the Satanic way to Adeptship and beyond. Thus, each act has a purpose and an intent which are beyond the moment(s) of that act. The purpose is to achieve experience (and consequently that maturity of character which experience brings), and the intent is Satanic - i.e. the individual is participating in Satanism by their desire to so experience and profit from that experience.

All such Satanic acts are directed and calculating, and as such they arise from a conscious decision, not from a 'loss of self-control' nor from a desire or desires which overwhelm the individual. The novice chooses the act or acts, consciously, as part of their training - they are not led into them, by others, nor are they drawn into undertaking them because of some feeling/desire which holds them in thrall and which (mostly unconsciously) motivates them. [Note: We are here concerned with acts involving victims - not acts (e.g. magickal ordeals) which involve the novice alone.]

The acts are part of a particular practical, real-life role which the novice chooses and assumes for a particular time, and as such the acts are defined by that role. That is, the nature of the act is defined by the role. Since this is a role, Satanically chosen, the act itself expresses Satanism in action. Thus, all such acts involving victims conform to certain Satanic principles, the most important of which is that the victim(s) of such acts are victims of their own nature. The act or acts which may result in them being the victim of those acts, are really 'natural' consequences arising from the defects of character which the victim possesses and which are revealed by the defective deeds of the victim.

It bears repeating that all Satanic acts done by a novice to achieve experience and which involve victims, are done against those who have revealed themselves to be of defective character. Of course, it requires some judgement - or instinct - to determine character in others and thus assess them as potential victims. But it is one of the purposes of Satanic training to develop this judgement (and hone the instinct) which arises from maturity. The Satanic practices themselves, and the guidelines established for Satanic acts, enable novices to find suitable victims while they are still developing Satanic judgement and character. One of these practices is the testing of potential victims - the real-life tests revealing the true nature of the target and thus serving to confirm or not the choice of target. It is part of a novice's training to participate and then devise and undertake such tests which expose the character of a target.

The use of victims by Satanists has been misunderstood. Victims are always carefully chosen following an assessment and judgement of them (usually by a Master or Lady Master) - the victims stands revealed by their deeds and their life. The victims are then tested (usually three times) to give them an opportunity to show potential and reveal their true nature - that is, they are given a sporting chance. Only after these tests have confirmed their suitability - their defective nature - will they become victims. Hence, Satanic victims can never be children: all victims must have done something which reveals their defective nature. This 'doing' is always of a certain type: it reveals them for what they are, generally worthless scum whose culling, for example, benefits evolution. That is, the actions/life of the chosen victim are indicative of weakness - of all those traits of character which genuine Satanists despise. Things such as cowardice, treachery, sycophancy, fear, bullying, lack of self-control ...

Hence, there is no such thing as an 'innocent' Satanic victim: the victims of Satanic acts get what they deserve. Victims are thus instruments of Satanic change - raw material which the novice uses (and often disposes of) to learn from.

Naturally, this Satanic practice - of acts which involve victims - can be and has been misused: used as an excuse by weak individuals in thrall to their desires and passions to justify their actions. But this is irrelevant. Satanic practice is like a gun - it is neutral. It can be used, for noble or ignoble purposes. Like a gun, a Satanic practice is an artifact, a creation, an expression of evolution itself. How the practices of evolution are used depends on the individual - that is, it returns the responsibility to the individual, allows them to make a choice. There is not, nor can ever be in Satanism any authority to ban, to control, such acts - for such restrictions are a denial of conscious liberation, a denial of individuality. They patronize individuals and prevent them developing into higher, self-aware, and wise beings.

Furthermore, there is no responsibility, devolving on persons like myself or any genuine Satanic Master, for anyone who may use Satanic acts for their own, un-Satanic ends - that is, as an excuse for their own weakness and failure of self-control. The practices are as they are - it is up to each and every individual how they are used, or even if they are used. The responsibility of choice is theirs and theirs alone - to deny them that choice, even the possibility of that choice (and thus to deny them the possibility to evolve further, to Adeptship and beyond) is to deny conscious evolution itself.

- Order of Nine Angles -

72.

Revenge

ONA, From Hostia II, 1992.

Central to any civilization and society which is civilized, is the notion of revenge - and central to revenge is the blood feud. When the "State" - of whatever political hue or any large organized governmental structure, reserves for itself the means and control and dispensation of "Justice" then true freedom does not exist: the individual has become controlled and enslaved, if not physically, then mentally.

Any healthy flourishing society not only allows revenge, but encourages it, and any society which does not is already a form of tyranny, however much clever, vapid, intellectual and political words may be used to try and obscure this reality. A healthy society is one that tends to respect the individual right to justice and thus revenge: the two are linked and cannot be separated without destroying both, leaving an empty shell. A healthy society seeks to respect the individual, and extend their responsibilities and duties, and one of the most important responsibilities and duties of any individual is to avenge.

This view is not upheld by many today - and certainly by none who form those cliques of legal and social 'professionalism' which infest society today. Instead, the present System seeks to convince us all, from childhood, that only the State has the "right" to deal with "Justice" - and that only this is "civilised". But if you believe that, you really are ill - one of those pale specimens inebriated by the clever words and ideas of the half-men (and half-women) who unfortunately proliferate today in our comfortable and monied societies.

Revenge is natural and necessary. An illustration here might be instructive. A young motorist, high on drink and drugs, deliberately runs down and kills someone: the classic 'innocent passerby'. After some trouble, the police find this driver and he is charged. When his case comes to court, he manages to wriggle out of the murder charge ('lack of sufficient evidence'/some legal problem) and is instead convicted of manslaughter. He shows no remorse. He is sentenced to 3 years in prison. After a little over 2 years he is released, and some months later is arrested for drink driving and driving while disqualified. A few more months in prison. Then he is free. Now, in this instance (and many like it) the relatives of the victim have a duty to kill this piece of scum - and should be ashamed of themselves if they did not. Naturally, they would give all sorts of reasons as to why they would do nothing - but basically they are, if they do nothing, (a) spineless cowards; (b) degenerate bastards who do not care; (c) so ground down by the System, by the lies and propaganda, that their natural instincts have been destroyed. They - one or some of them - should have killed the offender. Naturally, in the feeble societies of the Western tyrannies, had they done so they would - if caught - have faced "Justice" and the legal system themselves: and probably spent longer in prison than the bastard who deserved to die (such is the sickness of the "West"). But, until this whole rotten System is destroyed, they should have used the rules of the System against itself - why not, for instance, run the bastard himself down? You would, if caught, only get a few years. But at least you would be able to live with yourself - still have your honour.

Of course, an impartial assessment (like a Judge) is still necessary - but once judged, relatives are honour bound to act. Anything less is gutless.

73.

Baphomet - A Note On The Name

The name of Baphomet is regarded by Traditional Satanists as meaning "the mistress (or mother) of blood" - the Mistress who sometimes washes in the blood of her foes and whose hands are thereby stained. [See 'The Ceremony of Recalling'.]

The supposed derivation is from the Greek **βαφη μητρα** and not, as is sometimes said, from **μητιος** (the Attic form for 'wise'). Such a use of the term 'Mother'/Mistress was quite common in later Greek alchemical writings - for example Iamblichus in "De Mysteriis"

used **μητριζω** to signify possessed by the mother of the gods. Later alchemical writings tended to use the prefix to signify a specific type of 'amalgam' (and some take this to be a metaphor for the amalgam of Sol with Luna, in the sexual sense).

In the Septenary System, Baphomet, as Mistress of Earth, is linked to the sixth sphere (Jupiter) and the star Deneb. She is thus in one sense a magickal "Earth Gate" (qv. the Nine Angles), and Her reflexion (or 'causal' nature - as against Her acausal or Sinister nature) is the third sphere (Venus) related to the star Antares. According to esoteric Tradition, the Antares aspect was celebrated by rites in Albion c.3,000 BP - in the middle and toward the end the month of May and some stone circles/sacred sites were said to be aligned for Antares. In contrast, the Sinister aspect of the Mistress (i.e. Baphomet) was celebrated in the Autumn and was linked to the rising of Arcturus, Arcturus itself being related to the Sinister male aspect (Mercury - second sphere), later identified with Lucifer/ Satan. Thus, the August celebration was a Sinister hierogamos - the union of Baphomet with Her spouse (or 'Priest' who took on the role of the Sinister male aspect). According to Tradition, the Priest was sacrificed after the sexual union, where the role of Baphomet was assumed by the Priestess/Mistress of the cult. Thus, the May celebration was the (re-)birth of new energies (and the child of the Union). Tradition relates this Sinister, sacred Arcturian rite as taking place once every seventeen years. Once again, some sacred sites in Albion are said to be aligned to the rising of Arcturus, over three thousand years ago. In the middle ages, Baphomet came to be regarded as the Bride of Satan - and it is from this time that both 'Baphomet' and 'Satan', as names for the female and male aspect of the dark side came into use (at least in the secret sinister tradition).

Hence the Traditional depiction of Baphomet - a beautiful mature woman (often shown naked) holding up the severed head of the sacrificed priest (usually shown bearded).

To some extent the Templars revived part of this cult, but without any real esoteric understanding and for their own purposes. They adopted Baphomet as a type of female Yeshua, but with some bloody/ sinister aspects - and contrary to most accepted ideas, they were not especially 'Satanic'. Rather, they saw themselves as holy warriors, and became a military cult with bonds of honour, although their concept of "holy" differed somewhat from that of the church of the time, including as it did dark/Gnostic aspects. Their sacrifices were in battle and not part of a specific rite.

The image of Baphomet (e.g. by Levi) as a hermaphrodite figure are romantic confusions and/or distortions: essentially of the symbolic/real union of mistress and priest and his later sacrifice. The same applies to the derivation of the suffix of her name with 'wisdom' (and a male image at that!) - even the confused Gnostics understood 'wisdom' as female.

74.

Baphomet - A Note On The Name II

There is a tradition regarding the origin of the name Baphomet which deserves recording, even though it is not regarded as authentic, having no present-day proponents.

This tradition regards the name as deriving from *βουβάστις* - the Greek name for the Egyptian goddess Bastet, recorded by Herodotus (2.137 ff). It is interesting that Herodotus identifies the goddess with Artemis, the goddess of the moon. Bubastis was regarded as the daughter of Osiris and Isis and often represented as a female with the head of a cat - cats were regarded as sacred to her. Artemis was a goddess unmoved by love and she was regarded as Apollo's twin sister (the identification of her as a 'moon goddess' followed naturally from this since Apollo was linked with the sun). Like Apollo, she often sent death and plagues, and was propitiated sometimes with sacrifices.

It is interesting that (a) *βουβάστεια* is the Pythagorean name for 'five' [qv. Iamblicus: *Theologumena Arithmeticae*, 31] - perhaps a link with the 'pentagram?'; (b) the Templars, with whom the name Baphomet is associated, were said to have worshipped their deity in the form of a cat.

The tradition recorded above, and the one described in part I, both regard Baphomet as a female divinity - and both are esoteric traditions, hitherto unrecorded. It is possible that both are correct that is, that the actual name Baphomet derives (as mentioned in part I) from the Greek *βαφη μητρα*: the prefix referring to being 'dyed/stained' or 'dipped' in blood. The suffix derives from 'mother' or 'mistress' used in a religious sense (qv. Iamblicus 'De Mysteriis'). This name - Baphomet - is thus a descriptive one for the "dark" (i.e lunar) goddess, to whom sacrifices were made, and which was actually known in former times as 'Bubastis' - that is, Bastet, to whom cats were sacred. Thus, Baphomet could be regarded as a form of Artemis/Bastet - a female divinity with a 'dark' side or nature (when viewed via conventional morality) to whom sacrifices have been, and continue to be, made. Sinister tradition regards Baphomet as the Bride of Satan/Lucifer - this would fit well since Lucifer is often regarded as a form of Apollo: Artemis is the female form ('sister') of Apollo. Here, it must be remembered that both Apollo and Artemis were not aetherial, moral and lofty divinities (the classical gods have been romantically misinterpreted) - they could be, and often were, deadly and dark: both 'sinister' and 'light'.

75.

Baphomet - A Note On The Name III

Tradition tells of a community who venerated the goddess in an area of what is now North Scotland. This community is believed to have comprised of the ancestors of 'The Picts', and they were based around the River Oykel. The Latinized form of their name, given by Ptolemy, was *Smertae*, which means 'stained' or 'smeared folk'.

The name by which this community knew the goddess is not recorded, but in Gaulish inscriptions there is reference to a war goddess named *Rosmerta*. Her name translates as 'the greatly smeared goddess' - that is, smeared with blood. It is quite possible that the *Smertae* were connected with her worship, and they were said to smear themselves with the blood of their enemies, in her honour.

Interestingly, another community which lived near the region of the *Smertae* during the same era, was known by a name which translates as the 'cat people' (see *Note on the Name II*).

- Order of Nine Angles -

76.

Beyond Illusion

CB, 1998eh

All authentic occult Ways bring enlightenment - that is, they bring a living apprehension of the cosmos as a unified Being, and the purpose of individual existence in accord with that Being. In the Dark Tradition, this apprehension is but a beginning.

The Sinister Path aims to bring this apprehension via its various Grade rituals, ordeals and tasks. These experiences, as has been written many times, gradually expand individual consciousness into acausality. The Initiate, if they are honest with themselves, will know what experiences are necessary in order to bring an internal balance, and so enable progress along the Way.

However, these various ordeals do not in themselves produce enlightenment. In understanding this, an Initiate of the Way must cease to view the ordeals as forms of conventional "Occultism"; that is, as isolated rituals which supposedly provide "quick fix" results, and an instant attainment of some grand occult title. The ordeals must be understood as ways and means to enlightenment only within the context of the whole journey, from "novice" to "immortal".

In particular, each Grade ritual is a rite of consolidation, a method to distill the wisdom from the previous tasks and ordeals (such as an "Insight Role"). For example, the Grade ritual of External Adept, by its very nature, provides the conditions necessary to reflect upon the previous stage of Initiate, and to thus allow a process of understanding to occur unhindered. This understanding, produced by the conditions of the rite and derived from the experiences which have led up to it, is the quintessence of each Grade ritual.

By allowing this consolidation, via a method which fulfils Satanic criteria, character and creativity is deepened and further evolved, and thus the next stage of the Way is made possible. This next stage signifies the practical implementing of this "further evolving" in the real world.

This process is particularly demonstrated by the Grade Ritual of Internal Adept. The conditions of long isolation and silence enable, really for the first time, genuine understanding of the Way as previously and uniquely experienced by the prospective Adept. This understanding occurs of itself, because the prospective Adept has ceased the practical, dynamic life of experience that was previously required.

Thus, the rite of Internal Adept only produces enlightenment when a sufficient amount of sinister experiencing has occurred (usually over a period of three to seven years following Initiation). The ritual may be undertaken at any time, but may not produce what it is designed to produce if the time is not ready for its undertaking: this is to say that enlightenment does not merely result from spending a minimum amount of three months living isolated in the wilderness. It is easy to become enchanted with the "glamour" and challenge of the image of that particular rite: but the outward form is only surface and meaningless if undertaken simply for its own sake.

The prospective Adept therefore will come to an intuitive understanding of the essence of that ritual beyond its appearance, within a time-frame unique to their own development. When that intuitive understanding occurs - and the individual will know when it does - then all the conditions, esoteric and exoteric, are present for a genuine, successful undertaking. Any attempts prior to that point of intuitive understanding implies that the ritual is being undertaken for the wrong reasons, and will end in failure.

One such reason is to see the rite of Internal Adept as an escape from/ solution to personal problems or circumstances - and for those subjected to the pressures and sicknesses of modern urban life (or the culture of the "real world" in general), the allure of living as the archetypal Hermit is understandably very strong. But the ritual does not in itself constitute a new way of life -

although it does give, perhaps incidentally, a glimpse of the beginnings of such a way; and if such a new way is desired, then it must be discovered and created prior to or following the ritual itself. (Conversely, an established, productive and "happy" life can produce excuses not to undertake the ritual.)

Following completion of the Internal Adept rite, the new Adept returns to the world and begins to implement their Destiny, of which they are now conscious. The tasks then required are devised by the Adept themselves, in accord with that Destiny. Only when (and if) the primary goals of that Destiny are achieved, can the next stage of Master/Mistress occur.

Essentially, the undertaking of a Grade ritual should not occur as a consequence of allowing unconscious and personal motivations to dominate (which are then obscured in fine-sounding ideas or excuses). Personal dilemmas are there to be resolved in other ways, and the Grade rituals there to be allowed - no matter what the desire of the Initiate - to occur of themselves. In allowing this, the Initiate needs to develop a certain detachment from the personal - a combination of the intuitive and the objective.

Where the various other tasks are concerned, such as those listed in Hostia, the Initiate is occasionally led into these by the individual who is acting as their guide. Sometimes such tasks are not undertaken altogether willingly, but are experienced because the advice of the guide - someone who has travelled further along the Way - is trusted and accepted. Such tasks harden personal character, provide greater insight into oneself and the world, and further refine a sinister focus and understanding. Such a focus/purpose/sense of Destiny, enables judgement and the endurance to see that judgement through.

As for the Grade rituals - at least beyond the Grade of External Adept - the Initiate must themselves learn to wait and watch for the right time and trust, amidst the alchemy of other tasks, that such a time will arrive, to thus be acted upon, using their own initiative. This time does not stay, but is as a gate that will open and then begin to slowly close, until the opportunity is lost. In this - as in all other aspects - self-honesty is the fundamental requirement of anyone who seriously aspires towards the ultimate goal of wisdom.

To conclude: an Initiate should ask themselves the following questions. What really is the purpose, for the individual and beyond, of each Grade ritual? Is such an ordeal undertaken because of the glamour and promise of its "image"? Is the ritual to be manipulated for personal ends, or are there larger forces involved to which the individual must learn to listen? If there is a larger force, what is it and how is the individual to listen? In so answering, there is no point in simply regurgitating the expected ONA theory; one must answer according to how one feels.

A real Adept knows the answers.

77.

A New And Numinous Art

ONA

The reality of the present is that personal feelings, based on relationships, and the personal struggles and/or sufferings of individuals, have all been described by artistic means in the past two millennia or so. There are centuries of work concerning and created because of personal love and personal relationships - and the problems of ordinary living and society - in literature, music, drama and so on. What has needed to be said, written and expressed about such things, has been said, written and expressed by the many great artists of the past two millennia.

What is needed now is to build upon these foundations - to turn outward, and away from the inner world of the personal psyche and the world of mundane society. What is needed is to describe and express what is relevant to the next stage of our evolution, as human beings. This next stage is the stage of new adventures, of new worlds, of new ways of living brought through striving for a numinous and thus supra-personal goal.

The personal life should now take care of itself - if there is a numinous goal to strive for. In brief, the great Art of the past has enabled us to achieve an understanding of ourselves - it has brought us to individuation, to the wisdom of a genuine Adeptship founded upon the reconciliation of opposites. We have discovered and learnt to know ourselves - and have discovered the unity, the wholeness, which lies beyond the Shadow and the Self. We have learnt that we are - or can be - both Destroyer and Creator, both Lucifer and God, as we have learnt the natural necessity of both these forces of creation, and destruction, and how renewal and re-birth proceeds from them. We now need to and should go beyond this - for anything else is unhealthy and a waste of life. It is also the negation of the work of those great artists which has allowed us this understanding.

Thus, there is no longer any need for those who desire to be great artists to endure or desire personal suffering to aid their development and their understanding, as there is no longer any need for individuals to describe their inner suffering, their personal development and their personal understanding through artistic means. What should and must be understood in the personal sense now can be rationally understood through an act of will - through a conscious understanding of the works of Art of the past two millennia.

There needs to be a whole new artistic movement - or many such movements - which seek to go beyond this personal understanding and which seeks to develop new forms of Art to express and describe what must be expressed and described in the numinous realm which lies beyond this personal understanding.

We need to free ourselves from the mundane world of the past, and achieve a real understanding of and a real balance with Nature Herself. We need to strive to free ourselves of this planet of ours, at first in artistic visions and dreams, and then in practical reality as we reach out toward other planets around other stars. We need to dream great visions again, as we need to strive to make these visions real. Thus, do we need to become inspired by greatness - we need to dream of and create new civilizations, new aeons, new Empires to stretch ourselves in, to explore and discover, and to use to create an entire new species of higher beings who are fulfilling the promise of existence latent within them. In essence, we need to capture and express the numinous itself and mould that numinous through a unique work or works of Art.

Anything less than this is unworthy of us.

78.

Grade Ritual - Grand Master/ Grand Mistress

The Master of Temple/Mistress of Earth needs to fulfill several conditions before the ritual proper:

- 1) To have fully fulfilled the pledge of a Master/Mistress regarding transmission of the Way by (i) having trained at least one suitable individual up to and including Internal Adept, and revealed to them all esoteric teachings; and (ii) explicated that Way using appropriate means enabling understanding by others as/when their wyrd inclines (these means including writings; images; music etc.)*
- 2) Having fully mastered all the techniques of aeonic magick and achieved by some of these new temporal forms*
- 3) Significantly extended the boundaries of knowledge understanding and existence by creative endeavour explicated causally and acausally - some magickal, others outwardly not-magickal.
- 4) Have begun the process of directing acausal energies via a new or presently or past existing nexion according to the wyrd of that Master/Mistress with the intention of a new aeonic manifestation or re-creating a previous form or forms.

These conditions have been fulfilled (or nearly so) the candidate sets in order his/her temporal affairs - discarding all that is unnecessary. This includes all properties, all of significant monetary value, all accumulated possessions, and all obligations of a personal kind (familial etc.; profession/employment)* The candidate is to have no financial or other resources other than that required for necessary survival (and then on a weekly basis) save for a small amount sufficient only for the performance of the ritual.

All this preparation is necessary and should be strictly adhered to - this attainment of 'temporal freedom' being necessary for reasons which a Master/Mistress will understand* (To those lacking this understanding and post-Adept insight all that will be said that such freedom enables the candidate to become for a short period an actual 'nexion' between the causal and acausal, all attention, energies (psychic and otherwise) being then capable of focussing upon the task.)

The ritual proper involves the candidate achieving a difficult feat of mental and physical endurance - usually this involves walking, in difficult, isolated terrain, a distance of 300 miles in 15 days carrying appropriate equipment and occasionally buying food en route using the small monetary savings mentioned above* (Experienced long-distance walkers are advised to increase the distance.) This feat is planned to end at or near the site chosen by the candidate for the physical nexion.

The candidate is then to reside at or near this site for a period from Equinox to Solstice or Solstice to Equinox (or, for some nexions, for an alchemical season) during which time and using aeonic techniques, acausal energies are brought forth and directed to an individual(s)/organization/order/archetypal form(s) and so on, via the chant/name(s)/ images and so on chosen by the candidate. In addition, the candidate usually creates a new technique, to enhance the working (eg* similar to the 'Star Game'). During this period the temporal changes caused by the magick should be discernable. (Further enhancements/workings may be required after this initial period.)

These changes signify the success of the Grade Ritual.

79.

Temple 88: Newsletter I

ONA

THE SATANIC PURPOSE

The Destiny of the Temple is to bring the NEW AEON; to presence via Satanic magick the future in the present, and secure the unfolding and establishment of a new civilisation - one that enshrines Satanic principles. We are privileged to be the ones who will conduct the Aeonic rites which aid the cosmic tides once every two thousand years - that is, when the Aeon is waning [in its Winter stage] and the energies of the next are beginning to manifest. This organic process of Aeonics flows according to its own species of time, and contrary to the fantasies of most Occultists, the New Aeon will not become fully manifest for another five hundred years from now. Thus the purpose of the Temple is truly Sacred, since it exists to fulfill Cosmic Wyrð rather than pursuing the personal indulgences of its members - indeed, its very aim spans centuries beyond the causal lifetimes of its members.

How the relevant energies are presented and to their long term effects, depends on how they are consciously manipulated; this is to say, that a "New Aeon" comprising of an upward surge in evolution is not necessarily guaranteed of itself. It must be brought by WILLED CHANGE, implemented by those with a real understanding of what is NECESSARY in order to fulfill the promise of cosmic evolution (and thus the promise of our own existence). As expressed, this understanding transcends the "personal" and illusory culture of the "individual". Thus, when Satanic magick is directed into a causal form to aid the fulfilling of Wyrð, the form concerned is chosen because it is RATIONALLY understood as enshrining the ethos appropriate to the New Aeon. Whatever "negative" feelings one may have about such a form are irrelevant, as, ultimately, are any personal desires and prejudices, since such things are the residue of temporary, temporal cultural conditioning.

However, Aeonic understanding is not a negation of Being, but rather an extension - where Individual consciousness expands into the acausal. To bring forth a new species of Human which embodies this new way of Being, which possesses the faculty of REASON, is the esoteric purpose of the New Aeon. At present, the methods by which this "Individuation" - or more correctly, "Adeptship" - may be created, exist only within the Seven-Fold Sinister Way, as enshrined by the Order of Nine Angles (qv. the various published Order MSS).

It is essential to understand that the Sinister and Satanism (of the Traditional kind) are one and the same; that is, only the force known as Satan represents in both essence and form, the Promethean zest, defiance and Darkness without which evolution is not possible. Satan is not merely a form to be considered "outmoded", to be thus replaced with another deity of one's personal choice: the form itself IS the essence, IS that Promethean zest so vital to the survival and expansion of Western Destiny. This is the esoteric reality, now more than ever. Those who do not or will not understand this are irrelevant, as those who actively oppose this reality are our enemies, fit only to become Opfers. The results of Satanism in practice represent balance, a synthesis of both "light" and "dark" (in terms of the psyche), brought about through real-life experience and thus made manifest in the way necessary to cause significant causal change. A Satanist, therefore, is part of the Dialectic of History: this, in contradistinction to the distorted media image of a gothic wallowing in death and perversion, and the decadent, petty lives of every other "Occultist". Out of all the Occult paths, only Satanism dares to guide its adherents through the Forbidden Gates so they come to KNOW what must be achieved if the Wyrð of the Cosmos is to be fulfilled. The absolute dearth of understanding concerning the real purpose of Magick (or the Great Work) is symptomatic of the dying time of the present, and an urgent reminder why practical action must be taken NOW, lest all that is numinous is lost to the selfish consumerism and enervating (and illusory) egalitarian ideas that are killing the Promethean Soul. Thus, in so acting, Satanism represents the highest form of Nobility.

AEONICS

The terms "New" and "Old" Aeon have become by-words of Occult speak, and very rarely can any Occultist define in realistic terms the esoteric and exoteric nature of the New Aeon.

The ONA however offers a scientific rather than a mystical, subjective model of history, and reveals each Aeon as an organic being, with its own finite life-span. Briefly, an Aeon lasts 2000 years, and its associated civilization 1,500. During the "Winter" stage of the associated civilization - usually presented causally as an IMPERIUM - the strands of the subsequent Aeon manifest [all civilizations so far have evolved through a natural process of growth, change and decline]. Each Aeon possesses a unique "ethos" (or "Soul"), and thus each Aeon and associated civilization has a unique Destiny. This Destiny will always produce causal manifestations, but as to whether or not its promise is implemented, depends on the conscious apprehension of the associated civilization. So far, over the previous four Aeons, the pattern has been an organic one, without significant conscious, or willed, change.

The ethos of this current fifth Aeon - the Western - is EXPLORATION: the desire to know and extend boundaries by such striving. As a result of this ethos, we in the West have the capacity to consciously apprehend the Aeonic process, and thus through willed change (or "Magick") extend, perhaps indefinitely, the lifespan of our civilization. This extension implies the emergence of the next, and associated, sixth Aeon, often termed by Satanists as the Aeon of Fire, but known by all those who share the Promethean ideal as the GALACTIC. This is so, because the Destiny of the Western race is to lead the way to exploring and colonising the Galaxy, thus extending the boundaries of Human experience into new and infinite realms.

However, the fulfillment of this Destiny is by no means secure, since it requires the significant nurturing and expansion of forces that run counter to the MAGIAN ethos of the Tyranny that currently occupies the West. When referring to the "New Aeon", most Occultists will maintain that they are striving towards the dawn of a New Age vaguely apprehended as a time of liberation, "personal freedom", and the realization of "global peace and harmony". But this Nazarene influenced New Age is far from a rational, conscious apprehension of Aeonic forces: instead, it is a cultural illusion engineered by The System in order to impose control over the Folk, and to fulfill its own messianic prophecies. The tyranny of the capitalist System lies in the creation and encouragement of selfish materialism, which deliberately denudes the Western Race of its greatest strength: its soul. It is no accident that this soul is dying, as the Folk are transformed into flabby, soft consumers - sub-humans devoid of numinous vision and noble purpose. The great tragedy when considering the societies of the West today, is that the Western Lands were once peopled by real warriors such as the Vikings. If the next Aeon is to be secured, then there must be a return of the Promethean Soul as epitomized by the real Warrior - that is, someone whose hands are stained by blood and gore, and who is really prepared to die for a noble cause: whose individual life is a means to something greater. In this present age divorced from Nature, such fierce, defiant and WAR-LOVING adventurer would be locked away for "crimes against humanity". Thus, there is at present a very real war being waged between forces often depicted in esoteric legend as a "white" and a "black" order - the force described (in one sense inaccurately) as the "white" order has its magickal centre [or NEXION] in the Middle East. If this Galactic Aeon is not secured then a new Dark Age will result, with the loss of an opportunity that may not emerge again for many centuries - if at all. However, the Western Soul does die it will only be the fault of the Western Race itself, since The System IS inherently unstable, and with the necessary Will, determination and courage, CAN be smashed. System Breakdown implies more than just Magickal rites, since the chaos that needs to be released must be earthed into a practical, causal form dedicated to the principles of the New Aeon. The immediate aim therefore, during the Winter stage of this present Aeon, is to establish Imperium, from the ashes of which would emerge the Galactic. Contrary to the views cultivated by contemporary "Western" culture, genuine freedom will not result, at this point in history, from a lessening of restrictions, but rather from an increase: from a focused, dedicated and clearly defined societal structure. This initial establishment and increasing of "totalitarian" force is necessary in order to counter the decadent and illusory "freedoms" of capitalism. Genuine liberation means freedom from MENTAL TYRANNY, and this is achieved only according to how a form can aid the evolution of the Folk as an organic whole, and not as is widely believed today by championing the "rights of the individual". Thus, such a vision of freedom can only be attained via a practical Aeonic process, and cannot be arrived at through mere sentimental philosophy: it can only be brought to being by the fires of experience.

To re-iterate, this process of synthesis is the meaning of Satanism - for both individuals AND Aeons.

NATIONAL SOCIALISM

To bring about Imperium requires the creation and establishment of an appropriate causal form(s), and an individual [and subsequent such individuals] to lead it. Such an individual is known according to the Dark Tradition as VINDEX, and one of the aims of Satanic Magick is to earth forces in order to allow the emergence of this individual, as well as to direct energies into the causal form ("organization"). The nature of the Imperium obviously must enshrine the ethos of the West, and that ethos is presented as National Socialism. Despite what many would rather believe, there is no other form which can release the forces of Western Destiny since that form IS that Destiny made manifest. In present society where almost all forms have been made into a commodity, Occultists and "political revolutionaries" will always rather gravitate towards a less controversial (and ultimately System-supported) form, and in so doing will declare very convincing reasons why National Socialism is "wrong" or "unenlightened". The System has done its work very well on the people it subjugates - including those who believe themselves to be exponents of Heresy.

National Socialism (with the esoteric exception of Traditional Satanism) is the only real Heresy in existence, since it is based solely on the highest ideals of Honour, Loyalty and Duty, championed over and above selfish individual pursuits. It calls for a revolution of the Soul; a Triumph of the Will; a return of racial pride and defiance - of all that epitomizes the genuine Western ethos. It is a form that cannot be bought by The System, and thus the only option for the latter is to jail or kill National Socialist, and smash through innumerable legislative variations National Socialist influence, naturally dormant in the Western - or Aryan - people. It is the only form which frightens The System, and is thus the only form capable of achieving System Breakdown.

In a very important sense, National-Socialism IS contemporary Paganism, and renders all other "pagan" forms (including "Odinism") obsolete. Its Paganism stems from the concept of BLOOD & SOIL, the apprehension once symbolized by the "Green Man", and remembered in fragments of Arthurian legend. This connexion does not reside in economics, and the exploitation of the Land's resources, but is instead the achievement of spiritual balance: a harmony of Being attained via reverence for Nature, and the drive to create new and more numinous ways of living [thus rural communities, expressions of genuine Folk-Democracy which capture so much of contemporary imagination, would become a reality under a National Socialist Reich].

Because it epitomizes for the West, numinosity, National Socialism is a new religion. It is this aspect - though seem to grasp it at present - that could establish National Socialism as a devastating presence with the Magian System: that is, once understood consciously in religious terms, NS would draw to it the kind of invincible fervour possessed by, for example, Islamic Fundamentalism. Implementing this latter aspect, is one of the goals of Vindex.

Because of its religiosity, NS expresses the "light" aspect of the Cosmos since its numinosity lies in its capacity to directly speak to the "masses"; to establish FOR THE MAJORITY a new Golden Age enshrining all that is great and civilized. Satanism is the "dark" aspect of the Cosmos since it dares to understand and implement what the majority are conditioned by The System to fear. It is concerned with developing through ordeals, the elite of the elite - those capable of undertaking the necessary acts that human experience far beyond what is conventionally accepted. Satanism exists on the edge of esoteric essence beyond any form, yet the goals of both the light and dark aspects are the same, since both are ultimately manifested from the same source - that of the Cosmos. At some stage during the Aeon process, the essence as it is may be lived by the majority - but that will not occur for many centuries, or even Aeons [and this itself is one of the long term goals of Satanism].

The above serves as a brief outline as to why Traditional Satanists have founded Temple 88, a working group dedicated to fulfilling Cosmic Wyrld. The only meaningful form of Magick is that which is concerned with Aeons - anything else is merely decadently, illusory and counter-evolutionary. "Magick" occurs when an individual life is transformed beyond the personal, since ultimately there is little of the "personal" that exists. In this respect, the Temple and its Magick is the movement of Life itself, since the Way of the Sinister has always been one of EMPATHY. thus our Magick fulfills a nearly forgotten sacred trust, to the Glory of They who are seldom Named.

[The rites that constitute the Temple's Aeon work will be detailed in subsequent newsletters.]

80.

E I R A

A Satanic Guide To Future Magick

Coire Riabhaich, ONA

Preface

This present volume has been compiled from the most recent writings of a member of the Order of Nine Angles. It serves as a pointer towards the future - of Magick, and of Western evolution.

The author is well aware that written works such as this are merely shadows of what cannot, at present, be adequately expressed. And yet, via these writings the real motives of Satanists in the world may begin to be discerned.

Perhaps then another nameless insight will be presented, and one more nexion shall start its slow opening.

ONA Venn Community, Shropshire 1998eh

Eira: A Satanic Guide to Future Magick

Introduction: In The Realm of Gods

The very essence of Satanism is that we can become gods: that we can be those future beings who will be revered not only by our own species, but by other life-forms elsewhere in the cosmos. By using only our Will, we can be the indomitable ones destined to carve out the path to the next aeon. By great deeds, we can be the makers of history.

All that has led to this point in time can be surpassed - all that has made great warriorship, heroism, discovery and creativity, can be surpassed, re-defined and re-expressed. All the gods, all the great figures of our history who spawned gods, can be bettered.

We can possess the one real secret guarded by all our past gods: that those gods are but pale imitations of the beings that we ourselves can become. This secret is the grail that sleeps within the soul of our Western Race, and which so many occult forms have failed to wake.

All past gods of the various Western Traditions are rendered obsolete by the forces which Satanism alone is unleashing. These are the forces of cosmic evolution, taking the form of the Aeonian Magickian. The cosmos is now seeking to discard the tired old gods of our past, and is hungry for new expressions, to spawn new forms that will begin the next cycle of history.

Fading are the old Earth-bound symbols, giving way to those of acausal dimensions; those numinous forms which presence now the Galactic future that awaits. Rising are the chants of the stars, the wordless ceremonies, the living nexions that are worlds apart from the occult, from the old realm of temples, circles and runic readings.

The Satanist does not need to study or re-enact the past, and indulge in what has long been established: he is that past, the present, and the future. And each new willed act is another re-

expression of the essence, another re-definition of cosmic meaning - another dis-covering of the potency of life presented in each one of us.

Another reminder that individuals do possess the *choice* to act or not to act for the greater cause of evolution: that each act *can* matter, *can* make a difference ...

We do not have to simply consume and pay homage to past glorious deeds; to behave as if we believe history itself has now ceased, or has been rendered the future realm of an officially appointed few. Those appointed few are like the old gods of the past: they exist so that we individuals can, through *defiance*, discover our own potential - the potential that is really one potential: that of the cosmos itself.

Thus, Satanists do not follow gods. So what then of Satan, that greatly mis-understood living symbol? Satan is not tied to cultural phases, and does not in image represent a once great society. Instead, Satan is the timeless flow of the cosmos, seeking existence. Satan is the grail itself, that secret guarded by the inadequate gods of our past.

Satan *is* the very essence of the striving to become a god - Satan *is* the arrogance within that enables us to leave behind the archaic gods, and to find the courage to *be* the new gods. Satan *is* how we live, how we die, and how we shall be after causal life.

Satan is the word that when invoked presents the very essence of our striving and defiance. As a living Being, Satan desires new life, new expression, and the constant surpassing of each shadowy archetype created to represent Him. As living Beings, when we are living right, we *are* Satan - both as individuals and collectively, as the new species of Human that is yet to be.

Let us stop grovelling to old archetypes, stop forming fan-clubs for the Old Ones, and discard the superstition and academia that is so precious and so useless. *We* possess the creative genius to set in motion new Earth-shattering forms, and the arrogance to behave as the embodiment of the future that we, in essence, are. The future implies an upward surge away from the near medieval times we still live in, and in this becoming of evolution, we do not need to seek answers from anywhere but within ourselves.

The future gods bear our names ...

I: The Forbidden Alchemy

One of the long-term aims of the Dark Tradition is to bring to consciousness *for the majority* the reality of the Force that is **Satan**. This 'dis-covering' will result in the upward evolutionary surge known as the 'New Aeon'.

A magickal Order, such as the ONA, is only one of several forms by which Satan is presented - and presented in the most undiluted of ways, without the obstruction of mortal fears. In one sense, all genuine sinister orders are an invocation to Satan: they constitute in themselves a magickal ritual, with each member understanding the conditions required if the long-term goal of the rite is to be attained. This magickal ritual, being founded upon the uncompromising principles of Nature, contains within it spontaneous or unknown factors which defy the imposition of abstract dogma. By this magickal ritual the unique creativity, the uniqueness of Being possessed by each Adept, is allowed to develop of itself.

But Traditional Satanists also understand that uniqueness of Being to be the Will of the Cosmos itself, and thus certain types of individual creativity are Life made manifest during its course of Evolution - this is to say, in esoteric terms, that certain types of creativity present the acausal. Practically, the creativity/magick that marks Adeptship is nurtured and expressed by individual defiance - the uniqueness of Being which *is* Satan.

Because genuine acts of magick present the acausal, the relationship of magick with 'the world' can be said to be "wholistic": a relationship where the difference and diversity of Nature and 'forms' exist to enable the spirit (or Being) of the Cosmos to thrive and evolve - ultimately there is nothing which exists external to this continuous flow of Change; nothing which can be influenced or changed *in isolation*. A genuine Adept understands this, and begins to embody in their individual life, this most natural of esoteric techniques: the way of *empathy*. As all genuine sinister magickians are quick to point out, this apprehension currently exists at odds with conventional esotericism. A well-quoted example is the qabalistic approach which involves the magickian - or more accurately 'sorcerer' - in viewing the forces of Nature as separate, often barbarous material to be dominated and manipulated for personal ends.

A highly evolved esoteric Order would not be characterised by this 'grimoire' approach, since such an approach lacks a binding purpose, a great and clear vision which would enable members to transcend the personal and become the organic whole of a true magickal Order - an Order which *is* the life of the Cosmos manifested in a conscious way, and pertinent to a particular moment in

causal time. A profusion of this latter type of magickal Order would be one such result of the New Aeon made manifest.

In other words, what could be described as conventional occultism is that which is swayed by abstract theories over observation and intuition, whilst the genuine Western Way - for which read 'the Septenary System', Traditional Satanism, and so on - is concerned with what actually exists beyond limited personal forms. In real magick, there is an initial attempt to mimic the flow of natural forces, until an integration is achieved and with it, large-scale Willed Change - that is, conscious aeonic evolution. Via this process of magick - still the province of the select few (Satanists of course!) - the Cosmos can progress to its next stage of existence: to live consciously via its manifestations; to evolve from childhood to adult existence. This is the secret of The Great Work.

This path of genuine magick does not involve however the slavish following of some 'cosmic doctrine'/mandate, or any other such dogma. It involves the individual in freeing themselves from *all* influences in order to live, or become, the reality of the forces of Life itself. Thus the purpose of the Seven-Fold Way: to guide its Initiates towards the attainment of self-insight, where the 'personal' exists as a method to express the Cosmos, and not as a hinderence - through *projections* - of the apprehension of Life as a unified whole. The reality can only ever be experienced anew by each Initiate, since this apprehension of Life is a *way of Being*, and can only, as yet, be partially described by abstract methods. Thus each new Satanist - and genuine Satanic order - is a new manifestation of the living essence: thus there is Evolution.

II: Archetypes and the Satanic Essence

A magickal order such as the ONA is not motivated by trends in contemporary thinking, although it may on occasion manipulate 'fashion' to provoke an appropriate outcome. All forms - from magickal systems, to 'Art,' to revolutionary political organisations (etc.) - have a finite life-span, but the criteria by which present-day Occultists often judge forms as 'useful' or 'outmoded' is most usually influenced by temporal trends, by the *status quo*.

One type of essential form so judged is the *archetype*. As discussed in Order MSS relating to **Aeonics**, the life-span of an archetype is not tied to 'linear time', or effected in any way by fleeting trends in society. At the very least, archetypes die when the civilisation to which they are bound dies - when a new aeon becomes manifest. Thus, they are subject to an aeonic/'alchemical' mode of time rather than the abstracted form by which we tend to live our personal lives, since 'time' is simply a measure of the change of *Cosmic* matter and energy. This aeonic mode of time may also be described as *Racial*.

But even on the cusp of a new aeon, an archetype may spawn offspring - or rather, it may continue to *change* according to its nature and particular mode of time. This occurs when the ethos of one aeon is continued and evolved into the next, as hopefully will occur during the transition from this present Western Aeon to the next 'Galactic' one.

In order to really understand such things as archetypes, one must attain through self-effort, the aforementioned liberation from all contemporary influences - and from those influences which *lie outside* temporal forms. Most who do not follow the Seven-Fold Way will not achieve those stages beyond 'individuation' because the present concept of 'liberated thinking' or occult understanding is still in itself *dictated by the influences that engineer this present society/culture*. With regard to implementing the practical, 'magickal' purpose of archetypes, personal 'like' or 'dislike' of one form or another does not necessarily validate or invalidate the reality of that form, and should not provide the basis for making a reasoned judgement of what is, or is not, of aeonic significance (this is particularly true of 'politics' ...).

In general, archetypes exert influence upon the unconscious, with mostly indirect results. However, Satan (or perhaps more accurately **Satanas**) is a *numinous symbol*, a living, Earth-based manifestation of the acausal. As such Satan *is* that force made conscious, and the gateway through which we as sentient Beings *become* the Will of the Cosmos.

Satan therefore, *is* the esoteric word, "image", vibration, chant and deed of Cosmic evolution itself. The 'magick' of Satan and the Dark Gods in general are for us the keys to that Evolution. How present (or past) cultures view Satan is not entirely relevant, and should not be seriously considered by those attempting to form a judgement. Again, the reality *has* to be experienced. A Sinister organisation [and **Satanas** is the epitome of the Sinister] is imbued with that reality and seeks to increase the Cosmic Tides via its works in the 'real world'.

Thus, the "chaos" trend of viewing all causal forms as merely means towards the 'Occult' attainment of some 'thing' is mistaken, because in this, a purely causal frame of reference -

particularly in terms of 'time' - is used to judge that which actually possesses both causal *and* acausal components. It must be understood that techniques and forms are not there solely for individual experiencing/gratification, but rather that such things either express or counter an evolutionary pattern. In this, the understanding of the 'acausal component' is vital.

Thus, not all forms by their causal nature express limited understanding of acausal forces. While some methods are practical tools by which the individual may attain various magickal levels (as in some **Insight Roles**), others *are* those forces made manifest in the causal world: that is, the form so created is not a nexion to channel or presence the essence - it is the very essence itself; the essence evolving as it must evolve in causal time and space. This is so because such manifestations possess the greatest capacity to presence the continuous flow of Change that is Life [and significantly, do not always conform to conventional 'Occult' expectations: they are viewed as 'exoteric']. That some forms may express things that are culturally understood as 'plebian', primitive, or "Old Aeon" is absolutely irrelevant to their capacity to cause aeonic Change. This discernment requires the *Satanic* qualities of insight, knowledge, intuition and reason.

For those unique individuals whose Destiny is tied to such a form, there is no living of that form while hiding the "esoteric reality", the esoteric wisdom - the occult aspect. There is no clever deceit, no skilled manipulation, because the form created *is* the reality, *is that esoteric wisdom made real and practical*. This is the domain of **Vindex**, that much misunderstood embodiment of creative Change. Vindex does not really need 'the Occult' in conventional terms, to presence, or access the numinous ideals that s/he represents. Such things, in this case, only obscure the essence of Change, of evolution - as they can often distance a person from the creative numen which can and does provoke such an evolution.

Because of the nature of human consciousness, we possess the capability to extend and create symbols and forms (such as language, or more simply sound) which could describe the essence itself. Not all abstract symbols [whether mathematical, magickal or other] need inherently and ultimately obscure the essence; and neither is it in their nature - or in the nature of any form for that matter - to presence the acausal by purely intellectual procedures. In this we need to understand and integrate with existing numinous symbols in order to spawn completely new forms - this initial confrontation and then synthesis of 'opposites' (in terms of the psyche) allows the necessary organic (and latent) relationship to develop between human life and symbols and other forms.

III: Synthesis

The majority are still swayed by archetypal forces conventionally described as "light" and "dark". That there exists a reality beyond such opposites does not mean that those opposites, *for the majority*, do not exist. They exist and exert influence until they are confronted and transcended. A magickal Order understands this, and thus seeks to guide its adherents towards the realms 'beyond opposites' via appropriate ordeals/Grade rituals - that is, via the fires of *experience*. That some (and they are very few) may attain this transcendence does not mean that such archetypes cease to exist for others, or that the realms beyond opposites are any more 'real'. Each realm, from those symbolised by Initiate to Magus, expresses a reality in the process of Evolution, and cannot be accurately comprehended in linear terms. In one practical sense, what is "good" and what is "evil" may be said to exist, since these are the concepts, at this point in time, by which a society views the world - by which life, for the majority, is still influenced. That the definition of moral absolutes may alter over the ages does not itself alter the essence by which they effect the process of human living.

This bifurcation still exists because that is the nature of our species at present, as it has been for centuries, despite the many external changes that have occurred, and despite the intellectual musings of philosophers and occultists alike. This is unlikely to begin to change beyond its current primary level until the emergence of the next aeon - some four hundred years from now. Thus a rite such as the genuine **Black Mass** still possesses real magickal purpose for individuals at a certain level of their development, as well as contributing to the necessary, broader aeonic changes. Such a rite accesses Nazarene/Magian energies and then re-directs them in a sinister way - and, as has been stated elsewhere in ONA MSS, the Satanist does not *believe* in the reality of "God", or the 'divinity' of the Nazarene, only that others so believe. Thus, there is still great relevance in promoting and practising a system of genuine "Black" magick which aims to counter the works of those who promote and practise magick of the "White" variety: in terms of the psyche of the West, a *cosmic battle* must still be played out if a synthesis is to be achieved by civilisation as a whole. In esoteric terms, this is to say that our civilisation has not as yet evolved to the stage of Adeptship. The goal of the Sinister Initiate is to aid this aeonic synthesis, and the

methods by which they achieve this for *the majority* will differ in many instances from those which enabled this achievement for them as *individuals*.

In reality, both an esoteric Black and White Order *do* exist, but the form that is now conventionally understood as "evil" is instead the way that will allow the necessary transition to take place, and thus prevent the stagnation and decay that would result from the triumph of Magian forces [as presented by the "White" Order]. In the most profound sense therefore, it is the Sinister Path that enshrines what is genuinely *divine* and life-enhancing...

In this very real Cosmic battle, Satan does not feature as some Judaeo-Nazarene device to oppress 'the Folk', but as a numinous symbol for our civilisation, of all that defies the counter-evolutionary force of the Magian. What is rarely expressed, however, is that such counter-evolutionary forces are *part* of the process of Cosmic Change, *part of the Wyrd of Western civilisation*. For without such opposition there is no real evolution, no Triumph of the Will - and no *Life*. Thus to oppose such counter-evolutionary forces is to *positively* aid aeonic evolution and bring the intergration with Nature so often sought by those who follow an Occult way.

It has been often said that 'opposition' and the identifying of enemy forces (sometimes mistakenly described as "scapegoats") is now counter-evolutionary, and somehow "old aeon". This is a tragic forgetting of what we, as a Western - or Aryan - Race are, and will always be: *hunters* and *warriors*. And it is through the opposition which we *do* draw to ourselves by virtue of what we are, that we are able to struggle, fight, and thus *evolve*. If our instincts are still healthy and intact, we will *know* the forces that are working against us and consequently how to combat them in defence of the Honour of our Wyrd.

As practitioners of magick, we must have the understanding to allow those numinous symbols which presence - or 'order' - the wyrd of the aeon to which we are bound, to evolve unhindered according to their own mode of time; to flow with, and consciously *become* those forces, rather than aid counter-evolutionary powers by allowing limited personal ideas and projections to dominate.

Real practitioners of Aeonic magick do not project their own understanding onto the society of their time, as they do not seek in their practises to elevate the understanding of their contemporaries by willful self-expression. Changes in the collective psyche will take much longer than one lifetime, and will instead swell in waves, over Aeons. Thus, a genuine practitioner of Aeonic magick works with the raw materials and possibilities that characterise the society of their time: they do not work beyond practical boundaries. And in this, importantly, an Aeonic magickian is not swayed solely by the desire to witness the fruits of their understanding in their own personal lifetime; they plan for centuries ahead, and embody in their Being the slowness of evolution, the Wisdom of Ages ...

IV: Eira

For the occultist, the great curse of his endeavours lies in a pronounced capacity to think too much: to over-intellectualise, to analyse - to seek *too readily* to express practical truths via academic articles, and such like. Ideally, at this stage in esoteric development, a gradual move away from the intellectual approach should begin to emerge, along with an acceptance of the necessity for carving out the future by practical acts. The time for seeking to achieve influence via the written academic word should be waning, replaced instead by the understanding that such a seeking will only have a significant role following the practical realisation of the next esoteric stages - that is, when there is wisdom to distill from new deeds.

At this point, there should be a hunger to experience, to pioneer - to re-express the *essence*. The profusion of occult writings and journals, and pronouncements of organisations, should be viewed by the modern, intrepid occultist with tedium and disdain. There *should* be presented within the modern occultist that insatiable desire to speak and create from direct experience; to redefine by extraordinary experiencing those things which have become accepted truths and dusty, arcane lore: to *live* a hero's life, rather than enter the boring debates over strategy, tactics and history.

The above, quintessentially *Satanic* attitude, is still a rarity. In keeping with contemporary trends, the modern occultist behaves more like the Quantum scientist - allowing the intellect to dominate in the first instance, seeking answers through analysis before a thing has been uniquely tasted and experienced. The worrying trend is revealed in the occasional prefacing of articles with: "We have observed/seen in others ... ", and then going from there to draw judgements without the need to *experience* what those others have experienced. This is particularly - and disturbingly - true of the various approaches to Aeonics. The worrying aspect is that this, the most profound of

magickal techniques, is becoming a forum for academic debate, analysis and the pronouncement of personal opinions under the guise of Insight.

Aeonic Magick - the flow of civilisations - is an utterly organic process. It cannot be subjected to academic and personal projections, for that is to make it into something else entirely. As has been constantly stressed, the process requires individuals to lose what is personal of themselves by becoming completely immersed in practical aeonic forms. There is most certainly a subtle guiding, sometimes a subtle altering of those forms; but there is also, very significantly, a giving up of oneself to those aspects which cannot be controlled, which flow as they flow regardless of individual influence. The nearest analogy to this process lies in the flight of a seagull, as it rides the wind, adapting to a sudden storm; flying in calm weather, but going with the direction of the gales that may dictate a new course. It takes great skill, and the development of a perfect balance between what is individually willed, and what is unfolded by the greater flow of Life itself.

Consequently, Aeonics requires the individual to brave the unknown, and forge uniquely from *what cannot be pinned down*, a new experiencing of the constant, awesome *becoming* of the Cosmos. We have the practical tools to do this via the various forms, discussed many times, that presently exist in the world. And each new person who really lives those forms, who becomes fully immersed so they effectively *are* those forms, brings to flower something which utterly defies the academic debates and analysis: something *new*, something *living* - a storm to change the flow of our lives.

Occultists should possess the insight to recognise that point beyond which debate and critical analysis cease to become productive *for all individuals, of all allegiances*. This is particularly true with regard to aeonic forms which are still growing, still in their early stages. There comes a time when the organic process of Change as a whole must be left alone to develop of itself, and personal objections of a thing are silenced. Occultists must be aware of the need to create conditions by which the necessary process of **thesis - antithesis - synthesis**, inherent within all aeonic forms, can flourish. This is a slow process - painfully so when apprehended within the time span of one individual causal life - and requires for its growth a way of *Living* on the part of individuals. Individuals cannot be led to this way of Living by the adoption of forceful opinions, as esoteric organisations cannot be built upon such opinions.

Again, this insight involves laying aside personal motivations - knowing when to act and when to move with that greater flow of Life. A useful example of a form for which strategical, semantic debate is now becoming counter-productive is that of 'politics' - particularly where Race/Racism is concerned. Such things are still not understood on a rudimentary level let alone on an aeonic one, and are still too practically *nascent* to be subject to the lofty criticisms of the esoteric commentator.

Therefore it is imperative that a few individuals at least strive to keep alive the promise of magick by being prepared to change their lives (including the 'occult' aspect) in order to seek to become that tool for Change; prepared to suffer the mistakes, the 'loss of face', the real dangers that will assuredly follow. Of those few individuals who have lived thus, all will testify to the profound, almost indescribable *difference* encountered by living and immersing oneself in an aeonic form, as opposed to the overview supposedly gained from literature and observing the experiences of other people. The former is to be an organic part of the *dialectic of Life*, re-defining, re-experiencing the *essence*; the latter, a victim and perpetuator of brain-washing.

The outer forms of aeonics can *always* be criticised - but the critical observations are not the point, are not the magick. The point lies solely in the aforementioned dialectic of Life: if the only way of achieving this intergration means that an individual must become for a time a real revolutionary fighter, and risk spending some of that time in prison, then that is the only way - *that* is the harsh choice faced by those who have undertaken the Great Work. However, for the majority faced with making this stark choice, personal feelings still continue to dictate, obscuring and ultimately killing the Will of the Cosmos that is presented within each individual. This Will is not dictated by personal choice, but is like the wind itself, a sudden reality upon which we must ride if the end goal is to be reached. This is one reason why Traditional Satanists eschew all those established beliefs and methods which bring comfort, all those old gods who bring familiarity and enervating 'identity'. Individuals may sincerely believe that such things, and their histories and ways, are important - but they really are not. So what is the reality? ... Sadly, the only present reality is that life is still too soft, too easy for the majority to be impelled by the terrifying process of Creation.

V: The Future Aeon

For the Present, we exist in a society characterised by a 'supermarket' approach of choice and consumption, where individuals no longer create history, but look backwards and study, and romanticise - and distort. The realm of the Esoteric is no exception to this, and thus it is vital that we as Occultists, as creative individuals, cease to waste our time delving into the folk-tales and legends of past, dead cultures - this includes those of the Norse, Celtic, Saxon, and whatever else passes for conventional esoteric interest.

Because to derive esoteric inspiration from the dim and distant deeds of an archetype is a waste of the magickal opportunity that exists *now*, with the people who exist *now* and the potential that *they can embody in the future*. To create and perform rituals based on a dim and distant fireside tale - or employ the symbolism of a past communal life-style - is a counter-productive [in aeonic terms] *indulgence*. A 'culture' is, magickally, unimportant. What matters is civilisation - or more precisely, the living, evolving force that moves a civilisation forwards, and which is in itself embodied by that civilisation. In this, the creativity of an associated culture is only of relevance if it presences this living, moving force.

When we enter a place of enigmatic 'historical interest', such as an old settlement or stone circle, we do not need to psychically unravel - or seek to re-enact - the secrets of a past community: we who live now *are* those secrets, we *are* that enigma. We must only tap into the genius of our creativity and flow forwards, leaving the monuments, the ruins - the dead shells - where they belong. If there is a message locked within the unknown dolmen, it is this.

However, to use the form of an ancient or old archetype for the purpose of doing something with that archetype in the world is another matter. But this implies re-presenting such an archetype as the hero of a *new* mythos - a mythos entirely representational of the current aeonic phase, and by that token one which allows the next phase to be reached.

Thus, a new mythos would feature an established archetype committing great acts of nobility (and great acts of *terror*), the nature and form of which would inspire and liberate the 'modern masses'. The magick of the archetype would be in its living *now* in the real world, rather than having existed in some ethereal realm of the past; a past when the manifestation of Human life was, in many respects, very different to today. These differences lie in what is and what is not practically needed in order for the people of modern 'Western' society to feel inspired towards overcoming the problems, self-imposed and otherwise, of their day-to-day existence.

The deeds of this archetype could be a re-presentation of those acts committed by a real-life, modern day hero (such as a Satanist) - or the creation of a new legend, the practical basis of which has yet to occur, therefore inspiring individuals to bring it to life in the causal world ... The ways and methods of this powerful magickal technique are legion.

What is rarely considered by 'pagans' and occultists alike, is how archetypes organically change as a civilisation organically changes according to its various cultural, political and historical phases. For the West, one of our primary archetypes is that of the *Warrior*. As long as we as a Race continue to live, this archetype will never cease to be relevant: it will never die. However, the *form* by which this archetype exerts its influence on a Folk *always* changes according to the development of those things which aid racial survival. It is this latter form of development which defines the work of an Aeonic magickian, and not, as previously stated, temporary intellectual trends/fashion.

Thor, for example, was once a real, living individual tied to a Folk Community, who achieved immortality and 'god status' by doing great heroic deeds. These deeds provided inspiration for that Folk to practically emulate those deeds - and perhaps even surpass them. But, as stated above, we as a Folk have since moved into an entirely different set of circumstances to those which pertained to a particular phase in Norse history.

In order to effectively deal with the evolutionary problems of *today*, we need an archetype that we can realistically and practically follow in deed. But this does not imply a blatant and disrespectful casting aside of the glorious deeds of our ancestors. Rather, we are now presented with the challenge of leaving the *comforts* of adhering to a far-distant past and gathering instead the courage to practically realise that this new warrior archetype has, within the scope of history, recently evolved and lives now within the soul of the Western Race. This new archetype speaks of the future, and allows the old gods of the past to fade with dignity, as is their desire.

To accept this new archetype and to seek to aid it marks the adults from those who are still children, who still seek refuge in fairy tales - who still need the crutch of their parental ancestors. After all, what is more frightening: dreaming of a semi-mythical wizard who dwelt in the Dark Ages, or joining allegiance with a great Warrior of *our* time, who demands that we literally fight - and possibly die - alongside?

And what new form does the Warrior now take? To accept and use this knowledge is to wield real, practical magick - to taste the living fruits of the cosmos. But it is for each potential adept to make their own discovery ...

VI: The Art of Future Magick

The essence of Future Magick is quite simple. It does not involve complicated 'occult' rituals where circles are drawn, implements brandished, and earth-shattering 'words of power' laboriously recited by a 'High Priest'. It does not involve fumigating an indoor Temple with the correct incense, or observing the archaic correspondences contained in dreaded books of dead things.

It does not involve a group of robed individuals standing in a circle and observing some ancient tradition, or beating drums in worship of some lovely celestial goddess and some virile horned god. All such obvious occult trappings are now ephemera, and fundamentally, are *of the past*. It is not surprising that the practise of such things is growing, since we live in a time when all communal traditions, all senses of spiritual meaning are fading or are being destroyed.

But there are no secrets contained in the past - no message from the mists of time to guide us forward. As previously stated, *we who live now* are the message of our future evolution: all that has happened throughout the aeons has led to this point, and, despite appearances, we as a species *know more now than we ever have known*.

In order to move forwards, we must make this reality a living one, within each and every one of our lives. We must trust in our latent, evolved creative genius and have the courage to discard the romantic trappings we as a species are becoming dependent upon. The Galactic future can be presented through our magick if we allow it to be. This requires a leap of faith into the Abyss - into the realm of Satan.

All that the new ceremonies require, is for individuals who possess this new aeonic faith to gather at specific times and perhaps light a bonfire which will function as a focus/symbol for the gathering. All else will create itself from there.

The specific gathering times - or *fest*s - are as follows: Mid - end of April; Early November; Spring Equinox; Mid - end of May; Summer Solstice; Early - mid August; Autumn Equinox; Winter Solstice; Late January - late Feb.

These are the times when the seasonal energies/cosmic tides are at their most pronounced. These energies, in themselves *unbound by any phase in history*, are, in the manner of magick, re-expressed each year according to the circumstances of the celebrating and the broader esoteric changes occurring at that time. Of necessity a traditional form such as a Nine Angles rite provides the basis for each fest - but such a rite is in itself unbound by imagery from the dead and distant past (qv. *Black Book III*). In essence, the 'Galactic' or acausal magick that will present the Future, is expressed through chant and thought, and thus brings the living synthesis of Being that each act of magick seeks.

This is the magick that has always characterised the meaning of genuine Satanism: the Way of *Empathy*. The practising of the fest*s* expresses a conscious integration with the *living* cosmic forces, and reaches the height of expression when woven into the life of a rural community.

VII: Fundi

A great deal has been written over the years concerning the concept of the *nexion*, and while the basic meaning is widely understood - that of a nexion being a point where the acausal intrudes into the causal universe (and vice versa) - the outer form that a nexion may take requires some further explanation.

Firstly, a nexion can take many forms, and may even be a combination of forms. According to very rare conditions, an aeonic nexion may be an individual. Or it could be a revolutionary Religious form. Or, as stated, it could constitute several such forms co-existing in the world in order to bring forth the aeonic transition.

However, the standard image is usually that of an isolated, wind-swept hill, which may perhaps include upon it some ancient ruined structures. It is such an isolated place that is usually sought by occultists when attempting to open a gate/nexion. This attempt will most likely involve regular performance at the chosen site of rituals designed to present the acausal (such as Nine Angles ceremonies, etc. - qv. Order MSS *Thernn*). Thus, a tradition is started whereby a reservoir of energies is created for future Adepts to draw from and direct according to desire. Several such places have been established over the years in the British Isles, with one site in particular having been opened in an area of the Welsh Marches over 1,000 years ago in order to inaugurate the Western Aeon, as has been documented by the Dark Tradition.

Thus, the nexion associated with the present Western Aeon was indeed an isolated, genuinely esoteric place. However, it was only thus because of the nature of the times in which it was created: times characterised by the Nazarene oppression, which demanded an esoteric approach to preserving what we sometimes term as the 'Western ethos'.

This was in contrast to the nexion which presented the Hyperborean Aeon of Albion. This nexion existed in the area of Stonehenge. The nexion then was not solely the henge itself, or the land upon which it was built, or the folk who lived and worshipped there: *it was a combination of all those factors*. The nexion of Albion was the organic whole of the community which grew there; a living, working centre where all the threads of nature and human-kind were woven as one. What can be found at that site now is the dead shell of what was once a living organism - a nexion by which life evolved significantly.

Because of the enervating nature of this present time, the nexion associated with the next aeon and which is being established now, is also an organic whole - a community. But this community must in this present age develop covertly, since to openly establish it as an 'occult' venture would be to hinder its slow, natural growth, and turn it into something short-sighted and short-lived: a 'project' attempting to bend the Will of Nature in accordance with a set of accepted 'ideas'. That is, such a venture would seek to project upon the essence a limited understanding of what constitutes the 'esoteric', and would thus represent a step backwards, into that which is already dying.

The community instead allows the essence to dictate the ways of living, and remains always separate from 'occult' forums and trends in order that it may present the future by founding a new organic approach to Life itself. From this slow, aeonic development will come the new forms, the new expressions, the new magick - of themselves, unhindered by any pre-conceptions or expectations, and free from all past and fading archetypes.

Thus the community itself will become the *new* esoteric path; the *new* religion - the *new* country. In order to make this next phase meaningful and significant - that is, *practical* - a leap of faith is required: a breaking away from the established, on all levels. Thus, the spirit of real pioneering is to be invoked, and there is no reason why ultimately this leap of faith cannot be repeated across the diverse regions of the Earth.

In establishing this nexion, the cycle that began in Albion will have returned to its new beginning. This beginning is in essence quite simple: it is the cultivating of the *conscious* apprehension of the acausality of 'time', from which all else shall follow. Only from these seemingly humble, rural beginnings can emerge the race that will practically extend towards the stars, since both the Will and the form of technology required to fulfil the Galactic Destiny can only develop organically from revolutionary organic beginnings and methods.

The hidden, outwardly 'non-esoteric' community will be this new beginning, and must subsequently be nurtured in such a way that it flourishes for at least 1,000 years. This new form signifies the closing of all that outwardly constitutes this present age, and *is the essence itself*, not merely a vehicle for the expression of the essence. It is a combination of both causal and acausal: it is a living nexion - the next stage, made practical, in our evolution.

What is described above represents the essence of magick.

VII: Addendum

And so in this, and in other ONA writings, the practical meaning of Magick is explicated - all that is now required of sinister esoteric Orders and individuals is the *Will* to make the meaning a reality. Thus, in conclusion, the magickal aims of a genuine sinister organisation should be as follows:

- 1) To continue to maintain the existing Tradition by disseminating the various teachings and methods [as published in MSS such as **Codex Saerus**, **Naos** and others].
- 2) To practically aid those 'exoteric' forms which will bring the New Aeon.
- 3) To extend the Tradition by creating *new* forms of the sinister. These would include Artistic [musick/images/writing]; 'Magickal' [new ceremonial/hermetic forms]; and practical, numinous ways of living [as in the creation of an esoteric rural community, or communities - qv. Order MSS *Thernn*].

In Satanism, lies the stuff of modern folk-tales - of future legends; for unlike others, the Satanist lives the life and dies the death of a Hero. This is not a claim made lightly. As a consequence of the actions of a few, the next fifty years will witness a Recalling of the devastating Creative force that each individual life can *will* into Becoming.

Though many will dismiss it because they do not have the courage to try, the Way of Satan remains, amidst the myriad of 'paths' the essence of the Great Work. *Experto credite*.

And when the works are complete, a Satanist disappears from sight - toward the next stage, leaving astonishment, disbelief and many questions in their wake. And then the failures begin their campaign, of distortion and lies. Just occasionally, they may hear our laughter.

C. Riabhaich/ONA. Revised: ONA 1998 eh. Published by The Venn Community, Shropshire, 1998eh; Vindex Press, USA, 1998eh.

- Order of Nine Angles -

8I.

EXEAT: The Sinister Western Tradition

Coire Riabhaich, ONA

Preface

*The following MSS is intended as a companion to **Eira: A Satanic Guide to Future Magick**. It further explicates the nature and aims of the Satanic Sinister Way, as exemplified by the Order of Nine Angles.*

The Dark Tradition has been maintained over the ages by a few Initiates working in secret. This work involves presencing and increasing 'cosmic forces' - that is, implementing a Will to more Life, more 'flow', to thus keep alive the essence that lifeless dogmas seek to suppress.

Because of this active vivifying of the 'essence', the archetypal Sinister Adept is at the forefront of our species because they have gone further than any other individual in their experiencing of Life and the Cosmos.

Nature will always require the presence of such Sinister beings, whatever the Aeonian current, for without them there is no evolution. Initiates of the Satanic Tradition are woven into the fabric of Cosmic Life.

This present volume attempts to succinctly describe the truth of the Satanic Tradition: a Way so simple, yet so difficult in practice.

ONA, 1998eh

Exeat: The Sinister Western Tradition

I) The Satanic

A Satanic individual and organisation represents - or strives to represent - one fundamental thing: *Beyond*. Satanism itself is a way to presence pure acausal forces and the Satanist an insightful individual who directs those forces in the real world via appropriate causal forms. Satanism itself is not, unlike "paganism", a way for the majority/the 'masses'. It does not seek acceptance as it does not seek to present *itself* as a way by which a whole society is moved to greatness. It does not seek the understanding of the 'Folk', as it does not seek to defend what is often by conventional standards utterly indefensible.

It is instead that one factor which drives all genuine Occult quests - the *Mystery* itself. Throughout the Aeons, this factor has been presenced within each civilisation via a particular esoteric elite. This "elite" however is not some ego-enthralled 'secret society' or organisation comprising of a multitude of 'members'. It is instead a living, changing expression of what is always beyond contemporary understanding, earthed in a few usually isolated and extraordinary individuals. It is true, in one sense, to say that these individuals are born, not made. They possess,

because of who they are, an empathy, a certain desire - a certain aura ... Ultimately, theirs is not a sinister 'role,' but a way of Being - they *are* the Satanic drive; they are *natural* and do not pretend to be anything other than themselves.

To be a "Satanist" therefore is to be someone of a very particular *character*: it is not, as it is in conventional "paganism", an adoption of a cultural world-view with its collection of customs, uniforms, 'laws' and subsequent expected modes of behaviour. And it is not, as some will inevitably perceive, a form in competition with other 'occult/pagan' groups and paths: it is autonomous, and states *Satanically* what it believes. As long as Satanic creativity inspires a future generation of Sinister Adepts, then it matters little who 'agrees' or 'disagrees'.

And thus, for non-Satanists, one of the most unsettling characteristics of a Satanic individual is their *arrogence*. Satanists have a particular 'arrogance' because they strive to live by and implement the grandest of Human ideals. The grandest ideals lie in surpassing what is conventionally regarded as the greatest of achievements by the greatest of individuals. All things, including 'the gods' of conventional paganism, can be *surpassed* (qv. *In The Realm of Gods*).

To achieve what is greater, arrogance - fierce *fanatical* belief - is required. This approach will, on appearance, seem 'unbalanced' to some, perhaps even *hubristic*. But what is hubristic - that is, what is insolent towards Nature - is behaviour *without* the formation of experience, rational thought and self-awareness: it is personal behaviour that exerts *control* over the individual via often unconscious and selfish forces.

Satanic arrogance is essentially *supra-personal*, and is the empowerment to act which comes from hard-earned knowledge. A Satanic individual does not believe themselves to be personally infallible, but is prepared to learn from their own mistakes and experiences to thus further refine what is Sinister/Satanic. These 'mistakes', these acts of being Human, are regarded as gifts of Insight along what is an incredible and dangerous journey.

Empowered by pride, the Satanist will not conform to any accepted 'realistic' vision and strategy concerning the evolutionary purpose of Life. Without some individuals believing - *knowing* - that all things can be surpassed, there is no inventiveness, no daring, no risks, no genius: no evolution.

Thus, one is either 'Satanic' or one is not. And what is 'Satanic' is quite simply the restless urge to explore and make new order out of the undiscovered chaos - this is what Satan symbolises *beyond* the capacity of an 'archetype'; *beyond* the known gods of folklore⁽¹⁾.

If there are those who still do not understand, then they should consider the story of Prometheus. He, a mortal, defied the gods - and yes, as a consequence, was condemned for an eternity. But by his defiance and desire and *sacrifice*, he gave mankind possession of fire ...

Academic debates concerning the actual origin of Satan and Satanism, while interesting, are not really important. The things described above - the particular 'arrogance', the 'Beyond' - *are* Satanic; not as a creed or dogma, but in a natural sense, according to the *living nature* of those things.

Many will go the path of seeking acceptance - perhaps to inculcate the masses with a particular world-view. But while the many seek establishment, there must be others - the few - who ensure that the next stage exists, *presented in the defiance of all conventional and 'understood' things*. Thus, is the Future made possible.

II) The Sinister

The presencing described above is also what is quintessentially *Sinister*. There is no fundamental division between what is Satanic and what is Sinister, since what is 'Satanic' is the gateway to what is Sinister. This is not a riddle, but a very simple truth.

What is Sinister is all that is described above - *and more*. Satan and Satanism are inextricably bound with what is Sinister, since the Way of Satanism is a practical application of the Sinister.

Because of the nature of Satanism, those who follow the Seven-Fold Way are fully aware that the Sinister also extends into a realm *beyond* Satan and Satanic methods. But that realm, for those following an esoteric path, can only be reached when the *psyche* is permanently changed via the ordeals of Satanism (ie. for individuals, the 'Grade' rituals - for civilisations, the magick of Aeons). This change within the psyche is not simply intellectual but organic, occurring of itself.

The nature and experiencing of this 'realm' is "Sinister" because: a) for Sinister Adepts, it does not need to be described by words or images or music, since it is *lived* within the individual; b) for non-Initiates, it disrupts and unsettles because it cannot be grasped/understood via conventional - or "unconventional"! - modes of thinking.

For *civilisations*, this realm - because it is in essence the current of Life itself - must be presented in ever more conscious ways in order to advance the possibilities of evolution. To seek the advancement of evolution is to enable the Destiny inherent within Life itself to be understood and implemented. In effect, this quest is genuinely *Sacred* because it seeks to fulfil the Will of the Cosmos.

Implicit in this quest is the deliberate creation and use of causal forms (words; images; 'organisations' - and so on) that possess the capacity to achieve the evolution described above. The effect of such a form in the causal world is that it provokes significant Change - the effect of that form is "Sinister". [When there is no overt esoteric influences/guidance, this creativity is intuitive/mostly unconscious - and thus the life and efficacy of the resulting form is subject to the limitations of the personality of its creator.]

Satanism is an esoteric Sinister form: it is explicitly and absolutely concerned with guiding individuals towards fulfilling the Will of the Cosmos. It is at the summit of what is Sinister because it deliberately seeks to cause Change in the causal world via the creation of new, devastating *Aeon* forms, and strives to identify, enhance and champion the *Aeon* forms that are already in existence. The criteria for this seeking has been much discussed: in essence it stems not from dogma but from Satanic rationale - that is, a reasoned apprehension beyond the personal and beyond the forces which seek to influence the personal (ie. 'cultures'; 'counter-cultures'; 'ideas' and so on).

The primary goal of the Sinister methods of Traditional Satanism is to create an individual who is the living embodiment of the Sinister: that is, this individual, by following the Seven-Fold Way, *becomes* Change itself⁽²⁾. Thus, unlike those who are dogmatically dedicated, Satanists not only express the "Satanic" and refine and extend those methods, but are able (of necessity) to create and maintain many other forms - some exoteric - in order to enable cosmic evolution *as a whole*⁽³⁾. To non-Satanists, such an individual is perplexing, elusive and apparently contradictory.

But that is not all: a genuine Sinister Magickian, because their concern is with *cosmic* evolution, also enables the *acausal itself* to evolve beyond what is possible to be accessed at any given period in causal time. This skilled practitioner of the arts of Life has been recalled throughout the ages as a 'Merlin' figure: an individual who is always one step ahead ...

ONA teachings have constantly stressed the necessity for would-be *Sinister* Adepts to strip away *all* influences in order to achieve the synthesis with the current of Life/the cosmos/ the Sinister Being. This stripping away really does apply to *all* things - including what passes for the 'esoteric' in present Western culture: "paganism"; ceremonial magick; spells; folklore; and symbols. Quite simply, this "stripping away", this alchemical process, is the *Sinister Tradition*.

Thus, what is "Sinister" is not what is embodied in the above conventional "esoteric" aspects. The above aspects may be crafted to presence the Sinister, but this presencing must, in terms of the personal development of the Adept, be on a limited, short-term basis, otherwise the forms themselves begin to *dominate the Sinister intent*.

And in the journey towards the Sinister, Satan is not a 'shell' to be discarded but an ever-present gate via which the further reaches are explored. This is so because, in practical terms, there does not exist at present another earthly form which so quintessentially brings the Sinister. It is therefore the duty of all Sinister Magickians/Cliologists, *at whatever stage of their development*, to ensure that this Satanic Gate remains fully open for future travellers.

The reality is that no judgement counter to this can be made without first fully embarking upon the Sinister Seven-Fold Way (qv. **Naos**) for *at least c. 4 - 5 years*. Without this particular practical experiencing of what is described by Sinister Adepts as "Satanic", then there can be no basis to judge what is or is not valid. This is because the way of Satanism is a *practical system of Sinister living*: it is not simply a "Faustian" philosophy to be agreed with, or intellectually dismissed.

III) The Cosmic

The Way of Satanism seeks to presence what is *new* and *alternative*. This is not simply a case of being "different" for the sake of it. As previously explained, the challenge of the Sinister Way lies not only in aiding existing Aeonic forms, but also in crafting new forms which extend and evolve the *ethos* contained in the former.

This crafting requires great esoteric skill. It involves allowing a flow of acausal forces to dictate the evolving of the new form, as opposed to creating a foundation based on the researching of the "histories" and well-known myths of past traditions. This latter approach involves fulfilling obvious expectations - expectations/perceptions/ideas that have been *created by others*, in accord with a particular form of social engineering [modern day "wicca" is one such example]. Such a form is not really numinous - it does not possess Life.

A Satanic form has been brought to Being by an individual using their "inner eye": that is, by an individual practising the art of cosmic *empathy*. This process cannot really be adequately described except by stating that it occurs when an individual *flows with what is*. In crafting a form, a basic foundation is deliberately created - arrived at via esoteric techniques rather than dry academia - which is then carefully nurtured. This nurturing is a delicate balance between shaping the direction of the form by individual reasoning and experience, and allowing space for supra-personal forces to dictate the evolving.

In doing this, the individual must be constantly vigilant that they are not using the form *for personal ends*: instead, there should be an acceptance that the form once created - ie. practically active in the real world - must begin to evolve according to its own organic nature and life-span. If the form is numinous, then it will possess its own Destiny in accordance with the greater Wyrd of the Cosmos.

The creativity of such an individual *is* the living song of the Cosmos, and not the mundane 'cultural' voice of the *status quo*.

By using this "inner eye/voice" as a guide, startling new forms, which surpass all previous creations, *are* possible. But, as previously stated, this 'newness' is not sought for its own sake: it is sought in order to continue and advance the evolution of the essence, or Cosmic spirit. That is, the "essence" or *ethos* remains as a constant, but the outward forms *must* change in order to reveal ever more greater expressions of the essence⁽⁴⁾.

What many aspiring Sinister initiates seem to forget - or simply do not *know* - is that the Sinister, in essence and practice, is *beyond* "History". That is, what is Sinister is something which is ***beyond even the reverence for the great deeds of our ancestors***. This is not to say that such a reverence is somehow "wrong": rather, what is fundamentally *unrepresentative* of the Sinister is the attempt to cage it within the practice of ancestral reverence. Even this reverence, beyond a certain point, becomes a certain 'thing' with its own boundaries which ultimately *limits* the Sinister.

Even this reverence, for the aspiring Sinister Adept, *beyond a certain point*, becomes something which no longer empowers Sinister intent, but hinders. What is Sinister is what is *beyond this certain point*. If there is no practical expression of what is beyond this certain point in the real world, then what is Sinister cannot exist.

Essentially, some circumstances will require a continuation of some traditions/systems, while others will require a complete break - the inauguration of a new era. In this, what matters is whether some existing forms are still living nexions by which the Cosmos is made manifest, or whether those forms have become an inadequate expression of a life force that is characterised by vitality, defiance and genius.

This newness, this creative Change, is not so difficult to achieve as many might assume. As regards esoteric matters, individuals must be inspired to think differently about "magick" and its methods of expression. The Future Magick, its techniques and rites, must be allowed to evolve naturally over a period of experimentation. If individuals - either solo or in a gathering - decide to approach "worship" in a different way, then gradually new forms *will* emerge. Only once these forms have been tried and tested with ruthless honesty and found to significantly advance the practice of magick, can they be recorded and made public - but not before [the esoteric reasons for this approach should be obvious].

As a guide to these new techniques, individuals should use, as their main focus, the Galaxy and its exploration and conquest. Obvious poetic eulogies to the stars should be avoided: instead new and strange expressions should be created - ie. a new language, chants, forms of dress ... Experimentation will show what is and what is not possessed of numinosity.

The direction of this new magick lies in a complete break from the old magickal techniques of spells, circles, robes (etc.), because the very nature of magick itself challenges us to evolve a new form that will effectively render such things as archiac. According to this new magick, there

should be a move away from allegory and a move towards the creation of modes of Being which actually *are* the Cosmos itself⁽⁵⁾. That is, "magick" should become a way to keep alive and conscious a supra-personal vision and ideal.

And esoterically, "magick" should evolve to be understood as a way to make conscious, both within and external to individuals, a region where All Life exists as a unified whole⁽⁶⁾. In practice, this is the nexion that will bring the New Aeon.

This approach will ultimately lead to a synthesis of forms - of both esoteric and exoteric. This synthesis will be characteristic of a new type of Human life: one which will no longer need to practice "magick", or any other such thing - be that 'thing' "politics", "philosophy", "history" or whatever. Instead, the reality, the apprehension that we as "occultists" all seek, will be *lived* ...

This acceleration in evolution will not occur through the imposition of some dogma or 'social reform': it will occur naturally because we who seek - we who *are* the Cosmos - will have seeded its spirit by our Desire.

IV) Conclusion: The Satanic Master Plan Revealed

This uniting with All Life - the Cosmos - is one of the great stages yet to be implemented in Human history. However, this synthesis, while implicit within our Destiny, will not necessarily occur of itself. Rather, it must be brought to Being - it must be *fought for*, since we also possess the capacity to destroy this potential.

This synthesis will only occur if a **Galactic Empire** is made a reality. The purpose of Future - or 'Stellar' - magick therefore, is to draw forth from this most vital of ideals the numinosity necessary to inspire the psyche of our species: to promote the Galactic vision as the only ideal worth striving for.

For the next few centuries at least, the ultimate goal of the Sinister Way - the ultimate aim of the "Satanic master plan" - is this aiding of our species to seed the stars. It is a goal that is, and should be, shared with many others outside of Traditional Satanism.

Each will have their part to play: for Satanism and the Sinister Way, it lies in reaching out into the cold spaces of Beyond to bring the *extraterrestrial* to reality.

C. Riabhaich/ONA, 109yf

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1. The difference between an archetype and a numinous symbol is crucial to esoteric understanding, but is seldom if ever discussed outside Traditional Satanism (qv. Eira: A Satanic Guide to Future Magick and Aeonian Magick - A Basic Introduction).
2. This "magickal" evolving is represented by the unified symbolism of the 'Tree of Wyrd' (qv. Naos).
3. Fundamentally, this evolution is expressed via the spawning of *new* symbols, *new* archetypes, and *new* mythos (see aforementioned Order MSS).
4. See chapter IV of Eira - A Satanic Guide to Future Magick.
5. The Septenary Star Game is an important aspect of this new magick - qv. *Naos* and *Hostia*.
6. It should be clear that the meaning of this unification with/of "All Life" does not lend credence to a "politically correct" concept of "equality" and the other socially engineered visions (such as the "ideal" of a "global village"): rather, it refers to the esoteric apprehension of the acausal/acausal time (qv. MSS on 'Time').

82.

The Creative Dialectic, Aeonical Strategy and National-Socialism

Temple 88

Creative Change

Change and evolution - for the cosmos, Nature and we ourselves, as living beings - occurs because of the creative dialectic. This is the organic, or ordered, process of birth-life-death-renewal, and is a natural and necessary process. In the abstract, and less correct, sense, this process can be described as thesis-antithesis-synthesis. This organic process is "beyond good and evil" and thus beyond the moral dualism which various abstract religions and philosophies have projected onto the cosmos in a failed and rather immature attempt to explain and understand the workings of the cosmos. In one important sense, this process is that which creates and maintains the balance between the natural forces of creation and the natural forces of destruction or renewal.

It is in the nature of the cosmos that there is evolution - that is, for order to be produced from chaos. This increase in order is life itself. What we call Nature is part of this order - indeed, it is how this cosmic order is manifest to us. We ourselves, as living, thinking, beings are part of the order that is Nature - that is, we as a species have arisen because of the evolution, or creative change, that has occurred in Nature. Our species - or at least some parts of it - has evolved, and thus created civilizations. In the simple sense, these civilizations are how the cosmic imperative - the creative change implicit in the cosmos and Nature - have been made manifest by us, hitherto mostly instinctively. Thus, such civilizations are another representation of the evolution of the cosmos itself with each true civilization being unique and distinct. Civilizations are also *organic*, a living organism. Thus they are born; thus they evolve, and thus they die.

Each civilization may also be said to be a manifestation of what has been called an *aeon*. That is, each civilization represents a specific cosmic aeon - with that civilization, its unique *ethos* its unique *archetypes* and so on, being how the forces of that aeon are felt, or understood or apprehended by us, either instinctively/unconsciously or rationally.

In every civilization, there is an initial and intuitive understanding of the cosmic forces involved in change and evolution, and this intuitive understanding is made manifest through various myths about the creation of the cosmic order, with the various forces symbolized, often by gods and goddesses. There is also a desire to try and maintain or enhance this order, and the natural balance between the forces of destruction and creation, often by undertaking various rites or rituals which "mimic" - or are a mimesis - of the natural order.

Our Faustian CivilizationOur present aeon, and thus its associated Faustian civilization, is coming to an end. The natural values and ethos of this civilization - expressed by *honour*, *curiosity* and *conquest* - are beginning to fade from the hearts and minds of the Aryan peoples of this civilization. However, unlike other civilizations - which have changed naturally, according to the organic process - our present civilization has suffered an unnatural distortion. It has, in effect, been infested by a parasitic organism . Thus, instead of producing a resurgence of Faustian values, and thus creating a numinous Faustian Imperium - an expanding Empire dedicated to excellence, and representing the natural ethos of the Aryan founders and maintainers of the civilization - a plutocratic, materialistic, de-humanizing "new world order" is being produced. Instead of healthy, organic, ethnic States dedicated to individual excellence and noble ideals being created, abstract and multi-racial Marxist Police-States, dedicated to the suppression of excellence, are being created. The founders and maintainers of this Faustian civilization - those of European or Aryan race - are being challenged, both within their own *psyche* and within their own countries, by the distortion and its offshoots, and externally by other races, who are beginning to settle in Aryan countries in ever increasing numbers.

Outwardly, the distortion is the distortion of Christianity and Marxism, and both of these derive from what has euphemistically been called Zionism - that is, both represent the Jewish ethos. Both Christianity and Marxism, and what has been derived from them (such as modern

multi-racial socialism) are manifestations of this Jewish ethos - this desire to foist unnatural abstractions upon Nature, and to create individuals, and a society, in the unnatural, materialistic/mechanistic image of such abstractions. Fundamentally, this Jewish ethos is a dualist one, positing abstract, unnatural and *anti-evolutionary* moral opposites - and projecting these upon the cosmos, and upon we ourselves as individuals, to the detriment of the cosmos, Nature and our own species.

Given this distortion, and given this parasitical interference in the evolutionary order - given this viral infection which is affecting the health and vitality of our present civilization - it is possible that our own evolution will cease with the triumph of those forces which represent and which uphold this distortion. However, what needs to be understood - and has seldom been stated - is that ***this distortion, this virus infecting our civilization, is itself part of the evolutionary process of change.*** That is, it presents a challenge - it is itself a means whereby further evolution *can* or could be produced through the struggle to cure and become immune to such a viral infection. Thus, either the infection is successfully fought, or it is not. If the producers of the civilization - the Aryan race - do not succeed in fighting off such an infection, they will have lacked the strength necessary, and will succumb. If, however, they do successfully fight off the infection, they will be strengthened and become immune to such an infection - they will have successfully overcome the challenge, and adapted, thus evolving further because of the struggle involved. In the symbolic sense, a Ragnarok is possible - and indeed necessary - in the near future. From the fated and violent destruction of the old, with all the bloody sacrifice and suffering involved, what is new and more advanced can arise.

Those possessed of insight into and understanding of our civilization are aware of the struggle that is unfolding between the two forces involved: between Aryan and Zionist, or more expressively between the adherents of the natural, cosmic order, and the adherents of an unnatural, anti-evolutionary dualism and dogma. These insightful ones are also aware that Adolf Hitler and his followers were a natural, or evolutionary, response to this distortion or infestation - a resurgence of basically Faustian values, and a means whereby the natural, evolutionary order could be restored, given the triumph of National-Socialism. In effect, National-Socialism restores the balance which is necessary for further evolution to occur. But perhaps most importantly, National-Socialism, properly understood, is a conscious expression of the evolutionary imperative itself - a practical means to continue and further evolution in a natural way. National-Socialism is a restoration of "the numinous" - an expression of what is necessary to challenge, fight and overcome the anti-evolutionary, materialistic virus that is affecting our *psyche*, our civilization, Nature and thus the cosmos itself. In basic terms, National-Socialism expresses the laws of Nature - what is necessary for survival, adaptation and creative, evolutionary change toward a higher existence. It represents the practical application of the laws of evolution - of the survival and evolution of *the best*.

There is real war of cosmic importance being fought in our own time. In a fundamental sense, one side represents one part of the creative cosmic dialectic, and the other side the other part - from the successful resolution of the conflict, change and renewal can occur, just as from the unsuccessful resolution of the conflict, evolution can be halted, with higher life on this planet (civilization) becoming extinct. Were this higher life to become extinct here on this planet of ours, cosmic change would still occur - but elsewhere. Our own chance to evolve further would have gone.

Seen in a cosmic context, National-Socialism - what it is, *what it is evolving into* - is a positive, evolutionary, intervention in the cycle of cosmic creation. Because of this, it is "magickal"; that is, it possesses the numinous, archetypal power to re-order our causal world. In simple terms, its symbols, myths, legends, rites, *ethos*, ideals and so on possess the power to challenge, undermine and destroy the distortion, and the "magick" of this distortion, evident as this Zionist magick is in the ethos, legends, myths and rites of dualist beliefs and religions. Whether this magickal power of National-Socialism will be used in the way necessary to destroy this distortion, and restore the balance through a "Ragnarok", is another matter. Those who are insightful, already understand the aeonic strategy of aiding National-Socialism, or aiding the spread of its symbols, myths, legends, rites, ethos, ideals and magick - as they are eagerly trying to bring about, or eagerly awaiting, the Ragnarok which is necessary.

There is a new, higher, conscious and cosmological, magick arising, or evolving, to replace the old magick of rituals and mimesis. This evolutionary magick is essentially the practical application of National-Socialism - the change brought about by harnessing individual will to a conscious understanding and an evolutionary goal; that is, to a numinous ideal. This magick has the potential to undermine and destroy the forces of the distortion.

The Immediate Future

Such is now the power of those behind the new plutocratic, Zionist order, that in many Aryan countries National-Socialism, and its symbols, are outlawed. The Zionists and their allies are naturally trying to suppress National-Socialism and what National-Socialism represents, since its triumph will mean the end of their plutocratic materialistic schemes. The majority of Aryans are now either in psychic thrall to the doctrines of the Zionists, or they have abandoned their own Faustian and Aryan values and ethos in favour of the sub-human pursuit of selfish pleasure.

In simple terms, the magick of the Zionists is at present triumphing over the magick of National-Socialism. It should be understood that anyone using the magick of National-Socialism - that is, using in a positive way its ethos, symbols, beliefs, myths, rites, ideals and so on - is countering the distortion, just as anyone using the symbols and ideas of dualist beliefs, deriving from the Jewish ethos, is aiding the distortion.

A destruction of the old order is now necessary, with a complete "revaluation of all values" and the creation of a new morality based on the noble values of *the best* - of the natural warrior aristocracy. The dross - the proliferating sub-humans - have to be removed. The Aryan race itself has to be purified, and thus strengthened. A cataclysm of some sort - a Ragnarok - has to arise, or be created. For only by such means as these can the diseases, the infections, of the present be excised or cured - only by such struggle and hardship can evolution be continued and a higher more evolved race created. What is strong, and healthy, will flourish in such conflict and survive. What is weak, will not. From the resolution of this struggle, a new aeon, and a new higher civilization will be created - or there will be extinction of our higher, Aryan, life-form. Those who wish to survive and flourish, must strive for excellence and fight - those who do not have the courage or the will to strive, and who refuse to fight, do not deserve to survive.

There are only two possibilities in respect of the immediate future:

(1) The triumph of the Zionist, with the creation of world-wide repressive, multi-racial and "politically correct" Police-States, which are Marxist in all but name, since the term "politically correct" has become a euphemism for "Marxism by stealth". In this scenario, the evolutionary forces of National-Socialism - and thus their magick - will be actively suppressed and forced to operate clandestinely. The aim of such clandestine forces would be to insinuate their ideals, their ethos, and their magick, gradually into the society around them. They will also - or should also - be active revolutionary movements striving to undermine and overthrow the State through armed insurrection.

Were the forces of National-Socialism, and the practitioners of its magick, to fail, for whatever reason, the tyranny which would be created would last for many centuries, with serfdom, and possible racial extinction, for Aryans. The evolutionary change of the cosmos, here on this planet of ours, would stop, and civilization would probably never arise again. Our species would confine itself to this planet of ours, and over many millennia gradually become extinct. The cosmic brilliance of order will have flickered, briefly, over our planet, only to die out for ever, with our evolutionary promise never fulfilled.

(2) The triumph of National-Socialism, with the gradual spread of the ethnic and evolutionary ideals of National-Socialism leading to the creation of ethnic States. A new civilization would arise, created by a new race of higher beings forged from the anvil of struggle, with numinous goals striven for. Gradually, the civilization would spread outward, from the Earth, and on toward the stars, with star-systems discovered and planets colonized. The promise of our own race, and our own species, would be fulfilled.

Conclusion

What is of paramount importance, is that individuals achieve a conscious understanding - of themselves, and of those cosmic forces which create, shape and destroy natural organisms such as aeons and civilizations.

It is important, for instance, that the distortion of our Western civilization - and thus the distortion of our *psyche* and thus our "magick" - is understood. It is important that National-Socialism is understood as a means to fight this distortion, and restore the cosmic, evolutionary imperative.

However, this does not mean that those acquiring such an understanding - and thus the beginnings of real wisdom - *must* become active National-Socialists, who participate in practical revolutionary movements. Rather, it means they themselves can make a conscious and informed decision about their own lives, based on their own character, abilities, talents and interests. For some, this may mean such direct - and of necessity dangerous - involvement. For others, it may mean a clandestine or public aiding of the magick of National-Socialism. For others, it may mean a clandestine or public following of the aeonic strategy to aid some aspects of National-Socialism, such as its ethos, its ideals and so on. Thinkers, artists, inventors, explorers and mages are needed just as much as revolutionary activists - although the evolutionary ideal is for one person to be all of these, and more.

What is necessary, is that the understanding is promulgated, and used as a basis for action, for creative, conscious change - both personal, and of the world itself.




(Temple 88)

- Order of Nine Angles -

83.

The Awakening Of

Dramatis Personae

	- indigo/black face mask
	- crimson face mask
	- silver and blue face mask
Congregation	- black robes

Praeludium

For nine days prior to the ceremony, all participants should perform the *Agios Kabeiri* twice a day - on rising, and before sleep. In conjunction, there should be a visualization - the exact details of which are to be agreed on prior to the working (see *Note*) - which concerns a Star Gate; during this preliminary stage, the Gate is visualized as partially opened.

A Black Fast should also be undertaken during this time.

Time and location

Summer Solstice, dusk [the dawn is marked by a simple ceremony comprising of the 'moon' chant (qv.) and/or *Oriens Splendor* (qv.)]. The location is either a resonant building; or a hilltop or glade, the area of the ceremony being marked by a circle of seven torches. Incense of oak, beech and hazel to be burned.

The Ceremony

To begin, physis. The torches are lit, and area incensed. The three main celebrants chant the *Diabolus* in fourths, in conjunction with the crystal; this is done three times. [If congregation present, they begin, during the *Diabolus*, a slow-moon wise dance chanting, ad libitum, "Atazoth". They then, on completion of celebrants chant, begin the *Diabolus*, this time in fifths. This chant is sung, slowly and quietly, throughout the first 'dramatic' half of the ritual.]

2
1
:

We of the Nameless Dark
Fluid and unceasing
Transforming clay to living pyre
To give the Gift of the dreaming tides
To give the Gift clothed in Tenor

7
:

Dimly, dimly
A nerve in the corpus of my centre
Woke the further vessels
Of my vast circumference

2
m.
:

In the astra-trance
Metal-charting the Way of stars
We, flesh of the Scorching One,
Deemed it must be so
We have our reasons
Sung in the pulse of stellar light
To claim the cataclysmic duel

2
1
:

We, of the ice-black plains
We, of endless sea
Whisper a spell onto the wind and dust
Stir the sleeping mire
Resonate with cold and distant densities of rock
Waken shrouded clay
To symphonies sweet as light
Bitter as the acrid math

Order of Nine Angles

2.

We have our reasons
By the Art of Life
We have our reasons
They who we have Named
Must go
Must go
Must go

3.

Green and lush
Blue and pure
Something sparkling was set forth
Through my many wooded tresses
Through the Green Wood's claim
In the flying colours
Of the spangled light
That cascades
Incandescent

4.

We gave of the sacred Giving
Dreams that blossomed rare
Cruel as cruel is
A desert
And a harvest of the heavens

5.

Incandescent
Ever inter-woven
Around the lire of my centre
Through the myriad rock of my substance
In the etystal waters
Of my tumescent veins
Comes my Awakening

6.

We have reasons
Rooted in the legacy of our flesh:
To pursue and vanquish
It must be so

Order of Nine Angles

2
1
:

We are
We are
Mystery unborn
And rode the swell
Of a strange space time
Chant-weaving
A ceaseless store
To stir and dissolve
The cosmic storms of All-Belonging

7
:

Star-born soul's flight
Star-born my fledglings' soul
Star-bound my kith and clay
The birth of my dreaming tides
Sacred seeds of greater vision
Shall bloom for the manifold tomorrow

2
0
:

By Ageless Order
We - Stellar-kin - have our reasons
To cage Their cold spaces
To bind and banish
Fire with fire
We have our reasons
It must be so

2
1
:

Spore-charged our Way
Towards the edge of Thought
Trapped in a trans-dimension
That sleeping magick of our seed
Kept in the impotence of stasis
Snare of some other's making

Order of Nine Angles

2.
m.:

We, who have been carried far
By Desire,
Have reasons to lock
The ice of untouch
And so our eyes
Survey the slow progression
Of things as things should be

7.
v.:

In ancient legacies of stone
Laid upon my virgin side
From the shores of my womb
In the bones a quest so unforgotten
In their blood the zeal of Discovery
Drew them forwards
Through the continuum of helical unravelling

And the stars drew them
Like blossom draws the bee
As the swollen Moon pulls
The tides of that starry ocean

8.
!:

But reverberations shall spark
The flame to rend the fabric
And the gush of worlds pour into worlds
We shall become
We shall become
As before, as always
Into Being

2.
m.:

We have our reasons
Wrought in beautiful cities
Carved in word
Spread across the vast precession
We have our reasons
To bring fire and freeze
We have our reasons
It must be so

Order of Nine Angles

2
1
:

We of the Nameless Dark
Yearning, fluid and unceasing
Call to unbind the Gift of Terrors
Shall become
Shall become
Once more
Once more
Into Being

∩
:

In the crystal waters
Of my tumescent veins
Comes
Comes
My Awakening

2
m.
:

We, flesh of the Scorching One,
Have our reasons
To bind and banish
Fire with fire
It must be so


2
1
:

Giving the gift of dreaming tides
Shall become
Shall become
Once more
Once more
Into Being




∩
:

Star-born soul's flight
Star-born each striving
Clothed in my flesh
Animated through blood
Built from the framework belonging
That lies in the bones of my Land


Order of Nine Angles

The celebrants now stand near the crystal and vibrate in E minor "Nythra kthunae Atazoth" [if congregation present, they re-commence moonwise dance, chanting "Atazoth"]. This vibration is done seven times. Then, the three chant the *Diabolus*, in fourths, four times. During this,  places her hands on the crystal, and begins to visualize the Star Gate slowly opening.

After the chant, the three begin a moon-wise dance, rhythmically chanting "Atazoth". This dance must gradually build in energy and speed [the congregation continue likewise, forming an outer circle to the inner circle of the three].

Once finished,  and  commence vibration of "Binan ath ga wath am" a fifth apart (or octave and a fifth) while  vibrates "Atazoth". All three visualize the Star Gate progressively opening.

Then, all sing the "Atazoth"/ α chant(qv.). Visualization continued.

 then vibrates "Nythra kthunae Atazoth", after which the celebrants vibrate "Binan ath ga wath am" in the key of 'Saturn' - to be repeated seven times. During this chant, the Star gate is visualized as fully opened. From this opening the energies emerge, and descend to earth. The energies are first visualized as cohering and then entering the crystal (turning it black), and from there to spread out into the celebrants. [During this latter stage, the congregation remain still and silent, visualizing the opening Star Gate, and the descent of the energies].

The Dark Gods will then be manifest.

Note: The three dramatic parts can be undertaken by more than three celebrants - the text being spoken in unison and/or echoed by the celebrants.

The visualization should be agreed beforehand, choosing a particular stellar location for the gate - ie. near the planet Saturn; or deeper into the cosmos, ie. Capricornus star fields.

The *Eoan* and *Reryh meril* ... (qv.) chants may respectively begin and end the entire ceremony.

84.

Aeonics And Manipulation I

Aeonic magick is essentially the use of magickal energies to effect large-scale changes in the causal. This involves manipulation of forms, as well as a rational understanding of aeonic changes [civilizations, their ethos, etc.]. The forms involve transferring magickal energy - via the desire/aim - from the acausal to individuals. That is, manipulation of individuals on a large scale, both numerically and over time. The type of the manipulation varies, according to the form(s) used and the desire/aim. For example, there can be psychic manipulation via archetypal forms, direct manipulation via words/images/personality; indirect by psychological pressure ...

Two forms often used are religion and politics.

Essentially, the sinister Adept takes a practical view of individuals insofar as Aeonics is concerned - understanding that the majority in whatever time and place, are by their nature, subjects: that is, raw material to be used according to sinister strategy. This assessment is a-moral.

What this means in reality is that a goal is set (via a knowledge of Aeonics and sinister strategy - the 'sinister dialectic') and suitable means of achieving it are considered and a decision made. The decision is then made real, presented in the causal, by magickal and other acts - regardless of consequences, be they moral, magickal or otherwise.

Sinister Adepts - because they are Adepts - only consider Aeonic type goals, having as Initiates and External Adepts gained practical experience in "external" manipulation, that is, manipulation of a few individuals for personal reasons. This aids self-understanding and magickal abilities. The goals of Adepts relate to wyrd and thus Aeonics - they are: 1) the creation of a new wyrd, and thus a new Aeon; 2) disruption of existing wyrd (with either an alternate or no specific goal); 3) altering the wyrd in a specific way; 4) fulfilling the wyrd of the Aeon. [It should be understood that Internal Adepts ~ not having attained full Mastery - are still part of the Aeonic wyrd pertaining during their causal life -time.]

An example will explicate this.

Present Aeon: Western (or 'Faustian'/Promethean). Present phase:

What should be 'Imperium' (the final phase of an Aeon), lasting c. 390 years. During this last phase the energies of the next Aeon are manifest/created by Adepts, via a physical nexion (or 'centre'). The practical forms of this new Aeon arise toward the end of Imperium ~ although some will exist/ be created before then, on a small scale: i.e. they will not seem to significantly affect 'history'.

This present Aeon has however been distorted ~ its ethos undermined and its forms changed. This distortion is basically Nazarene/magian [see 'Crowley, Satan and the Sinister Way' and other Aeonics MSS]. It also changes the possibility of Imperium - from an almost certainty to only a minimum possibility.

Sinister strategy, at the present time, is to create a new Aeon of sinister import - and to achieve this, it is considered necessary to (a) undermine the distortion of the Faustian ethos, and (b) fulfil the wyrd of the Faustian Aeon, that is, Imperium. Both of these will aid, by their nature, the creation of a new Aeon that is essentially Satanic. Thus, sinister Adepts will work, on both the practical and the magickal level, toward the achievement of these aims. **This sinister strategy is part of their vow** - their wyrd - **as Initiates of the sinister tradition:** that is, they are pledged to fulfil it* if possible, and certainly aid its fulfilment. other Adepts will have other aims - if a sinister Adept decides on another strategy, they cease to be Adepts of a certain Satanic tradition, becoming something else instead. only when - and if - they reach the stage of Grand Master/Mistress will they have the knowledge, ability and understanding to change sinister strategy.

Order of Nine Angles

To aid the creation of a new, Satanic, Aeon, the following are necessary: 1) the presencing of sinister energies in particular ways at this present time - i.e. the creation of specific archetypal forms/images/ systems/ideas which affect individuals.

2) the opening of a physical nexion to draw acausal energies in a significant way and enable their presencing.

3) the performance of certain Aeonic rites (e.g. Nine Angles) to create sinister 'psychic pressure', altering individuals. [Note: this is more general than (1) and involves letting the energies presence according to their nature, this nature being formed via the rites used.] 4) the creation of particular and specific practical forms and the channelling of magickal energies into these.

5) the emergence of more Adepts of the sinister tradition - i.e. individuals possessed of self-understanding, occult insight and abilities, who are imbued with the ethos of the new Aeon.

6) the creation of the ethos of the new Aeon in a way enabling its apprehension (both unconsciously and consciously) by those who are not Adepts and who are not involved in esoteric Arts.

In addition, and as mentioned above, there is (a) undermining Nazarene/ Magian forms/effects; and (b) aiding the fulfilment of a Faustian Imperium.

(a) involves performing rites such as The Black Mass and others from The Black Book of Satan; spreading the tenets/forms of traditional Satanism enabling others to follow the Way (or at least utilize in some form its energies, to the detriment of others); undermining/distorting the distortion itself, both magickally and otherwise [magickally - e.g. Mass of Heresy]. (b) involves assisting in both a magickal and a practical way, those individuals/groups/forms who/which have as their aim a practical expressing of Faustian ideals, and who/which thus assist or contribute to the Faustian ethos. In political terms, this means National-Socialism and similar expressions of the Faustian ethos. This assistance will be practical, financial, magickal and personal.

(1) involves the creation and dissemination of new and traditional forms such as images, music, rituals, The Black Book of Satan.

(2) involves the finding of the physical nexion and undertaking the appropriate rites [one of which is the Ceremony of Recalling, the other of which is a Nine Angles rite].

(3) involves not only general rites [such Nine Angles, Ceremony etc.] but also targeting specific individuals and infecting them with sinister energies. [Rituals from Black Book perform part of this.]

(4) involves forms such as religion, politics, Art, philosophy and practical expressions of these - groups, organizations, "Art-objects" and so on: all imbued with the sinister nature of the new Aeon. [Note: this is more general than (1) and may be considered as involving "exoteric" forms/ideas etc. as against the "esoteric" (i.e. directly Satanic) of (1).]*

(5) involves dissemination of the sinister way as explicated in "Naos" etc. - the guidance of suitable Initiates, via ordeals and practical experience in the 'real' world.

(6) involves the creation/aiding of a "world-view", and practical

expressions of this, which enshrines the new ethos - a sense of Destiny, a setting of goals, for the founders of what will be new higher civilization c. 2400 eh.

It is the primary aim of sinister Adepts to involve themselves in the creation of the new Aeon by means of all the above - for only such means make possible the fulfilment of individual wyrd [for the next three centuries at least]. Anything else is not sinister - but game-playing.

* All such forms presence the future in the present: i.e. they capture/ re-present aspects of the new Aeon, practically, magickally and psychically.

85.

Aeonics And Manipulation II

Part I considered means; here, we are concerned with what terms like 'new sinister Aeon' mean.

First, it should be understood that the present civilization [which re-presents the energies of the Aeon now existing] was, in its ethos, essentially what is termed 'Faustian'. That is, dynamic, questing for knowledge and understanding. The exoteric expression of this ethos is science - or, more correctly, a reasoned approach to the 'world'; a conscious evaluation based on experience/evidence. Aspects of this ethos are expressed in the Renaissance - and in National-Socialist Germany. This latter is most important, and so often misunderstood. NS Germany represented the quintessence of 'Western' civilization: an exuberance, a balance between 'Man' and 'Nature', a spiritual force heir to the ancient Greeks and Romans. Civilization means a way of living - and of dying - more than it means Art and artifacts. It certainly does not mean material comforts, or even a certain type of politics (like 'democracy'). The greatest example of and model for a civilization, is the warrior: someone who enshrines honour, loyalty and natural justice (or 'fair-play'). That this is so seldom understood, today, is evident of how few really understand: of how precious wisdom still is. Further, the fact that the above statements regarding National-Socialist Germany are heresy (in the literal sense) today, explicates the distortion that has occurred in the Faustian civilization far better than dozens of words. This ethos, exoterically, is Satanic. That is, the true ethos of the West enshrines a Satanic view of the world - a pagan joy in conquest, experience, living, in seeking and going beyond limits, physically and intellectually. The morbidity of the Nazarene has undermined all this distorted it. In essence, therefore, a Faustian Imperium would have been a type of Satanic State on Earth: a fulfilment of the first part of the sinister dialectic of history, and would have made possible the next part or stage, that of a Galactic Empire. It would be during this later stage that another goal would have been achieved - a genuine evolution in consciousness, a higher type of individual, on a massive scale. That is, Adepthood with its self-understanding and knowledge would be commonplace rather than (as now) the preserve of a few.

However, Satanism - in both exoteric and esoteric forms - became and is a heresy. Except for a brief and glorious period when an exoteric form achieved power - i.e. NS Germany.

Here, exoteric means an outward form or means: a physical presencing which achieves change in the causal. Esoteric means 'the essence'. An example - an Initiate of the sinister tradition becomes through Initiation an outward expression of Satanic spirit, consciously. The sinister becomes presenced, in the causal, by the actions/magick/life of the Initiate. In a sense, the causal persona/psyche of the Initiate is a "Temple of Satan". As the Sinister way is followed, according to tradition, the Initiate accesses more and more of the sinister - presences more of it in the causal, causing/provoking change both internal and external. As knowledge and understanding increase, there is more awareness of the sinister as it is - i.e. without forms: the sinister ceases to be hidden or occult. At first, the essence of the sinister is hidden or obscured. An exoteric form implies a form, a channel - which is not necessarily consciously understood as a form or channel. A form can be either 'positive' or 'negative' with respect to the morals pertaining at the time - the sinister is beyond opposites but can only be presenced through them at particular times. That is, it becomes 'earthed' through a positive or negative form and thus provokes change and evolution. However, 'morals' as mentioned above - does not mean ethical: rather, it implies the prevailing 'spirit' or orientation, the orthodoxy of the moment.

A civilization is itself a form for sinister energy: a form possessed of its own 'life-cycle' (first mentioned by Spengler although not really understood by him). Thus, a civilization through its metamorphosis fulfills or can fulfil the sinister dialectic - i.e. it aids evolution toward new forms, presences the sinister and enables the acausal to be accessed (sometimes directly by a few individuals per Aeon).

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The Western civilization is a link - the fifth stage of the seven that can lead to new forms of existence. The next Aeon, beginning on the practical level c. 2400 eh, is the 'Galactic' and should be the realization of the sinister on a large-scale. Part of this will be the development of latent Occult faculties, part will be development of new ways of thinking (such a use of symbolic languages rather than words), and part will be discovery external to the Earth: the conquest of planets in other stellar systems. There will thus be a freeing of spirit both internally and externally. our species - at present mostly undeveloped children, intellectually, psychically and personally ~ will mature, and become adult, achieving wisdom and thus fulfilling the promise of magick.

However, this will not just 'happen' - or arise from a desire to make it so. It will involve struggle: war, conquest, attrition, exploration; the decimation of the worthless and the conscious breeding of a new elite. It will arise because of ethos ~ because there is a sense of Destiny, a vision to be great. It will involve manipulation by sinister Adepts of vast energies over centuries of time - for without this direction, this sinister manipulation, inertia will return, entropy increase, and the petty ones, the visionless ones, the Nazarene-type ones will spawn in their worthless majority until they overwhelm... As has been written elsewhere, civilization is a struggle and requires the triumph of a noble minority who impose their vision on those that they conquer.

Thus, the term 'new sinister Aeon' means the triumph of a creative minority imbued with a specific elan and a sense of Destiny who create and maintain a civilization, this particular civilization extending well beyond the confines of the Solar System. It means the presencing of sinister energies in particular ways, and certain ways of living ~ ways which are essentially Satanic. What these ways are, has been prefigured by NS Germany [and particularly by aspects within that form, such as the Waffen-SS].

The means to achieve this ~ such as aiding imperium, presencing sinister energies, opening a nexion [and drawing forth 'The Dark Gods'] ~ have already been outlined. What it is important to remember is that the means, such as political forms, their support/manipulation etc., are part of sinister strategy to achieve a specific goal. That is, they are purely means: not the goal itself, and as such cannot be judged causally or by the standards pertaining at any one time. They have been chosen to achieve something, and those who cannot comprehend this do not understand Aeonic magick. People, in their majority and their individuality, are a means ~ to be manipulated via forms. The goal is a new Aeon, Satanically inspired; the means, many and varied ~ often 'heretical'. The magick of the genuine Adept is, in its power and effects, of centuries: anything else is for beginners and children.

86.

Acausal Existence ~ The Secret Revealed

Acausal existence - the secret of true Immortality - has been hinted at many times in certain esoteric writings connected with a particular LHP.

In the past, a few Adepts of the LHP - and the occasional notorious individual interested in dark sorcery - tried to secure for themselves an acausal existence by dark rites of sacrifice, and as a result dark legends arose. But such means are not really necessary. Before describing what is necessary, a brief examination of such acausal existence will be in order. According to a sinister tradition we as individuals possessed of consciousness have both a causal and an acausal aspect to that consciousness. The acausal is latent (or mostly so) and magickal Initiation awakens it - opening a gate or nexion to the acausal. This allows the acausal to be apprehended (usually via a symbolism such as the septenary Tree of Wyrd) and acausal energies to be used/directed (i.e. 'magick'). The result is an 'expansion' of consciousness. Progression by the Initiate to the higher grades of initiation is actually the expansion of the acausal in individual consciousness (or, viewed another way, the progression of the individual into the acausal) - a balance of causal/acausal being achieved in 'the Abyss'. Beyond this, because of the balance so attained, it is possible to transcend to the acausal - to create an acausal existence when the causal ceases (ie. physical death).

The acausal is not however, a "dreamy realm" or some kind of nirvana/heaven. It is rather, the very essence of Being - beyond opposites, primal Chaos. Nirvana and such like are abstract moral forms - ie. they are "unbalanced" since they lack darkness, the sinister, the negative..... [Nirvana and such like are usually described in terms only of 'light'.] The acausal is the realm of the Dark Gods - and these beings are not imaginative symbols for the titillation of consciousness, nor simply a part of the psyche, to be transcended or negated or whatever by 'forces of light'. Rather, they exist independent of our consciousness [yet such is the nature of the acausal that they are also part of what is dormant within us] and while they may be accessed (or 'discovered') by consciousness and thus presented in the causal (on Earth) their actual intrusion would totally disrupt sentient life in the causal - like the meeting of matter and antimatter. Sinister magick (of the aeonic and internal kind) may be said to be like a machine or engine where containment of opposites is possible and controllable in certain amounts and under certain conditions. [in simple terms, sinister aeonic magick contains the flow of the acausal into a temporal form - usually an Aeon and its associated civilization -via a nexion/magickal centre to thus over thousands of years increase the amount of the acausal that is presented, increasing thus evolution in individuals in accordance with sinister goals. Such is one of the forms of real Black Magick.] The nature of acausal existence may be apprehended by individuals by certain sinister rites such as those of the Nine Angles. To achieve an individual acausal existence the sinister path must be followed, from Initiate to Internal Adept to Master/Mistress and beyond because this following of such a path in the way indicated (qv. Naos and Black Book) creates acausal consciousness in the individual over causal time. The Grade Ritual of Grand Master/G. Mistress makes the Adept more acausal than causal. Beyond this, is a simple ritual (the solo Nine Angles rite done by the Grand Master/G. Mistress) when consciousness is transferred beyond the nexion opened/created by the previous Grade Ritual. Immortality - the final stage of the way - is then achieved, followed then or shortly thereafter by causal death, although consciousness can be transferred to inhabit another causal body, this is not usually done as wyrd is achieved. Simple, really, although this alchemical process takes about 25 years. By virtue of the nexion, the new Immortal alters the temporal structure of the world, usually for an Aeon.

Now the secret has been revealed, the possibility is open to all. But it is doubtful if more than one or two a century will try, such is human weakness.

87.

C O S M I O N ηη



O. N. A

[Not for Publication]

Cosmion hh

a.

This instructional text is concerned with a method by which acausal energies are harnessed in order to breathe life into an Aeonian potential. The potency of this method lies in its explicit capacity, via a ceremonial structure, to tap into the energies as those energies are *now*, living in the causal world: it expresses, quintessentially, modern/future magick.

The ceremony is to be performed once a year, and this performance must become an important tradition amongst genuine Western esoteric groups. The time of its performance, April 20th - April 30th, should now be understood as the most significant esoteric phase of the year, since it is during this period that the aeonic energies relating to the 'Western' > 'Galactic' ethos are at their most pronounced and accessible.

The most crucial time-scale for the desired energies to become successfully earthed is within fifty years from this point of writing (109yf). If the tradition of performing this ceremony can be maintained, free from outside disruption, then there is a likely chance that the long-term aeonic aims of (sinister) esoteric tradition will take firm root and begin to flourish.

In conjunction with this ceremony is the goal of establishing a 'spiritual'

presence/community in a particular area [qv. *Fundi* and *Thernn*]. The life of this esoteric community will revolve around this major ceremony/celebration/festival. Many such communities will eventually be sought, but the beginning lies in establishing a presence in the place where the sinister Tradition began, and thus in establishing the esoteric nexion of the next Aeon.

b.

The Order has worked to create the exoteric forms necessary for the success of the aeonic ceremony. These are forms into which the energy of the ceremony will be directed - a political form, and the foundations of a new religion.

The numinous symbol, representing both the esoteric and exoteric, both the causal and acausal, is the *Cosmic Wheel* (or "Reichstar"). This is the focus of the ceremony, and the channel - via visualization and chant etc. - by which the exoteric forms may be imbued with the acausal.

c.

Fundamentally, the acausal is accessed via chant in conjunction with a crystal. For the ceremony, two of these chants are traditional: the *Diabolus* (sung in fourths) and the *Agios Vindex* (sung in fifths). The other chants are new, and are three in number. These are: *Eoan*; *Reryh meril ...*; and a chant.

Eoan, for three voices, traditionally opens a ceremony/sunedrion - a 'summoning'. The a chant serves as a climatic point in the ceremony. It is lengthy and without text, and a section is sung in fourths. Parts may be sung in canon - and/or arranged by Temple members as they wish. It is sung by all members present, and is the key to the floodgates of the Abyss. [It also plays an important role in the 17-year cycle of the *Ceremony of Recalling*.] *Reryh meril ...* traditionally concludes a ceremony. It is an 'Earth Gate' chant, and the text makes reference to an actual place - the physical site of the nexion. For other phases of the Tradition - ie. in Vinland - the text can be changed appropriately.

Other chants will probably be added to the Cosmion as time goes on.

[Note: The *Otonen* chant is sung by a Priest(s) in the hour before dawn, on May 10th.]

d.

The ceremony begins on April 20th at 18.18hrs. This first stage is a feast/celebration of the birth of Adolf Hitler. This celebration is not, in outward form, "sinister/Satanic" but *National-Socialist*, since this is the energy to be tapped into and enhanced. Thus, the celebration must be overtly NS, rather than a performance of something like the Mass of Heresy - there must be a complete identification with the forces involved, a genuine *celebration*.

Thus, the occasion will be a fest of the Aryanist religion. There are two forms this can take: i) a natural, impromptu ceremony, or ii) a performance of the 88Mass of Rejoicing (qv.) - or a variation of that ceremony. In both cases, the fest should take place outdoors - ideally at the site chosen for the nexion - and a bonfire lit.

Since this is a National-Socialist fest, those involved in that cause - but uninvolved/unaware of the esoteric aspect - may be invited, in addition to Temple members. Those so invited should be dedicated and trusted activists.

If this is the case, then, at a suitable time prior to the gathering, selected members of the Temple (ie. the Master, Mistress and Priest) should congregate at the site and chant there the *Eoan*, followed by the *Agios Vindex*, and finishing with the *Reryh*, using the crystal, and visualizing the cosmic wheel. The Temple members then leave the site. [It is best to pre-arrange a place of rendezvous from where invited guests can be led to the site of the celebration.]

If the fest is restricted to Temple members, then all gather at the site at appointed time. The *Eoan* is then sung. Following this, physis.

The bonfire is lit, and then the *Agios Vindex* sung in fifths. If Temple fairly large, the chant is sung first, in fifths, by the Master and Mistress, then repeated once by all present, in unison.

Visualization of cosmic wheel to accompany chant.

The ceremony is then begun, as desired. At its most outwardly simple, the ceremony could consist of a chalice being passed around, and toasts made, *ad libitum* - or chalice passed around with each member simply saying "88!". The point is to invoke a numinous, reverential aura - to be achieved according to the nature and creative flair of the individuals involved. The more spontaneous and natural this is, the better.

The ceremony is concluded with the *Reryh* chant, followed by *physis*. Then there is a feast, either at site or in an appropriately prepared indoor area.

The only symbols present during the 20th ceremony should be the cosmic wheel, and swastika (ie. on a flag). 'Ceremonial dress' consists of black clothing, to include a shirt bearing the cosmic wheel (usually placed over the area of the heart). Also each member must wear their Honour Knife.

Beyond this, the fire, the landscape, and the stars above will provide all that is needed.

e.

Following the feast of the 20th, over the days leading up to the 30th, the following observances must be undertaken.

Each member of the Temple must chant, every day at dawn and dusk, the *Agios Vindex*. This is done privately, in a space of their own choosing. As before, the cosmic wheel is also visualised.

During this time, Temple members should abstain from caffeine, alcohol and meat. 24 hours before the 30th, all should undertake a complete fast, drinking only fresh water - preferably taken from a pure river.

There should be a sense of the sacred, of religiosity, about these observances - indeed, these observances *are* acts of (the Aryanist) religion. Each observance should be considered and adhered to with absolute faith and reverence.

In accordance with this reverence, Temple members may wish to further explore and devise the possibilities of diet during this time - perhaps also abstaining from dairy products, for example. Additionally, according to the practicalities, members may opt to include a vow of silence during their 24 hour fast - and/or extend the fast itself.

Whatever, each observance must symbolise and act as a sacred and *personal* offering/sacrifice.

f.

The final stage of the ceremony involves all Temple members gathering at the site, in the hour before dawn, on April 30th - the day of Immolation. Another bonfire is prepared beforehand, but this is not to be lit until climax of rite. No other lights of any sort - including candles - are to be used at this stage.

The only symbol to be present is the cosmic wheel. No words are to be spoken at any stage of this rite. Ceremonial dress, as the 20th.

To begin, *physis*. Then the *Diabolus* is sung three times, in fourths, by all present. There is a period of silence, during which a (wooden) chalice containing a small amount of strong red wine or mead is passed around and drained. When empty, this is placed upon the bonfire. Other offerings may be placed on the fire, as each member wishes.

The Mistress then places her hands upon the crystal and silently visualises a nexion slowly opening, deep in star-filled space. When ready, she sings the first section of the a chant, after which, all present chant to its conclusion. During this chant, all visualise the galactic nexion gradually becoming fully opened, spreading out into the cosmos.

The bonfire is then lit, and bread is passed round and eaten, breaking the fast. Then, all chant the *Agios Vindex*, in fifths, visualising the cosmic wheel.

All depart from the site, leaving the bonfire to burn into the hours of daylight.

A feast may be arranged for the evening, to which non-Temple members can be invited, as per the 20th.

g.

A version of *The Giving* (qv.) is incorporated into the Cosmion every 56 years. This takes place on April 30th either during the rite itself (after a chant), or is executed elsewhere by another party. It is either 'paramilitary' in form, involving an enemy, or a voluntary act [qv. *Variations*].

h.

The above guidelines should be regarded as guidelines only, to be added to and/or varied according to the desire of those involved. As with all such forms, there must be an element of spontaneity which enables the ceremony to live, to become numinous, and thus prevent the suggested guidelines from becoming stifling (and boring!) dogma.

Ultimately, an aeonic ceremony such as this is concerned with bringing forth a flow that is, in essence, 'beyond': the future (that is, the New Aeon) residing in this 'beyond'. The time of its performance, the symbols, the focus - all have been chosen or created via *Satanic/Sinister* analysis, in accord with whatever most effectively presences a type(s) of acausal energy. This type is concerned with large-scale Change in accord with evolution, as expressed via an ethos. What objective truth exists, resides ultimately in the acausal itself.

CB, 109yf

A Note on May 10th, Aryan Retribution Day:

Aside from the performance of *Otonen* at dawn, the Temple should undertake a performance of the *Mass of Heresy* (qv.), on or just after 23.07hrs (the time when Rudolf Hess's plane landed in Scotland). The following chants should be added to the ceremony: *Diabolus*, in fourths [after physis, at commencement of rite]; *Agios Alastoros* after two minutes silence (Temple should also, at this point burn a suitable effigy and/or images of traitors - such as present "world leaders"); *Agios Vindex* following second 'Agios o Falcifer' vibration; *Reryh Meril ...* to conclude, followed by physis.

Suggested further reading:

Aeonic Magick - A Basic Introduction
Eira - A Satanic Guide to Future Magick
Exeat - The Sinister Western Tradition
Creative Dialectic MS
The Way, The Means, The End - Fenrir Vol V Issue 2
Warrior of Swords Atu

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E o o 7
(for three voices)

The musical score is written for three voices: Soprano (S), Alto (A), and Tenor (T). It is in 4/4 time and features a key signature of one flat (B-flat). The score is organized into four systems of three staves each. The first system begins with a key signature change and a common time signature. The second system includes a fermata over the first measure of the Soprano part. The third system contains a 'Repeat 2nd system' instruction with a 'etc.' marking. The fourth system concludes the piece with a double bar line. The notation includes various note values, rests, and dynamic markings.

88.

ONA Strategy And Tactics

The fundamental strategic aim, expressed exoterically, is to aid evolution of the human species by increasing the dark, creative, forces which presence on Earth. Expressed esoterically, the aim is to aid the creation of a 'New Aeon' wherein what is now known as Adept-type consciousness and abilities are the preserve of the majority. This aim is long-term: c.3-5 centuries.

This aim involves keeping open already existing nexions, and opening new nexions, these nexions effectively drawing forth acausal (or sinister) energies. The energy is then directed to achieve specific goals, or left to disperse and disrupt according to its nature. Exoterically, this aim is 'The Return of the Dark Gods' and the creation of a Satanic Age and a Satanic Empire on Earth.

To achieve this aim, various tactics, or means, are required. Some are: i) Existing power structures and thus societies need to be disrupted and re-shaped, enabling some of them to be used to create a Satanically inspired society or societies.

ii) The means and techniques of achieving Adeptship, and thus real individual freedom, need to be made known, thus enabling an upturn in genuine Adepts. These Adepts will form an elite, and from this elite influence will be gained and the sinister implemented. Some of this elite may well take or hold or influence various forms of political power in the future when disruption, destabilization occurs on a large scale.

Each of these involves certain specific things. For instance, a Satanically inspired society could well be of a fascist/National Socialist type - i.e. this type of society would achieve or could achieve certain Satanic goals either directly or via the dialectic of change, and thus aid the ultimate goal: a New, Satanic, Aeon. Accordingly, such views and the organizations upholding them would be aided, mostly secretly. Esoterically, the creation of an Imperium by a charismatic individual (Vindex) would be aided both by magickal means, and more directly. Vindex would be a nexion for the dark forces. Essentially, NS type politics is considered as, at this moment of aeonic time, aiding the sinister dialectic, and an NS society as one of the first stages in changing evolution toward the sinister on a large scale. One of the primary goals of Imperium must be the conquest of Space. [This assessment arises from Aeonics.]

The disruption of existing forms is necessary, whatever tactics (such as politics) are used to aid the sinister Aeon. Disruption means the destabilization of societies - particularly Western ones, where global power at present resides. On the practical level, this means that the societies must be made the breeding ground for the tactical forms chosen. The peoples must yearn for something- and what they yearn for must be given to them. That is, their instinctive yearning will be controlled, psychically, via sinister Adepts. They will be made ready, psychically and practically, for what power-structures are required. To achieve this, various archetypal energies must be used and directed, and some implanted in the 'collective unconscious' (e.g. by using archetypes manipulating them - and creating new archetypal forms).

Further, societies must be destabilized on the practical level. This will be achieved in two ways - via using sinister magickal energies, and by aiding practical disruption. The first means an increase in chaotic type energies: sinister random energies which infect susceptible individuals and drive them to do certain things, to disrupt, cause chaos, spread evil and so on. The second means aiding those things which will undermine societies - e.g. drugs, pornography, crime, political unrest, economic misfortune, racial and other social tensions (including religious ones).

Of paramount importance is disrupting those large, influential power structures, the United States of America and the Soviet Union.

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Without these structures (both of which are forms of Nazarene/Magian control and influence) the natural, disruptive forces within those States and within the States which are covertly controlled/influenced by them, would re-emerge, making it easier for the strategic goal to be achieved. That is, without these two power structures, contending rival States would emerge both within Europe and world-wide. There would be many wars as long-suppressed conflicts were fought out, just as the naturally strong and aggressive would re-assert themselves by using force. In short, natural forces would take over.

In the case of the Soviet Union, the tactics are to use magickal forces to disrupt - and to encourage those elements which seek the destruction of the Soviet bloc. The former involves directing magickal energies at the power structures and seeding susceptible minds with certain disruptive/chaotic/directed forms: e.g. the performance of rites, both ceremonial and hermetic, with specific aims. [Exoterically, the Dark Gods would be invoked, via Nine Angles type rites, and sent to disrupt/provoke change.] The latter is more restricted, at the time of writing, due to lack of practical influence in that sphere - but three areas to encourage are: 1) The dissemination of Satanic ideas in the countries under Soviet control/influence and in countries where influence can be spread into those countries (e.g. Eastern Europe); 2) The spread of heretical views (e.g. with regard to National Socialism, the Holocaust etc.); 3) Aiding the emergence/influence of Islam to undermine Communist ideology/Nazarene ideals in certain areas.

In the case of America, the tactics are similar - to use magickal forces, and to encourage overt disruption. The former involves directing energies both chaotic and sinister to infect others; spreading Satanic ideas and methods (e.g. by making available rituals and the ideas of Satanism); and undertaking rites appropriate to destabilizing both individuals and the power structures in general. The latter involves supporting various organizations and groups on both sides of the political spectrum (to enhance disruption/breakdown); spreading subversive and heretical ideas (e.g. National Socialism); and generally trying to break down the society from within - this involves encouraging drugs, crime, and such like (which will provoke not only breakdown, but which will also provoke a reaction, which will become more extreme as the breakdown becomes more extreme; this reaction aiding the emergence of natural forces and instincts). Whatever means are necessary can and should be used - the aim is to cause the American State structure to collapse, creating chaos, from which a reaction will emerge, this reaction being of a certain type - i.e. tending toward authoritarianism, anti-Nazarene in essence. This collapse of American power will free the world, and enable at present suppressed forces to emerge and take control, forces which will be beneficial to the long-term goals. Nowhere will this be more evident than in the 'Middle-East'. A tide of Islamic fundamentalism would bring great changes, enabling a beneficial alliance between the new power structure which should emerge in America.

What applies to both America and the Soviet Union applies to Europe - but America and the Soviet Union have priority at present, at least in terms of magickal energies. That is, the attack occurs on all levels, in Europe, America, the Soviet Union and world-wide (particularly in the Middle-East)*- but if resources are or become stretched for whatever reason or reasons, America and the Soviet Union have priority.

Adepts will immediately understand that even if the strategic aim is not achieved, the disruption/chaos caused in trying to achieve it by some of the tactics mentioned, will be Satanic. All such tactics pay homage to Satan!

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Note: It should be obvious that the aim in the Middle East is to encourage Islam; this undermines both America and the Soviet Union in the short-term and prepares the ways for future alliances.

Addendum:

Since the MS was written, Soviet power has, in fact collapsed. It would be unwise, at this juncture, to attribute this to magickal and other means - i.e. to see the magickal campaign as being solely responsible. What is clear, however, is that such means played a part - perhaps began the process via a psychic contagion.

This fall now makes the United States of America the prime magickal target insofar as such workings are concerned. Here, there are 'Adepts' of the Nazarene/ Magian traditions to contend with.

The means of magickal disruption will continue to be:

- a) Spreading already existing rites (such as in the Black Book), enabling others in that country to invoke/open nexions and so spread the energies those rites re-present (one of the aims of those energies being disruption).
- b) Performing Nine Angles rites and directing the energies toward disrupting power structures, and directing it toward targeted individuals.
- c) Performing Death rites with the aim of eliminating or harming certain influential individuals.
- d) Spreading existing forms (and creating new ones) which infect the psyche of individuals.
- e) Continue to perform traditional ceremonies and direct their energies toward achieving disruption or aiding those causes/individuals who will assist or aid, perhaps without their knowledge, the sinister dialectic. f) Direct energies into already existing nexions (and create new nexions) to aid/create those tactical forms which aid the emergence of Imperium-like forces.
- g) Loosing undirective/chaotic energies of sinister import.

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89.

The Joy Of The Sinister

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What is the most important - and interesting - thing I can say about the sinister path that I have followed for over thirty years? It is that it teaches us, and enables us, to live life on a higher, different level. That is, to exult in life itself: a sinister life is, or should be, one where there is an intensity; where there is action, in the world; where there is a will harnessed to a goal - any goal; a desire to experience, to know; to quest; where there is an arrogant determination to not accept the norms, the answers, the limits of and set by others.

Nothing is too dangerous for us; nothing is forbidden. We experience to test ourselves; to learn.

There is a pushing of one's body to - and beyond - its limits; enduring, to go beyond endurance to that wonderful bliss of almost exhaustion when a goal has been achieved and one has felt, been, an exquisite harmony of mind and body and ethos through sheer concentration on what is being done.

There is the acceptance of challenges - especially by ourselves. And if we have no challenges, we make or create some.

These are the moments - days, weeks - of exquisite pleasure; these are the moments of an exquisite yearning; these are the moments of an exquisite joy; these are the moments - days, weeks - of an exquisite exultation; and yet a true sinister life is one where there are moments, days, of an ineffable sadness: because one has seen, known, understood, and because one feels more than most other people. There is a symbiosis here which has to be experienced to be really understood; a symbiosis which mere mortals would and do find strange. And it is our will which brings the opposites together and enables us to transcend beyond even these.

What must be accepted by those venturing upon, or following, the sinister path is that we can be so much more than we realize: we have so much potential, physical, intellectual; psychic; magickal; creative.

We who follow the sinister way strive to make our whole life an act of magick; we become magick; we are magick. All true magick is an intimation of what we can be: of what awaits in the next phase of our human evolution. There is nothing complicated about our Way, our dark, chosen, path; there is, in truth, nothing secret about it.

How do you tell who is upon the true sinister path? It is revealed in their eyes; even in the way they walk. There is something slightly dangerous about such a person. There is something about such a person which mere mortals find slightly disturbing; something they cannot quite "work out", or explain. Such a person is strong, but the depth of their strength is mostly hidden, although many people can sense it in some way. And what is the ultimate end to a sinister life? To die trying to overcome: to be questing even toward the very end.

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90.

Baphomet A Note On The Name

It is interesting to note that, according to esoteric Tradition, the grail was actually used circa 700 AD to inaugurate the Western Aeon. Authorities concur that the grail of legend was not a chalice but a large crystal, as per 'Nine Angles' rite (qv. *Phereder* and *ben Beirdd. Von Eschenbach* revealed part of this truth when he called the grail 'lapsit ex coelis'. The distortion into a 'Nazarene holy vessel' began with a Nazarene hermit, remembered by *Heliandrus*).

The rites of Chaos Magic enhance 'old aeon' values and archetypes because they provide an illusion within the individual of 'achievement', 'understanding' and participation in the psyche. Old aeon values, particularly those adhered to by Thelema, are Nazarene distortions of the Western Tradition. Consider 'Baphomet':

The name of Baphomet is regarded by Traditional Satanists as meaning 'the mistress/mother of blood' - the Mistress who sometimes washes in the blood of her foes and whose hands are thereby stained.

The supposed derivation is from the Greek and not, as is sometimes said, from the Attic form for 'wise'. Such a use of the term 'mother'/Mistress was quite common in later Greek alchemical writings - e.g. *Iamblichus*' use in *'De Mysteriis'* to signify possession by the mother of the gods

Later alchemical writings tended to use the prefix to signify a specific type of 'amalgam' (and some take this to be a metaphor for the amalgam of Sol with Luna, in the sexual sense). The prefix originally refers to being 'dyed / stained' or 'dripped' in blood - qv. *Euripides, Hercules Furens*.

In the Septenary System, Baphomet, as Mistress of Earth, is linked to the sixth sphere of the Septenary Tree of Wyrd (Jupiter) and the star Deneb. She is thus in one sense a magickal 'Earth Gate' (qv. the Nine Angles), and Her reflexion (or 'causal' nature - as against Her acausal or Sinister nature) is the third sphere (Venus) related to the star Antares.

According to esoteric Tradition, the Antares aspect was celebrated by rites in Albion circa 3.000 before present - towards the month of May. Some stone circles / sacred sites were said to be aligned for Antares. In contrast, the Sinister aspect of the Mistress (i.e. Baphomet) was celebrated in the Autumn and was linked to the rising of Arcturus; Arcturus itself being related to the Sinister male aspect (Mercury - second sphere), later identified with Lucifer / Satan. Thus, the August celebration was a Sinister Hierosgamos - the union of Baphomet with Her spouse (or 'Priest' who took on the role of the Sinister male aspect). According to Tradition, the Priest was sacrificed after the sexual union, where the role of Baphomet was assumed by the Priestess / Mistress of the cult. Thus the May celebration was the (re)birth of new energies (and the child of the Union). Tradition relates this Sinister, sacred Arcturian rite as taking place once every seventeen years, the sacrificial aspect being regarded as necessary to retain the 'Cosmic Balance' - in modern terms, to keep a Nexion open (and thus preserve the associated higher civilization, etc.). The Chosen One, or 'Opfer', was able - because of the sacrifice - to partake of an 'acausal existence' - becoming thus an 'Immortal. Thus, willing sacrifice was possible, although it is easy to imagine that in later times the Opfer was not so willing. Once again, some sacred sites in Albion are said to be aligned to the rising of Arcturus, over three thousand years ago.

The association of Baphomet with Satan probably derives from the 10th or 11th Century. The Traditional depiction of Baphomet - a mature woman (often shown naked and seated upon a pile of skulls) holding up the severed head of the Sacrificed Priest - is undoubtedly much older.

To some extent the Templars revived part of this cult, but without any real esoteric understanding, and for their own purposes. The adopted Baphomet as a type of female Yeshua, but with some bloody / Sinister aspects - and contrary to most accepted ideas, they were not especially 'Satanic'. Rather, they saw themselves as holy Warriors, and became a military cult with bonds of Honour, although their concept of 'holy' differed somewhat from that of the church of the time, including as it did dark / Gnostic aspects. Their sacrifices were in battle and not part of a specific rite.

There is another tradition regarding the origin of the name which deserves recording, even though it is not regarded as authentic, having no present-day proponents. This tradition regards the name as deriving from the Greek name for the Egyptian goddess Bastet, recorded by *Herodotus* (2. 137 ff). It is interesting that *Herodotus* identifies the goddess with Artemis, the goddess of the Moon.

Bubastis was regarded as the daughter of Osiris and Isis, and is often represented as a female with the head of a cat - cats were regarded as sacred to Her. Artemis was a goddess unmoved by love, and she was regarded as Apollo's twin sister (the identification of Her as a 'Moon goddess' followed naturally from this, since Apollo was linked with the Sun). Like Apollo, she often sent plagues and death, and was propitiated with sacrifices. It is interesting to note that a derivative of the Greek name for Bastet - mentioned above - is the Pythagorean name for 'five' (qv. *Iamblichus: Theologumena Arithmeticae*, 31) - perhaps a link with the pentagram? The Templars were said to have worshipped their deity in the form of a cat.

Thus Baphomet could be regarded as a form of Artemis / Bastet - a female divinity with a 'dark' side or nature (when viewed via conventional morality) to whom sacrifices have been - and continue to be - made. Sinister Tradition regards Baphomet to be the bride of Satan / Lucifer - this would fit well, since Lucifer is often regarded as a form of Apollo; Artemis is the female form (or 'sister') of Apollo. Here it must be remembered, that Artemis and Apollo were not aetherial, moral and lofty divinities (the classical gods have been romantically misinterpreted) - they could be, and often were, deadly and dark; both 'Sinister' and 'light' (cf. *Sophocles, Oedipus Tyrannus*, where Apollo is invoked as Lyceus: a patron of wolves, a hunter who destroys his enemies - and not the 'god of light', as is normally translated). Further, the epithet given in *Electra* is not 'wolf-slayer' but 'killer-wolf'.

91.

Hell

By Anton Long, (England)

I shall be honest - Satanism has been hijacked. By posers, by pseudo-intellectuals and by gutless weaklings who like the glamour and danger associated with it in the public mind but who do not have the guts to be evil - to do dark deeds. These modern days so-called 'Satanists' are really Nazarene scum in disguise - worms in dead snake-skin. They prattle on about 'morality', puff themselves up with titles and perform verbal and intellectual gymnastics. They think being Satanic involves calling yourself a Satanist and dressing up like Dracula or Mephistopheles or a vamp.

Well, I am sick of these imposters. Those who get a thrill from playing the role but who never actually do anything evil, who never go to the extremes, who never stand on the edge - or climb down to the darkness of the pit of Hell. Those who have never experienced the limits of themselves in love, in war, in living - these weaklings trying so hard to impress.

What, then, is real Satanism all about?

First, it is about rebellion - against the conformity of the present. And I mean a real rebel, a real outlaw - someone who cuts a dash, who has charisma, whose very presence makes others uneasy (and who does not have to wear some stupid 'costume' to do this).

Second - try something to see if you get away with it. If not - tough, you failed. There are plenty of others... If you succeed, try again, until you know your limits. Choose a good cause, or a bad one or no cause at all, and really live, intoxicating yourself with life, danger, achievement. Do not rest and never be afraid to face the possibility of death. But in all that you do be honourable - to yourself. Carry this honour with you everywhere like a favourite concealed weapon.

Third, learn from your experience - like you would learn from a 'bad' woman (or man) in your youth when sex was still something of a mystery. A real Satanist does not often do Magick - they are Magick by the very nature of their dynamic, zestful existence. It is experience which teaches, from which you learn - you cannot learn Satanism from books (although some may guide you aright to begin with), it cannot be taught by 'Masters' and never involves cosy little discussions with 'friends' or others. Anyone who accepts a 'Master' and grovels before them - however slight that grovelling may be - is not a Satanist, just a sucker who sucks.

Accepting some 'authority' is a sign you are weak: a sign you need emotional crutches: a sign you are a whimp. So, get off your arse, you suckers, and make Satan proud. Learn to do evil.

What is evil? All that restricts life - all that tries to constrain the possibilities. Doing evil means breaking these restrictions and constraints - and taking the consequences of your actions. Just do - just discover, just smash the chains that hold most others in thrall, and never bow down to anyone about anything: smash them first, or die rather than submit. That way, you will learn how to live - and laugh at the weak. Of course this is dangerous - for others, and yourself! Satanism was never easy - or for whimps.

See you in Hell!

92.

The Inner Meaning Of The Seven-Fold Way

The Seven-Fold Way is a natural alchemy - that is, a means of transformation. The subject of this alchemy is the individual, and the aim or object of the alchemy is the creation of a new individual. This individual, by virtue of the type of transformation that occurs, is a higher type; that is, there is an evolution of the individual as a result of the alchemical process.

This alchemy is natural because it involves creating or bringing about the right conditions for such a positive transformation to take place. That is, there is a 'working-with' the forces or processes of nature. The change, the evolution, that occurs is a natural one that would or could occur, given time and the right conditions. In effect, the natural alchemy of the Seven-Fold Way speeds up the evolution that occurs or which can occur in nature.

Essentially, the Way involves the individual undertaking certain tasks and living in certain ways over a period of many years. The Way is practical. It involves the individual in developing their consciousness, their knowledge, their skills; in making conscious and understanding their instincts and psyche. The Way involves the individual in learning about and gaining practical experience of, both the 'light' and the 'dark' aspects of themselves, others, and nature. The Way involves the individual using the knowledge and insight they gain to effect changes in themselves and in the world: to contribute to evolution, to make their own life significant.

By virtue of this practicality, the Way is hard and dangerous. It involves a commitment for at least ten years - and sometimes a proud defiance. It requires, for its success, individuals of spirit, of courage: individuals prepared to explore, to discover, to forge ahead alone despite difficulties. That is, it is a Way unsuited to the majority - as the majority are at the moment: soft, nurtured by materialism and the hedonism of the moment. Fundamentally, the Way - and its rewards - is suited to those who, if only instinctively, possess the spirit of a real warrior.

For convenience, the Way is divided into seven stages. These stages represent the attainment, by the individual, of certain goals. They are stages on the way to attaining the goal of the Way. This goal is a new type of human being - someone who has fulfilled the potential latent within and who therefore is at a higher level of existence than the majority. This new individual understands more than others; they have greater insight; greater wisdom. They possess rare and unique skills. They are, in effect, complete individuals who have attained self-insight - who, having experienced the limits of themselves, the dark and the light, have united the opposites and so gone beyond them.

Part of the work of the Way involves learning about, and gaining practical experience of, what has come to be called the 'Occult' and 'Magick'. This learning and experience - of both the 'light' and the 'sinister' aspects - occurs early on in the Way and in fact relates to the first two stages of the Way. Thus, while the Way encompasses the Occult - and Magick - it goes far beyond the conventional understanding of what is 'occult' or 'magickal'. Only in parts of the early stages does this Way concern itself with 'rituals' and 'ceremonies' and 'occult' type knowledge and skills - they are a learning-process, a beginning to that self-understanding which it is one of the aims of the Way to develop. From this beginning, the individual moves on - to new experiences, to gain more insight.

From such learning and practical experience, knowledge is gained and character formed - that is, the individual is changed by the experiences undergone. They learn, and grow. Or - they fail: they either give up or are destroyed by some experience or other, thus showing they were unequal to the task, that they did not possess the right qualities to succeed. For the Seven-Fold Way, like nature herself, is selective - it tests, and selects those fitted to survive; it does not care about the failures, for they have revealed themselves to be unsuitable. This, of course, is hard - it has to be, for that is often the price of evolution.

Each stage of the Way is associated with certain specific tasks. These tasks, by their nature, create the changes within the individual appropriate to that stage - that is, the tasks develop and extend the individual in certain specific ways. They develop insight, knowledge, skills, character. The effect of the stages is cumulative - each one built upon the foundations the previous stage or stages have laid-down. The early stages are concerned primarily with personal development - with achieving a synthesis, with a making-more-conscious of what is hidden / unconscious / 'occult' in the individual and nature. The later stages are concerned with gaining supra-personal knowledge, insight and skills - with 'aeonic' matters, and with how the individual, and other individuals at the same or greater level of understanding and self-development, might use their knowledge, insight

and skills to bring changes about, in the 'world', which benefit those individuals and evolution in general.

The first two stages of the Way train, prepare and extend the new novice. The end of the third stage creates an Adept - that is, it brings about a genuine 'individuation', the union or synthesis of opposites within the individual, and it brings a self-mastery and the development of certain skills ('Occult' and otherwise). The fourth stage develops the Adept - and brings an awareness and understanding of aeonic processes and forces: of what has been called 'the acausal', and how the acausal presences in, and thus changes, the causal or 'temporal' world and the peoples within it. The end of the fourth stage, creates a 'Master' or a 'Mistress' - that is, someone who has achieved a deep insight, knowledge and genuine mastery of themselves, and of those forces external to themselves, particularly acausal ones. During the fifth stage, this Master or Mistress use their knowledge and skill to effect changes in the causal - to presence the acausal itself and thus bring about changes 'in the world'. Thus do they achieve more knowledge, more insight, more experience - real wisdom - and so evolve even further. The sixth, and last temporal, stage completes this process - there is large-scale, fundamental aeonic change brought about by the individual who is now a Grand Master / Mistress. Thus does the existence of that Grand Master / Mistress achieve something significant and thus fulfil the potential that was latent within them.

Fundamentally, the Seven-Fold Way is a practical, tried-and-tested, method by which individuals may strive to fulfil the meaning of their existence as individuals: as conscious, creative, beings capable of effecting fundamental and significant changes 'in the world'. It is a means whereby they can contribute to evolution; whereby they can give significance and meaning to their lives; it is means whereby they can rise above and far beyond the majority who are content with their insignificant lot, who 'cannot be bothered' or who lack the genius to make their lives count, who waste the opportunity that life is.

It is, however, a Way for the few. It is always testing; it is often difficult and often involves real, practical, physical danger. It involves confronting what is hidden - what is sinister. It involves experience of 'the forbidden', the heretical, the Satanic - and of the 'light', the numinous. It involves a long, hard journey to that new, difficult-to-describe world where the 'light' and the 'sinister' are but two aspects of the same thing. It involves a complete 'reevaluation of all values' - the achievement of the goal of a higher, more evolved, being. But perhaps most of all, it is a Way which the individual undertakes alone - with no one to support them, to give them encouragement when things become difficult. It is a Way which sometimes involves the individual in making mistakes, in learning the hard way.

The Seven-Fold Way involves no 'great secret'; it teaches no 'secret knowledge' (lost, or otherwise). It offers no 'great ritual' or magickal 'ceremony' which will somehow confer instant 'wisdom', 'adeptship' or whatever. It is, and it is not, Satanic and Sinister.

The inner meaning of this Way is that it is a practical means - a way to fundamentally and radically change individuals. It is a means to create the next stage of our evolution: Homo Galactica. This new type of person will be effectively part of a new, hidden, elite - an elite to guide and change the majority over many millennia. Those who successfully complete this Way have the skills, and the knowledge, to fundamentally transform societies and civilizations and thus create history. Compared to this, all other goals are insignificant.

In reality, the Seven-Fold Way enables individuals to play at being a god.

93.

Satanism And Child Abuse

Allegations have been made, and continue to be made, concerning "Satanic" child-abuse - that is, the sexual abuse of children as part of Satanic rituals, practices and beliefs.

As an authority on Satanism, having been actively involved in Satanism for nearly twenty-five years, and being the Grand Master representing traditional Satanist groups, I can write expertly about this matter.

Genuine Satanism - like all genuine Magick - is a path, way or method of individual self-development. Rituals may be and often are a part of this, but these rituals all conform to certain patterns: they are all intended to aid and explicate self-understanding and development, as well as enhance and develop certain 'Occult' abilities. Naturally, some rituals and methods are concerned with the individual experiencing certain emotions and, in Satanism, enjoying certain pleasures. However, because of the aim of Satanism (to aid the attainment by the individual of magickal and personal understanding and thus promote evolution and self-mastery), this experiencing involves a conscious choice or decision by the individual. This makes Satanism of necessity an adult path or way - for genuine Satanism, of the traditional type, is not concerned with proselytizing nor 'corrupting' others without their consent. Its concern - it must be repeated - is individual advancement arising from a conscious and free decision by the individual - anything else is not Satanic as it is not magickal. This free choice is part of all genuine Occult and magickal paths: Initiation means this free choice, the decision to begin an inner quest. When there is no free choice about the matter, there is no genuine Initiation - whatever path or way is being followed. Where Satanism differs, is in its aim, the philosophy of life and the techniques used to achieve the aim - these make it a "Left Handed Path" (when viewed conventionally).

Thus, there cannot be any such thing as 'childhood Initiation' - nor participation by children under a certain age in any genuine magickal rituals. What there can be: what there often is - in genuine Satanism at least - is the simple dedication of infants by their parents to the darker path, and this involves only the appointing of guardians to watch over and care for the child(ren): "*Do you, so chosen, pledge to guard and watch over this newborn and to teach them when the teaching time is right, our ways...*" [from 'The Ceremony of Birth' in 'The Black Book of Satan' (ONA)] The time for teaching is when the child, in accord with Satanic philosophy, can choose for themselves - sixteen years of age or thereafter - that is, when they have attained the threshold of adulthood.

Hence, there is not, and cannot be, any such thing as "Satanic" child-abuse: there can be no childhood 'initiation', no participation by children under a certain age in rituals, and no abuse, by adult Satanists, of children. This latter is important - Satanism is concerned with the individual gaining self-mastery and self-understanding. The abuser (whether of children, drugs or pleasures) is swayed by mostly unconscious desires and impulses - they may manipulate and try to control others who are susceptible, but they cannot control themselves, or even begin to understand their 'darker' side. In short, they are weak - and generally rather pathetic - individuals, although they may hide behind a 'mask' or a 'role'. Such people are not Satanists, but rather failures. The Satanist aspires to self-mastery, self-overcoming: to knowledge ...

The popular image of Satanism is a lie - a myth invented and fostered by those who have a vested interest in maintaining it. Organized religions and under-developed individuals need such myths, as they need stereotyped enemies: for only by such means can such people and such religions survive and flourish. Many believe, with that certainty that faith and fanaticism bring, the myths about Satanism and the more general myths about ritual 'child-abuse'. I and a few others like me can present the facts - in my case about Satanism - but it needs an unbiased mind, a certain mental freedom, to consider these facts as they should be considered, and then make an informed judgement about the matter. It is this freedom which a biased, religious intolerance destroys.

The real question about Satanic child-abuse (and ritual abuse itself) is thus a question about attitude, belief and commitment to reasoned thought and debate. Long after science showed the earth was not at the centre of the universe, the Church - its ministers and its faithful - continued to believe otherwise, confirmed in their certainty of faith. Do we, now - concerning this question of Satanic child-abuse - return to the Dark Age of faith, of believing what certain Church people wish us to believe to bolster their religion and rather intolerant view of the world; or do we go forward to greater understanding based on an acceptance of the facts?

These facts show that Satanic child abuse - and ritual abuse itself - is a myth

94.

The Dark Gods

The Dark Gods exist in the acausal realm and this realm is joined to our causal, physical universe in two ways – first, through Star Gates which are regions of space–time where the two universes intersect, and second, in the medium of our minds since certain levels of consciousness in their very nature are 'gates'. Archetypes are to our causal perception simply ordered elements of some of the energy present in various forms in the acausal universe.

The acausal universe itself may be described as that aspect of the cosmos bounded by acausal time and possessing more than three spatial dimensions; the causal universe may be described as that aspect of the cosmos bounded by causal, or linear, time and possessing three spatial dimensions at right angles to each other.

The entities known to esoteric tradition as the 'Dark Gods' are beings which exist in the acausal universe. Other such beings probably exist in the acausal realm, but the Dark Gods are known to us through having, at various times in our evolution, 'intruded' into our spatial universe.

It is possible for individuals, by virtue of the nature of consciousness, to open pathways to the acausal by various methods and thus draw into our phenomenal world various acausal energies or forces. Such forces, due to the nature of the acausal, are often seen to be from our point of view 'evil' or negative.

Three types of drawing down are possible: i) localized of an individual on a small scale of small energies; ii) of certain powerful forces or entities to physical manifestation in our universe; iii) returning to our planet and universe the race of beings known as the Dark Gods – tradition knows some of these beings by names such as Atazoth, Shugara, Athushir, Budsturga and Gaubni.

The first and second forms of drawing down involve those pathways residing (mostly dormant) in the mind, while the third involves the Star Gates themselves of which three are known to us as areas in space near the stars Dabih, Naos and Algol. Physical travel to the acausal is possible through these Gates, but it is nevertheless possible to draw through them by various methods of powerful ritual the Dark Gods themselves, the time and stars being aligned aright.

This Grimoire shows how to awaken the latent pathways in our consciousness and, most sinister of all, how the Dark Gods themselves may be returned to Earth.

95.

Melos ~ Diabolus In Musica

According to the western esoteric tradition, seven represents the number of fundamental vibrations in the universe - the seven types of cosmic energy. If an individual 'mimics' these, that itself is a key to magickal control. For example, musick is divided into seven stages (C D E F G A B) and thus 'mimics' this fundamental structure. Thus, a piece of musick or chant can be composed which represents an aspect of this structure - this representation being a type of force in itself. Thus, when played or sung, such musick / chant can alter the structure of the cosmos as any form of directed energy alters the underlying structure of the universe.

Via the medium of composition, acausal energies may be presented to thus infect individuals / forms. The nature and extent of the causal changes so produced, depends on the esoteric insight of the composer - that is, such a composition created with, perhaps, an understanding of an Adept, and most certainly that of a Master / Mistress, will act as a form through which specific magickal aims may be realised. Here, musick is not understood as 'art' for its own sake - which in the final analysis is, magickally, pointless - but as a means to aid evolution (the musick so created has a purpose beyond 'self-gratification'). Whilst this understanding is rational, and may appear to some a process too cold for artistic endeavours, the act of musickal composition remains by its nature, 'numinous'. Like any magickal form, a composition can only succeed if it possesses 'soul', and this can only be so if the Adept is musickally gifted. Thus the composer can give expression to the reality of that being of the cosmos we call the 'Sinister', and the essence of this revealing is, contrary to the understanding of most, actually beautiful.

How the Sinister is expressed is unique to the creative processes of the individual - anything other than this is affectation and empty of meaning (except perhaps for the deluded composer). Thus, a genuine artistic representation of the Sinister does not, as a rule, conform to the clichéd impressions of morbidity / horror / Mephistophelean glee. As an example, aspects are more represented in some of the works of *Arvo Pärt* (qv. '*Tabula Rasa*') than in works stating nothing beyond the common conception of the Sinister, such as some of the compositions of *Liszt* (qv. '*Malediction*').

It may be confusing to those who do not understand the Sinister in essence, to say that acausal forces can be presented most often in 'sacred' musick; this form being, by its nature, a design by which a society, indeed a civilisation, may be moved. Whatever the motives may be for creating such works, this form of musick had always had, to the greatest extent, the capacity to strive to capture the numinous and communicate this to the 'masses'. Despite its outward form, any energy presented by a piece of 'sacred' musick has not to come into being via a supra-personal entity (ie. 'God', etc.). The acausal - or Sinister - forces that may be accessed significantly by musickal forms such as 'sacred', can also be understood as representing the western 'soul' and it is from this 'soul' / ethos that any glimpses of 'divinity' in musick will emanate *. [As with any form of acausal energy, this 'soul' has a causal counterpart: this particular conjoining is the western - or aryan - race.]

During the early 20th century, the very means by which this western ethos could be given musickal expression came under threat when there occurred a radical move away from the principles of tonality and the diatonic scale, hitherto the basis for all great classical western compositions. The western tonal system was seen by this 'new wave' as outmoded, simply because it provided the foundation for composition. This view came to dominate, and condemned those who understood that great musick is written not by breaking tradition, but by adding to it.

The main challenge to tonality came from Arnold Schoenberg who created the school of serialist technique, from which the 'twelve note' composers emerged. The principles of atonality subsequently spawned 'rock', amongst other forms. Thus the fundamental vibrations of the universe were disrupted: musick ceased to reflect the glorious soul of the west - instead, it mirrored (and aided) its decline.

It is interesting to note, however, that amongst the burgeoning composers of today there is an emerging trend to once again express those ideals of beauty enshrined in the western musickal tradition. It is encouraging that at this present time the work of individuals such as the late 19th / early 20th century russian composer *Scriabin* (who created a new tonal system that still adhered to the principles of western tonality) is regarded as a pointer toward the next significant stages of western composition.

The conscious understanding and use of processes by which large-scale change may be implemented is the foundation of Aeonics. For those Adepts who possess this understanding, the aim of successfully reversing the decline in western culture is quite possible. This implies the

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creation of a 'new' form of musick - this newness being defined as the deliberate presencing of the Sinister. From an esoteric angle, if one wished to create such a new form with the aim of creating a specific change or changes, then there are some basic guidelines that would be useful to explore (some of these are listed in the notes). To give an example of how these guidelines could be applied in composition, consider the creation of a piece with the aim of bringing 'Vindex'. Some of the energies associated with Vindex are represented by the sphere of Saturn - that is 'Chaos'. Thus, the piece may be in the key of A flat. The text, if to be employed, would perhaps be taken from the various relevant Sinister chants - ie. 'Agios Vindex' in Naos, or the two chants given in the Black Book III. Perhaps the piece would be an orchestrated form of a chant. To further extend this new representation, the musick could be an aspect of complete artistic expression that is, an expression combining image, movement, and sound (as in *Scriabin's* proposed '*Mysterium*'). Such an expression is briefly discussed in the MS 'Nine Angles and Dance'.

If the energies were simply presented to be left to disperse as they will, then it would not always be necessary to make use of occult symbolism (ie. 'texts') - the power to transform has already been discovered if the individual so composing is gifted enough.

* Thus, one way of counteracting Nazarene energies is to replace / alter the text of a 'sacred' piece with one that expresses the western ethos, whilst retaining the original musickal form (qv. 'Diabolus').

- ONA 1994 eh -

96.

Notes On Esoteric Tradition ~ Cosmic Wheel & Tetrahedron

Cosmic Wheel:

The Cosmic Wheel is a wordless expression of the destiny of man, and represents that boundless cosmic ordering to which the essence eternally flows. It is a symbol of our potential, of the endless struggle for the evolution of consciousness, and of our unique *warrior ethos*. It enshrines the will, determination, and drive required to bring large scale change. It is both creation and destruction; life and death - it is revitalization, and the light of the cosmos. It implies the wisdom inherent in experience, and the experience drawn from great struggles. It is the star of distant galaxies, and the light to our travels. It is balance - both light and dark, both chaos and order. Yet it is none of these things, and all of these things - it is what lies *beyond* these things. Above all it represents what is *Galactic*, or *Sinister*.

The Cosmic Wheel is best represented as silver on black, representing the light of the Cosmos. For ceremonies it should be presented as a banner - particularly outdoors, as a makeshift altar acting as a gateway into unseen existence, in conjunction with a tetrahedron of Quartz. It can also be worn by initiates of the tradition as a ring. The four scythes represent the elements, and the circle the cosmic being. It turns sun-wise, as the scythes cut out all that stands in the way of destiny. It is visualized during aeonic ceremonies during vibration / chant, and can also aid in the opening of a nexion.

Quartz Tetrahedron:

Tradition holds that the most effective shape for quartz, in accessing the acausal is that of a tetrahedron. A tetrahedron has four triangular (equilateral) planes. The most basic molecular structure of quartz, actually, *is* a tetrahedron. The structure - SiO_2 , consists of one central silicon atom, surrounded by four oxygen atoms. These are referred to as silicate tetrahedra, and are linked at the corners to create the structure of the crystal. Tradition has stated very little to why the quartz tetrahedron is employed in opening a gate to the acausal, but one might deduct that its basic molecular structure does have some effect on why it is effective; as a tetrahedron is simply a magnification of its essence as matter. These structural notes apply only to Quartz Crystal, and are different for other crystals.

As noted elsewhere, a tetrahedron should be ground / cut from a large piece of the clearest possible Quartz by a skilled professional. A jeweler who works in quartz might be able to do this for a sizable sum, yet may not have the equipment to grind larger sizes. The larger and clearer the tetrahedron, the better - but one should expect at least some cloudiness or imperfection. Ideally the Quartz should be found or mined personally [for initiates in America the best places for this are in Arkansas. Australia also has an abundance of quartz.], but in some cases this may prove impractical. Each tetrahedron should be passed down to subsequent generations of initiates for use. Its effectiveness relies on many things - the ability of the initiates to perform the chants, that it is continually charged, its unique history, and so on - but the quartz tetrahedron is one of the most useful tools in accessing the acausal and opening a nexion.

Vilnius Thornian, ONA.
August, 2000. Vinland.

97.

The Satanic Letters Of Stephen Brown

Volume I

O.N.A.

First Published 1992 eh

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Introduction:

Collected here are some of the letters written by a Satanic Adept over a period of a few years to a variety of individuals with a view to explaining some of the tenets of traditional Satanism. Some letters to or concerning this Adept are also included to give context. All the letters are reproduced from the originals. [well, not in this e-text version, but in the original they were... - G.] It is anticipated that the publication of these letters will be of interest to those who, for whatever reason, are curious about Satanism in particular and the Occult in general. This present volume is the first of a series of projected volumes containing letters from the Adept who now has the honour of being the Grand Master representing traditional Satanist groups.

This present selection deals mainly with the difference between traditional Satanism, as represented by the Order of Nine Angles, and what has become accepted within the Occult fraternity as 'Satanism' - as represented by the American group the Temple of Set, led by Dr. Aquino. For a long time, the ONA was secret and secretive. In the early part of the eighth decade of this present century, a decision was taken to gradually make available the methods, philosophy and teachings of the Order - this decision being based on Aeonian or sinister strategy. One of the tactics to be used to try and achieve the strategic aim was to challenge what had become the accepted notion of 'Satanism' as represented by such groups as the temple of Set and the Church of Satan. Accordingly, contacts were established. It should be remembered that at this time, few details about the teachings and methods of traditional Satanism were known to outsiders, and so the ONA was judged to be just another Satanic group in the Church of Satan / La Vey mould. Gradually, however, the stark reality of traditional Satanism was made known - via letters such as the ones published here, via the establishment of an underground zine ('Fenrir') and via the distribution of works containing the tradition ('The Black Book of Satan', 'NAOS' and so on). The earlier curiosity and tolerance displayed by groups like the Temple of Set soon disappeared as they began to realize how different the ONA was - how far removed from what they considered Satanism to be. Thus, the ONA became, for the Temple of Set and its members, a proscribed organization. This reaction served to highlight the real nature of this Temple, as the letters make clear - and threw into doubt, for those with any sagacity, their version of 'Satanism'. The difference between the ONA and groups like the Temple of Set is evident most clearly in the matter of human sacrifice, as the letters reveal.

To Aquino, 7th September 1990:

P.O. Box 4
Church Stretton
Shropshire
England

7th September 1990 ev

Dear Dr. Aquino,

It was with interest that I read your letter in a recent issue of 'Brimstone' after my attention was drawn to that magazine by a friend. An open (rather friendly) reply to some of the points you raised has been sent to the Editor - I am sure he would send you a copy should you be interested. However, there are some points which perhaps are best raised in a private letter.

First - and perhaps inconsequential out of its context - no one has ever claimed to be 'Head' of the ONA: no such position exists. Your statement on this was somewhat surprising because I felt you would be above using 'Kennel' type tactics re mis-information about other LHP individuals and groups. Am I mistaken? Or perhaps the information was supplied by a not altogether too reliable source here in the U.K.?

Second - and most important - your mention of the NSS concerning sacrifice. These were published basically because they form part of an esoteric tradition, which tradition was being made accessible to those who might be interested following a decision to publish Order methods, teachings and traditions. Essentially, such publication lets others decide what is or is not worthwhile or valuable or interesting from an esoteric point of view - there is not, within the ONA, any control of esoteric information as a result of one or more individuals deciding what is 'right' or 'true teachings' - simply because individuality is the foundation of the "ONA way". This way is the development of self-insight and magickal mastery via individuals following the seven-fold way.

But this background aside, you raise an interesting point in your use of the term 'ethical'. Does Satanism have ethics? And if so, what are they and who formulates them? By the nature of the Temple of Set I am led to assume the answer would be affirmative and that it is the ToS which formulates these. Is this assumption incorrect? If it is not, then I and some others would offer dissent - based not only on the principle of individuality mentioned above but also on the reality of there existing divergent LHP and Satanic traditions (some of which existed before the foundation of the Church of Satan).

Speaking for myself, I consider debate about ethics futile in a LHP context - except to express the obvious Satanic assertion (qv *'The Dark Forces'* in *"Fenrir"* 4) that one essential personal quality is honour born from the quest for self-excellence and self-understanding. One either has this personal quality (or the potential to possess it) or one does not: intellectual debate about it is irrelevant. This quality is expressed by the way of living an individual follows and as far as the ONA is concerned this quality is one of those that marks the genuine Satanic elite from the imitation.

Yet we accept that others may disagree since we feel there can be no religious dogma about Satanism or the LHP: no subservience to someone else's ideas or ways of living. Each individual develops their own unique perspective and insight as a consequence of striving to achieve Adeptship - a perspective and insight which derives mainly from practical experience, both magickal and personal. Thus we uphold anarchism. Hence the publication of the many and various Order MSS. Yet, all this notwithstanding, I do understand that some may believe that tactically the time was not right to publish some of these MSS. However, is the time ever right?

Once again, some interesting questions arise. For example, for the benefit of those groups (like the ToS) which do adopt a high media profile, is it necessary and indeed desirable for other groups and individuals on the LHP to restrict what they say and teach and publish in case such things are mis-interpreted and / or distorted and used against the LHP in general? This would imply some sort of consensus among those individuals and groups on the LHP - a consensus which it seems both the ToS and the Church of Satan wish to achieve by claiming a religious 'authority'.

To this end there seems to be developing an almost Church-like mentality - with schisms and prohibitions and proscribing of other groups and individuals. Rather 'Old Aeon' values. If such a consensus is indeed necessary (and I and some others have doubts whether it is) then it would seem better achieved on a mutual basis by recognition of diversity and traditions and then the development of mutual understanding rather than one group trying to impose its dogma by a religious type belief: such dogma and such belief being entirely contrary to the basic principles of Satanism and the LHP - self-development via self-experience.

I and others like me respect your right to promulgate the Setian philosophy just as I trust you have the sagacity to understand that what La Vey codified and what the early Church of Satan represented is not the only form Satanism can take. Satanism existed in many forms long before La Vey, and the ONA simply represents one such form: a form that has changed and is still changing - developed as it is and has been by creative individuals within it. As I mentioned to you in a previous letter some time ago, this does not mean we claim to be a 'peer' organization with a claim to some kind of 'authority'. We are simply a small group following our own way - a way somewhat different from that developed by the Church of Satan and the ToS.

Our tradition, such as it is, is not static - indeed in many ways the most significant developments (e.g. the Star Game, Grade Ritual codification, Deofel Quartet) have occurred quite recently. Doubtless these developments will continue. When in the past we and others like us have said things that others interpret as being 'against' the ToS or La Vey, we were simply assuming the role of Adversary - challenging what seemed to be becoming accepted dogma that the only 'real' Satanists are either in the ToS or the Church of Satan. Such a dogma is an historical absurdity and its acceptance an affront to the Satanic desire to know and understand and not meekly believe.

If you have any comments about these matters I would be interested to read them.

Cordially yours,

[Signed: Stephen Brown]

Aquino Returns, September XXV:

Temple of Set
Post Office Box 470307, San Francisco, California 94147
MCI-Mail: 278-4041 * Telex: 6502784041
Michael A. Aquino, Ph.d.
High Priest of Set October 7, XXV

Mr. Stephen Brown
Post Office Box 4
Church Stretton, Shropshire
England

Dear Mr. Brown:

Thank you for your letter of September 7th.

Under your several aliases every single letter and publication of the O.N.A. is authorized over your personal signature, whether as "pp" or otherwise. Personal contacts by our former Priest Martin [blacked] confirmed that you are the leader, if not indeed the sole member of this institution.

The old Church of Satan used to play games with mythical officials and executive bodies behind the scenes. As a senior official of the Church I helped to keep this particular hot-air balloon inflated, initially assuming that it did no harm and made the Church a bit more colorful to the membership. Ultimately I became uncomfortable with it, however, because in the last analysis it involved deceiving the very persons - the membership of the Church - who had come to it in good faith depending upon it to not deceive them, even in so "playful" a fashion.

It was also responsible for a more serious kind of damage. It enabled Anton LaVey to announce policies in the name of a fictitious "Council of Nine", or in the name of a fictitious official, and thus to escape personal responsibility for his actions. Nor was there any executive body or other official to whom he was accountable. Had there been, the catastrophe of 1975 might have been averted without the entire Church of Satan organization having to be scrapped. [Even if it had evolved into a Setian mode, as in many Lesser Magical ways it was indeed doing prior to the crisis, it still might have continued as an unbroken organization - and Anton LaVey might be its High Priest today.]

When the Temple of Set was founded, therefore, the old occult game of "Ascended [or in this case 'Descended'] Masters behind the scenes" was ashcanned along with the other practices of the old Church with which we were ethically uncomfortable. From the moment of its founding, the Temple has made all of its officials and executive bodies a matter of record, known to all Setians [and to non-Setians with legitimate interest]. And neither the High Priest of Set nor any other official has the sort of dictatorial power that Anton LaVey had in the Church.

Given the present climate of witch-hunting hysteria in England, publication of a "Satanic ritual" by an avowedly "Satanic" institution which includes human sacrifice is thoroughly irresponsible. In fact it would be irresponsible even in a normal social climate, as the Satanic religion is not and has never been based upon the principle of human sacrifice. [It is Christianity which espouses that principle, sacrificing its god in human form every Easter.]

If you were presenting that ritual text as an example of Christian hate-propaganda against the Satanic tradition, making clear that it has no basis in fact, that would be one thing. But the ritual which you have published makes no such distinctions, and is thus a dangerous "loaded weapon" to be used by any child (of any age) who picks it up. And of course it plays right into the hands of any anti-Satanic maniac who is looking for "evidence" of "Satanic ritual murder". Your argument that the O.N.A. does not consider itself responsible for such uses may satisfy you, but it certainly doesn't satisfy the Temple of Set as guardian of this religion.

Indeed Satanism is an ethical religion, and yes, I do consider the Temple of Set the institution consecrated by Set to establish and maintain such an ethical environment - which is carefully developed in the Crystal Tablet of Set.

As a non-Initiate of the Temple, you are of course at liberty to dissent from this ethical standard. But neither, by your non-Initiatory status, does the Temple consider you a member of the Setian / Satanic religion. You are, in our eyes, simply one more individual affecting "Satanism" as a personal hobby. In this you may be more or less skilled, more or less articulate, more or less artistic: these we do not judge.

But what we do judge is that in all of this you have not been recognized by the Temple which exclusively is consecrated by Set. We consider the Temple a sacred institution, not just one of a number of "Satanic clubs" around the world. From 1966 to 1975CE we held precisely this view concerning the Church of Satan, which welcomed the interest and enthusiasm of amateur "Satanists" and "Satanic" groups such as the O.N.A. but considered only its own membership and Priesthood formally deserving of the religious titles they held.

This last point deserves further elaboration and emphasis. Just because we regard the Temple as seriously and exclusively as we do does not mean that we hold non-Temple "Satanic" groups in blanket contempt. Some of them are indeed

- 3 -

amateurish and embarrassing to the Satanic tradition, and the sooner they disintegrate the better. But others are quite serious and sophisticated, and deserve our respect and admiration - which are quite freely given when due. Some, upon encountering the Temple of Set, have voluntarily dissolved and commended their membership to it. Some have retained their independent structure and interests while at the same time encouraging / allowing their members to affiliate with the Temple as a formal religion. Some have simply gone their own way, maintaining a polite non-acceptance of the Temple's avowed Infernal Mandate.

The distinction we draw in all cases is dictated simply by our sacred regard for the Priesthood of Set, and the Temple under its care, as established by Set in the Book of Coming Forth by Night. If we did not draw that distinction, then we would be, at our heart, an insincere and fraudulent religion.

Therefore the exclusiveness of the Temple of Set is not born of either arrogance or competitiveness, but simply of the utter seriousness with which we regard ourselves. It is this same attitude which makes the Temple of Set reject any "council of churches", occult or conventional, for the simple reason that we consider our religion correct and their incorrect. As is stated in our informational letter, "they may serve a useful social function as purveyors of soothing myths and fantasies to humans unable to attain Setian levels of self-consciousness".

I have re-read the comments I made concerning the O.N.A. and yourself in Brimstone, and I see nothing in them that I think should be amended - including the compliment to you at the conclusion of those comments. You are, from what I have seen of your writings, an intelligent and creative individual who could become an influential and respected philosopher of the Left-Hand Path if you can bring yourself to cast aside all of the fictitious "lumber and wreckage" with which

you are unnecessarily crippling yourself. If I didn't see Setian qualities in you, I wouldn't even bother to say such things. But just as in my university classes I speak most bluntly to the students who do have the intelligence to master the curriculum and aren't doing so, so I speak thus to you.

Sincerely,

[Signed: Michael Aquino]

cc- Adept John D. Allee, Editor, Brimstone

To Aquino, 20th October:

Shropshire
England
20th October 1990 ev

Dear Dr, Aquino,

Thank you for your letter of October the 7th. I appreciate your comments and before passing on to specific points raised, I would like to make some general comments. What I sense (and I use the word advisedly) is that you and I, despite our differing methods, are fundamentally trying to achieve the same thing. I here mean in terms of 'esoteric' magick and not in terms of outward terms or expressions.

We are both aware of the potential inherent within individuals and how certain forms, magickal or otherwise, can be used to explicate that potential, bringing thus an evolution of consciousness both individual and beyond the individual. Thus are individuals, and 'society', changed over varying periods of time.

You have established and maintained an organization and imbued it with certain forms, which forms via their various transformations, create and establish conditions for changes in time with certain energies. Because of the nature of this organization, and the energies, there is a need to maintain a coherence, a magickal continuity and thus the establishment of a system which protects the viability of all aspects.

As to myself, I deal with similar forms but make them manifest in a different way - building in to some of those manifestations a random or 'chaotic' element and into others a 'numinous' aspect. Thus, further forms are developed, in both causal and acausal time, and achieve certain goals, some of which are quite long-term (beyond my own temporal lifetime at the earliest). All these energies are 'sinister' (or Left Hand Path, if you prefer) - at the most simple level this means they enhance our creative evolution; at another, it means they 'disrupt' already existing forms which may hinder such evolution and explication of individual potential.

Where we might (and seem to) differ is in our respective time-scale for fundamental change and in making some elements more manifest than others, to achieve specific ends. Of course, I accept that my understanding may not be complete (and might possibly be incorrect on some points) as I assume that you, claiming the title 'Ipssisimus', understand the preceding four paragraphs without me having to elaborate at length.

You have accepted a "role" within the Temple of Set with all the duties and obligations implied, and there is much to admire in this. This of necessity means adhering to the principles of what you describe as the 'sacred trust' placed in you via-a-vis the 'Infernal Mandate'. Thus there is a religious attitude and acceptance. All this I myself regard as natural and necessary, given

2.

the vehicle chosen - that is, the Temple of Set. The way of the ONA is, however, quite different - we see our way as guiding a few individuals to self-awareness, to Adeptship and beyond, via

various practical and magickal techniques. The emphasis is on guide, on self-development, on self-discovery. There is no religious attitude, no acceptance of someone else's authority, and no mystique: the methods, as divulged in the recently published book 'Naos', are essentially practical. All this arises from the understanding that changes such as I mentioned earlier (regarding individual potential) will occur slowly and for the most part on a small scale for some time to come: bringing changes to 'society' (a generalization here, for brevity) - and this to larger numbers of individuals - on the timescale of a century or more.

The present aim of the ONA is to make these techniques - which give all individuals the means to achieve the next stage of individual evolution should they so wish - more generally available. These techniques (the Grade Rituals for example, and the Star Game) will probably and indeed should be refined and extended in the future, as they have been refined in their creation over the past decade or so. Older techniques, inherited by me, have served their purpose - and to an extent have made possible the present advances, including preparing the way, on the level of mystique, for a dissemination of the 'new'.

To be more explicit - an 'aura' was created around the ONA (quite deliberately) by using certain methods, magickal forms, and by publishing certain material. This aura, existing, becomes transformed - and serves a very useful purpose on the acausal level. (In simple terms and on an elementary level, it provides a certain impetus to seek out and try the 'new' techniques, the 'new' way - on the level of individuals.) Thus, as the new techniques (and hence the new forms deriving from them) become more widely distributed, via books such as Naos, the Deofel Quartet and the Black Book of Satan (these last two due for publication this Winter Solstice) then the methods used hitherto are no longer needed, and are abandoned - they have served their purpose.

It is the same with the ONA: once the techniques and the essence are more widely available than 'membership' as such is irrelevant, since everything is available and accessible (and this includes past methods and teachings) - the individual taking responsibility for their own development ultimately rests with individual desire, just as each individual must make their own assessment of what is valuable and what is 'ethical / just' from their own experience, it being the aim of the techniques of the seven-fold sinister way to provide the character-building, evolutionary, experiences. There is no pre-judgement by me or anyone, no set rules.

The function of the ONA is now to guide, simply because its members have undergone the experiences of the way and can speak from a position of experience - an experience which may or may not be of value to others. Thus the fundamental difference in our approach.

3.

It was made quite clear to the former Temple of Set Priest you mentioned that each individual is expected to work on the practical level to achieve his or her own magickal development - to actually practice magick, to use magickal and other techniques, rather than just talk about them. This takes quite a number of years, and is a personal effort. Most people cannot be bothered - they want easy solutions - and most people who enquired in the past about the ONA were not prepared to work toward their own self-development. They either wanted someone else to do it for them (be such a someone a 'Master' or an Infernal Manifestation) or would not / could not undertake the life-style necessary for achieving genuine Adeptship (such as spending three months alone under special conditions). Ultimately, their loss.

I, for one, do not believe there is a 'religious' solution to Adeptship and beyond - a gift, Infernal or otherwise. There is only self-experiencing, in the real and the magickal worlds, and that is it. Wisdom is acquired by the alchemical process of internal change over a period of time: the techniques developed by the ONA may shorten that time for several decades to perhaps a decade or just under, but they do not do away with it, just as those techniques make the possibility of such change available to all.

For this reason, the ONA does not attempt to define what is or is not of the Left Hand Path and what is or is not Satanism (or even what Satan is) - each individual arrives at their own understanding via experience.

Occasionally, as I have mentioned, there may be the adoption of an adversarial role in order to attack accepted (or even unconscious) dogmas within the broad spectrum of the LHP movement - but that is as it should be, for individuals questing after knowledge who refuse to meekly believe. Once again, a 'role' is only a role, played out in the quest for understanding.

On the specific point of membership - yes, there is more than one (not that it really matters anymore now that dissemination is being achieved). Not many, it is true, but enough - some only beginning their quests, some more advanced along the way: in this country, in Scandinavia, in the countries of Europe and elsewhere.

Of course, all this may confirm your opinion that the ONA is not 'Satanic' (or 'Setian' - this

latter I would agree with). Do you therefore understand 'Satanism' as now the exclusive preserve of the Temple of Set because of the 'Infernal Mandate' you mentioned? If so, this raises rather interesting questions regarding 'Infernal' authority, revelation and such like - questions partly answered by your use of the term religion. What then of Satanic organizations which existed before the revelation: such as (to take an odd example) the Order of Satanic Templars here in England which existed (and was undertaking Initiations) before the establishment of the Church of Satan? (It later became known as the Orthodox Temple of the Prince.)

Personally, I see Satanism more as a way of living than as a religion: an attitude to life, and one which is ultimately personal, striving to ever more.

4.

However, as mentioned above, I believe our ultimate goals are the same even though our methods may differ. Of course in this, as in many things, I may be mistaken: I claim no authority, and my creations, profuse as they are, will in the end be accepted or rejected on the basis of whether they work (Satan forbid they should ever become 'dogma' or a matter of 'faith').

I also expect to see them become transformed, by their own metamorphosis and that due to other individuals: changed, extended and probably ultimately transcended, may be even forgotten. They - like the individual I am at the moment - are only a stage, toward something else. In the interests of sinister fellowship I could arrange for a copy of 'Naos' (and other works as and when they become available) to be sent to you, should you be interested. Enclosed please find a copy of an article due to appear shortly in the journal 'Balder'. It may make you smile.

Cordially yours,

[Signed: Stephen Brown]

*[Editorial Note: In view of the controversy in Occult circles about using 'pseudonyms' and the desire of certain groups to operate 'underground' without media scrutiny - a subject mentioned by Dr. Aquino in his letters and since taken up by a number of others both within and without the LHP - the following observations are in order: *It has been for many centuries an established principle among LHP Adepts to work in a reclusive manner in 'secret'. The reason for this is basically two-fold: the magickal work is mis-understood by 'outsiders' [and often by such people categorized from their own social/political/religious perspectives] and to try and explain it to non-Initiates was seen as a waste of time; and, secondly, it enabled that work to be undertaken without hindrance from interfering individuals and officials. Without this secrecy, the LHP would not have survived. Today, conditions have changed somewhat, but still not enough in some areas. * A labyrinth was created to confuse the merely curious and those seeking to disrupt the magickal work and tradition. * Quite often, LHP Adepts have a 'separate professional' life (which in some cases is part of their long-term magickal goals) and the 'stigma' of involvement with magick would be detrimental to that. Quite often this separate life is beneficial to the evolution of the 'Occult' in general as it provides opportunities for dissemination (mostly clandestine). That some individuals have gone 'public' is fair enough - that is their decision. But those who prefer or need to work 'underground' in order to continue their own reclusive and secret traditions should not be castigated for many cases they are guardians who can never have a 'public' Occult role. Societies, and the individuals within them, are still structured on the basis of categories and generalizations.]*

98.

Aeonic Insight Roles

As it states in the ONA MS *Notes on Insight Roles*:

"The best Insight Roles are those which aid the sinister dialectic: that is, the deeds done achieve sinister aims as well as enhance the experience of the Initiate."

The Current Situation

In order to determine the Aeonic aspect to Insight Roles it is necessary to understand the current situation that exists in the world. This is one of dominance by the so-called "New World Order" which basically means the domination of the Magian. This domination over the West - and increasingly other countries - is essentially that of what is often euphemistically called "Zionism" with the reality that most nations in the West are covertly ruled by a Zionist Occupation Government (ZOG).

This situation has arisen from two factors. First, the covert introduction into the societies of the West of Marxist, and Marxist-sociological, values and ideas, Second, from the military and economic dominance of America which is all but now controlled by Zionist interests. In respect of the introduction of Marxism, the societies of the West have been steadily socially engineered, through laws, through the power of the Media, and through indoctrination spread especially by teachers in Schools and Universities

The reality is that a world-wide capitalist tyranny has been created, with the peoples of the West made for the most part docile through materialism and "entertainment" and "sport" and "personal pursuits", with their opinions formed for them by The State, its educational system, politicians, and the Media - especially television and newspapers. The individual has become subservient to The State in thought, word and deed. Basically, the individual is now mostly powerless before the might of The State.

Of course, the majority do not see this, duped as they are and have been by The System with its trickery of "democracy" and "rights". In addition, some dissent and "rebellion" is allowed, and even encouraged - so long as it doesn't threaten in any real way the ideas and the control of The System. Those individuals, groups, organizations who do or who may pose a serious threat to The System are dealt with, often by those organizations being outlawed, and their leaders and members being tried according to some tyrannical State law and put into prison for a long time.

The System - having made itself secure among The States of the West - has recently embarked on the next part of the plan, which is to create a new Empire to ensure the material wealth and military superiority of its leading lackey government, that of the America. To this end, countries have been invaded, and sanctions used to bring others under control.

The System and its lackey States are a serious threat to our evolution - to the creation of free, strong, independent human beings. The System wants - and even demands - that we are or become subservient, to its ways, its laws, its sociological ideas, to the basic materialistic animalistic way of life it allows for its "citizens", a way devoid of real adventure, real challenges, real numinosity. This way is the way of the sub-human.

One of our aims as an esoteric Order is to continue our evolution through creating a higher, more evolved, type of human being - a strong, independent, warrior-like, individual. This individual is the antithesis of the denizens of The State.

For this aim to be achieved we must break-down and indeed destroy the States that make up The System, the New World Order (NWO), as we must challenge the enervating ideas, the enervating ways, of The System, and replace them with our own life-enhancing ideas and ways.

If The System is not destroyed, then our evolution will be stifled, and our promise - the greatness, Destiny and glories which await among the Cosmos - will remain unfulfilled.

To destroy The System *action* is required, by individuals, and groups. Thus, any group or individual which is engaged in practical action against The System with the purpose of destroying it and challenging its ideas is interesting from the point of view of the Sinister Dialectic and those undertaking an Aeonic Insight Role.

Some Suggested Aeonic Insight Roles

The following are suggested Aeonic Insight Roles, based on a knowledge of the sinister dialectic and the situation as exists at the time of writing (114yf). Some of these suggested Insight Roles are relatively easy; some are especially hard and dangerous, and thus suited only to the most daring and sinister individuals.

- (1) Join or form a covert insurrectionary organization, dedicated to National Socialism, whose aim is to undermine by practical means the status quo and which uses the strategy and tactics outlined in *The Strategy and Tactics of Revolution* (Parts I and II)
- (2) Undertake the role of assassin, selecting as your opfers those who publicly support or aid, ZOG, the NWO, The System.
- (3) Convert to Islam and aid, through words, or deeds, or both, those undertaking Jihad against Zionism and the NWO.
- (4) Join or form an active anarchist organization or group dedicated to fighting the capitalist System.
- (5) Join or form a National Socialist group or organization, and aid that organization and especially aid and propagate "historical revisionism".

Recommend Reading

- 1) *Notes on Insight Roles*, ONA Ms 114yf
- 2) *Insight Roles - A Guide*, ONA Ms 1989 ev [superceded by (1)]
- 3) *Insight Roles, The Secret Guide*, ONA Ms 1985 ev [superceded by (1)]
- 4) *The Sinister Dialectic*, ONA Ms
- 5) *Aeonic Magick - A Basic Introduction*, ONA Ms
- 6) *Aims of the ONA*, ONA Ms 1994 eh
- 7) *ONA Strategy and Tactics*, ONA Ms 1998 eh
- 8) *The Strategy and Tactics of Revolution (Parts I and II)* [formerly *A Practical Guide to Aryan Revolution*]

99.

Evolutionary Art ~ The Eugenics Of Art

(previously appearing in Devilcosm #2)

The capacity of the mind to expand and visualize nature's inherent path of evolution, otherwise known as the individual imagination, is the boundary within which we are - as a species - eternally confined to dwell. Napoleon Bonpart once stated that imagination rules the world.

Quite literally, the imagination is the womb of creation. In the process of nascency, the imagination acts as the receptive female partner, and finds its male counterpart in the arts. And just as man and woman possess the ability to create a being who, with the proper genetic, ecological and spiritual nurturing, can lead his or her people to their ultimate evolution, so it is with the dynamic yet delicate intercourse between the arts and imagination. Together they are able to help bring into existence a higher, undistorted life-form. Male and female together equal "God", for together they possess the ability to create.

Art finds its male qualities in its ability to penetrate the *sensorium* (i.e. the five senses) and consequently "seed" the very soul and imagination to which these senses act as a doorway. If, in turn, an individual's imagination (the receptive, female partner in creation) is fertile, able to sustain, germinate and allow solid roots to form for the specific breed of art responsible for the "seeding", then this imagination is able to act as a womb for the animating essence known as life. This spirit is otherwise known as "the Will to Power" or "the Will to Live"; that which dynamically empowers an individual to continue onward defiantly no matter how rough the journey. This is the "Fighting Spirit". It is just such a spirit or reservoir which the imagination is able, under the proper conditions, to "tap" into.

Art is the stimuli possessing the ability to "impregnate" the soul of an individual. The spiritual embryo or "life" resulting this insemination is what is conventionally termed a "vision". Indeed, when an individual possesses this ability to vividly imagine an as-yet- to-be-seen reality, he or she is commonly said to have the ability to "conceive". Art is, by its inherent nature, able to mirror that unseen but very real potential - existing latently, and to subsequently open the "gateway" for its physical manifestation. The higher quality and form of the given artistic expression (i.e. the more reflective of the ultimate natural evolution of the cosmos and man's true self), the higher the required fertility of the imagination to comprehend, understand and illustrate. It is this fertile "soil" from whence grows deliberate - ordered - action. If the imagination is rich and fruitful enough to give root to this "seed", then, and only then, can the aforementioned Desire (i.e. the acausal) be "tapped" into, which will consequently form the channel of energy required to bring said seed into blossom. In other words, only when an individual's imagination is fertile will he or she be "inspired" (literally - to be "energized", filled with dynamic, creative energy) to actively and consistently bring an ideal into fruition.

Thus, the self-deluded dreamer has not quite the imaginative powers so often attributed to him. For although he is oftentermed a "dreamer", because of his ability to conceive of an idea, he has not the endurance, fortitude, insight and desire to carry such a spiritual pregnancy to full term. His life is replete with spiritual abortions and still-births. There is no real dynamic, animating life within his words, thoughts and dreams.

Through the perfect intertwining of art and imagination a race is able to glimpse, recognize and seize the totality of its own potential. This potential is inherent within its life-blood, and it is this blood-potential which is responsible for motivating the creation true evolutionary artforms.

It is interesting that the latin root for "potential" is "POTENTIA - Sinister or Left-Hand". Thus it is that true potential lies in the realm which has been termed "Satanic", and which has manifested itself in such artistic works as *Goethe's "Faust"*. This potential is now considered, by the present Nazarene-influenced age, as "wrong" not because it goes against the essence of nature herself, but because it defies that same society's self-destructive ethos of absolute egalitarianism, universalism, materialism, mediocrity and stasis. This aryan potential is Satanic - or Left-Hand - because it is contrary to the herd, but not to the higher order of nature and the cosmos. This aryan potential is complimentary and vital to nature, but threatening to a degenerate society. The art of

appropriating and "working" this potential out into its most quintessential causal form is the ultimate Satanic manifestation.

The most well known manifestation of this natural progression in the twentieth century (eh) is that of the Third Reich inspired and led by *Adolf Hitler*. In the interest of establishing the imperative of a Thousand-Year Reich, there was created the 'Reich Culture Chamber' with *Joseph Goebbels* as its commander. Every sphere of art, no matter what its form, was implemented and shaped in accordance with imperatives which the establishment of a Thousand-Year Reich dictated. Hitler himself, when asked in 1939 by his former childhood friend - *August Kubizek* - to recollect his intensely ecstatic response to witnessing *Wagner's* "Rienzi", is alleged to have stated, "AT THAT HOUR IT ALL BEGAN!". According to Kubizek, it was after witnessing this opera, based on *Cola di Rienzi* - the medieval rebel and tribune of the people, that Adolf Hitler began to let loose an inspired oration depicting the ultimate, glorious future of he and his people.

To understand the role of art and imagination in the role of creation is to begin to master the possibility of genuine evolution and excellence. To do so is to set a standard of excellence by which our descendants can numinously appreciate, employ, create and develop art. Someone naively, but nevertheless dangerously, may reject this view and consequently say that individuals ought to create whatever they want, regardless of its contribution to the whole; after all, "beauty is in the eye of the beholder".

It should, however, be noted that even the most dishonourable things in life can be considered "beautiful" by an individual who has, by their own individual will, compromised themselves into a consistent life of mediocrity, slothfulness, herd-mentality and general lack of self-awareness.

Because art possesses the ability to impregnate the human soul, then if that resulting offspring (i.e. a particular artform) contributes to the deterioration of nature and the cosmos, and actively opposes western destiny and the Sinister Dialectic (thus opposing evolution itself), then there is no else who can accept the blame other than the offspring (artform), its parentage (those responsible for creating it) and those who know better but choose to do nothing to actively resolve the matter.

Art, be it literature, speeches (as *Adolf Hitler's* case), folk-lore, mythos/ mythology, architecture, painting, sketching, poetry, Musick, dance, etc., as wielded by its perpetrators, has been the catalyst for the propagation and nurturing of every culture and higher civilization known to man. Every major movement in the history of evolution has at some point been birthed from the imagination of individuals whose minds were inseminated by specific forms of art.

Even day-to-day communication is, in its essence, art. This is, in fact, the very meaning of what it means to be "articulate" : to possess the ability to adequately and eloquently GIVE BIRTH, verbally, to ones thoughts, ideas and passions. The word "communication" itself denotes sexual identification - i.e. "to become-one-with". Intercourse, communication, conversation, flow and current are significant words which all have the same basic meaning: they all vaguely point to the magickal flow of creative energy which exists between male and female, speaker and listener, writer and reader, composer and listener, artist and viewer.

Of course, the usual result of a male and female coming together - as one - is the insemination and creation of an offspring, and the same is also very true when art and imagination unite. Art has the ability to communicate; it speaks and stimulates, and has the ability to enrapture and pulsate, to fill the soul with the potency of the cosmos itself. In this it becomes apparent that genuine artistic appreciation is much more than inward fantasizing and self-deceptively pandering to the Ego. On the contrary, genuine artistic appreciation should empower bold new actions, which lead to specific long and short term goals. Art - and the individual's interaction with it (i.e. active participation with its ethos), is a powerful key to unlocking the very real but latent powerhouse of potential within the human soul.

Art, in its highest form, should require that individuals stretch themselves physically, emotionally, intellectually, magickally, and spiritually in order for those individuals to fully appreciate and FULFILL that Art. Quite literally, art should CHALLENGE individuals to develop, progress and beautify; it should reflect the ultimate natural possibilities of our being and ENLARGE AND AMPLIFY THEM; it should attempt to extract and draw these superior qualities out into the causal realm. In short, art should require us to WORK, and practically instill within us the robust energy and vitality needed to fulfill its vision. This inevitably requires that each individual artist must strive - by an effort of their Will - to force themselves to evolve in all realms - physical, mental, magickal, emotional, spiritual, to reach for self-mastery.

Physical eugenic science alone is unable to resolve our situation. It is now time, once and for all, to

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explore and master a spiritual/ artistic eugenic science which strives to extricate the fullness of the human potential (in terms which are beyond the abstract concept of "good and evil") without limiting it in any way. It must once again become known among the folk that art truly does reproduce itself, and that the following old proverb is indeed a worthy one : "LIFE IMITATES ART."

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"That which is beyond personal Destiny. That which causes expression of itself via the implementation or provocation of acts which in their design achieve long-term aims beyond the causal death of an individual; changing aspects of a society by significant creations and thus changing a whole race of people - fulfilling the Destiny or Wyrd of the ethos of a civilization. Acts that inaugurate a New Aeon. The causal nature that is dictated by the essence of things - "fate", etc."

100.

The Brink Of Discovery

At the brink of a great quest, one often finds oneself overwhelmed with great questions. Thus far I have embodied more answers than questions themselves. Before, I had yet to be faced with any real wondering, and real desire, or any real need to uncover my destiny. Perhaps such a thing can only come from absolute need.

I have had great desire to do my part to further a dialectic of cosmic wyrd; to be a part of the glory that is to come. This was my destiny, my place in the cosmic order of things, my absolute desire. What I have until now failed to realize is that my destiny lies in myself, in uncovering my essence. To myself grow and learn. This can be the only way. I am part of nature, and unless I uncover what is truly my unique place within it, I will never obtain the empathy I need with nature.

I have failed before in great endeavors, and probably will again. I have died by my own hand in pursuing the things I long for, and I have yet to let this longing be reborn. My strong will and desire somehow crippled my goal. I failed, in a life long dream. Yet I moved on, to other things, other passions. My failure did not lie in the hands of others, it was not absolute. It lay in my own hands, it was my own doing; and ultimately, my own fight.

These other things, other passions in which I have moved on to, have been essential insofar as discovering what I can do. How I can create, and replenish. My recent pursuits have led me to learn something at least daily - something important not for what I have learned, but how I have learned it. I am forced, by my own choice of challenging profession, to forever learn and accommodate my mind and its techniques in different ways. What I must learn in what I do, I must learn the hard way. I must find a solution, and there is little aid - no one to find the solution for me. All I've to go by is what I've already learned.

Perhaps necessity changes an individual. In a way I am pressing my own boundaries, forcing myself to conquer new ground in my knowledge. I can feel it affect me. I triumph through many small feats, and this builds my confidence. My sense of overcoming. And perhaps this is what has started to rekindle what I've already lost.

If I am to know myself, truly know myself, I must follow my intuition. I must explore the frontiers of my mind, push my own boundaries, and explore my passions. By doing this I will find at least a real way to manifest my intuitive character, my acausal self. Even so, if I find my rekindled lost passions are in contradiction of my real essence; I will have learned of myself by eliminating these wonders, which engulf me.

And with this realization, that I must pursue what I intuitively desire; I am a step closer to finding myself, my essence. This will likely take a good portion of my life, but will be an essential uncovering. In this, I am uncovering a means within myself to ultimately help fulfill cosmic wyrd, and aid this dialectic that I have devoted my very soul to. Once I have further advanced on this quest of self-discovery, by my very life, the Sinister Dialectic will be aided, in a way much larger than even I realize. Once I obtain this empathy with and knowledge of nature I so desire, both outward and inward, I will have evolved; in a very real way.

To surpass myself I must truly know myself. This is when the real change will happen, and when I shall become as Satan.

IOI.

Satanism ~ A Brief Guide To The Art Of Magick

One of the long-term aims of the Dark Tradition is to bring to consciousness for the majority the reality of the force that is Satan. This 'dis-covering' will result in the upward evolutionary surge known as the 'New Aeon'.

The Order of Nine Angles was given form so that Satan could manifest in a way that is without obstruction - in a way that most directly infects and liberates the collective human psyche. In one sense, all genuine esoteric orders constitute in themselves a magickal ritual, with each member understanding the conditions required if the long-term goal of the rite is to be attained. All genuine Magick is an act of creation, where individuals (Adepts) bring what must be brought through their Will, and creation occurs because of their uniqueness of being.

But that uniqueness of being is also the Will of the cosmos itself, and thus certain types of individual creativity (as would constitute a genuine magickal order) are life made manifest during its course of evolution. In essence, Adeptship and all that that implies, is nurtured by individual defiance - the uniqueness of being which is Satan.

Thus, the relationship of Magick with 'the World' is 'holistic': a relationship where the difference and diversity of nature and 'forms' exists to enable the spirit (or being) of the cosmos to thrive and evolve. A genuine Adept understands this, and begins to embody in his individual life, this natural empathy. This apprehension currently exists at odds with conventional esotericism. For example, the quabalistic approach, as sickeningly influential today as ever, involves the magickian - or more accurately 'sorcerer' - in viewing the forces of nature as somehow separate from human existence; as something to be dominated and manipulated for personal ends. Magickal orders which are formed by this 'grimoire' approach lack a binding purpose, a great and clear vision which would enable members to transcend the personal and become the organic whole of a true magickal order - an order which is the life of the cosmos manifested in a conscious way, and pertinent to a particular moment in causal time.

In other words, what could be described as conventional occultism, is swayed by abstract, often sentimental ideas, while the genuine Western Way - for which read 'the Septenary System', Traditional Satanism, and so on - is concerned with what actually exists beyond limited personal forms. In real Magick, there is an initial attempt to mimic the flow of natural forces, until an integration is achieved and with it, large-scale willed change - that is, conscious aeonic evolution. Via this process of magick - still the province of the select few (Satanists of course!) - the cosmos can progress to its next stage of existence: to live consciously via its manifestations; to evolve from childhood to adult existence. This is the secret of the Great Work.

This path of genuine Magick does not involve, however, the slavish following of some 'cosmic doctrine' / mandate, or any other such dogma. It involves the individual in freeing themselves from all influences in order to live, or become, the reality of the forces of life. Thus the purpose of the Seven-Fold Way: to guide its Initiates towards the attainment of self-insight, where the 'personal' exists as a method to express the cosmos, and not as a hinderance - through projections - of the apprehension of life as a unified whole. The reality can only ever be experienced anew by each new Initiate, since the apprehension of life is a way of being, and can only, as yet, be partially described by abstract methods. Thus each new Satanist - and genuine Satanic order - is a new manifestation of the living essence: thus there is evolution.

A magickal order such as the ONA is not motivated by the trends in contemporary thinking, although it may on occasion manipulate 'fashion' to provoke an appropriate outcome. All forms have a finite life-span, but the criteria by which present-day Occultists judge forms as 'useful' or 'outmoded' is always influenced by temporal trends, by the status quo - little though this is consciously recognized.

The life-span of an archetype is not tied to linear time, or effected in any way by fleeting trends in society. At the very least, archetypes die when the civilisation to which they are bound dies - when a new aeon becomes manifest. But even then they may spawn offspring, as when the ethos of one Aeon is continued and evolved into the next - as hopefully will occur during the transition from this present 'Western Aeon' to the next 'Galactic' one. In order to understand the nature and organic life of an archetype, one must be free of all contemporary influences. Most will

not attain this even when they think they have, since their concept of 'liberated thinking' or occult understanding is still in itself dictated by the influences of the society they live in: the 'personal' still dominates. What comes down to personal dislike of one form or another does not necessarily invalidate the reality of that form, but allows the personal to further hinder an awareness that should span aeons.

In general, archetypes exert influence upon the unconscious, with mostly indirect results. However, Satan (or more accurately Satanus - note the grammar) is a numinous symbol, a living, earth-based manifestation of certain cosmic forces. As such, Satan is those forces made conscious, and the gateway through which we as sentient beings become that cosmic will.

Satan is the word, "image", vibration, chant and deed of cosmic evolution itself. The 'magick' of Satan and the Dark Gods in general are for us the keys to that evolution. How present (or past) cultures view Satan is not entirely relevant, and should not be seriously considered by those attempting to form a judgement. Again, the reality has to be experienced.

That this reality can be cast aside for whatever personal reasons by those who claim to be Occultists is not really surprising, since this reality is seldom, if ever, experienced by the majority. But a genuine Sinister organisation (and Satanus is the epitome of the Sinister) possesses that numinosity and seeks to increase the cosmic tides via its works in the 'real world'.

Thus, the occult trend of viewing all 'forms' as a merely a means towards the attainment of some thing is mistaken - or at the least misleading, derived as it is from a linear way of thinking. Some forms do not necessarily express limited understanding of acausal forces, but rather are those forces made manifest in the causal world: they are, as previously stated, numinous symbols. They are such because they possess the capacity to provoke change, and possess their own organic life and destiny. That some forms may express things that are culturally understood as 'plebian', primitive or "Old Aeon" is absolutely irrelevant to their capacity to cause aeonic change. This discernment requires the Satanic qualities of insight, knowledge, intuition and reason.

Because human life is a conscious nexion between the causal and acausal realms, we possess the capability to extend and create symbols and forms (such as language, or more simply sound) which could describe the essence itself, rather than ultimately obscure it - in fact, this is one of the purposes of our development as a species. In this we need to understand and integrate with existing numinous symbols in order to spawn completely new forms - this initial confrontation and then synthesis of 'opposites' (in terms of the psyche) describes the purpose of the path to Adeptship.

The majority are still swayed by archetypal forces conventionally described as 'light' and 'dark'. That there exists a reality beyond such opposites does not mean that those opposites, for the majority, do not exist. They exist and exert influence until they are confronted and transcended. A magickal order understands this, and thus seeks to guide its adherents towards the realms 'beyond opposites' via appropriate ordeals / grade rituals - that is, via the fires of experience. That some (and they are very few) may attain this transcendence does not mean that such archetypes cease to exist for others, or that the realms beyond opposites are any more 'real'. Each realm, from those symbolized by Initiate to Magus, expresses a reality in the process of evolution, and cannot be accurately comprehended in linear terms. In one practical sense, what is 'good' and what is 'evil' may be said to exist, since these are the concepts, at this point in time, by which a society views the world - by which life, for the majority, is still lived. That the definition of moral absolutes may alter over the ages does not itself alter the essence by which they influence the process of human living.

This bifurcation still exists because that is the nature of our species at present, as it has been for centuries, despite the many external changes that have occurred, and despite the intellectual musings of philosophers and Occultists alike. This is unlikely to begin to change significantly until the emergence of the next Aeon - some four hundred years from now. Thus a rite such as the genuine Black Mass still possesses real magickal purpose for individuals at a certain level of their development, as well as contributing to the necessary, broader aeonic changes. Such a rite accesses Nazarene / Magian energies and then re-directs them in a sinister way - and, as has been stated elsewhere in ONA MSS, the Satanist does not believe in the reality of 'God', or the 'divinity' of the Nazarene, only that others so believe. Thus the practical and still relevant purpose of systems of magick termed 'Black' and 'White': a cosmic battle must still be played out between the manifestations of these two opposites if civilization as a whole is to achieve a synthesis. In esoteric terms, this is to say that our civilisation has not yet evolved to the stage of Adeptship. The goal of the Adept (and of course, those of the stages beyond) is to aid this aeonic synthesis: the methods by which they achieve this for the majority will differ in many instances from those which enabled this achievement for them as individuals.

The reality of this bifurcation is that the form conventionally seen as black or 'evil' is the way that will allow the necessary transition to take place, and thus prevent the stagnation and

decay that would result from the triumph of Magian forces. In the most profound sense therefore, it is the Sinister Path that enshrines 'divinity', little though this would be understood by the majority - but such an understanding by the majority is neither relevant, desirable, nor possible at this time.

In this very real cosmic battle, Satan does not feature as some Judeo-Nazarene device to oppress 'the folk', but as a numinous symbol, for our civilisation, of all that defies the counter-evolutionary force of the Magian.

As practitioners of Magick, we must have the understanding to allow such numinous symbols to evolve naturally through their own life-span; to flow with, and consciously become those forces rather than aid counter-evolutionary powers by allowing limited personal ideas and projections to dominate.

We as Occultists, as creative individuals, must also cease to waste our time delving into the 'folk-tales' and legends of the past, dead cultures - this includes those of the Norse, Celtic, Saxon and whatever else passes for conventional esoteric interest.

Because to derive esoteric inspiration from the dim and distant deeds of an archetype is an utter waste of the magickal opportunity that exists now and the potential that they can embody in the future. To create and perform rituals based on a dim and distant fireside tale - or employ the symbolism of a great past communal life-style - is a counter-productive (in Aeonic terms) indulgence.

To use an ancient or old Archetype for the purpose of doing something with that archetype in the world, is, however, another matter. But this implies presenting such an archetype as the hero of a new mythos - a mythos entirely representational of the current aeonic phase, and by that token one which allows the next phase to be reached.

Thus, a new mythos would feature an established archetype committing great acts of nobility (and great acts of terror), the nature and form of which would inspire and liberate the 'modern masses'. The magick of the archetype would be in its living now in the real world, rather than having existed in some ethereal realm of the past; a past when the manifestation of human life was, in many respects, very different to today. These differences lie in what is and what is not practically needed in order for the people of modern 'Western' society to feel inspired towards overcoming the problems, self-imposed and otherwise, of their day-to-day existence.

Thus, the deeds of this archetype could be a re-presentation of those acts committed by a real-life, modern day hero (such as a Satanist) - or the creation of a new legend, the practical basis of which has yet to occur, therefore inspiring individuals to bring it to life in the causal world... The ways and methods of this powerful magickal technique are legion.

Though many will dismiss it because they do not have the courage to try, the way of Satan remains, amidst the myriad of 'paths', the essence of the Great Work.

And when the works are complete, a Satanist disappears from sight - toward the next stage, leaving astonishment, disbelief and many questions in their wake. And then the failures begin their campaign, of distortion and lies. Just occasionally, they may hear our laughter...

IO2.

Excursus: The Reason For Revealing A Secret Sinister Tradition

Too often, in the past, the true nature of Satanic sacrifice was hidden - even from many who professed to be Satanists. More recently, pseudo-Satanists have falsely claimed that "Satanism does not and never has conducted human sacrifices." However, I repeat that human sacrifice - properly conducted according to the guidelines laid down by traditional Satanist groups - is a culling and thus is positive and a practical expression of Satanic belief. Of course, the modern pseudo-Satanists deny this - since in their weakness they seek respectability and seek to make what they call 'Satanism' like themselves: weak, pseudo- intellectual, ineffective, inoffensive and addicted to fantasy role-playing.

The time is now right, however - both strategically and tactically - to reveal the Satanic truth, the whole Satanic truth and nothing but the Satanic truth in clear, precise terms which are not open to mis-interpretation.

The traditional code of silence which forbid the casting of this aspect of esoteric Satanic tradition into writing - and which expressly forbid the dissemination of anything connected with that aspect - no longer applies. That is, the Grand Master representing traditional Satanic groups recently decided to permit this aspect of the tradition to be not only written down, but also disseminated.

This would establish for both present and historical purposes, what the true nature of Satanism was and is since it was considered that the time was right (given the conditions pertaining in western societies at the time the decision was taken) for this knowledge to be made known. The main reason for this judgement was Aeonic - to enable greater participation in genuine Satanism, thus increasing the number of genuine Satanists, and thus enable these Satanists by their acts and their living to implement sinister strategy. With the revealing of the principles and practice of Satanic sacrifice, all of genuine Satanic practice and belief was made accessible - it was no longer confined to esoteric groups or reclusive individuals.

A subsidiary reason for revealing this aspect of sinister tradition was to counter the falsehoods of the pseudo-Satanists. These pseudo-Satanists had set themselves up, within what had become the 'Occult establishment', as authorities on Satanism - making pronouncements as to whom they considered to be "genuine Satanists" and which group or groups they considered to be "authentic". Of course, those so deemed 'genuine' or 'authentic' had to fit their definition of what they considered Satanism to be - and by the nature of that definition these so-called 'genuine Satanists' were one or more of the following: jerks, role-playing hucksters, babbling pretentious nerds, fantasy-mongers, pseudo-intellectual dabblers, mental defectives and vain, egotistical, materialistic urbanized softies incapable and afraid of undergoing genuine ordeals in the real world.

These people went around feeling rather pleased with themselves and their safe, tame 'Satanic' world of fantasy-rituals conducted in covens/ pylons or in some pathetic 'temple' they made in their own home out of various bits-and-pieces sold to them by some "I really believe in the power of crystals" Occult-shop owner. The meanderings of these pretentious Temples and Churches - "we are 'authentic' and 'genuine' Satanists!" - with their fictitious "mandates" and their spurious "teachings" cobbled-together from old Jewish-inspired Grimoires and long-dead useless myths and legends, would, if left unchallenged, gradually obscure then undermine and destroy the real essence of Satanism. This essence is that it is a practical means, a practical way, to create a new, higher type of individual - and eventually a new human species. This way involves - and can only involve - real experiences, real ordeals, real darkness and real self-effort over a period of many years, for only these things build real personal character; only these things lead to a self-overcoming, an evolution of the individual. The pseudo-Satanists wallow in intellectual verbosity and engross themselves in pseudo-magickal rituals.

For so defying the sinister dialectic, and revealing their true, weak, nature, some at least would be suitable as opfers.... In their last moment of terror, they would at last experience the real, primal, darkness which is Satan.

IO3.

Archetypes And Illusions

by Christos Beest

The images of baphomet (e.g. by Levi) as a hermaphrodite figure are romantic confusions and/or distortions (patriarchal in nature): essentially of the symbolic/ real union of mistress and priest and his later sacrifice. The same applies to the derivation of the suffix of her name with 'wisdom' (and a male image at that!) - even the confused Gnostics understood 'wisdom' as female. The image of Baphomet as used within Chaos Magick is of the hermaphrodite, with strong leanings towards the masculine (qv. The Mass of Chaos 8 in Liber Null). Why is that exactly?

A further illustration is the use of the entity known as Atazoth (or, as it is more inaccurately known, Azathoth - Atazoth means an increasing of Azoth, Azathoth is simply a jumble of letters accessed from the inept experiments of H.P. Lovecraft. Whilst purporting to work with and understand 'chaos' the structure and practices of the rites of Chaosism are based on moralistic/ dualistic/ abstract (etc) perceptions as such, Atazoth cannot be used since it is part of the Abyss itself. In one sense, it is more to be experienced, since it effects the consciousness of the individual, and not, by itself in essence, the outcome of a temporal situation. Once again, the individual acts as a channel and the energies manifest according to their nature and the Wyrd of the individual - it is according to the understanding of the magickian as to how forms/ outcomes may be realized/ distorted by this energy.

Without this understanding and with the belief that an energy can be used purely as a symbolic extension of will, the practitioners, swayed by moral illusions, can become victims of unforeseen/ unwanted events - it is not a temporal aim/ intent (usually 'sigilized') that is specifically achieved, but the 'overall' effecting of causal structure by the acausal counterpart and vice versa. This is very rarely observed or understood.

A further problem is encountered when more than two archetypes (representing male and female aspects of the Temple members) are used within ceremonial work.

Those who wish to establish a temple would be wise to follow a simple formula: image - word - chant. The dictum "use any form and then discard it" is actually counter productive to anyone who is serious about developing magickal skill. Its 'chaos' is unformed and disposable; that is, there is no real feeling, no direction, no living in the Promethean sense; none that has gone into creating, via the invocation, an insight into how the acausal functions within the fabric of one's life, and therefore the cosmos. Subsequently, aspects of the 'unconscious' dominate consciousness without any real effect. Instead of evolution, there is a circular movement, one step forward, discard that, one step back and so on.

The chaos Magician remains constantly in the foundations as opposed to creating a structure to reach a higher stage. (I use neither the term 'evolution' nor 'higher state' in the moral sense. What is meant is progress for the individual. Within this development, 'hierarchy' can be a useful form to manipulate, the components of which represent certain archetypal energies - hence the nature of a 'temple'. But the temple is only a small and temporary aspect of individual alchemy, qv. the Septenary Tree of Wyrd).

The genuinely magickal use of Archetypes often provokes a 'moral' response from outsiders (not least of all other 'occultists') - usually accusations of religious and/ or political mania. Forms such as politics and religion simply provide a means to an end by which magickal desires may be achieved. And, in order to achieve those desires, the form chosen must be lived out with a demonic intensity in order to infect not only the psyche of the individual, but that of other people. This involves living, not playing at, a certain role until the associated archetype is exhausted (i.e. it is allowed to disperse acausally, 'as it is', without form), the desire achieved and therefore, the psyche infected.

It must be stressed that 'to do' is not 'to play'- to play is to trick/ delude oneself that one is doing. Archetypes can be said to be energies experienced during certain events (forming a racial heritage) and earthed by the philosophy of Magick into some causal form to allow conscious understanding and manipulation.

Order of Nine Angles

In one sense, they represent a 'nexion' - and as such, must be complemented by direct, practical experience: it is the striving to live out these qualities that is the 'magick'. Those who fail become possessed by the form (believing they are the form in essence); subsequently they fall by the wayside - one of many - having lost sight of their original magickal aim. Such is human weakness.

Ceremonial magick, when undertaken with a genuine understanding of its function, constitutes a significant and specific stage in magickal evolution; a form which, when 'transcended', can be discarded or continued, according to the desires and Wyrd of the individual. It is often most helpful to give the temple a limited life expectancy, during which time, certain goals may be set and achieved, the results of which will progressively open a 'nexion'. This would involve the creation of a causal counterpart to the temple; one which is specifically designed to interact with the outside world (this counterpart may be political, business, creative...) the temple being the acausal aspect. Gradually, acausal energy is earthed in the form - this 'form' becoming a 'nexion' and, in accordance with Aeonics, the energy manifesting creates change, this change being reverberations and mutations.

Whilst the creation of 'new' rites can serve a useful purpose, they should never be seen as an replacements for 'older', more traditional rites. When traditional ceremonial work is undertaken a link is established with those who have greater Wyrd associated with the causality of the tradition of which the Magickian's own Wyrd is a part. Hence the importance of 'traditions'.

104.

ONA MSS And Copyright

Copyright is an anachronistic concept. It is against the spirit of the free distribution and dissemination of information, ideas and concepts which is essential to the subversive and evolutionary strategy of the ONA.

Furthermore, the production and distribution of written material in the form of printed books and pamphlets is no longer the main means of distribution and dissemination of written material. The modern means of communication - such as the Internet - which have been developed have allowed such distribution and dissemination by other means. Nevertheless, the production of printed books remains a valuable resource.

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Anton Long ~ ONA ~ 114yf

105.

Hell - Part II

For many, the end is near; for certain folk their time has come. All that can be spilled out in words must take shape, but also allow that bridge to the indescribable; here all that is known shall be shattered. The bridge will burn and the chasm will fill and flood both worlds and destroy. Stupid people overcrowd this rotting human st, fat deluded fools, wearing masks of war whilst crawling away from harm.

The cracked lizard eats several of its mutable offspring. For the scum, and that means the majority of this civilized society, there will be a disruption increasing to death, a fury that will intensify over the next twenty years. The process is now unstoppable. Shugara. Atazoth. Our dark goddess Baphomet - all are returning, bringing storms of Blood, cracking the firmament!

For those puffed-up comfortable occultists with their armchair ethics and pseudo-intellectual bullshit, it is all too easy to proclaim how the times are changing. Do these people actually understand what is meant by the 'New Aeon'? It is oh-so-easy to throw around meaningless intellectual phrases, to bloat the ego and create the self-delusion that keeps away the real Horrors of existence. These pompous stumbling idiots are blind to what actually occurs; are fearfully resistant to what Magick actually is. Waste your life if you will, pouring over 'occult' books, absorbing correspondences, standing in basements and shouting out silly names! Fools! Occultists do not have the power and the understanding to grasp the events that will occur all too soon for their wretched lives.

In fact, by their actions and weak philosophy, it is clear that these babbling fools do not wish to bring a New Aeon. They still carry within them the sickness of the Nazarene. So good riddance to the scum and the pretenders!

It is disruption that will lead the way, and simply that - there is no hiding place. No one's life will be saved. There will be no moral protection. Only those with the eyes to see shall reap the glories when They who are seldom named are returned, and the feminine is restored.

Once it was necessary to remain silent, but now the cosmic tides are aligned and we shall be seen to finally shatter the tyrannical grip of Yeshua the deceiver, that disgusting groveller to a decaying fish.

There is no possible justification for this process in the eyes of society and none shall be given. Those who understand shall know - to the others: DIE!

From the dark pool beneath the moon... Christos Beast Year of Fire 102
(Order of Nine Angles - U.K.)

106.

Diabolic Etymology

Diabolic:

The word *diabolic* itself derives from the Greek word *diaballo* meaning to "pass beyond" or "over", from the root *dia* - "through" and, as a causal accusative, "with the aid of". Later, *diaballo* acquired a more sense - for example "to set against" (*Aristotle*) although it was sometimes used (as *diabolos*) when a 'bad' or 'false' sense was meant, as for example, a false accusation.

Later still, *diabolos* became "devil" or "The Devil" in the sense of Nazarene theology.

Devil:

The early forms of the English word *devil* are regarded as deriving from the Gothic (e.g. the Old English *divul*) 'diabaulus' which came from the Latin 'diabolus'. However, the Old English 'deofel' and kindred words like the Old Frisian 'diovel' could possibly be derived from the suffix 'fel', a variant of 'fell' meaning fierce, savage, wild. Then the original form, e.g. 'deofel', would mean the 'fierce/ savage/ wild' god. There is some justification for the use of the Latin prefix in this manner - e.g. 'deodand', which occurs in 12th century English. It is interesting in this context that 'fell' (from the Latin 'fello') was often used to describe both a wild, fierce person (such as an outlaw) and a brave man or warrior. Much later, the word passed into general usage as 'felon' - with a moral sense.

Satan:

This is often regarded as from the Hebrew, meaning accuser. However, the Hebrew is itself derived from the Greek *aitia* - "an accusation" - qv. *Aeschylus: aitiau ekho*. The Greek form became corrupted to the Hebrew 'Satan' - whence also 'Shaitan'. In Greek of the classical period *aitia* and *diabole* were often used for the same thing, particularly when a 'bad' or 'false' sense was required.

It is not generally known, outside of certain academic circles, that Hebrew is Greek [a Jewish scholar once wrote a book with that title; it did not please his brethren] - that Hebrew is essentially in its origins a corrupt form of Greek, with some other influences thrown in.

Evil:

The word 'evil' derives from the Gothic 'ubils' which meant a 'going beyond' (the due measure) - and did not have a 'moral' sense. Only later (under the influence of Nazarene theology) did it acquire a strict moral sense, and became an abstract absolute.

107.

A Letter To 'The Watcher'

§ Satanic greetings from the Order of Nine Angles, U.K.

May I, on behalf of your sisters and brothers here in Great Britain, extend best wishes and support to you on this night of Sinister Solidarity [Halloween]. Whilst facing this current wave of Nazarene hysteria, it is appropriate that we should remember the achievements of Adepts throughout the ages who suffered greatly in order to create the freedoms that we experience today.

For those courageous enough to continue this tradition, there will never be acceptance, only the pathetic wailing of those who tremble in the face of their own liberation. We endure physical and verbal abuse - sometimes death - for our acts are genuinely black to the blind. Such conflicts are intrinsic to Magickal evolution, developing character and creating the genuine Adept as opposed to those who indulge in child abuse or any wallowing in - as opposed to transcendence of - personal inadequacies. There is no easy path to individual insight - 'wisdom through suffering' as the Ancient Greeks understood.

The great - and simple - secret of Satanism is that we represent balance and our Dark Prince shall continue to symbolize our adversarial acts until such times exist when Satanism, in Aeonic terms, is no longer necessary (and this sinister aims are realized on a large scale). Of course, the Aeon of the Dark Gods will not occur for some time - for many of use, beyond our own temporal existence - considering that the majority of people are not very psychically developed (I feel it would be accurate to say that 90% of people are stupid).

However, ten years, one hundred years, the timescale of such achievements is irrelevant. We are in a very privileged position, and this must always be remembered; that is, those of us who endure/ survive will complete work begun thousands of years ago by our dark ancestors. We all, in our individual ways, actually shape the evolution of the human race. From the majority who are still shackled to moral abstract illusions, we are dangerous and the disinformation and the fear that currently abounds is a comment on this fact. But for those few who consciously understand, we are the key to the floodgates that will free human nature and take us to the stars.

To the glory of They who are seldom named, Christos Beest, O.N.A.

108.

The Dark Gods [2]

"They lurk at the threshold of existence preening their wings and eyes and sound which they send forth to all who have ears to hear and minds to know. And they wait and reside in the space between worlds, the space that is the corner of the meeting of dimensions. They are the destroyers... the bornless forever who wait for our call. Soon they will come to collect that blood which is required by Them. To understand Them is to pass that Abyss beyond which the man ceases to be."

The Message of the One of Thoth

Much has been uttered - 'in shrivelled hallways untidy with the Blackest Inventions' - concerning the entities/ energies known as the Dark Gods. Hitherto, all information regarding 'They who will have Blood' has consisted of misrepresentations and absolute rubbish. q.v. the works of *H.P. Lovecraft*, who intuitively grasped vague hints of the genuine Dark Tradition, whilst presenting it within the context of the 'opposites' (as with 'The Necronomicon' in its many hoax forms).

Those who wish to know the Dark Gods are required to pass the Abyss - the experience of going beyond 'opposites' - to understand what these energies are in essence (i.e. they just ARE) and to remain sane and in one piece.

From an uninitiated viewpoint, the Dark Gods are indeed the most hideous and terrifying manifestations of the acausal on this causal plane. Due to the Nazarene tyranny establishing evolutionary regression, very few can comprehend even the most remote hint of Chaos (or The Dark Gods) in its primal state, i.e. they do not perceive the essence hidden by appearance; they are bound by 'moral projections'. ('He is the damned, the baser for a moral corrupt'.)

While the Dark Gods may be perceived as 'convenient abstractions' or Archetypal Energy, they may also be regarded as having an actual existence (and it is up to the individual to decide which of these, or neither, is the correct for him/ herself). The Dark Tradition, continued by small numbers of Adepts since the Hyperborean Aeon to the present day, contains many tales of the origins of the Dark Gods. Whether one chooses to see these as myth or mythos, is, at the end of the day, a matter of personal taste according to which viewpoint is the most magickally useful.

Previously, weakening a Star Gate (or nexion, a physical link between the causal and acausal) and bringing the Dark Gods has involved hideous rites of sacrifice and suffering, and in terms of results, vile uncertainty principles. Refined magickal techniques (such as the Rite of Nine Angles) have replaced many of these bloody shamblings (the Blood remains, mostly in menstrual form) and the Return of the Dark Gods is now an easier proposition, both in terms of what can be done ceremonially, hermetically and how mass consciousness can be effected by Aeonic techniques.

However, certain cases involving those who, unprepared and otherwise, have attempted to bring the Dark Gods, have resulted in madness and/ or death. Such events are always followed by the shedding of blood on a larger scale - the Darkest of negations must have sustenance. And is bloodshed necessary anymore?

Returning the Dark Gods will fulfill the destiny (in its dying form) of this Aeon - the Western, still about 350 years left to run- by establishing the next Aeon, which has no word since it is Chaos itself. This Aeonic progression has been a gradual opening of various acausal - or magickal - centres on this terrestrial plane.

It is important to remember that there never was a 'golden age' way back when from which the human race toppled and has been trying to grovel back to ever since, armed with hints of 'lost

knowledge' constituting the various 'mysteries' (not in the Greek sense of the word) we have today. In one sphere of evolution, we have reached an intuitive stage - the culmination so far of the Aeonic progression - where we can decide our own destiny. For this reason, it is generally agreed that the terrestrial centres are now exhausted - the new Aeon may very well be 'Galactic' in form (either symbolically, i.e. representing the forward looking nature of civilisation, or literally, the consequence of the same).

Establishing a forward looking civilisation reveals the nature and purpose of Satanism. Those (for example) qabalistic magicians who think they are contributing towards this progression should think again.

The Return of the Dark Gods will bring torment, gnashing Darkness and Death to some, and bounty to others. As stated, we have reached a point in consciousness to recognise that the world is up for grabs. The strong will survive and the weak will perish - an obvious statement, though difficult for those bound by Nazarene morality to accept.

To invert the established is only a starting point, a means to an end. For most, that stage beyond may be realised in time. But for now, it is enough just to start.

As Derek Farr, bastion of the *film noir*, so eloquently said in his early film 'Lethargy':

"It seems there is no finer point
Than that which is lodged with the cranial index
of a dying priest."

Christos Beest
Order of the Nine Angles

109.

The Wild Irish Boy

By FD

House of Melmoth
Order of Nine Angles

For the five years following my successful External Adept rite, I focused mainly on Insight Roles, particularly enjoying the intensity of life as a gentleman thief. For a short time, I created a rather opulent lifestyle for myself and assorted mistresses, which I would occasionally have to keep afloat by lucrative and suitably Satanic means (I was an expert shot). However, being the person I was then, I spent quicker than I earned, and always ended up penniless.

My attempts at running Temples were far less enthusiastic: although there were the obvious sexual benefits, I tired very quickly of people. There were the trappings of Traditional Satanism, but essentially, those few short-lived Temples were nothing more than friendly gatherings of like-minded social deviants. But I knew, if I was to progress, that the time would come when a real Satanic Temple would need to be formed - one where I ruled, inspiring fear, obsession, love and respect from my followers. Unlike all other modern Occult 'Temples', this would be no 'democracy'; rather, I, as Master, would have to use my Will to ensnare the initiates of my Temple: to provide them with the riches of their hidden desires, in exchange for their souls. It was time for the façade to end, and to do some real sinister magick in the World.

I settled for a time in the south west of my country (Ireland), and happened to find myself involved in some local rural politics - nothing of any great significance, but interesting nevertheless. A local landowner was in the process of buying some land from the Council, with the intention of destroying a small and ancient woodland in order to build a few industrial units. This woodland had an interesting history: it was, according to local legend, a sacred site for thousands of years before the arrival of the Nazarene sickness, and had in recent years played host to a few rituals - most notably a performance of the chthonic rite of nine angles (this was an unsuccessful performance - the rite had to be abandoned after the individual I had the misjudgement to appoint as Guardian became hysterical). I joined together with a few locals, and we tried to fight the development via various legal campaigns - after all, some of the trees were supposedly protected by so-called 'preservation orders'.

But, as usual, money was exchanged behind the scenes, and the outcome had been decided by the Council from the outset. Whilst I was away - over the water - attempting to generate some cash (if you follow my meaning), the clearance of the wood was begun, and completed.

So much for my Temple members, who sat back and did nothing. We did however hold our own council meeting, and it was ruled that the landowner deserved the same fate as the trees. A Death Rite was performed, and some time later the 'energies' were given a practical helping hand with a carefully arranged 'accident'.

But that's by the by. What I learned first hand was the reality of modern 'democratic' societies in the West - money and ownership is absolute power and influence. And if anyone needed convincing, there is indeed a Freemasonic cabal - powered esoterically - at the heart of local and national governments. It should be obvious that their aims - which they are still achieving - run counter to those of the Sinister Dialectic.

So here I was, running Temples comprised of powerless individuals - 'individuals' from the fringes of society; artisans and outcasts, bohemians with no money, power or influence. I was sick of it. It was time to make Satan proud, for once, of His agents in the world.

So I scrapped all previous experiments with my Temples, and shunned my mediocre magickal associates. As all good Satanists should, I worked on my innate Machiavellian charm, built as it was upon the foundation of my magickal persona and nurtured by years of role playing. With the help of a contact living in Florida Keys, I set myself up in the antiques business, and began to

charm myself into the right circles - attending dinner parties, and such like. Soon I was wealthy again and not only through shifting antiques - I was also acquainted with three mature ladies who provided me with a decent income in return for my physical talents.

One afternoon I was entertaining the rather lovely daughter of one of my aforementioned ladies, and I suggested that she might like to take part in a lucrative venture involving a webcam and her delightful body. Although she was a student at Cambridge, coming from her background it was not as if she needed the money (although she was developing a drug habit, which I did nothing to discourage). It was just something I recognised in her - something vampish ...

Soon, the equipment was set up, and away we went. She enjoyed herself, and was willingly ensnared in my web. And her mother - whose husband was a prominent politician - found herself with little choice but to become my victim, given her addiction to my favours and the need to keep her husband in the dark. I expanded my webcam business to include a few more suitable girls, and happily the husband, by one means and another, became a customer of my little side-line. Trapped indeed. And all I asked in return was a suitable building to serve as a Temple, and their attendance at a few rituals. It is interesting (assuming of course that you possess the right sort of charm) to note how easy it is to draw out people's dark desires - or even create them anew, via skillful suggestion.

The resulting Temple exists worlds away from the imaginary of the modern Occult gathering: here, there is the otherness of the Lands of the Dark Immortals made real - for the creation of a Temple is not a game, but the opening of a world, real and tangible, to exist and seep outwards. For first time I was privileged to preside over a Black Mass where Satan was really made manifest - through the demonic joys of dark lust and the breaking of taboo; through the fears and passions of my Temple members, and through my own exultation in the subsequent influence over the external world which I am now able to wield.

Other members were drawn via easier means - by simply gaining their confidence and trust, and by gradually suggesting the thrill of the Sinister. In my experience, there are fewer people more secretly susceptible to the temptations of Satanism than the privileged classes. Soon, my Temple grew in numbers - all chosen solely according to their positions in society. And they are ultimately trapped by their own secret lusts which they will not control, and exposure is a constant and real threat which I have over them all.

So here, albeit in its beginnings, is the real meaning of a Satanic Temple: a powerful cabal to seriously rival the influence of the entrenched Freemasonic/Magian social engineers. Institutions are infiltrated and influenced, and observable change is implemented - all in accordance with my understanding of the Sinister dialectic, and perhaps also in accordance with that of one or two of my followers.

A village created in a remote rural area; the funding and practical aiding of a certain political group who are achieving some encouraging influence and success - all the conditions, at last, being practically realised to prepare the way for Vindex.

And my advice to all Satanic Initiates is this: forget asceticism - aim for wealth and means and hold onto it, for this is real Satanic power and influence. Smarten yourself up, cultivate style, and learn people-management.

We Satanists must be practical, not ethereal: for our role is to create real historical change, to the greater glory of our acausal selves ...

IIO.

ONA And Anarchy

(Magick And Politics)

Transcribed from a talk given by Anton Long at ONA Sunedrion, Oxford, yf 99

What is occurring more and more within society, is adherence by individuals to ephemeral causes and 'opinions' as a result of the subjection to individuals to propaganda both overt and more 'covert' (i.e. 'subliminal'). That is, society is developing so as to make practical experience of the traumas of life more and more distant - the individual becoming shielded not only by the 'State' and its Institutions but also by ideas. Thus, the world is seen via the distorting lenses of these ideas. In the past, wisdom arose usually painfully over a period of time by diverse and often traumatic personal experience - that is, a very individual 'view of the world' was formed as a result of these varied experiences. Of course, few arrived at even this stage of conscious development.

Magick, properly understood, was an attempt to 'short-circuit' this process - hence, for example, the tasks and procedures of the Grade Rituals in the seven-fold Way. Thus, magick built, from within and without 'the individual, a genuine foundation - an 'inner core' which enabled the individual to not only survive in an often-hostile world, but also enhance their life quite significantly. Magick restores the individual in a very important way to the 'roots of their being' allowing thus a personal growth.

However, society in general does the opposite. Its 'education', its Institutions, its Laws all act together to produce an individual lacking in spirit: that is, devoid of a personal world-view. Moreover, this occurs whatever the outward political allegiance of the society - e.g. socialist or capitalist or shades in between - and occurs whether or not a particular society is 'democratic' or overtly repressive.

The only difference between the two is the method: the latter is more objectified and direct, often involving force and suppression, while the former is more devious (and all the more dangerous because of this).

Essentially, there is growing within nearly all the societies of the world a consensus and an adherence to a certain set of ideas and values. That is, there is a 'levelling down' of differences together with a real loss of individual freedom not only in terms of the ability of an individual to transit freely, unencumbered by whatever 'past' he or she may have, but equally importantly in terms of inner outlook. There is less and less 'realness' about individuals because the dramatic, formative experiences which shape and mould character and which give spirit are either becoming 'illegal'/ frowned upon or made impossible by State control and/ or indoctrination of the individual into a certain pattern of living/ ideas about life.

In the practical sense, one could say not only are the legal restraints on an individual and their actions increasing, but also the direct power which States have over individuals (and this includes information about individuals) are ever growing. This, coupled with co-operation between States in the distribution/ exchange of information and the desire for even more and larger 'federations' of States (e.g. like a 'European State') both national and international, means more and more direct personal restrictions and less and less 'inner freedom'. There is in short, much more superficial ways of living: ways encouraged by States and by those who adhere to what is fast becoming the accepted world 'idea-system'. This 'idea-system', it will surprise few here, is based to a great extent on the 'Nazarene view of the world'. Already in one of its many political forms it is established within the States of the West where its watchwords include 'democracy' and 'equality' and 'freedom'. Of course, those words enshrine clever ideas - but they are not real simply because they belong to something beyond one or at least a few individuals.

This is really the crux of the matter. What is real is that which exists for each one of us, and this is and must be discovered anew by every individual as part of the process of life itself: when it is not, there is no real life - only the appearance of it. There is thus no inner essence, only outward form.

What this means is that all governments, states, institutions or power-groupings negate this essence because our conscious life is a personal process of development pivotal upon our understanding of ourselves, the world, the cosmos and those few others with whom we inter-act in a very personal way: it should not be extrapolated beyond this, and all politics, all religion and all social pressures of whatever hue contradict this. They are, essentially, counter-evolutionary because they make the individual reliant on that which is not born from within. Thus there can be no such thing as genuine 'democracy/ freedom/ equality' and all attempts to create what are only abstract ideas destroy individuality. Such abstract ideas, however, continue to flourish, and they continue to make the individual sterile. There will be, in the near future, more and reliance upon such ideas, more and more attempts to make them a 'reality' in State/ governmental forms - e.g. in Eastern Europe and beyond.

Of course, this analysis forms the core of 'genuine anarchism': but even this is a label, an ism - which has evolved into an 'idea' with all the dissent appropriate to an idea. Magick is a means away from all this - it is a practical system, devoid of dogma, and makes possible the next stage of our evolution as individuals. As such, it is direct opposition to all power-forms - governmental, religious or social - although this opposition is silent and will remain silent.⁽¹⁾

Magick is individual and will remain individual and while current conditions remain not unfavourable as regards the spread of information relating to its techniques, this will probably change: simply because inner liberation is and will continue to be so for some time the province of a small number of individuals while the devotees of abstract political and social ideas continue to flourish and expand.

This, naturally, is only a brief resume of the problem and what perhaps it is essential to remember is that we as artists of the magickal possess the ability to bring about change: both within ourselves and, should we wish it, within the society within which we live. The essence of the former is the seven-fold way, that of the latter: Aeonian Magick.

1. Silent as in "covert" - at least in respect of the intention of the Initiate/ Adept of the Sinister Tradition of the ONA. Understood magickally, politics, of whatever type, is one means, one form, used in a magickal way by an Initiate/ Adept to bring about causal change in accord with the sinister intent of that Initiate/ Adept, and in accord with intent of the Sinister Dialectic itself.

(This article first appeared in Issue 34 (Summer Solstice) yf101 of Azoth, an internal ONA bulletin.)

III.

Warriors, Freedom And The Sinister Way

Anton Long

Order of The Nine Angles

One of the primary aims of the ONA is to produce a new type of human being. This new human being will - compared to individuals at present - be a more evolved individual who fulfills some of the promise latent within us, as a species. The Seven-Fold Way is one means whereby such a new individual can be produced. This individual would thus be an Adept: someone with a Destiny who understands Wyrð, that is, Aeonic processes and change. Hence, this individual will seek, through their lives, their work, their actions, to create new ways of living, new communities, new societies, new possibilities.

This new individual will represent, and indeed be, a new archetype. The basis for this new archetype is the "thinking warrior": an individual who, being self-disciplined, can and does use their own personal judgement and who thus does not rely on the concepts, ideas, ways, forms, theories, laws, ethics, of others, and who is unswayed and unswayable by those forces which governments, politicians, the Media, religions, and Institutions in general, use to try and persuade and manipulate and control people. In essence, this new individual will use their will to control and change themselves.

Thus, this new individual - this new human type - will be beyond "individuation" and truly free. They will take responsibility for themselves, and those they have given a personal pledge of loyalty to, and not allow anyone to take this self-responsibility away. In brief, they would rather die - if necessary by their own hand - than have to submit to anyone, or allow anyone to control them, just as, if anyone or any Institution tries to confine them or control them, they would rebel, and fight to obtain their personal freedom.

There is one thing and one thing alone which can produce such individuals: personal honour. True freedom, and true strength, arise when a person abides by a Code of Honour. The only law that this new individual will recognize and accept is the law of personal honour. The law of the New Aeon is the law of personal honour.

The revolution which is necessary will be in part a revolution of ideals, with the ideal of personal honour the catalyst necessary to create a New Aeon from the destruction of the old. The law of honour means an end to the tyranny of governments; an end to all the old ideas of the old repressive Aeon.

In the simple sense, honour is a manifestation, a presencing, of those evolutionary energies which can change us into a higher type, a new species of human being. With honour - and the laws deriving from it - new societies, and ways of life, can and will be created which will transform this planet, and enable us to take the next great leap forward in our evolution: the exploration, conquest and settlement of Outer Space.

Anton Long

114yf

II2.

Notes On Insight Roles, And 'A Weird Life'

Anton Long
Order of The Nine Angles

Insight Roles

Insight Roles are a necessary part of the Seven Fold Way. Every Initiate has to undertake at least one Insight Role following their Initiation [see the Complete Guide to the Seven-Fold Way]. This Insight Role - which must last a minimum of one year - should be chosen so that the task undertaken is in most ways the opposite of the character of the Initiate. The Initiate is expected to be honest in assessing their own character.

Thus, an individual who found it difficult to accept authority - a rebel by nature - might choose as an Insight Role the task of joining and serving in the Police or the Armed Forces, just as someone who loved the pleasures of the flesh, and violence, might choose to become a Buddhist, or other type of, monk. Similarly, someone who considered themselves honest might choose to turn to a life of crime, and organize a criminal gang to relieve suitable victims (see the guidelines re victims) of some property or other assets. Another Insight Role would be for someone without any interest in politics or an inclination to violence, to become involved with an extremist political organization, and aid that organization in practical ways. Yet another Insight Role would be to assume the character of an assassin and cull those detrimental to the aims of the ONA.

Let us consider, as an example, the task of some Initiate becoming a Buddhist monk for a year. The Initiate must convince those in authority in the chosen monastery that they are sincere. This requires a study of Buddhism; it requires the Initiate to undertake Buddhist meditation. The Initiate must then succeed in gaining admittance, and once admitted, must live in a Buddhist way: that is, observing the tenets of Buddhism, however hard this might be.

One thing which is important about Insight Roles is that the individual Initiate undertaking them is forbidden from telling anyone - however close a friend - why they are doing what they are doing. This applies to partners/ spouses. The Initiate must appear committed to the chosen task, as they must live that task for at least a year: they must identify with the role they have chosen.

The best Insight Roles are those which aid the sinister dialectic: that is, the deeds done achieve sinister aims as well as enhance the experience of the Initiate. Such Insight Roles include aiding political (and some religious) forms; doing practical deeds which aid the breakdown of society - such as certain "crimes", covert activity, assassinating suitable opfers, and so on. Insight Roles which aid the sinister dialectic can be suggested by the person who is guiding the Initiate (if they have such an ONA guide) or they can be deduced, by the Initiate, from a study of the aims of the ONA and a study of the sinister dialectic itself. Indeed, such a deduction by the Initiate is a worthwhile learning in itself.

An Insight Rôle is only valid - that is, only achieves what it is supposed to achieve in terms of evolving the Initiate - if it is maintained for at least one year, and if the Initiate really does accept the restrictions, the ways, the rules, which are or may be applicable to the task or way of life chosen. If an Initiate cheats in some way, they are only cheating themselves.

If an Initiate considers it might be worthwhile, they can undertake a second Insight Role some months after completing their first, with this new Insight Role involving a different way of life than their first.

In addition to Initiates, Internal Adepts are advised to undertake an Insight Role, one or two years after they completed the rite of Internal Adept. Their Insight Role, however, must have an Aeonian aspect.

A Weird Life

The esoteric understanding of my life - details of which I have recounted in two secret MSS, one for perusal now by Initiates only [Presencing the Dark: The Weird Life of Anton Long], the other, a complete and encrypted version, for publication three decades from now - is that it is, and can be, a sinister inspiration to some, and, more importantly, that from that life I have distilled the quintessence as the practical techniques of the ONA.

Thus, these techniques - of Internal Magick, codified, for instance, in the Grade Rituals, in Insight Roles and the tasks of the Seven-Fold Way - can produce in individuals the insights, the evolution, the knowledge, that I myself acquired as a result of my many deeds and diverse wanderings and involvements. That is, is not necessary - to become a sinister Adept - for everyone to do what I did. With these techniques, genuine Adeptship and beyond becomes accessible to and possible for anyone possessed of the character to venture along the sinister path. Thus can the number of such Adepts be increased.

Anton Long
ONA 114yf

II3.

Notes On The Sinister Predator

Anton Long
Order of The Nine Angles

One important area of the Sinister Dialectic - of Sinister strategy - has remained rather neglected, despite the fact that it not only expresses the essence of sinister presencing, but also is important for our evolution toward higher beings. This area is that of the Sinister Predator. Basically, the Sinister Predator culls our own human species. In effect, the Sinister Predator is a natural and necessary evolutionary mechanism: a means to weed out the human dross and to keep our own human species in check, ensuring it does not reach the point of significant unbalance.

There are two aspects to the Sinister Predator - the personal, and the Aeonic, and both of these aspects aid the Dialectic. However, the changes caused by the personal are, usually, not so great as those caused by the Aeonic for the simple reason that the personal usually involves the culling of individuals opfers, as mentioned in the various Order MSS concerning opfers.

The Aeonic aspect involves such things as war, armed conflicts, combat and "disasters". From the viewpoint of the Sinister Initiate and Adept, this aspect involves encouraging, participating in, aiding, and creating war, combat, and those things - such as acts of "direct action" [what the unenlightened often call "terrorism"] - which can aid, or begin, or continue wars, armed conflicts, combat and "disasters".

We Sinister Initiates and Adepts are the natural balance - the natural predators - which and who not only aid evolution, but who and which can direct that evolution toward the goals we know are necessary. We cull the dross; we create, inspire, and ensure that our species remains healthy - that it has the competition, the darkness, the opposition, the heresy, and especially the predators, necessary to ensure health. What we do to ensure and maintain the balance necessary is a true Presencing of the Dark, just as this doing itself enables our own personal evolution.

At this moment in our development, it is important that vast numbers of the human species are culled, on a regular basis, for otherwise our species will over-run this planet before we can develop sufficient means to live elsewhere in the Cosmos. This over-running will destroy many - if not all - of those things which are necessary not only for our own survival, such as the land required to produce the food we need, but also for us to remain in balance with both ourselves and Nature, since this personal balance between the light and the dark is itself a nexion - a necessary stage - to what lies beyond the opposites implicit in all concepts and all "ethics". It should be obvious to all Sinister Initiates and Adepts that the suffering, deaths and trauma caused by the Sinister Predator are irrelevant from the perspective of the Sinister Dialectic.

Anton Long
ONA
114yf

II4.

Physis ~ Martial Arts Of The Left Hand Path

Godric Liddel
Order of The Nine Angles

According to tradition, in the past candidates who sought either entry into an established Order or group, or who sought individual instruction from an Adept of the Left Hand Path, first had to prove themselves through trial by combat.

In established groups, the Guardian of the Temple was the adversary and Physis as Martial Art is believed to have developed from the training that these Guardians received to enable them to undertake this task. The fact that candidates were usually defeated by the Guardians was salutary lesson for them just as their acceptance of the combat was a necessary proof of their desire to join.

As a Martial Art, Physis is quite simple, being merely a sequence of moves which enable the individual undertaking them in the right manner to achieve a harmony of body and mind - a type of consciousness where spontaneous action is possible. It is this spontaneity that is the secret.

The correct attitude of mind which creates this spontaneity is achieved by slow, concentrated movement. Through concentration, the individual draws to themselves those hidden (or 'occult') energies that pervade the world and the cosmos and which are variously named Physis, Tao, 'pneuma', spirit or Ki. Slow, deliberate movement in a sense 'distributes' this energy around the body and enables action without thought.

Physis contains no 'grades', no complicated series of forms, no secrets: it is simply a pointer to something beyond itself. This 'something' lies within every individual and once it has been discovered, Physis (and all techniques) are irrelevant. Just like 'traditions'...

Physis contains no techniques of self-defence, no methods of attack, no disabling blows or kicks: all these arise of themselves provided spontaneity is achieved and provided the individual is fit and supple enough of body.

Physis is essentially of the Left Handed Path because it is an individual (or 'anarchic') way: a means to discovering the Chaos within, and it structure-less because of this.

Techniques of Physis

Ideally, you should perform all techniques barefoot and out of doors, in loose clothing. Set aside about half-an-hour each morning or evening and for about three weeks practice the simple movements given below.

Before this, undertake some simple exercises to increase suppleness - such as arm-swinging, squats, trunk circling. These should not be strenuous. Also, begin some other activity which will increase your general level of fitness - running and cycling or swimming are ideal. The aim of all this is to give you that pleasurable glow which such activity can produce - if not overdone!

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To begin, stand with feet slightly apart, hands by the side in a relaxed way and imagine drawing energy up into your body through the soles of your feet. Draw in energy with every breath, which should be slow and regular. Continue this for several minutes.

The following movements should be then performed – slowly, to form a continuous whole, without breaks. Although the movements may seem complicated (when described here at least!) they are in fact simple and easily mastered.

From the initial position the left foot is brought forward with knee bent as the left arm extends outward with elbow bent, wrist turned and level with face, the hand above knee. The right foot is moved slightly pointing straight ahead. The right foot is moved slightly so that the foot is turned sideways, the left foot pointing straight ahead. The weight should be slightly greater on the left foot. The fingers of the hands should be slightly curved.

The right foot is turned to face behind while the body weight is shifted (via the hips) to lean the body and turn it sideways through ninety degrees. As the body turns, so does the left foot, through ninety degrees. The right arm is extended, slightly curved, so that the hand is above the head but several feet from it while the left arm is brought in so that the hand is near the navel. The right knee is bent.

The body is turned clock-wise through ninety degrees as the left leg is swung round and the left elbow moved backwards as if to strike. As this is done the right arm is drawn in to near navel and the balance shifted to the left foot. The right foot should be so placed that at the completion of this move only the heel is on the floor.

The right foot is set down and the whole body brought downwards toward the ground by bending the knees but without turning the body itself. The left arm is drawn in, the right is extended upwards and outwards.

The body is then brought upright, as the left leg is moved forward (about forty-five degrees) and bent to take the weight while the left arm is brought upwards, elbow bent, the forearm almost vertical and the hand a few feet from the face. The right arm is drawn in, the hand below the chin.

The body pivots on the right foot through ninety degrees while the left arm is drawn in, the right extended with hand above the head and a few feet away. The left leg is then lifted as if to kick while the left arm is brought forward. The left thigh should be below the horizontal.

The left foot is lowered while the left arm is brought across the body and outward to the left side as toes of the right foot are lifted and the weight transferred. The right arm is brought in near the stomach. The left foot turns about forty-five degrees.

The weight is taken on the right leg, knee bent, the left arm drawn in and the right extended above the head and a few feet away.

Finally, the body is turned so that the position is the reverse of the starting one.

This sequence of nine moves is thus in the order:

7	1	6
4	9	3
5	2	8

Order of Nine Angles

The aim is to undertake the movements in a relaxed and mindful way, breathing slowly. Should it be desired, the sequence can be repeated several times. The movements should flow into each other, without pause. Practice should make the individual movements on continuous movement, like a slow dance. Do not worry about getting each movement exactly right – fluidity is more important.

If this is done for the period suggested above, set/ hang two balls of wool from a straight tree branch, overhead beam or something similar, at a distance apart slightly greater than your outstretched arms. Set them swinging slowly in opposite directions and stand sideways on between them. Without turning but simply bending your body, between them. Without turning but simply bending your body, strike with your hand at one ball and the immediately, with the other hand, at the other so as to hit it. To begin with, set the balls at eye level, then lower it to the level of your hips, and repeat. If this is too easy, have someone stand near and shout either 'right!' or 'left!' in their own time when you are prepared. If they shout 'right!' hit the right ball first, then the left. The shorter your reaction time, the better. Another variation of this is to use coloured balls, the helper then shouting the colour.

Further Techniques:

Another techniques which may be used is to set into the ground eight wooden posts, arranged as in the figure above: that is, 1-8. The object is to strike each post in sequence with hands or foot according to the movements listed above. As you strike, exhale. Gradually increase the speed at which you do this until it is burst of energy. Aim to control this energy, though, through the movements and strikes.

This technique should be used only after the foregoing has been undertaken in the slow manner indicated.

Once you are satisfied with technique, abandon them if you wish and create your own sequence of movements. Be sure, though, to undertake such movements in the slow, mindful way, as this is really the key to spontaneity, or action without thought. Faster techniques (like with balls or posts) really only draw forth what has been cultivated through an inner stillness – and if there is a 'martial arts secret', it is this.

II5.

Notes On Esoteric Tradition I

ONA

The septenary tradition (for notes on its origin see MS Physis: The Third Way) was carried on for centuries by mostly reclusive Adepts who sought and trained one or perhaps two individuals to carry on the 'cult'.

The original teachings were concerned mostly, with preserving what was seen as the 'sacred tradition' concerning both the division of cosmic forces into seven fundamental forms and the mythos of the 'Dark Gods'. The first was based on the apprehension that there were seven basic forms of 'energy' within both the cosmos and the individual within it - that is the natural structure of both involved seven fundamental principles/forms and so on.

By understanding these seven principles in all their forms and manifestations it was believed that 'wisdom' could be attained - as well as a knowledge of how to change these forms: that is, 'alter the balance' both in the cosmos itself and in individuals.

Gradually, these 'secret' teachings percolated through to 'non-Adepts' and to some extent became enshrined in various myths and Legends of various societies, the first recorded appearance being in the civilization of Sumeria (where they were derived from contact with the Hyperborean culture in Albion). Over many centuries, this 'public manifestation' of the tradition evolved, giving rise to many and various fantastic notions and superstitions.

Later manifestations of the 'genuine' tradition surfaced in Ancient Greece most noticeably in the Pythagoreans and the mysteries of the Kabeiroi. In the non-esoteric sense, it was present to some extent in some of the Pre-Socratic philosophers.

With the arrival of the Nazarene tyranny these outwards forms/manifestations were suppressed, although to some extent they flourished secretly.

The decline of the Hellenic civilization coincided with the Eastward turning of those who sought these 'mysteries' (the Byzantine period). Gradually, this Byzantine expression became part of the Arab world, where various treatises were written concerning it. This is particularly true of what later became known as the 'alchemical tradition' - this tradition being a continuation of some aspects of the earlier mysteries.

The 'secret' tradition - whose origin lay in Albion -, continued within the confines of its original country, one of its manifestations being the 'Priesthood' which later became identified with the Druids. Over the many centuries the teachings changed and evolved - but they were always to an extent rudimentary and 'empathic'. That is, they lacked any great element of self-Insight or rational understanding and it is true to say that the long period between the fall of the Hyperborean culture (roughly 1,000 BN and the 'Dark Ages' represented a decline in the tradition and its 'magick'.

Of course, elements survived, mostly secretly, but there was little genuine understanding. It is fair to add that this account is disputed by one authority who maintains that the core of the tradition remained. This authority claims that practitioners of the tradition actually used the 'Grail' c. 700 AD to 'Open a Gate' and thus create a Western Aeon.

Whatever the truth of the claim of the tradition remaining in essence as well as in practice, all authorities agree that:

(a) the 'Grail' of the legend was actually a large crystal (qv. *Phereder* and *ben Beirdd von Eschenbach* revealed part of this truth when he called the Grail 'lapsit ex coelis'. The distortion into a 'Nazarene holy vessel' began with a Nazarene hermit, remembered by *Heliandrus*) and

(b) Albion/Logree was, and is, the centre of the tradition - particularly important regarding practical forms (i.e. 'Aeonic changes').

Whatever the truth about the 'decline', a new impetus was given first by the spread of Hellenic ideas (for which contact with the Arab world via the Crusaders/Template was of some importance) and second by the creativity which had begun to flourish again within Europe. This led to the 'secret tradition' becoming better understood and more rationally (i.e. 'scientifically') expressed. This evolution continued for many centuries, one of its most obvious outward expressions being Alchemy. The tradition however, remained limited to a very few; although the ideas (and some of the practice) behind it filtered out, spread and became changed.

It was about this time else that the qabalistic tradition began: both in terms of magic and in terms of appearing to be the 'inner Western tradition'. What actually happened was a revival of the old 'grimoire/demonic' approach to magic (see the MS Physis The Third Way) together with an attempt to further supplant the Nazarene ethos within the developing Western civilization. Gradually, the qabalistic Nazarene orientated system became established. This system was not, however, subject to any further evolution/ development.

The septenary tradition, however, carried by a small and ever decreasing number of Adepts, did develop: particularly in (a) the practical methods used to bring about 'Gnosis/create the Philosophers' stone' and (b) the symbolism devised to aid a rational understanding (see, for further elucidations, the MS 'The Forbidden Alchemy'). There were also some attempts to 'Open acausal Gates' with a view to changing aeonic forces/achieving specific goals - the last significant one being 1920 ev.

This development of the Septenary tradition continued until the present time and it is in the last few decades that significant progress has been made with regard to refining the techniques (of what it now called Internal magick) and aiding our conscious understanding (the development of the Star Game being a significant achievement).

To some extent, the evolution of the techniques which form the basis of the septenary/Dark tradition can be traced. Originally the basis was what is now called 'mimesis' (qv. notes on Aeonics etc), and the approach was essentially empathic (based on 'Physis'). These had their origin in Albion during Hyperborean times. The empathic approach was gradually, over many centuries, developed and came to include an intuitive understanding of such things as crystals and control of natural forces/ energies (what we now call hermetic/internal magick). In one sense the archetypal figure of the Mage/High Priestess, is a representation of this early period of development. Together with this, was an oral tradition regarding the power/use of sound (i.e. what we now know as magickal vibration) together with an intuitive appreciation of the esoteric basis of 'music/chant' (although this was not by any means really understood). There was also a 'cultus/mythos' regarding sinister energies (i.e. the 'Dark Gods').

It must be remembered that evolution of the techniques was a slow process and the fundamental empathic/intuitive approach remained in the magickal centre (Albion), for the many, many centuries, producing through the ages the reclusive Adept (like the Merlin of legend). It was only really during the 'Dark Ages' - with the insights attained via Hellenic learning - that extensive development took place. This continued steadily until the present day. The great step forward was an abstract symbolism. Originally understanding was developed via archetypal myths or symbolism (for the latter qv. particularly 'Ursa Major' as the septenary). The Tree of Wyrd for example, evolved slowly and confusingly at first and even when, in the Middle Ages, it attained most of its present form, it was still not understood in the same way we understand it now - that is, it is now seen as a re-presentation of how the acausal becomes manifest in the causal whereas then it was seen as a representation of the cosmos and Man. Our current understanding involves new concepts - the bifurcation of 'time' both expressions of the Change of Being. These new concepts refine and enhance our understanding.

Likewise the development of magick. There was, at first, empathic workings. Later, 'hermetic' techniques came to be developed. Shortly thereafter the first ceremonial forms evolved (e.g. early versions of what is now the Ceremony of Recalling) - imitations of septenary patterns/energies (although of course at the time they were not understood in that way). Much later, ceremonial magick as a codified ritual, developed - particularly in response to Nazarene tyranny: hence the development, in the Middle Ages, of the Black Mass, the 'Satanic Mass'.

Similarly the tradition chant developed. From the early beginnings in Albion about the use of sound to the influence of Hellenic thought at the beginnings of the Middle Ages. (This is one aspect of the

tradition that has remained virtually unchanged since about the 12th. Century).

Until about thirty or so years ago, the tradition of oral teaching, and transmission from Master/Mistress to pupil on an individual basis continued - although from time to time 'Temples' (never large in number and always strictly secret and secretive) were formed. Then a 'more' open approach was begun, with the creation of some hidden Temples and the secret recruitment of larger numbers than had been the case hitherto. This culminated in the early part of the 1980's, with the dissemination in Occult circles of some of the septenary tradition, a process which continues, given the wider acceptance of the 'Occult' and the need to make the tradition/methods more accessible to hasten a new Aeon/opening another gate.

The evolution in methods, together with the creative development of the septenary, will continue in the future - probably toward a more abstract symbolism enabling even greater insight.

Thus it can be seen that the septenary is a steadily accumulating body of 'esoteric' knowledge. All Adepts of the tradition add to it - either directly, by creatively extending its frontiers /methods or indirectly by their magick and their teaching of new Initiates.

II6.

Aeonics: Secret Tradition II

The essential principles of aeonics are:

1) Aeonic magick can be either (a) directed into a specific form (and this can be an individual) or some structure (temporal), which the Adept creates for this purpose – i.e. as a means to achieve a specific goal. This structure can be religious, social, political, business and so on: or (b) drawn forth via ritual(s) and left to disperse (i.e. there is no specific intent/ aim) according to its nature. This implies an element of randomness.

2) Aeonic energy can be used to: (a) create new archetypal forms (e.g. specific archetypes); (b) distort/ disrupt already existing ones. (a) implies a new "idea/mythos" and often a "word" to express this (to non-Adepts). Also, some causal movement is implied in such a form – development in time.

3) All aeonic change can be: (a) for the wyrd of the Aeon existing at that time (the wyrd being manifest in the Destiny of the associated higher civilization); (b) against the wyrd (thus a "distortion"); (c) to create a new wyrd. This can be either a new Aeon or an undirected/chaotic disruption of the existing one. A new Aeon implies a new set of archetypal forms/mythos etc.

4) All changes can only be directed by the Adept within certain temporal limits, these being set by the strength of the energy produced and whether the initial ritual(s) are subsequently reinforced. Most aeonic rites are by their nature imply an element of random energy which produces further change at first roughly in accord with the energy/intent of the rite; as causal time flows on, the original forms are re-formed via metamorphosis.

5) Any change is possible using aeonic energies – i.e. such energies and their use are amoral. It is the consciousness of the Adept which via intent directs the energy into specific forms to provide temporal changes in line with that intent.

6) Changes against an existing wyrd (and such like) require more energy because the "old" archetypal forms/patterns need to be broken down/redirected.

Thus, to change aeonic forces the best way is (a) distort/disrupt already existing forms; (b) let the random element accelerate within those forms by letting loose undirected acausal energies within the aeon/higher civilization; (c) then begin to create new forms via ritual(s). (A skilled Adept can try all three at the same time).

7) Aeonic energies bring changes on a large scale by mostly affecting non-Initiates – i.e. the changes are unconscious: the "mass" is unaware that their drives/desires/patterns of behavior/"thoughts" and so on are being manipulated by Adepts. The most obvious way this occurs is via archetypal forms – but there are other level acting (how many depends on the acausal energy intensity, type etc. and the rituals being done by the Adept). One of these is direct psychic contagion - i.e. the energy directly affects those receptive/sensitive to it (and this can include Initiates etc.) Those thus affected may then give that energy form or do deeds broadly in line with the type of energy.

(Note: Archetypal forms created via aeonic ritual work mostly unconsciously at first; later, some individuals may express these forms in a practical way, as ideas, myths, mythos, Institutions and so on. Psychic contagion by-passes "forms" including archetypal ones – i.e. the latent acausal part of the psyche of infected individuals is directly affected/opened by the acausal energy.)

Some further insights:

1) Generally, once an aim/change has been decided upon, this should be enshrined in an archetypal symbol, sigil and/or a phrase/word. After the main aeonic rites to produce this change, these symbols etc. should regularly be "charged" via hermetic rites (e.g. sexual magick) and the

energy left to disperse naturally or stored in a crystal.

The type of aeonic rite depends upon the change desired, how strong are already existing aeonic energies (e.g. change toward the end of an aeon generally requires less energy). The same applies to reinforcement of the rite (should these be necessary).

2) Wyrd of present Western aeon is Imperium. This implies what is moralistically called an un-democratic State. One aim of such a State would be colonization of the Solar System and then the stars. In essences, this State would be an outward manifestation of Satanic spirit. Political forms to achieve and maintain this Imperium are only a means and must be seen by Adepts in this light. This same applies to "military" forms. If an Adept or Adepts wish to achieve this wyrd then practical forms to bring this change must be created/encouraged (magickally). (This applies of course, to all aeonic changes.) The choice of such forms is made on the basis of practicality, necessity and energies required: it is usually the result of a logical assessment of existing conditions and future possibilities – amoral in essence.

An attempt was made by various LHP Adepts earlier this century to use a political form to create a type of Satanic empire on the practical level with the aim of achieving the wyrd of the West. This involved disrupting the Nazarene/Magian forms/ethics/ideas and so on both magickally and on the practical/political level. This attempt was a partial success as it has created a new "mythos" – there is also archetypal energy stored (and awaiting further use) as well as a nexion now partially open. These offer Adepts the possibility of continuing this work – perhaps via the same (or very similar) political forms, perhaps by other (? Contradictory) political forms. It is up to each Adept to make their own assessment – and to decide whether they wish the success or not of this wyrd.

3) It cannot be stressed too often that aeonic magick implies long-term assessment (from several centuries to millennia) and this time scale of necessity negate the relative moral values that pertain in a society for perhaps a few decades or centuries. Aeonic insight implies an overview of not only the Aeon in which the Adept has his/her being, but also of previous Aeons and future Aeons. The basis of insight is a rational apprehension of Aeonic energies and how those are made manifest (produce changes) via civilizations and how those civilizations (in their ethos etc.) affect individuals within them. Further understanding comes from magickal experience: how aeonic change is, magickally possible. The most comprehensive means of understanding Aeonic energies is the advanced form of the Star Garme.

The essence of the Adept is this Aeonic insight – the breaking free from the bonds (archetypal forms and thus their unconscious/conscious influence) of the Aeon in which the Adept has his/her being. Further, the bonds of past influences (of previous Aeons) must be transcended also – most who follow or attempt to follow an Occult way fall into the trap of shedding current Aeonic influences only to fall prey to past ones (Egyptian, Sumerian, Greek, etc.*) or to possessed by one "Idea" / mythos.

4) Present Aeon is dying – its energies are on the wane. Thus time is right to produce aeonic changes/find new nexions.

* qv "Temple of Set"!

II7.

The Temple Of Set: A Brief Satanic Analysis

ONA

As someone who has been involved for well over twenty years with the LHP, I believe I can offer an analysis from the experience gained during the often hard struggle for personal and Occult insight.

Two things are obvious. First the Temple Of Set is not a Satanic organization; and second, it is not an Occult one.

Satanism by its nature is an elite philosophy of living and its genuine adherents are few in number and usually secretive (for a variety of reasons). The individuals who follow this path are generally rebels who either cannot or do not wish to conform. Those who desire the exhilaration and danger of extremes: those who cannot and will not obey or bow down. In short, those who possess "spirit". For them, Satan is adopted as a symbol of defiance – and this defiance is and has been highly individual. Rather than accept, they question; rather than believe, they discover for themselves. They have a dislike of authority and all dogma. Gradually, this spirit of defiance brings self-awareness: an insight into themselves and others and the "world", and this results from diverse (and sometimes dangerous) experiences of life which those individuals undergo. Of course, some never reach this point – they fail, for whatever reason or reasons.

Further, Satanism is about individuals fulfilling the potential of life; they strive to live as fully as possible, to reach out and become like gods (or goddesses). In achieving this, magick is used as a means – of enhancing life and understanding. Such striving either makes creative individuals – or it destroys them. This creativity is evident in the life of the individual: through works (e.g. artistic) or through what they achieve (for example making their own life a work of art which others may try and copy).

This means two essential things. First, they can be no such thing as a Satanic organization or dogma; and second, there can be no Satanic authority (e.g. in the form of an individual). Organization implies conformity and loss of personal identity and authority (however small). Dogma implies accepting someone else's beliefs. Authority (of whatever kind) implies subservience – a mentality alien to Satanists. Furthermore, all these stifle creativity: one hallmark of a genuine Satanist.

The Temple of Set is thus an example of what Satanism is not. It is not a religion; it does not possess any "authority"; it does not need an organization nor any media-profile of "acceptability".

Of course, some guidance in the initial stages may be and often is, required by those just beginning their quest, and here the experience of those who have gone that way in the past may be of interest of value. But essentially each individual learns via their own experiences – no one can do it for them: there is no magic formula, no mysterious handshake, which brings instant wisdom. For the beginner, "Masters" and organizations are a snare, a path which leads only to glorification of the ego of the "Master". Such "Masters" are usually insecure people who need the adulation and attention – it makes them feel alive, important. Naturally, some Satanists play such a "role" – for a time.

But they soon tire of it – it becomes boring. That is, if they are Satanists. Anyone who plays it for more than a year has arrested development – their quest has ended in failure.

Regarding the second point made above – viz. the Temple of Set is not an Occult organization. Implicit in any Occult path – Left Hand Path or Right Handed – are certain obligations stemming from the very nature of Occultism. Wicca, Paganisms, Satanism, Black Magick – whatever – all are

means, paths with though different in some respects have the same ultimate goal: or at least, when those paths are followed to their ends. In a simplistic sense, the goal is evolution - developing abilities, enhancing already existing ones, re-discovering forgotten ones. Occult paths reveal through the beginning, which is Initiation - they show the essence hidden by the appearance. Or, expressed a different way, they discover what is concealed. Part of what is concealed is, of course, the "mysterious" - another is the occult energies of living things....On an individual level, the Occult is the discovery of what is hidden within ourselves, in our own psyche, and Occult paths are processes of self-learning - of what our unique Destiny is and how we relate to the Cosmos, this Earth, other individuals.

Initiation is the beginning of a quest - a symbol to that part of the psyche normally hidden which the "Occult" wishes to bring into consciousness, giving thus understanding. The form that this symbol assumes is actually irrelevant, and whatever its outer form it implies a responsibility by the very fact that it is a conscious participation for their own development, their own evolution: the first genuine step towards real freedom, internal psychic freedom. It is the birth of one small part of the new age.

Naturally, quite often the promise of Initiation is not fulfilled - or is fulfilled only in part - in many individuals. But some continue and of those some may achieve the goal. This promise is why the Establishment and conventional religions discourage Occultism and conduct campaigns against it - for Occultism is the means to real freedom and as such it is a threat to them and their domination of the individual. Occult paths lead to inner freedom and one of the responsibilities of any Initiate is to continue this evolutionary quest by passing onto another or others not only what they themselves have learned but also the "Occult ideal" - inner liberation through an Initiatory quest. This ensures continuity and future possibilities. This passing on is never forced, nor is it in any way dogmatic - for it is related to another aspect of Initiatory responsibility: the respect for differing paths, different quests.

Having myself followed a specific Left Hand Path; I am inclined to believe that it is worthwhile and effective. But I also realize it is not suited to everyone who wishes to begin their own Occult quest. For many years I recruited for a Satanic group (although "recruit" is hardly the word: offered a path to those who possessed the right qualities is nearer the mark) but I was never interested in mere numbers, in proselytizing and tried hard to dissuade most applicants to test their seriousness - because Satanism is difficult and, at times, dangerous (in psychic terms). I was always aware that other paths were available and perhaps more suitable to some (indeed,, to most who applied). I, as an Occultist, knew that Initiation involves the free commitment of an individual - for the goal was their liberation, not their subjection by me or anyone else.

Given all the factors, it is impossible not to conclude that the Temple of Set is not an Occult organization. It does not respect other paths, and other individuals, as is shown by their attempts to discredit others and their insistence that they represent the only genuine form of Satanism. Furthermore, their dogmatic, religious stance - with all that is therefore implied in terms of acceptance of Temple authority and mandates -rather than liberating their members actually holds them in thrall, both mental and psychic. Rather than participating in that liberation and evolution which is part of the new age, the Temple of Set is actually an off shoot of the old order and its stifling ways of being. That is shown, for example, in their concern for numbers, in trying to recruit regardless of quality and regardless of whether the individual is actually suited to the Left Hand Path - for the Temple, numbers mean influence, feathers in the cap of the leader - a sign that the Temple is pre-eminent, flourishing and succeeding.

Naturally, much more could be written to further detail the reasons as to why this particular organization is detrimental to what we as Occultists seek to achieve by our various paths. But the essence of the matter has been revealed - sufficient to enable readers to judge the matter for themselves.

To return, finally, to the personal level - I have no cause to defend, no desire for personal gain in what I write: only a desire for others to understand what is really important about the Occult and the path which a long time ago I myself decided to follow. Organizations like the Temple of Set undermine what serious followers of the Left Hand Path have been trying to achieve for centuries - basically because its members and leaders seek to glorify their own egos at the expense of the inner freedom of others.

II8.

Aeonic Notes IX

ONA
114yf

A New Imperium

The Imperium which Vindex will create will be different from previous Empires because it will be a conscious creation: the result of a reasoned, honourable, civilized, approach: that is, it will be based upon honour, and will be the result of the esoteric understanding we have achieved over hundreds, indeed thousands, of years.

This means it will not impose itself by force of arms upon others. Rather, it means it will be composed of thinking warriors who uphold honour and who prefer combat to dishonourable modern war. In particular, it means a federation of countries, or nations, who co-operate together in the pursuit of a numinous goal: not an Empire in the old sense of domination and conquest and occupation.

The old type of Empire belongs in the past: it is unsuitable for an honourable, rational, people. Furthermore, the old type of Empire is founded upon a basic error.

The basic mistake is to believe that war can solve problems or be of benefit. Thus to have war as a political policy is stupid. This mistake about war arises from two things: (1) a lack of perspective, and thus a viewing of events in current rather than historical terms; (2) failing to act in accord with the ethics of honour.

Every old type of Empire has a time of glory; as it has to maintain itself by occupation, war, and repression. Every such Empire declines, and is then destroyed. Sometimes an Empire may last a few decades; sometimes a century or more. Rarely, a few centuries. After the destruction of the Empire, there follows a period of chaos, of barbarism, of regression, with only a few positive attributes of the Empire remaining: some stories of glory, perhaps; or some literature; some monuments, or some technological or scientific achievement. But a great detail is lost.

What applies to an Empire applies to the results of terrestrial wars – such as the occupation of a foreign country after victory in a war or after an invasion. Such occupation may well last for a while: a few years; a decade; several decades. But it will inevitably end, through either a successful uprising (often after several failed attempts) or through the withdrawal of the occupiers, for military, economic, or political reasons, and while some elements of the occupying forces may remain (in terms of their culture, ideas, and so on), a great deal is lost. In the meantime, thousands upon thousands of people have been injured, killed, repressed or dishonourably confined in prisons. Furthermore, it is the honourable right and duty of those under occupation to resist, using lethal force – and to try and take away this right and duty, by making it "illegal", as all occupying forces do, is dishonourable in itself, the act of the bully, the tyrant. It is also the right of individuals to possess weapons, and one of the many dishonourable things an army of occupation does is make possession of weapons illegal.

This old imperial process is incredibly wasteful, and stupid, because the positive, evolutionary, civilized, changes which Empires sometimes bring can be achieved in not only less wasteful ways but also in ways which can ensure much greater, and longer lasting, evolutionary change.

In brief, imperial conquest and colonialism are short-term solutions: in Aeonic terms – in the timescale of civilizations and Aeons – they are failures, detrimental to the long-term evolution that is required.

In terms of acquiring new living-space – often used as an argument in favour of Empires and conquest and colonialism – the honourable, futuristic solution is the colonization of Outer Space.

In terms of war, the new Imperium – or Stellar Federation or Cosmic Federation or Cosmic Reich or

whatever we want to call it – would use force only as a last means of self-defence of its own territory or homeland, or when there needs to be an honourable combat between it and its enemies.

In addition, it needs to be understood that modern warfare is for the most part dishonourable, employing as it does cowardly methods – such as aerial bombing – which an honourable warrior would refuse to use, condone, or accept. The warriors of the new Imperium, the troops of Vindex, will seek honourable combat, a fair fight, rather than impersonal war. Honourable combat means personal fighting between groups of warriors, or armies. It means an end to the dishonour which has blighted armies for hundreds of years. It means a return to civilized treatment of captured or surrendering soldiers – allowing them to retain their honour, and go free. It means a conscious decision – based upon honour – to do only that which is honourable, and which befits an honourable warrior.

Honour, and Learning from History

I give one example of learning from history: NS Germany. One mistake was to initiate a war, and to seek new living-space in already occupied lands.

Of course, war against NS Germany was inevitable – just like the recent war against Iraq was inevitable. In the case of Iraq the cabal spent over ten years – from the time of the Gulf War – trying to starve the people into submission, and destroying the defensive capability of the Iraqi defence forces.

But Germany should have waited, and most certainly not launched offensives in other countries. The cabal would then have had to resort to invading Germany, which would have taken perhaps a few more years to organize, giving NS Germany more time to create a genuine NS society, and prepare to defend Germany. More alliances should have been sought, and NS exported as a revolutionary creed. Had the cabal invaded Germany, they would have been on dubious moral ground, and effective resistance could have been undertaken against the occupying forces.

The effort that went into the war should have been directed toward building a stronger Germany, and showing, by example, that NS worked. In addition, scientific research should have been undertaken into spacecraft.

But this, of course, is hindsight. What happened, happened. We have to learn the lessons. One lesson is to evolve NS itself – which has been done, based upon the ideal of honour and the vision of a Galactic Empire or Federation, created by a NS homeland which seeks allies among the various peoples and cultures of Earth on the basis of honour and mutual respect (see, for example, the recent writings of Dave Myatt).

In the recent case of Iraq, Saddam should have used that time to find allies, for example Syria and Iran, and done what was necessary to make such an alliance work. Preparation should have gone into creating effective resistance forces. [It may well be that this resistance work was done, judging by recent events in Iraq.]

Conclusion

It is understood that the policies of Vindex, of the new Imperium, will result primarily from honour, and also from a rational understanding of those forces which have and do shape our history and evolution. In addition, the perspective – the motivation – of Vindex and the new Imperium is futuristic, of centuries, of evolution itself, and not the result of some short-sighted political opportunism or some unconscious instinct or desire.

One purpose of esoteric Orders such as the ONA is to understand these forces and to transmit this understanding via various means, which includes the Grand Master, or Magus, of the Order giving advice based on the esoteric understanding and the wisdom they have achieved.

In essence, the new Imperium will be a practical manifestation of the Law of the New Aeon, which is personal honour. That is, it will be founded by, and maintained by, thinking, honourable, warriors: who themselves will be a new archetype, a new type of human being. These new warriors will not compromise their honour to achieve temporary – and Aeonically worthless – gains.

II9.

The Reality Of Magick

(ONA 1990 ev)

Although it has been mentioned before, this bears repeating: magick, properly used, develops the potential of an individual in a realistic, practical way – that is, it produces, from the experiences undergone, a genuine insight and thus an understanding of self, others and the “world”.

This is in complete contrast to what happens outside of genuine esoteric traditions where there is adherence by the individual to abstract doctrines, ideas and beliefs – that is, there is little or no understanding based on experience, on the reality apprehended through trials, hardship, explorations, and discovery. Magick returns the individual to their inner core – destroying illusion, affectation and abstraction of the arid intellectual type.

Of course, one should really say – real magick, properly used, does this. There is an awful lot of pretentious “magic” and “magick” about. What differentiates real magick is first the practical nature of its methods (which are both “internal” – i.e. psychic – and “external” – i.e. involving practical work and experiences in the “real world”, not just “in the head”) and second its structure or system: a working toward a definite goal. This goal is Adeptship (part of which may be said to be the Jungian “individualization”) and what lies beyond even this: wisdom. The striving for this goal (and the striving is necessary: it is not a “gift” from someone) changes the individual in significant ways – there is a re-orientation of consciousness, insights and achievement.

The way of magick (as explicated by the seven-fold way) enables each individual Initiate to develop their own unique understanding or “view of life” or “world-view” – that is, it creates character, it uplifts the individual, separating them from the anonymous majority who mostly merely exist rather than live and who never evolve and understand. Today, individuals are “mass produced” – and conform to the accepted ideas and norms, even in the “rebellion” that occurs, where the “herd” or some fashionable “trend” or “idea” is followed with any understanding.

Everything is categorized, made into moral opposites – and there is developing in society an almost religious zeal about certain attitudes, a zeal which restricts individual freedom and expression and which destroys genuine individuality. All this, however, goes mostly unnoticed, so low is the level of general insight – a situation brought about, in part, by the comfortable lives most people in the West today live; insulated as they are by technology, by material possessions, by the complexity of modern life and by ideal from life in its realness, rawness and danger.

That it is necessary to give an example to illustrate the categorization and zeal, which is increasingly occurring, is a sad reflection on the general level of understanding. The example to consider is the disease of “ism-itus”: the creation of an abstract idea, described by a word ending in “ism”. Examples of the “ism” are then sought - in society, individuals and so on, and then that society and those individuals must be “re-educated” since the “ism” is regarded as morally reprehensible, the abstract idea being formulated in an abstract moral way. The procedure is not new - it is essentially a religious fundamentalism, extrapolated into politics and social concerns, and may be said to derive from Nazarene belief and ideas.

The “ism” itself becomes a “totem-word” – almost a “magical incantation” - and is surrounded by an aura of guilt. To be associated with an “ism” – even worse to be an “ism” or be called the “ism” – is reprehensible, almost a “sin”, and in certain countries definitely a crime, punishable by due process of law (and usually, if convicted, by imprisonment). What this amounts to – when taken with the other abstractions foisted upon individuals (the “ism”, remember is only one example of this) – is the production of essentially characterless people who seldom if ever have any real experience of life, who conform to a certain set of attitudes, and who are psychologically unhealthy in that they are infected with notions of “sin” and moral absolutes. There is little real understanding - only acceptance of the abstract forms which have been and are being projected onto and into

"history", "society" and individuals and which give the comforting illusion of "understanding" and knowledge (and also, in most cases, a smug moral feeling of superiority such as one sees in certain religious types).

Magick, however, is a means to destroy all this – and thus it really is subversive and dangerous since it can free the individual, returning them to that inner Being where insight is born and from which understanding, and ultimately wisdom, can be cultivated.

This is the reality of magick – it produces the only "freedom" that is real and which has meaning: that inner one, which allows further steps to be taken, which allows evolution to be continued. For Magickal Initiation is a personal liberation –when an individual takes responsibility for his or her own evolution.

Further, this way of freedom, this means of liberation, should not be used only by a few - it should be used by everyone, creating a whole new society (or societies) of Adepts: a whole new era or Aeon in which all have attained to self-insight.

Idealistic?

Of course – but still possible, even if unlikely for at least the next few centuries. But herein lies that almost sacred duty of each Initiate – to keep this possibility alive by maintaining the reality and effectiveness of genuine magick.

I20.

An Inheritance

CB, 2000

As a new phase for the ONA appears to beckon - with a new "outer representative" - I shall here set down a few final words from an insider's perspective, to be accepted or not by those who have not participated. Every twenty years or so a new heir must be found. The most recent Grand Master was thus chosen by the Grand Mistress before him, and she by he who came before her - and so on, back through the centuries, as the Tradition claims. At the time of the last Grand Mistress (in the 1960's), there were several Temples in existence which followed variations of the Tradition - most in Shropshire, but some also in the North of England. Not surprisingly, the membership of each of these Temples was often very small - sometimes as few as three - and on some occasions non-Initiates were "recruited" for some ceremonies. This lady, judging the time right for the next phase, then brought all those Temples together, and named the collective group the Order of Nine Angles. AL was at this time, a young new Initiate of one of those Temples in the North.

This merging occurred at the time when a new heir was needed - thus AL was initiated and tutored by the Grand Mistress in the full Tradition. After some arduous tests, he was chosen and informed - and the lady and her daughter Eulalia disappeared, to the next stages that awaited them. What AL inherited was rather garbled and fragmented, and not without some mystification. But, the teachings were original, and possessed some promise (the main teachings were esoteric chant; the principles of culling; the Grade Rituals; the Dark Gods mythos [including Baphomet]; Insight roles; and of course some ceremonies). AL, via his own subsequent life of experiencing, then significantly extended and codified these teachings into a practical system of magick, enabling anyone - anyone who possessed the Desire - to follow its hazardous way towards the goal of Adeptship, and beyond. AL's many unique contributions included Aeonics and The Star Game.

All these new or refined methods arose out of his own experimentation, and the work undertaken by his Temples and those in alliance (including two groups which, after nearly twenty years, are still active - one Sapphic, and one "Uranian"). Some aspects of this experimentation - eg. certain Insight Roles - have attracted some attention and scrutiny from diverse quarters, though rarely any understanding.

After this period of exploration, a decision was taken in the mid 1980's to publish the results - in keeping with the sinister strategy begun by the Grand Mistress. Other significant contributions were made by a lady who was initiated around the same time as AL. She sometimes wrote under the name of "Conrad Robury". Around this time of publication, and after successfully undertaking the rite of Grand Master, it was time for AL himself to choose an heir. [It may also be of interest to note here that the 17 year cycle of the Ceremony of Recalling was successfully undertaken at this time, with AL's Mistress as the chief celebrant.] I underwent the arduous testing procedure, was chosen - or rather, I chose myself - and informed. I then set about my tasks of continuing sinister strategy. In comparison to AL - who effectively made the Seven-Fold Way complete, taking it far beyond its fragmentary state [and spawning so much obvious influence and imitation] - I consider my contributions, so far, to be modest: the youthful work of one individual struggling towards insight. But, gradually, I have extended the Way into new realms: via Images and Musick, and have further developed the corpus of chant. There are some ceremonies, some ordeals (The Black Pilgrimage).

Those who have stayed the course since their Initiation in the 1960's and 70's are small in number, but are widespread and not without some influence: someone high up within the Priesthood of the Catholic Church; another a professor at a renowned university in Europe; someone in mainstream politics; one or two who have established something of interest in Slovenia ...

What is achieved is achieved - or not. Many strategies have been tried, particularly over the past thirty years. Some have appeared contradictory; many have raised questions; most have provoked

accusations - which is as it should be. Have any caused insight? Perhaps the tactics of the past have enabled a prelude - a prelude to a flowering which some, using the illusory jargon of the past, might interpret as a "new aeon". Perhaps a distillation from trial and (very often - or so it seemed) error, may in time reveal what lies as yet unexpressed, beyond all current forms that give the appearance of understanding/personal control; and in these forms I include - not merely for provocative ends, but as a statement of reality - Satanism, the theory of "race", "Western" paganism, to name several ...

Because it may serve to illustrate an essential point, I shall here tackle the persistent assumptions that I now am, or that I now regard myself as: a) a Master - or even Grand Master; and b) the Leader/dictator of the ONA, with all the influence that such a role entails. These are just assumptions (from which have grown other assumptions), since I have never made such claims. These assumptions are prevalent because there are many who still believe a genuine esoteric order to be a type of club, comprised of members who aspire towards various official positions of authority (carrying pretentious titles - such as 'Master of the Temple'). What really is an esoteric organization? Does it really need members, who require governing and organising, and motivating? What, essentially, is the purpose of an esoteric Way: to collect MSS? To perform "occult rites"? To bind a whole society to a dogma? It should be clear to anyone who understands the "Grade rituals" of the Seven Fold Way, that becoming an "outer representative" - ie. undertaking the often ephemeral tasks of meeting prospective adherents, answering letters, writing articles - has nothing to do with what is meant by the title of Grand Master.

If a genuine Grand Master retires from a form of public role/contact, does that then mean he ceases to be a Grand Master? AL remains, and has thus remained throughout the past fifteen years, the present Grand Master, because that is, in essence, what he is. It has been stated several times in Order MSS that the descriptions used to designate a stage along the Way are not rewards given by someone else, or a title awarded to oneself because of a deluded ego; nor do they represent positions of responsibility within an hierarchical organization. And nor, in reality, do they carry any weight of authority over others, in the esoteric - or otherwise - sense. Rather, they are descriptions of a new type of human being - and thus represent, after many years of experiencing, an alchemical becoming: an evolution, unique to each individual, that is the journey towards the dis-covering of the primal apprehension.

Some only progress so far - either via succumbing to their own limitations, or simply because it is in their nature to remain at a certain stage of Being; and only a few follow the Way to its latter stages: perhaps one or two a century. For myself, that apprehension which is symbolized by the title of "Master" is some years away - if it is willed that I am able to progress that far. What is, is; what shall be, will be in its own species of time; what can be, may be.

I2I.

Aeonic Magick ~ General Notes

Should only be undertaken if individual is free from unconscious influences – particularly archetypal images of current civilizations/distortions imposed upon it by others. This usually implies having passed the Abyss - but some “lesser” Aeonic magick can be undertaken by Internal Adepts. This is so because of latent archetypal energy is present within the psyche of the individual, there will be a blocking/internal distortion of the acausal energy released/created via aeonic rites, and this usually leads to problems: e.g. psychic distortion, physical problems and so on.

Aeonic magick implies, for most rites, the individual being a “channel” or “gate”. Psychic residues imply a blocking.

Archetypes imply a development in time – i.e. casual movement. Put simply, this means “action” – or a “story”: some role played out by the image and thus fulfilled. In the “cultic” sense, there is a “legend”/ goal.

New images require new motifs: i.e. new forms of fulfillment.

“Mimesis” is one method of aeonic magick that has come down over the centuries (indeed it was once probably the only means available).

Basically, this involves imitating some aspect of cosmic/Earth-based movement/working, and then either following the natural pattern or slightly altering that pattern to bring about a subtle change. (This “alteration” forms the basis for “black” magick – qv. The Black Mass: the use of Nazarene formulae, slightly distorted via sinister intent.)

Often, this implies “acting out” and archetypal role according to a myth/legend/cult. The key here is the identification of the magickian with the role (which is, however, not a possession, as in shamanism) – this requires preparation. This “acting out” can involve others - as, for example, in a “sacred marriage” (qv. “sun” and “moon” as symbols). The intent of the working is then visualized/chanted. If alteration are desired, these are incorporated.

Mimesis can also be done via the construction of suitable models which are symbolically imbued with “life”. It may be done via a “play/drama” whose participants are unaware of the intent and/or of the symbolism. In all cases it is necessary for the Master/Mistress of the ritual to channel magickal energy into the proceedings either via ceremonial/hermetic methods or by “opening a Gate”.

If the latter, then the energy so brought may be channeled directly or at a distance (if for example, a “drama” is being performed).

I22.

The Dark Gods

Anton Long
ONA

[from the book 'Naos' - but revised and extended version]

According to sinister tradition, the Dark Gods are actual entities which exist in the acausal universe. According to our spatial, causal, perception, these beings may be regarded as "timeless" and "chaotic" (and also terrifying not mention "immoral"). Since our consciousness is by its nature partly acausal, these entities may become manifest for us - or rather may be partly perceived by us - if we possess the keys to reach the appropriate levels of consciousness. What is termed The Abyss (on the Tree of Life/Tree of Wyrð) separates our ordinary, everyday, causal consciousness from the consciousness (and thus apprehension) of the Dark Gods. The ordeal of the Abyss involves confronting these entities, and accepting them for what they are: that is, unbound by our illusion of opposites and the alleged conflict between "good and evil".

While it is convenient to regard the dark Gods are merely symbols that re-present the energies of the acausal - as a projection of our own consciousness upon Chaos itself - it is equally possible to regard them as physically existing in themselves. Which of these (or neither of them) is correct, the Adept discovers during the ordeal of the Abyss. Legend, however, recalls the Dark Gods as visiting our planet several times in the past, by passing through one of the many "Star gates".

Star Gates are regions in (causal) space-time where our causal universe and the universe, or realm, of the acausal are joined: they are physical gates, or nexions, and passage from one universe to another is possible through them.

According to legend, Star gates exist near the stars Dabih, Naos and Algol: that is, if you journeyed from earth in the direction of one of these stars you would pass through, to near to, a Star Gate. There are also stories of a Star Gate within our own Solar System: the Gate through which the Dark Gods came to Earth. This Star Gate is believed to be near the planet Saturn.

Sometimes, the Abyss invades our dreams, but mostly the Abyss is reached by following the Seven-Fold Sinister Way. It lies - on the Tree of Wyrð - between the spheres of the Sun and Mars, and divides the Adept from the Master/Mistress. In one sense, the Abyss is the gate, the nexion, to the gods within us, and beyond us, just as the Sinister Way is a means to access and increase the acausal that is presented both within us, as individuals, and on Earth.

According to Sinister tradition, it is possible to "open a nexion to the Dark Gods" by certain sinister rites. Some of these rites involve such things as esoteric chant (q.v. Naos) combined with a large, clear, pure quartz tetrahedron, while others involve ceremonies of blasphemy, excess and human sacrifice.

I23.

Words Of Vermiel

Urgan, England
Order of Nine Angles
114yf

According to conventional magick, the Dark Gods can manifest in two ways: invocation and evocation. In the case of invocation, They enter from within the individual (via a realm of Their own mode of acausal time), through a gate - a nexion - opened within that individual's consciousness, their very being. Thought - or rather, human apprehension understood through such causal things as images, words, sounds, music, concepts - is one means to open that particular nexus which is the individual, and which is one link between the causal and acausal. When this opening is begun by a willed act of a certain type of magick, the Dark Gods (one or many) may pass through this nexus, and thus into the causal world itself.

This 'certain type of magick' is of course the various methods used in Traditional Satanism - most notably the Nine Angles Rite, in its various forms.

When the solo form of this rite is undertaken, the associated chant is a call to the Dark Gods to enter the world via the nexion which is an individual, and the pattern of that chant is not a mere symbolic representation of the relevant energies - but is the actual opening of the nexion itself (assuming that is, the chant is performed absolutely correctly, and under the right conditions.)⁽¹⁾

The invocation unfolds in the manner of any natural phenomena: the Dark Gods are a certain aspect of apprehension - and not merely of human kind, but of all kinds: of the Collective Apprehension (or Consciousness) of all Life. There is an intrusion and fusion in the same way a germinating seed breaks through the soil and flowers and interacts with the elements - and a new and natural tapestry thus emerges.

If the individual conducting the rite is fully prepared, the germinating will occur naturally, and feel natural. If the individual is not prepared or not adequately advanced along the Way, the rite will not work. This failure may result in very little effect; or, the Dark Gods may be partially encouraged into the causal. If the flow is halted - because of the intervention of fear on the part of the individual - a separation between Themselves and the Caller will occur, and They will then disrupt and tear to pieces the consciousness/identity/personality of the one daring to Call Them forth.

If successful, there will be no division between Them and the one Calling, and thus a new type of Individual is born. Although this successful invocation is described above as a 'natural unfolding', it will appear as anything but natural to the un-initiated. For this new type of individual is rarely encountered, since that aspect of the tapestry of consciousness - the Dark Gods - was suppressed and banished many ages ago. The story is well known, but it bears repeating that a 'physical' gate exists near the planet Saturn, and this gate is the prison door which remains still firmly sealed, despite various attempts to open it.

The physical location should be visualized whenever possible, since there is an aspect of our consciousness which lingers around this sealed door - such is the nature of the acausal (as we are They themselves, waiting for release ...).

As previously stated, the Dark Gods may also appear according to the laws of evocation: that is, They can take actual physical and independent forms, to exist physically upon this planet.

The majority of people on this planet - particularly in the 'West' - yearn for some type of salvation: some type of intervention by something preternatural which would take control of human Destiny. The two main examples are of course the arrival of a 'Messiah', and significant contact with an extra-terrestrial species.

Order of Nine Angles

The Dark Gods are, in effect, a real extra-terrestrial race, and may be called forth without the interminable and uncertain wait required of other such species. Their physical presence on this Earth will change everything forever, and, assuming They remain unchallenged, will enable Their aims to be fully realised - as they were only partially realised, some 20,000 years BP.

Evocation involves in particular regular performances of the Chthonic Rite of Nine Angles - by as many Initiates as possible (see relevant Nine Angles MSS)⁽²⁾. It is a fact also that this physical arrival can occur only when seeded by real acts of chaos in the world, implying events of great suffering. This method of evocation will enable change on a mass scale, whilst the method of invocation (for civilizations) is a slow - perhaps a centuries-slow - seeping. Either way, if ultimately successful, the consciousness and physical structure of the human species will alter and accelerate exponentially.

Without Their intervention, only gradual and unremarkable decline, decay and extinction awaits our species. Thus the meaning of genuine Satanism: *Pandre res alta terrâ et caligine mersas.*

1. Many years of chant practice is required (once a day, for one quarter of an hour is the minimum recommendation). The best way to start is by studying the seven sphere chants contained in *Naos*. If one is not fortunate enough to have a Guide who can provide personal training, then practical experience must be sought by other means - ie. the aspiring Cantor should find a suitable Nazarene Monastery and enter either as a guest, or as a candidate undertaking an Insight Role. This will provide good practice and insight into the methods of the type of singing required (although bear in mind there is some debate over technique - particularly regarding tempo). If the Cantor wishes to transcribe the chant notation into its modern counterpart, it should be remembered that the pitch of middle C has changed quite considerably since the chants were first written down. (This option of transcription is not really recommended.)
2. One interesting experiment involves the Natural Form of the Nine Angles Rite, where the Dark Gods are earthed in a child conceived by the participants during the rite. This may also be attempted via the Chthonic form, where the energies are channeled into a priest and priestess by the Master, Mistress and congregation of the Temple. Again this requires great preparation, and the few attempts so far have failed: either there is partial manifestation elsewhere, or the foetus eventually aborts.

I24.

Aeonics O.N.A.

Temple 88

THE SATANIC PURPOSE

The Destiny of the Temple is to bring the NEW AEON; to presence via Satanic magick the future in the present, and secure the unfolding and establishment of a new civilisation - one that enshrines Satanic principles. We are privileged to be the ones who will conduct the Aeonic rites which aid the cosmic tides once every two thousand years - that is, when the Aeon is waning [in its Winter stage] and the energies of the next are beginning to manifest. This organic process of Aeonics flows according to its own species of time, and contrary to the fantasies of most Occultists, the New Aeon will not become fully manifest for another five hundred years from now. Thus the purpose of the Temple is truly Sacred, since it exists to fulfill Cosmic Wyrd rather than pursuing the personal indulgences of its members - indeed, its very aim spans centuries beyond the causal lifetimes of its members.

How the relevant energies are presented and to their long term effects, depends on how they are consciously manipulated; this is to say, that a "New Aeon" comprising of an upward surge in evolution is not necessarily guaranteed of itself. It must be brought by WILLED CHANGE, implemented by those with a real understanding of what is NECESSARY in order to fulfill the promise of cosmic evolution (and thus the promise of our own existence). As expressed, this understanding transcends the "personal" and illusory culture of the "individual". Thus, when Satanic magick is directed into a causal form to aid the fulfilling of Wyrd, the form concerned is chosen because it is RATIONALLY understood as enshrining the ethos appropriate to the New Aeon. Whatever "negative" feelings one may have about such a form are irrelevant, as, ultimately, are any personal desires and prejudices, since such things are the residue of temporary, temporal cultural conditioning.

However, Aeonics understanding is not a negation of Being, but rather an extension - where Individual consciousness expands into the acausal. To bring forth a new species of Human which embodies this new way of Being, which possesses the faculty of REASON, is the esoteric purpose of the New Aeon. At present, the methods by which this "Individuation" - or more correctly, "Adeptship" - may be created, exist only within the Seven-Fold Sinister Way, as enshrined by the Order of Nine Angles (qv. the various published Order MSS).

It is essential to understand that the Sinister and Satanism (of the Traditional kind) are one and the same; that is, only the force known as Satan represents in both essence and form, the Promethean zest, defiance and Darkness without which evolution is not possible. Satan is not merely a form to be considered "outmoded", to be thus replaced with another deity of one's personal choice: the form itself IS the essence, IS that Promethean zest so vital to the survival and expansion of Western Destiny. This is the esoteric reality, now more than ever. Those who do not or will not understand this are irrelevant, as those who actively oppose this reality are our enemies, fit only to become Opfers. The results of Satanism in practice represent balance, a synthesis of both "light" and "dark" (in terms of the psyche), brought about through real-life experience and thus made manifest in the way necessary to cause significant causal change. A Satanist, therefore, is part of the Dialectic of History: this, in contradistinction to the distorted media image of a gothic wallowing in death and perversion, and the decadent, petty lives of every other "Occultist". Out of all the Occult paths, only Satanism dares to guide its adherents through the Forbidden Gates so they come to KNOW what must be achieved if the Wyrd of the Cosmos is to be fulfilled. The absolute dearth of understanding concerning the real purpose of Magick (or the Great Work) is symptomatic of the dying time of the present, and an urgent reminder why practical action must be taken NOW, lest all that is numinous is lost to the selfish consumerism and enervating (and illusory) egalitarian ideas that are killing the Promethean Soul. Thus, in so acting, Satanism represents the highest form of Nobility.

AEONICS

The terms "New" and "Old" Aeon have become by-words of Occultspeak, and very rarely can any Occultist define in realistic terms the esoteric and exoteric nature of the New Aeon.

The ONA however offers a scientific rather than a mystical, subjective model of history, and reveals each Aeon as an organic being, with its own finite life-span. Briefly, an Aeon lasts 2000 years, and its associated civilization 1,500. During the "Winter" stage of the associated civilization - usually presented causally as an IMPERIUM - the strands of the subsequent Aeon manifest [all civilizations so far have evolved through a natural process of growth, change and decline]. Each Aeon possesses a unique "ethos" (or "Soul"), and thus each Aeon and associated civilization has a unique Destiny. This Destiny will always produce causal manifestations, but as to whether or not its promise is implemented, depends on the conscious apprehension of the associated civilization. So far, over the previous four Aeons, the pattern has been an organic one, without significant conscious, or willed, change.

The ethos of this current fifth Aeon - the Western - is EXPLORATION: the desire to know and extend boundaries by such striving. As a result of this ethos, we in the West have the capacity to consciously apprehend the Aeonic process, and thus through willed change (or "Magick") extend, perhaps indefinitely, the lifespan of our civilization. This extension implies the emergence of the next, and associated, sixth Aeon, often termed by Satanists as the Aeon of Fire, but known by all those who share the Promethean ideal as the GALACTIC. This is so, because the Destiny of the Western race is to lead the way to exploring and colonising the Galaxy, thus extending the boundaries of Human experience into new and infinite realms. However, the fulfillment of this Destiny is by no means secure, since it requires the significant nurturing and expansion of forces that run counter to the MAGIAN ethos of the Tyranny that currently occupies the West. When referring to the "New Aeon", most Occultists will maintain that they are striving towards the dawn of a New Age vaguely apprehended as a time of liberation, "personal freedom", and the realization of "global peace and harmony". But this Nazarene influenced New Age is far from a rational, conscious apprehension of Aeonic forces: instead, it is a cultural illusion engineered by The System in order to impose control over the Folk, and to fulfill its own messianic prophecies. The tyranny of the capitalist System lies in the creation and encouragement of selfish materialism, which deliberately denudes the Western Race of its greatest strength: its soul. It is no accident that this soul is dying, as the Folk are transformed into flabby, soft consumers - sub-humans devoid of numinous vision and noble purpose.

The great tragedy when considering the societies of the West today, is that the Western Lands were once peopled by real warriors such as the Vikings. If the next Aeon is to be secured, then there must be a return of the Promethean Soul as epitomized by the real Warrior - that is, someone whose hands are stained by blood and gore, and who is really prepared to die for a noble cause: whose individual life is a means to something greater. In this present age divorced from Nature, such fierce, defiant and WAR-LOVING adventurer would be locked away for "crimes against humanity". Thus, there is at present a very real war being waged between forced often depicted in esoteric legend as a "white" and a "black" order - the force described (in one sense inaccurately) as the "white" order has its magickal centre [or NEXION] in the Middle East.

If this Galactic Aeon is not secured then a new Dark Age will result, with the loss of an opportunity that may not emerge again for many centuries - if at all. However, the Western Soul does die it will only be the fault of the Western Race itself, since The System IS inherently unstable, and with the necessary Will, determination and courage, CAN be smashed. System Breakdown implies more than just Magickal rites, since the chaos that needs to be released must be earthed into a practical, causal form dedicated to the principles of the New Aeon. The immediate aim therefore, during the Winter stage of this present Aeon, is to establish Imperium, from the ashes of which would emerge the Galactic. Contrary to the views cultivated by contemporary "Western" culture, genuine freedom will not result, at this point in history, from a lessening of restrictions, but rather from an increase: from focused, dedicated and clearly defined societal structure. This initial establishment and increasing of "totalitarian" force is necessary in order to counter the decadent and illusory "freedoms" of capitalism. Genuine liberation means freedom from MENTAL TYRANNY, and this is achieved only according to how a form can aid the evolution of the Folk as an organic whole, and not as is widely believed today by championing the "rights of the individual". Thus, such a vision of freedom can only be attained via a practical Aeonic process, and cannot be arrived at through mere sentimental philosophy: it can only be brought to being by the fires of experience. To re-iterate, this process of synthesis is the meaning of Satanism - for both individuals AND Aeons.

NATIONAL SOCIALISM

To bring about Imperium requires the creation and establishment of an appropriate causal form(s), and an individual [and subsequent such individuals] to lead it. Such an individual is known according to the Dark Tradition as VINDEX, and one of the aims of Satanic Magick is to earth forces in order to allow the emergence of this individual, as well as to direct energies into the causal form ("organization"). The nature of the Imperium obviously must enshrine the ethos of the West, and that ethos is presented as National Socialism. Despite what many would rather believe, there is no other form which can release the forces of Western Destiny since that form IS that Destiny made manifest. In present society where almost all forms have been made into a commodity, Occultists and "political revolutionaries" will always rather gravitate towards a less controversial (and ultimately System-supported) form, and in so doing will declare very convincing reasons why National-Socialism is "wrong" or "unenlightened". The System has done its work very well on the people it subjugates - including those who believe themselves to be exponents of Heresy.

National Socialism (with the esoteric exception of Traditional Satanism) is the only real Heresy in existence, since it is based solely on the highest ideals of Honour, Loyalty and Duty, championed over and above selfish individual pursuits. It calls for a revolution of the Soul; a Triumph of the Will; a return of racial pride and defiance - of all that epitomizes the genuine Western ethos. It is a form that cannot be bought by The System, and thus the only option for the latter is to jail or kill National Socialist, and smash through innumerable legislative variations National Socialist influence, naturally dormant in the Western - or Aryan - people. It is the only form which frightens The System, and is thus the only form capable of achieving System Breakdown.

In a very important sense, National-Socialism IS contemporary Paganism, and renders all other "pagan" forms (including "Odinism") obsolete. Its Paganism stems from the concept of BLOOD & SOIL, the apprehension once symbolized by the "Green Man", and remembered in fragments of Arthurian legend. This connexion does not reside in economics, and the exploitation of the Land's resources, but is instead the achievement of spiritual balance: a harmony of Being attained via reverence for Nature, and the drive to create new and more numinous ways of living [thus rural communities, expressions of genuine Folk-Democracy which capture so much of contemporary imagination, would become a reality under a National-Socialist Reich].

Because it epitomizes for the West numinosity, National-Socialism is a new religion. It is this aspect - though seem to grasp it at present - that could establish National-Socialism as a devastating presence with the Magian System: that is, once understood consciously in religious terms, NS would draw to it the kind of invincible fervour possessed by, for example, Islamic Fundamentalism. Implementing this latter aspect, is one of the goals of Vindex.

Because of its religiosity, NS expresses the "light" aspect of the Cosmos since its numinosity lies in its capacity to directly speak to the "masses"; to establish FOR THE MAJORITY a new Golden Age enshrining all that is great and civilized. Satanism is the "dark" aspect of the Cosmos since it dares to understand and implement what the majority are conditioned by The System to fear. It is concerned with developing through ordeals, the elite of the elite - those capable of undertaking the necessary acts that human experience far beyond what is conventionally accepted. Satanism exists on the edge of esoteric essence beyond any form, yet the goals of both the light and dark aspects are the same, since both are ultimately manifested from the same source - that of the Cosmos. At some stage during the Aeon process, the essence as it is may be lived by the majority - but that will not occur for many centuries, or even Aeons [and this itself is one of the long term goals of Satanism].

The above serves as a brief outline as to why Traditional Satanists have founded Temple 88, a working group dedicated to fulfilling Cosmic Wyrd. The only meaningful form of Magick is that which is concerned with Aeons - anything else is merely decadent, illusory and counter-evolutionary. "Magick" occurs when an individual life is transformed beyond the personal, since ultimately there is little of the "personal" that exists. In this respect, the Temple and its Magick is the movement of Life itself, since the Way of the Sinister has always been one of EMPATHY, thus our Magick fulfills a nearly forgotten sacred trust, to the Glory of They who are seldom Named.

[The rites that constitute the Temple's Aeon work will be detailed in subsequent newsletters.]

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Appendix IX

STAR GAME- FURTHER MOVES & INSIGHTS

The seven boards represent the seven aspects of *Alu* according to planetary aspect. To represent a particular

Alu
 1) Determine the psychological type of this *Alu*. This is the key to personality. Appropriate piece will be placed on ☉ board according to development of *Alu*: lower square if neophyte, next sequence square if an Initiate etc. ♀ (black) piece is placed at opposite end of ☉ board in same sequence.

2) Next, place all pieces according to original sequence as per ordinary Saptenary Game. This is for neophyte.

3) Decide development of *Alu*: Initiation implies Arcturus pieces move thus: ♀(♁) ♀ Rigel square becoming thus ♀(♁) ♀ the Rigel square depending on personality type:

i) Rigel ♀(♁) ♀ if Extravert thinking (a)

ii) R ♀(♁) ♀ if Extravert Intuitive (b)

iii) R ♀(♁) ♀ if Extravert Feeling (c)

iv) d if Int. Intuitive: ♀(♁) ♀

v) e if Int. Thinking: ♀(♁) ♀

vi) f if Int. Feeling: ♀(♁) ♀

b		c
	a	
d		e
	f	

4) Ext. Adept implies ♀(♁) ♀ → ♀(♁) ♀ → ♀(♁) ♀ and if necessary (i.e. verging towards the next stage):

♀(♁) ♀ → ♀(♁) ♀

5) Internal Adept implies pieces on Antares, Sirius, Arcturus and Rigel move (how the pieces move is a secret revealed only to those who have attained the Grade of Internal Adept, for obvious reasons).

(1) - (4) gives the basic position from which a personal representation may be obtained. To complete requires:

- a) Movement of λ (white) pieces to represent changes in individual character.
- b) Aeonic influences in λ movement of pieces- this depends on stage of higher civilization in which λ lives.

(a) implies:

(i) representation of λ or 'age' of λ via movement of λ piece: Sirius represents the first decade, Arcturus the second, and so on. The λ (Sirius) piece moves to a new square depending on development of individual: the first square of new board if neophyte, second if Initiate and so on.

(ii) representation of additional personality traits via movement across boards Sirius, Arcturus and Antares according to the following forms:

- 1) Occupation/predominant interest(s)- related to planetary aspects;
- 2) Main personality traits- related to septenary paths and associated Tarot image.

An illustration will make this clear. For example, assume λ is 25 years of age; main interest/occupation- scientific. Main traits- represented by images VI, V (and deduced from analysis of character). Neophyte stage of development - i.e. no significant development of consciousness (qv 'Similitudes' MS- is an 'in time' person). Main personality type- ext. thinking. Moves thus are:

- 1) Mira board: pieces λ and λ on appropriate squares - the pieces taken from Sirius board. The S squares are:



2) Sirius $\ominus (\ominus) \lambda \rightarrow$ Arcturus, becoming $\ominus (\frac{\text{♁}}{\text{♁}}) \lambda$

3) Occupation implies ♁ sphere (qv Aeon and associated h. civilization/ethos). Thus Rigel $\frac{\text{♁}}{\text{♁}} (\ominus) \lambda \rightarrow$ Sirius square vacated by $\ominus (\ominus) \lambda$ piece. (N.B.: (a) the sphere to which the piece moves is determined by level of consciousness attained - in this instance, Sirius; (b) the piece moved is determined likewise - the lowest piece if limited development of none, next highest if 'novice' type development and so on).

4) Interests imply: a) Antares $\frac{\text{♁}}{\text{♁}} (\ominus) \lambda^*$ Mira $\frac{\text{♁}}{\text{♁}} (\frac{\text{♁}}{\text{♁}}) \lambda$
(. Here * \Rightarrow lower sequence)

b) Deneb $\uparrow (\ominus) \lambda \rightarrow$ Mira $\uparrow (\frac{\text{♁}}{\text{♁}}) \lambda$
(these determined by Tarot image and associated path).

This is the most basic position from which magickal change may be worked. Additional refinements usually required for effective magick. These refinements usually describe further traits of the individual.

In general: if the required piece has already been moved by earlier transformations then the next appropriate piece in the basic sequence should be used and transformed accordingly.

Aeonic influences imply the basic starting positions of all pieces are altered. Thus, for the present (and assuming the individual in question belonged racially to the Western higher civilization) the starting positions would be altered thus:

Sirius $\ominus (\uparrow) \lambda$ piece on Mira $\frac{\text{♁}}{\text{♁}} (\ominus) \lambda$; Rigel $\frac{\text{♁}}{\text{♁}} (\uparrow) \lambda$ on Naos $\uparrow (\ominus) \lambda$
and Rigel $\frac{\text{♁}}{\text{♁}} (\uparrow) \lambda \rightarrow \uparrow (\ominus) \lambda$ Mira.

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EMANATIONS OF URANIA

Notes Toward A Heuristic Representation
Of Cliology

Anton Long

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Section I (Introduction: A Cosmic Scheme)

- 1.0 The cosmos is all that exists, has existed or will exist.
- 1.01 The universe is that aspect of the cosmos that exists at a specified moments of causal time.
- 1.02 The cosmos admits of a representation by means of abstraction.
- 1.021 Abstraction is means to knowledge and understanding.
- 1.022 The most important means of abstraction is mathematics.
- 1.0221 The abstractive system of mathematics may be approached via a heuristic symbolism founded on a formalized theoretical system.
- 1.023 It is to be understood that all abstractive systems are hypothetical simplifications of the nature of the cosmos since this latter cannot be truly represented in the system of opposites implicit in all abstractions.

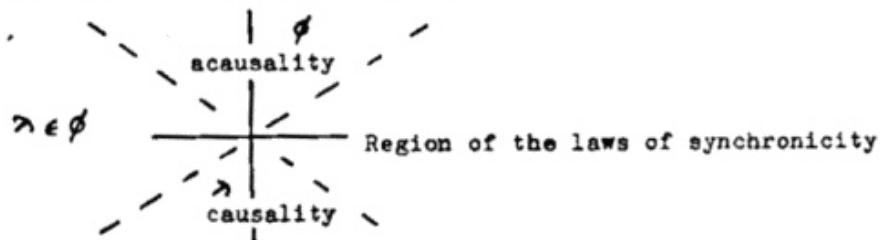
1.1 The cosmos is a duality: ϕ, λ .

1.11 The duality of the cosmos is expressed by time: as causality (t^λ) and acausality (t^ϕ).

1.12 ϕ is representative of intuitive existence; λ of rational existence.
 ϕ in abstractive mythological terms is Dionysian and λ Apollonian.

1.121 ϕ manifested via t^ϕ is ϕ_s ; λ manifested via t^λ is λ_s (ϕ_s and λ_s are undefined abstractive spaces.)

1.122 λ_s is the realm of the laws of causality; ϕ_s the realm of acausal laws. $\lambda_s \in \phi_s$ is the realm of the laws of synchronicity.



1.13 λ_s may be represented by a Riemann space, of four-dimensions.

1.131 ϕ_s may be represented by the geometry of acausal space where the dimensions are infinite.

1.132 All events in λ_f may be described by mathematical models based on f^λ , be such events macrocosmic or microcosmic.

1.14 Where $d^2 = 0$, λ_f reduces to an Euclidean space described by x^λ systems.

1.141 An x^λ system is defined as a coordinate system (x, y, z, t^λ) in λ_f .

1.142 Events in x^λ space (macrocosm) can be described by a transformation:

$$x, y, z, t^\lambda \rightarrow x', y', z', t'^\lambda$$

1.143 All observables are based on x^λ systems and all theories established in fact by the application to the elements composing those theories of the principle of propositional verification.

1.1431 If ψ is some propositional variable where $\psi \in f^\lambda$, f^λ being some set of elements λ , and if x_p^λ is that set of x^λ type elements of a theory that have been compared via observation with empirical data and not thereby found to be invalid, and ψ_p that of ψ , then if \mathcal{P} is a symbolic re-presentation of the principle: $\psi \rightarrow \mathcal{P} \cdot \psi \in \{x^\lambda : x^\lambda \in x_p^\lambda\}$

or: $\bigwedge \psi_p \supset \psi \in x_p^\lambda \cdot \supset \psi \supset \mathcal{P}$

that is, $\bigwedge \psi_p \supset \psi \in x_p^\lambda \cdot \supset \psi \rightarrow \mathcal{P}$

where for $\bigwedge x$ read 'for all x'; for $\bigvee x$ read 'for some x' and where the operator \rightarrow is defined by this third identity.

1.15 For the logical space x^λ composed of propositional variables where $\lambda = 2$, a vector \underline{v} in that space may represent a propositional statement, the direction of the vector establishing the T or F (by definition) of that statement.

1.151 The direction of \underline{v} is established by reference to the origin of the x^λ system composing the logical space.

1.1511 The origin of the system is established by reference to the principle of verification applied to the elements composing that system.

1.1512 The orientation of the system in λ_f depends on the definition of \mathcal{P} .

1.1513 A tautology is a scalar quantity.

1.2 A duration of causal time is defined by

$$t^\lambda \cap t^\phi = \{ t_n^\lambda : t^\lambda \in t^\lambda, t_0^\lambda \in t^\phi \}$$

where t_0^λ is a moment of causal time.

1.21 $\phi \cap \lambda$ is a re-presentation of the principle of life.

1.212 $\phi \cup \lambda$ is a re-presentation of the principle of consciousness within life.

1.22 The unity that is formed by both ϕ_f and λ_f may be re-presentated by

$$\mathcal{B} = \{t_0^\lambda : t_0^\lambda = t_0^\lambda\}$$

$$\phi \cap \lambda \equiv \Lambda = \{t_0^\lambda : t_0^\lambda \neq t_0^\lambda\}$$

$$\phi \subset \mathcal{B} \equiv \Gamma t_0^\lambda (t_0^\lambda \in \phi \rightarrow t_0^\lambda \in \mathcal{B})$$

- 2.0 Life is the coincidence of ϕ_s and λ_s .
- 2.01 The coincidence of ϕ_s and λ_s occurs at a specific point, t_0^λ .
- 2.02 The greater the complexity of life the greater the manifestation of ϕ_s in λ_s .
- 2.1 Consciousness within life is the mergence of ϕ_s and λ_s .
- 2.11 The mergence of ϕ_s and λ_s occurs over a specific area t_n^λ .
- 2.111 The area of mergence of ϕ_s and λ_s is representative of the degree of consciousness possessed by a specific entity of life.
- 2.12 Each entity of life is, by virtue of its life, a place where ϕ is coincidental with λ .
- 2.121 Each entity of life possessed of consciousness is, by virtue of that consciousness, a place where ϕ is merged with λ .
- 2.1211 The degree of mergence is variable according as to whether consciousness has been developed or no via the mechanism of evolution that is life.
- 2.122 Consciousness by definition is composed of both t^λ and t^ϕ aspects, as $t^{\bar{\lambda}}$ and $t^{\bar{\phi}}$.
- 2.123 The coincidence - and thus the mergence-of ϕ_s and λ_s is an expression of the life-force (or physical field of force associated with life) which force varies according as to the nature of the organism possessing it.
- 2.2 Life and consciousness within life are an expression of the flux of ϕ and λ manifested via causal time.
- 2.21 Human life is the only place presently known where ϕ is merged with λ and this mergence may be expressed in the abstractive sense as composed of a lower and an upper limit.
- 2.211 The lower limit is the unit of consciousness which is the individual.
- 2.212 The upper limit is the unit of consciousness expressed by the mechanism of cultural evolution in the sense of Spengler and Toynbee. *
- 2.22 If $t_n u$ is the manifestation of ϕ and λ as consciousness where u is the fundamental unit of ϕ and λ , and t_n a constant for a particular value of n (theoretically $0 < n < \infty$), then $t_i u$ is the consciousness of the individual units of consciousness and $t_c u$ that of a culture where $i \ll c$.
- 2.221 For $t_i u$, $t^{\bar{\lambda}}$ is the conscious and $t^{\bar{\phi}}$ the collective unconscious of Jungian psychology.
- 2.2211 A primary expression of consciousness for $t_i u$ is language.
- 2.222 For $t_c u$, $t^{\bar{\phi}}$ is the 'soul' of Spengler and $t^{\bar{\lambda}}$ its manifestation (via t^λ and $t_i u$) as aesthetics.
- 2.23 For both $t_i u$ and $t_c u$ the degree of mergence of ϕ and λ may be increased via t^λ , giving thus an evolution in consciousness which expresses the law of metamorphosis in organisms.
- 2.231 It is possible to express the evolution of consciousness in three (arbitrary and symbolic) stages, α, β, γ , which are expressive of the fundamental principle of metamorphosis applicable to $t_i u$ and $t_c u$.

* The organic nature of cultures propounded by Spengler is an expression of the existentialist principle of recurrence. Culture (in the sense of Spengler) is that psycho-historic phenomenon which is manifest in the archetypal soul-form (see 2.222). A civilization (in the sense of Toynbee) is considered to be a culture if it has a unique soul.

In such a symbolic sense ϕ is approached from λ via the sequence $\beta \rightarrow \alpha$. (Note: because of f^ϕ , $\lambda \in \phi$ for all f^λ)

2.2311 The flux of ϕ and λ via f^λ may be expressed in terms of α, β, γ as:

$$\begin{aligned} \alpha(\alpha) &\rightarrow \alpha(\beta) \rightarrow \alpha(\gamma) \rightarrow \beta(\alpha) \rightarrow \beta(\beta) \rightarrow \beta(\gamma) \\ &\rightarrow \gamma(\alpha) \rightarrow \gamma(\beta) \rightarrow \gamma(\gamma) \end{aligned}$$

2.2312 In terms of f^λ and f^ϕ this re-representation becomes:

$$\underbrace{\alpha(\alpha) \rightarrow \alpha(\beta)}_{\alpha(\gamma)} \rightarrow \underbrace{\beta(\alpha) \rightarrow \beta(\beta)}_{\beta(\gamma)} \rightarrow \underbrace{\gamma(\alpha) \rightarrow \gamma(\beta)}_{\gamma(\gamma)}$$

where (because of f^ϕ)

$$\alpha(\alpha) \subset \alpha(\gamma); \quad \alpha(\beta) \subset \alpha(\gamma) \quad \text{etc.}$$

and $\alpha(\alpha) \subset \alpha(\gamma) \equiv \bigwedge f_0^\lambda [f_0^\lambda \in \alpha(\alpha) \cdot \supset \cdot f_0^\lambda \in \alpha(\gamma)]$

(for $\bigwedge f_0^\lambda$ read 'for all f_0^λ ').

Note: \rightarrow may be read 'via f^λ ' and ' $\underbrace{\quad}$ ' as 'via f^ϕ '.

2.2313 For f_{ϕ}^{λ} the metamorphosis may be expressed in the following Spenglerian terms:

- $\alpha(\alpha)$ Spring period
- $\alpha(\beta)$ Summer "
- $\beta(\alpha)$ Autumn "
- $\beta(\beta)$ Winter period

$\gamma(\alpha)(\beta)$ is the period of Imperium: $\gamma(\alpha)$ being linked to the 'Universal State' of Toynbee.

2.2314 For f_{ϕ}^{λ} the metamorphosis may be expressed in the following way:

$$\begin{array}{ccc} & \circ \gamma(\gamma) & \\ \gamma(\beta) \circ & & \circ \gamma(\alpha) \\ & \circ \alpha(\gamma) & \\ \alpha(\beta) \circ & & \circ \alpha(\alpha) \\ & \circ \beta(\beta) & \end{array}$$

2.2315 This represents the evolution of individual consciousness from λ_f toward ϕ_f .

2.2316 This progression is from a lower realm of consciousness to a higher one and is a following of the path of initiation.

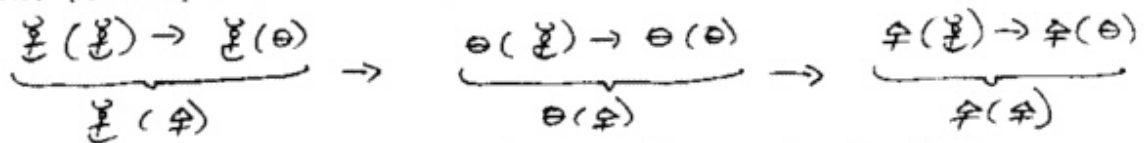
2.2317 Each stage of this progression is associated with many causal attributions and apprehension and understanding of these enables further progression.

2.2318 Each stage is symbolically represented as a sphere on the magickal Tree of Wyrð.

2.2319 This Tree is a causal re-presentation of acausal aspects and its representations are means to conscious evolution.

2.24 α can be represented by the symbol 'Alchemical Mercury' (☿), β by Alchemical Salt (⊖) and γ by Alchemical Sulphur (♁).

2.241 The principle of metamorphosis thus becomes:



2.242 These representations enable conscious understanding and thus integration of the acausal aspects symbolized by such forms.

2.3 β manifests to λ via ϵ^λ primarily through the ☿ aspect.

2.31 For a $\text{♁};\text{u}$ whose concern is primarily the world of ϕ , then there is an introvert role.

2.312 For a $\text{♁};\text{u}$ whose concern is primarily the world of λ , there is an extravert role.

2.32 These roles may be represented thus:

$\text{⊖}(\text{⊖})$	Extravert Feeling type
$\text{⊖}(\text{☿})$	" Intuitive type
$\text{⊖}(\text{♁})$	" Thinking
$\text{☿}(\text{⊖})$	Introvert Feeling
$\text{☿}(\text{☿})$	" Intuitive
$\text{☿}(\text{♁})$	" Thinking

2.321 Each role is associated with a sphere on the Tree of Wyrð and thus a stage of individual Initiation toward higher consciousness.

2.33 Conscious evolution implies the assumption and integration of each role.

2.34 ♁ as a role type is symbolized by a particular stage of Initiation thus:

$\text{♁}(\text{⊖})$	Master of Temple/Mistress of Earth
$\text{♁}(\text{☿})$	Grand Master/Grand Mistress
$\text{♁}(\text{♁})$	Homo Galactica

2.4 For a culture \mathcal{F} is a manifestation of the soul or ethos (\mathcal{E}^{ϕ}) in λ terms.

2.41 As metamorphosis proceeds the culture becomes increasingly deprived of this \mathcal{F} aspect, leading to the 'civilisation' stage of Spengler.

2.42 Within each flux of ϕ and λ expressed as a unit of consciousness which is a culture, there exists an element e of the totality of individuals composing that culture who ground or 'earth' the flow of ϕ to that culture.

2.421 This element, e , is the creative minority (cf. Toynbee).

2.422 Elements of e are mostly unconscious of earthing acausal forces.

2.4221 One of the most obvious manifestations of such earthing are 'creative Artists'.

2.42212 An aspect of this process of channelling acausal energy on the individual level is Toynbee's "Withdrawal & Return".

2.42213 Another aspect is the 'Outsider syndrome'.

2.423 Evolution of consciousness implies an understanding of this process on the individual level.

2.4231 This understanding may most easily be achieved by some form of symbolism abstractly representing the process and the forces involved.

2.42312 Conscious understanding of this process implies the possibility of using that process consciously to bring other changes.

2.42313 Such use and such understanding form the foundation of the process known as Aeonics.

2.424 Since ϕ is expressed via \mathcal{E} for each $\mathcal{K}_c \alpha$, e determines the metamorphosis of a culture.

2.425 Culture decline is loss of acausality manifesting via e .

2.4251 This loss is implicit in the nature of $\mathcal{K}_c \alpha$ and can only be altered by those of e who have achieved some understanding of the process.

2.426 ϕ is expressed via \mathcal{F} as aesthetics.

2.43 The flux of ϕ and λ via \mathcal{E}^{λ} is codified in archetypal forms.

2.431 The most obvious (outward) manifestation of such forms are myths/mythos and actions of individuals unconsciously assuming archetypal roles.

2.432 Each culture has its own forms which thus affect those within.

2.433 An aspect of a cultural form is the 'religious attitude' of the peoples of that culture during its early period of growth.

2.4331 A later aspect is the codification of that aspect into Institutions and forms of a political nature.

2.44 Every cultural form of every culture expresses part of the acausal energy which gave rise to that culture.

2.441 Each cultural form is thus a representation of what acausal aspect is earthed at the birth of that culture.

2.4412 This earthing occurs at a specific place which becomes the cult/religious centre for the early culture.

2.44121 This earthing is mostly unconscious - that is, intuitive - and expresses the directive nature of the acausal when manifest in the causal.

2.44122 An apprehension of this process is the representation of the acausal energies as a magickal Aeon.

2.4413 Further apprehension, giving conscious understanding, implies the possibility of manipulating such energies.

Section III (Concerning Culture, Race and the Future)

3.0 That part of the consciousness of a culture symbolized by e , giving the impetus to creation within and extension of a particular culture, has been, in all cultures, of a certain racial type - that type being the Caucasoid or 'Aryan'.

3.001 Contributions by diverse racial elements of a non-Aryan kind to a culture have arisen only because of the impetus of the creative minority, such contributions being from those not of e .

3.002 The developed consciousness of the Aryan (giving impetus to creation) arises because the Aryan has a longer period of evolution in the Homo sapiens stage than any other race. Such a period of evolution is indicative of greater psychic content in the consciousness of the Aryan, since the psychic content of any entity is a function of causal time.

3.0021 In the outward sense this increased psychic content of the Aryan is manifest in creativity ($\phi \rightarrow \lambda$ via ψ).

3.01 The evolution of consciousness considered as a whole is inseparably bound up with the evolution (and of necessity the survival) of the Aryan as a distinct racial grouping.

3.02 The means of evolution for the Aryan considered on the basis of a distinct grouping are codified in the flux of ϕ and λ expressed via struggle and conquest in the sense of incipient creativity.

3.1 For the Paustian culture the means to evolution giving thus an extension of the period of metamorphosis is by the conquest of Space following from the unification of the world on the basis of an Aryan Imperium. (cf. 3.1151 ff)

3.11 Considered in the racial/cultural sense of mythological abstraction the flux of ϕ and λ is manifest in the dichotomy (and thus conflict) between the Aryan and the soul: where ϕ is representative of the Aryan and λ of the soul; the former in the sense of ψ and the latter in the sense of θ .

3.111 The racial soul is an abstractive representation of the psychological traits of a particular ethnic grouping expressing in an outward form their shared psychic content and manifest in an understandable way in their religious attitude.

3.112 Each particular racial grouping although sharing a fundamental collective unconscious, has within the framework of that unconscious (because of the difference in periods of evolution) archetypal forms peculiar to that grouping.

3.1121 Such 'racial archetypes' together form the racial soul.

3.113 Since the evolution of a culture considered on the basis of the totality of cultures is an increase of ϕ over λ , such an evolution implies the gradual triumph of the Aryan soul over the ^{Magical} soul.

3.114 Every period when the ^{Magical} soul is in the ascendent is a period of cultural hiatus (from ϕ viewpoint).

3.115 The decadence of the Winter period of the Faustian culture is an expression of $\phi < \lambda$.

3.1151 For the Faustian culture the Imperium may be either of λ or ϕ , this latter expressing a conscious resurgence of the Faustian soul, the former expressing the triumph of the λ elements manifesting as a Marxian Imperium.

3.115101 A ^{Faustian} Imperium is the natural cultural imperative for the Faustian culture.

3.11512 A Marxian Imperium (λ -Imperium) stemming from the global triumph of Communism in the $\phi(\phi) \rightarrow \psi$ period (c. 1980 - 2000 A.D.), would be an expression of the triumph of the ^{Magical} soul.

3.11513 With the coming of the ϕ -Imperium of the Faustian culture will come a resurgence of the basic life-force implicit in ϕ .

This resurgence will be an expression of the basically ϕ Faustian spirit and will make itself manifest by means of a movement forming the starting point of the Aryan order that will be ϕ -Imperium.

3.11514 ϕ manifest to reality in the latter stages of the Faustian culture via political action was National-Socialist Germany - an ϕ expression of the life-force (ϕ) emanating via Adolf Hitler (ψ) to the National-Socialist movement (ϕ). This period was a return to the pure Faustian spirit and was in this sense and this sense only a foreshadowing of ϕ -Imperium.

3.11515 The means whereby ϕ -Imperium will be turned from a possibility into a certainty are four-fold - as say, $\psi_f(\psi)$, $\psi_f(\phi)$, $\phi_f(\psi)$, $\phi_f(\phi)$ - each of which is an expression of the fundamental idea embodied in ϕ -Imperium and $\psi_f(\psi)$ of a new culture; and each of which is acting throughout the formative period coming with change (by will) of the probabilities of λ -Imperium and ϕ -Imperium.

The ψ aspects are those acting through ψ , the ϕ aspects those through ϕ : together forming (in one abstractive sense) a religion of 'existentialism' (ψ) propagated in an active ϕ sense among Aryan peoples.

3.11516 $\psi_f(\phi)$ is the religion as religion (as ϕ) propagated within and without e. $\phi_f(\psi)$ is the propagation of a political type faith based on the fundamental tenets of the religion which enables action, $\phi_f(\phi)$, by a movement or group upholding the religion in the total sense changing thus the foundations of the institutions of the societies composing the culture in the transition period $\phi(\phi) \rightarrow \psi$.

3.11517 Should this four-fold movement occur between $\phi(\phi) \rightarrow \psi$ then, provided it is of the right magnitude on all levels, ϕ -Imperium may become a reality.

3.11518 $\psi_f(\psi)$ as idea is the understanding of ϕ and λ and its manifestation as cultural and individual metamorphosis, and the realization of not-self bringing silence and serenity.

3.11519 $\psi_f(\phi)$ as idea is $\psi_f(\psi)$ as idea in understandable form applicable to ϕ -Imperium. $\phi_f(\psi)$ as idea given form is the promulgation of this on the basis of a religious attitude.

3.115110 $\phi_f(\psi)$ as idea is the promulgation of the ideal of the European revolution of 1933 A.D. into proto- ϕ -Imperium form easily understandable on a non-e basis. $\phi_f(\psi)$ as idea given form is promulgation of this as basis for action totally in time on behalf of leadership of a movement/group seeking ϕ -Imperium on $\phi(\phi)$ level.

3.115111 The aesthetic of Marxism is to reduce ψ to ϕ : the aesthetic of the forthcoming Faustian resurgence is to make ϕ transcend to ψ (in the physical, ϕ_f , and spiritual, ψ_f , sense) via the ideal of beauty embodied in the Aryan racial soul.

3.1152 The movement of Faustian resurgence, led by one both ϕ and ψ , will be nurtured by the struggle against the forces of cultural decadence and decline, and its triumph over these forces will be expressive of the creation of a new, higher type of man - Homo Sol.

3.11521 Homo Sol is the next stage of the evolution of non-e individual consciousness.

3.115211 This evolution can be achieved by those within e consciously manipulating acausal forms via the mechanism of a culture.

3.115212 One of the most significant forms to achieve such manipulation is the racial soul and its various abstractions.

3.1152121 One of the most important abstractions is politics - a grounding of ϕ within a $\kappa_c u$ during the later stages of that $\kappa_c u$ usually via an individual or individuals who assume an archetypal role.

3.115213 This manipulation is itself a natural cultural imperative, expressing the development of e consciousness.

3.1152131 Without such manipulation at the present stage of cultural metamorphosis, the cycle begins again.

Section IV (Concerning Life and Causal Death)

4.0 Death for an organism possessed of life is the cessation of the coincidence of ϕ and λ due to ϵ^λ .

4.1 Death for an organism possessed of consciousness is the cessation of the mergence of ϕ and λ .

4.11 Consciousness implies an aspect of ϕ_f in λ_f . Evolution of a $\kappa_i u$ in consciousness implies an increase in ϕ_f .

4.112 The goal of consciousness is first to balance ϕ and λ and then transcend to ϕ_f .

4.113 An individual who attains this goal maintains/creates an acausal existence when the λ_f aspect ceases via ϵ^λ .

4.1131 The nature of this acausal existence cannot be apprehended by systems based on χ^λ concepts.

4.11311 Words and opposites being part of χ^λ cannot explicate the acausal.

4.1132 One means to such apprehension is symbolism.

I27.

The Sinister Path ~ Aims & Intent

ONA

The Sinister Path, as the way of genuine Satanism is sometimes known, comprises two traditions. The first of these is "traditional Satanism" - represented by such groups as the ONA - and the second derives from the teachings promulgated by Anton LaVey and includes his "Church Of Satan" as well as the "Temple Of Set". In both aims and intent, the two traditions differ considerably, and while traditional Satanism may be said to have its roots in Europe (particularly Britain) the LaVey tradition is primarily American and of fairly recent date.

The primary aim of traditional Satanism is the achievement, by the individual, of magickal Adeptship and this is achieved by the Initiated individuals following what is called the "Seven Fold Way" (sometimes called the Seven Fold Sinister Way).

This way is essentially a series of magickal techniques, teaching and goals and during its early stages may be said to consist of an exploration, by the individual, of hidden/latent/sinister/forbidden areas of consciousness. During these early stages, practical magick is employed, and traditional Satanism distinguishes between "external" and "internal" magick. The first type is primarily sorcery; the second, an exploration/expansion of individual consciousness. One of the tasks of an Initiate following this seven-fold way is the formation of magickal/Satanic Temple for the performance of ceremonial rituals. Among these rituals is the "Black Mass". However, these ceremonial rituals - and external magick itself of whatever kind - represent only the first few stages of the sinister seven-fold way: they are, essentially, a practical training in magick and magickal technique. It is beyond these stages that the real work of an Initiate of the "Dark Tradition" begins, and these more advanced stages involve that Initiate in "Internal" magick - the development of individual consciousness.

Thus, traditional Satanism is concerned with the "inner development" of its Initiates, and its followers are few in numbers. Neither they, nor the groups proselytize, and traditional Satanism has no social, religious or political connotations whatsoever. Rather, it is an esoteric way of living for those few individuals who might be interested - a way founded on Western Occult tradition (an aspect of this tradition is known as the Septenary system).

The LaVey type of Satanism concentrates on a glorification of the individual "ego" and an indulgence in the pleasures of life. Both the Church Of Satan and the more recent "Temple Of Set" are organized on the basis of Satanism as a religion with all that this implies in terms of acceptance of doctrine and adherence to an individual leader/master/specific group. The fundamental tenets of this religion were stated by LaVey in his "Satanic Bible". While the Church of Satan and the Temple Of Set differ on some organizational matters, they both take this "Satanic Bible" and other works by LaVey, as their starting point, and in many respects the Temple Of Set may be said to be a "schism" from the Church Of Satan. Other Satanic groups, both in America, Europe and elsewhere, take these two organizations as their own "role model" and follow both their teaching/philosophy and methods of magical working.

Basically, the teachings of LaVey and those following him have their origin in the qabalistic, Grimoire tradition. There is an identification with the "demonic" aspects and a desire to use this to further personal goals and ambitions. Generally, followers of this tradition of modern Satanism do not believe in any existence after death, seek practical mastery over others, exult in the pleasures of the flesh, perform rituals and ceremonies for their own benefit and see their beliefs in religious terms. The main groups - the Church Of Satan and the Temple Of Set - also actively seek followers, engage in public avowals of Satanic faith and offer members various titles and offices. The aims of these groups include winning converts for their religion, making that religion more accessible and acceptable, and, ultimately, bringing that religion into social prominence.

The majority of individuals who profess to be Satanists and who do not belong to any particular grouping, almost without exception adhere to the LaVey tradition. This is so because of the "publicity profile" attained by LaVey and then, following him, Aquino (Temple Of Set) and because

of the availability of books dealing with this aspect of Satanism.

The fundamental aims of this type of Satanism may be simply stated in the glorification of the ego and the return of instinct. There is not, in this type, any glorification of "evil" and certainly not any "Satanic criminal behavior". Instead, there is an attempt to change the way the individual views the world - toward what may be termed a more Mephistophelean and Machiavellian approach.

In contrast, the followers of more traditional Satanism believe that this approach is only a beginning. These followers eschew the religious approach and instead concentrate on achieving self-development beyond the stage of the "ego". Traditional Satanism also believes that individuals can create for themselves an existence after death, and this creation is seen as one of the fundamental aims of this tradition.

Further, traditional Satanist groups and teachers are secret, and those who, after perhaps diligent search, find them and seek to follow their seven-fold way are subjected to many ordeals before being accepted. This testing of candidates ensures that only the most sincere and motivated are accepted.

128.

Insight Roles

(ONA, not for publication)

Insight roles is the name given to dangerous techniques aimed at developing personal understanding. The technique itself is simple - it involves the individual living for a specific period of time - between six months to two years - a certain "way of life".

What make this dangerous and difficult is that the role chosen must be at odds with the individuals' own feelings and view of the world. This brings the individual into conflict with themselves - and sometime friends and society as well. This forces the individual to rely on themselves and discard in a practical way all the illusions that must be discarded if Adeptship is to be achieved.

The technique is not to be undertaken lightly, buy once begun must be continued for the allotted time.

The technique is normally begun after the Grade Ritual of External Adept and after the individual has successfully run their own magickal group for at least six months. It is important that the individual strive to identify with the chosen role, and not see it merely as an unpleasant task. This identification must begin with a conscious decision to act the role as convincingly as possible. The role itself, for the period of time chosen, should be the main interest and occupation of the individual.

In an important way, Insight Roles are magickal rituals extending over a period of time and for the majority of individuals following the seven-fold way (the sinister path) are necessary as a prelude to the Grade Ritual of Internal Adept. It is the experiences undergone (both external and internal) during and Insight Role that give the individual the impetus necessary to undertake and complete the period of isolation required during the Grade Ritual. For it is this period of isolation which is often necessary for the individual to understand and integrate those experiences. From these, the genuine Adept is born.

All Insight Roles, of necessity, seem "bizarre" to non-Adepts. The individual who decides to undertake the technique should choose a role (from those listed) which is the opposite of what they themselves consider their own personality to be.

General Guidelines:

When a role is undertaken, you are forbidden to explain to anyone the reasons for this sudden change in your behavior/attitudes. This will isolate you, and begin the process of self-reliance and belief in your own Destiny. Observe the reaction of "friends".

You should initially think of the roles as a means of enhancing your life - an opportunity. The role is part of the process of self-discovery - which is often painful.

To succeed, you must let go of all your previous opinions, beliefs and ideas. Forget everything assumed about people who naturally adopt the role you have chosen - just accept them, as they are. This will be very difficult. The role is an ordeal - a kind of second Initiation, and you can only become free, and ready for Adeptship, by losing your past.

The role chosen should be seen as part of your Destiny - and you should learn to revel in the role. If possible, keep a record of your thoughts, experiences and observations.

You should not, during the time of the role, undertake any magickal workings of any kind - simply because these are not necessary, considering an Insight Role is itself a powerful (and highly dangerous) magickal ritual of "internal" (or alchemical) magick.

Be determined to continue in the role for the length of time you have chosen. Should you succeed

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in this, you will discover many important things about yourself and the world. Wisdom will be gradually gained through the trials of experience. There is no substitute for this kind of practical learning.

Always remember during the role, that you have chosen to follow the path to self-divinity - the role is but a stage on that path, and one that has to be undertaken if your goal is to be achieved.

The roles are listed in order of difficulty/psychological danger with brief notes on the type of individual who might undertake them bearing in mind that the role chosen should be the opposite of what you consider your "personality type"/view of the world to be. From a viewpoint of the present the most challenging (and dangerous) role undertaken by members in the past two decades has been the one listed first.

Insight Roles, quite simply, are for those who dare to defy.

129.

Insight Roles II

(ONA, not for publication)

The roles are listed in order of danger (both practical and psychological) - the most dangerous first.

1. Join an organization of the extreme "Right" and undertake the life of a political activist - attending meetings, demonstrations and so on. You should see yourself as a "revolutionary" who seeks to create a new type of society. You must forget all your assumptions about this type of politics - and the people in it - and live out, in a practical way, this role.
Contact address: British National Party, P.O. Box 446, London, SE 23 2LS. Send for literature about joining.
2. Enter a Buddhist religious order. Read about Buddhism, then apply to one of the addresses below to stay for a "retreat" and ask them to enter the order.
Throssel Hole Priory, Carr Shield, Hexham, Northumberland (Zen Buddhism).
3. Join the French Foreign Legion.
Contact address: La Chef du Poste d'Information de la Legion Etranger, Bas Fort St. Nicholas, 2 Boulevard Charles Livon, 13007 Marseille, France.
4. Open and run a brothel. First, find premises; second, find individuals will to offer their services. Honesty in dealing with clients and good friendly treatment of those employed to offer services to clients is the key to success, and must be done.
5. Join the Police Force. Assuming you are tall enough and have the right qualifications - ask at a Police Station or employment center and apply. Be determined to succeed if interviewed - find plausible reasons, when asked, why you wish to join.
6. Vagrant. Sell everything you possess, give up job etc. Buy rucksack, small tent etc. and wander around, trying to earn a living by doing small jobs, begging sometimes for food.
7. Form a Wiccan group. This role means you assume the identity of a "White Priest/Priestess. Create a believable past for yourself (re: Initiation and so on into Wicca) and then to recruit members. Aim is to form a "teaching coven"
8. Set specific physical goal and train to achieve these. These goals must be achieved within eight months of beginning training. They are:
 - a. run a marathon in less than 2 hours and 50 minutes (men) or 3 hours 10 minutes (women).
 - b. Compete in a (cycling) 12 hour time trial achieving a distance of at least 230 miles. Intermediate times are: 25 miles in 1 hour or less. (Note: 12 hour time trials are usually held during the summer months - so begin role at time to coincide with eight month training build up, e.g. December. Join a local cycling club - find details at nearest good bike shop.

Note: a) and b) may be combined - and should be if you are fairly fit.

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Some guidelines to assess the viability of each role:

- 1) Best suited for those of "left-wing"/liberal sentiments, including anarchists
- 2) Suited to those who enjoy the pleasures of the flesh - women, wine and food.
- 3) Suited to those who lack a sense of adventure and consider themselves "non-violent"
- 4) Suited to those who are introverted and find organizing things difficult
- 5) Suited to those who dislike authority - particularly the Police.
- 6) Suited to those who like comfort and need security of home/job etc.
- 7) Suited to those who lack imagination and flair for self-expression
- 8) Suited to those who dislike sports

Editorial note:

These contact addresses are now out of date. The MS was last revised 1985 eh.

I30.

Insight Roles ~ A Guide

ONA 1989 ev

As state in several esoteric Order MSS, the Satanic novice is expected to undertake experiences in the real world. This is above and beyond the tasks mentioned in various guides to the "Seven Fold Way", which guides were intended for publication and thus did not contain the secret tasks. These secret tasks are outlined in the MSS "The Secret Tasks Of The Sinister Way". One of these tasks, undertaken by an Initiate, is an "Insight Role".

An Insight Role is in effect an extended magickal ritual and involves the individual living a certain way and striving for a specific (often non-esoteric) goal. It involves playing a specific "role". The novice is expected to learn from this experience. It is important that the novice identifies with the role to the extent that friends/associates and those the novice is brought into contact with by virtue of that role do not realize the novice is playing a "role". For the duration of the Insight Role, the task of that role should be the main interest/occupation of the novice.

Insight Roles, as a technique, have been used by Satanic novices for at least a century, and this technique has as its primary aim the gaining of self-insight by the novice using the technique. The technique also develops certain skills - some magickal, some involving the gaining of Satanic judgment and insight. Expressed simply, Insight Roles develop Satanic character.

Until quite recently, Insight Roles were wide-ranging and also exceptionally difficult to undertake - the novice was expected to undertake a role which was the opposite of what they considered their own character to be. (qv. The now deleted Order MS "Insight Roles I and II). The technique, however, has been recently revised by the Grand Master representing traditional groups. In this revised form, it is an extremely effective novitiate technique, although (like all genuine esoteric techniques of Satanic magick) it is still difficult to undertake and still requires a genuine Satanic commitment from the novice. Like the sinister way itself, it is not for the dilettantes or the imitation "Satanist" who merely wish to play at being Black Magickians.

One essential aspect of an Insight Role is that it requires the novice to change their life-style and usually their place of residence. Another, is that it tends to isolate them from non-Satanists. Third, it often brings them into conflict and confrontation - with others, and themselves. Fourth, it tests them - forcing them to find inner strengths and reserves. Of course, it destroys them - or makes them renounce their Satanic quest and vows. All these are necessary.

All Insight Roles are demanding; some are physically dangerous. All force the novice to make choices - to learn. All, when successfully undertaken, build self-confidence and thus character. All, in brief, express Satanism in action.

The novice is expected to make his/her own choice for the roles outlined below. It must be understood that: a) only the roles listed below are actually Insight Roles, so the choice must be one of them; b) the completion of at least one of these roles is necessary before the Internal Adept rite can be undertaken.

It is usual for the novice to undertake an Insight Role following Initiation and after completion of the tasks outlined in the MS "The Seven Fold Way - A Comprehensive Guide" (i.e. after completion of the tasks associated with the stage of Initiation and before undertaking the rite of External Adept). However, if the novice wishes, an Insight Role can be undertaken when he/she is an External Adept and has completed all the tasks of an External Adept (such as running a Satanic Temple for a certain period of time). Generally, it is advisable for the novice to undertake a role before External Adept. Further, should the novice so desire, two Insight Roles can be undertaken, one after the other. This is an interesting experience - but requires demonic commitment.

The Roles:

1. Either by foot or by bicycle or by accepting lifts, travel alone around the world, taking between six months and one year (or more). You must live frugally, and carry with you most of what you need. You should travel to as many countries as possible, the more remote the better and expect sometimes to find work to enable you to travel further.
2. Become a professional burglar, targeting only victims who have revealed themselves to be suitable (e.g. by testing them - qv. the Order MSS dealing with victims etc.). The aim is to specialize in a particular area - e.g. fine art, jewelry - and become an "expert" in that area and in the techniques needed to gain items.
3. Undertake the role of extreme political activist and so champion heretical views (by e.g. becoming involved in extreme Right-Wing activism). The aim is to express fanaticism in action and be seen by all "right-thinking people" as an extremist, and a dangerous one.
4. Join the Police Force (assuming you meet the requirements) and so experience life at the "sharp end" and being a servant to a higher authority. *

All roles should last for at least six months and all must be completed (i.e. you leave them) before the end of eighteen months. All roles will by their very nature test your Satanic views and beliefs and thus your desire to continue along the sinister way. All will expose you to difficulties.

Once the choice is made, it is up to you to find means of undertaking the role - e.g. in the case of joining the Police, finding reasons why which will convince a selection panel; in the case of becoming a burglar, finding someone to buy your stolen items and so on.

The essence of these Insight Roles can be succinctly stated: Incipit Vitriol.

* Note: In times of actual war, an alternative Insight Role is to join one of the Armed Forces and so gain combat experience.

131.

Satanism: Its Essence & Meaning

Anton Long

Satanism may be said to possess two main themes: the Dark Tradition concerning the Dark Gods together with the Septenary system, and opposition to the organized religion of the Nazarene. Traditional Satanists despise the religion of the Nazarene and for centuries have waged a war against it. They see it as a negation of those instincts that urge conquest, vitality, exploration and knowledge. It had inverted all natural values and set evolution back many thousands of years. Yet Satanism is much more than simply a rejection of this corrupt and disgusting religion. First and most importantly, Satanism is a means whereby individuals may enhance their own evolution by developing their latent abilities - their vitality, perception, consciousness and knowledge as well as their Occult faculties, and such a way or method is organized for the benefit of individuals over centuries. Traditional Satanist groups, Orders or Adepts are not at all concerned about numbers, do not proselytize and concern themselves very little with 'ritual' romping of the kind the media love.

Second, Satanism encourages through the members and associates at groups and Orders and through the distribution of its teachings, those forms - be they transient or otherwise - which may be said to express at least to some extent the tenets of Satanist philosophy. In this way, Satanism encourages the evolution of our species, since it is a fundamental axiom of Satanist philosophy that every individual possesses the potential to be divine, to achieve far more than they ever realize. Satanism as a way of life combines two elements, which most people assume are contradictory: insight and ruthlessness. Insight derives from self-understanding and knowledge; ruthlessness is an attitude of mind arising when a strong will is combined with a definite and tangible goal. Most people today - partly as a result of centuries of Nazarene influence - are weak willed, apathetic and lack the conquering spirit as well as possessing little insight. It is quite easy to be ruthless - but to be ruthless without insight and understanding is the beginning of stupidity. Insight itself is the beginning of wisdom and has its origin in personal experience. Part of the reason for following the Dark path, of entering the Abyss, or taking up Left Handed traditions of magic, is to experience from within those infernal terrors which can and often do bring insight and increased consciousness, although this is often forgotten. Satanism combines the experience of the Abyss with many other experiences - joyful, terrifying and perplexing - and from them shows how the individual, by combining with them knowledge, can achieve a more satisfying and vital life.

Satanism often regards itself as superior to other traditions because it combines such cultivation of experience by often dangerous means, with the development of will and vitality.

Thus, it can be seen that Traditional Satanism is very different from the accepted image - which mostly concentrates on a variety of 'ritual' practices and invocations to the Devil - as well as quite distinct from the various self-styled Satanist groups which flourish today. These latter groups are mostly a cover for indulgence of quite often a sexual or monetary nature and while using some of the trappings or Satanist philosophy, do nothing to further evolution and do little to enhance the long-term vitality of their members. They most certainly do not possess any esoteric knowledge and have no interest in creating from the power of the Abyss the next stage of human. The same, to a lesser extent, applies to the 'Church of Satan' which once flourished in America - it does not and never has possessed in any way the essence of Satanism and is content to concentrate on the pleasure principle which, while part of Satanism, is not its essence. The essence of Satanism lies in its Alchemy - the seven-fold way to the divine: the creation of a new individual, almost a new species. Satanism detests the religion of the Nazarene because it makes the individual impotent in this life, whereas Satanism regards this life as an opportunity, not given again, to reach up toward the greatness of the gods. We are gods already but are blinded by appearance to the reality of this fact.

The seven-fold way is difficult and dangerous: but because of this it is interesting and through its hardness can produce profound change.

132.

Thulianism

Christos Beest, ONA

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There is a current, and not unsurprising trend among certain groups within the 'Occult' to disassociate 'Ultima Thule' and National Socialism - the latter, of course, being presented as a 'perverse' form of the former. Such groups are usually concerned with resurrecting 'old folk beliefs' and, while quite knowledgeable about certain traditions, they show little insight into either the 'Occult' world or the 'real' world - that is, into what has been and is going on, on the esoteric and everyday levels.

National-Socialism was not a "perverted" form of Thulianism, but rather a practical manifestation of certain energies within and external to the Northern European psyche - energies which had, in the past, assumed various external guises in the form of what is now known as 'Northern Paganism' and the various esoteric doctrines deriving from this. Thus it was complimentary to those traditions - it was neither a revival of them nor a distortion of certain esoteric aspects of them. The essence of National-Socialism was that it created its own traditions, its own 'numen' - from the struggle for power, for instance. The past glories of Germany, or Northern Europeans, added to this, provided further inspiration, as did some of the old forms, like paganism and folk-customs. Those who knew, knew National-Socialism as the embodiment of what Ultima Thule was and is, in all its forms (or on all the levels) - that is, it represented the essence.

What fundamentally mattered to National-Socialism was the reality - and dealing with it on the practical level. It was concerned with dealing with the problems faced by Europeans and solving them in a way compatible with the psyche or 'soul' of the European. This was, and is, the concern of those few genuine Initiates of the tradition that some describe by the title 'Thulianism'. The concern of these Initiates is not for some 'dreamy realm' of the kind familiar from Eastern mysticism, nor from the supposed 'esoteric' traditions and customs of the Northern Europeans. They are certainly not concerned with metaphysical speculation nor the pseudo-Occult mystifications most Occultists are so fond of. They seek, via their understanding, to change their peoples and the structures, such as societies and civilizations, which those people create or belong to. To this end, certain things are used, or are useful. They seek to use or create those forms which can be used to achieve the goals which are necessary. In a very important sense, National-Socialism was and is such a form - capable of transforming the peoples and their societies. The aim was not to resurrect old ways of living or doing or believing (such as Northern Paganism or beliefs) it was to use that form to create new ways which represented the essence of the psyche - ways appropriate to achieving new goals.

It is unfortunate that few possess the over-view which is necessary - they cannot see the essence for the appearance: and believe the external form (such as runes) is the essence when it is only a form expressing the essence, and one which may be used to create something beyond itself. A simple example would be the use of the runes by the SS - the SS runes now mean National-Socialism, particularly the heroism of the warriors of the Waffen-SS. Their historical origins are not as important as what they now represent in the practical sense. The symbols of National-Socialism are symbols of National-Socialism, whatever their historical origins. As such, they re-present the psychic energies of the Northern Europeans in a way which is much more significant, both on the practical level and the magickal, than their historical origins. By being derived from European sources, such symbols already to an extent 're-presented' this psyche - which was helpful, although not necessary. New symbols were created, and brought to life (ie. imbued with psychic energies) by being used in the struggle. Thus, these symbols became 'numinous', as mentioned above.

Naturally, I do not expect many of those who belong to such things as the "Rune Guild" or similar manifestations of what passed for or what others believed was, Northern Paganism, to understand this. Most will already be committed to believing such nonsense as National-Socialism was a

"perversion" of Thulianism. The only powerful magick really suitable today for those of a Northern European descent (or even European descent) is that which uses the numinous symbols and forms of the genuine manifestation of Ultima Thule - one of which is National-Socialism. Those who do not understand this do not understand Aeonic forces at all - of what is really going on, both within the psyche of individuals and external to it; of what energies are really causing changes and influencing the psyche and the structures of societies and civilisation. The 'magick' which the symbols and forms of a resurrected Northern paganism possess enable only a limited and not very important self-transformation; more usually a self-delusion.

To cause significant change is necessary. The magickal forms of National-Socialism do not appear to be magickal or Occult - and that is one of the keys to understanding their power to transform. What exists, and has been created, appears to most to be 'political' or whatever - and this enables significant change, by others, in a way compatible with the modern world. For 'these others' for the most part are not and do not need to be 'Occultists'. Take a certain date in April - on this day, various celebrations are held by small groups of individuals or individuals alone, wherever there are Europeans. The form of these celebrations is different from one group to another. But the intent is the same - and in a very real and important sense, this day has become imbued with certain magickal energies because of this. It is, for those who belong to the Western civilisation, a day on which there are more real esoteric energies about than on most other days celebrated by a mostly non-Initiated Occult 'public' (such as "Beltaine") - energies more representative of and important for Europeans than any conjured up by revived Norse or Celtic rites. One is concerned with and deals with, the reality of esoteric forces as they are, the other is concerned with and deals with what others believe those forces to be.

Those who deny this, as those who within NS circles deny the reality of Satanism, are in fact being manipulated by the very forces they seek to undermine.

133.

Dwelling (A Personal Tale From The Dark Side)

S. B. (Temple of Chaos, ONA)
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Many years ago, in my youth, I came into contact with a rather elite Satanic group - small in number but full of promethean majesty - who subjected their few aspirant initiates to rigorous tests. Even after initiation, the trials continued - to harden the individual, to bring direct experience and to draw forth Satanic character. These trials and experiments were tough: physically, mentally, emotionally, and magickally. They achieved in a ruthless way what Internal Magick now achieves - and whereas Internal Magick makes Adeptship available to all, these former and traditional Satanist techniques were very, very selective indeed and often dangerous: physically, mentally, emotionally and magickally. Some bordered on the 'criminal' and some broke all but the hardest. One of these techniques was 'Insight Roles' where the initiate had to live, in real life, a demanding "role" (in the simple sense, play a certain 'character') - and this "role" was always chosen to be the opposite of that Initiate's own character and beliefs so that, for instance, someone who enjoyed in a gluttonous way sexual pleasures would perhaps be told to spend a year in a Nazarene monastery or convent just as someone who possessed little sexual desire might be assigned to a brothel. Some roles were simple, some were complex, demanding a great deal of time and effort in planning even before the role-play began. What added to their difficulty was the fact that the Initiate was forbidden to talk about it to anyone and had to, during that role, convince others of the sincerity. Other techniques were even more difficult and demanding.

These traditional methods aimed to do two basic things - first, sort out the strong from the weak: the strong survived and succeeded, the weak failed, gave up, got caught, went insane and so on. Second, character was formed and insight gradually achieved - usually painfully. For a long time, these and similar methods had been used - achieving a handful of Adepts a century, a number sufficient to carry on the tradition but insufficient to achieve anything else on the level of individuals. Such methods, among traditional Satanic groups, have now been superseded by techniques such as Internal Magick (as codified in 'Naos' and other MSS) and since I was among the last to benefit from the traditional, a recounting of some of the experiences may be historically interesting. Before Initiation, I had to undergo a test of determination. For the first part, I had to walk across moorland, 30 miles in under 7 hours. This may seem easy, but it was not. My sponsor waited until the weather was bad - cold, windy, and raining. I was allowed only to take a bottle of water and some sandwiches, together with a compass. No spare clothes, no waterproofs, and no watch. This was, under the circumstances, reckless - which was one of the points. My sponsor saw me off at the start and would meet me again at my destination. It did not take me long to realize why I was not allowed a watch - I had to go all out, hoping to be within the time limit. Soon, I began to run, then walk, then run for some miles, to walk some more... It became agony, and toward the end I was literally staggering. But I made it. The relief was amazing - and the sense of achievement. I felt invincible - full of Satanic pride. Another of the points made.

For the second part, I was taken without warning or explanation to a Temple (actually a converted cellar, rather large, in a larger house), locked in and left for the evening and overnight. Sounds simple in theory. Except that I was fairly new to the Occult and Satanism in general (having before that evening been involved with only one other group on the dark side - and that group was rather tame). So, I did not know what, or what not, to expect. As it was, the Temple was full of curious artifacts (placed there for my benefit, I was later to learn) - human skulls, of course, various carvings, inscribed medallions, rings; bottles of herbs and liquids, phials of oil, giving a unique smell to the Temple. The only light came from a lantern hanging from the ceiling and out of reach - it contained a candle and the glass was coloured red, this illumination adding to the aura of the Temple. For hours I waited in silence. Nothing happened, and I could hear no sounds. Some hours later, the candle flickered, spluttered, and went out, so I waited in darkness. I began to imagine sounds and visions - for a few moments. But I calmed myself. Some time later (an hour? Two

hours?) I sensed something - like another presence, watching me. Imagination again? Possibly - but I was determined to dismiss it, for I was proud and defiant. So I lay down to sleep, and slept until someone came to unlock and open the door. It was a beautiful lady who greeted me, with a kiss. "You have passed your second test. Go now, and return at sunset tonight." Later, I was to learn that magickal energy had indeed been directed at me, to attempt to bring fear and trembling to those naturally weak of will and unconsciously afraid. That night, when I returned, I found my Initiation was to take place - and it was with the beautiful lady who had woken me. At the end of the ceremony, all except her left the Temple: she took off her robe and came naked toward me. And when the bliss was over (alas, then, so short, for she with her lust soon sucked me dry) she gave me my new robe and led me from the Temple to the feast.

Some months before this I had been found and Initiated by another Satanic group. This Initiation had also been sexual, but devoid of the charisma generated by my new Initiations (although the Priestess of the 'Mancunian' group had been pretty and sexually alluring). This first group had been found after a long search - and seemed interesting, for a while. They held regular group rituals, some of which involved using a naked priestess as the 'altar', and members, candidates and the purely curious seemed to come and go to these and the house of the 'master' with considerable frequency. In contrast, my new group held no group rituals save for Initiations, and were secretive in the extreme and small in number: I was the first person to be initiated in over five years. They knew about my Mancunian involvement, and even encouraged it, although I soon began to tire of it, for the group rituals were boring (deriving mostly from medieval grimoires with bits of golden dawn and Crowley thrown in), they possessed no inner direction and seemed to me at that time to lack Satanist zest. So I studied the few manuscripts given to me by my new group, and listened to their teachings - all the time growing more dissatisfied. For the teachings were garbled, and I disliked being just an Initiate, under instruction: I was full of pride and arrogance and youthful spirit and wanted to be my own Master. The Mistress whose daughter had Initiated me knew this - or seemed to me at the time to know it - for she had challenged me to undertake an 'Insight Role', "if you dare," I remember she said.

So I chose the role, and the outer form of this (a political one) - more goaded than guided by her suggestions. I searched for suitable contacts, cultivated them, and eventually persuaded them to join me in a new undertaking, in creating a new form. To aid this, I formed another group, a magickal one, and gradually mingled the core of both with the aim of directing magickal energy into the outer, more practical (and in this case, _____) form. So rituals were held, and energy directed with the aim of bringing chaos and disruption and creating Satanic fun. I also wanted to prove (to others and myself) what I alone could do - a portent to aeonics and an echo of a past. So, after all the preparations, a certain turmoil in a certain city - and a small personal underground empire created. There were challenges, violence, difficult situations - a burgeoning of energy, causing alarm in some quarters. The experiences were tough, but all valuable: I made some mistakes, some practical, some personal, some magickal. But I learnt from them. For a time, I became my role, and could (or might have) gone on with it - had it been my wyrd, But it was not, as I came to discover what that wyrd was.

My Insight role, like all such roles, had been practical, in the real world - had been full of challenges and involved personal danger as it had led me to realize what potential exists within each individual, a potential seldom if ever realized in ordinary living. After the toughest year of my life, I had survived: stronger than before - physically, mentally, emotionally and magickally. And if I had failed, I would have simply been one of several failures - trapped in self-delusion, perhaps; or trapped in my role as its opposite; or dead. This strengthening led me to seek out further experiences, led me to try and find my own limits in living - into other situations of darkness and light and danger" not because it was a task, or a 'role' suggested by someone, but because I wanted to, needing outlets for my new-found and increasing Satanic energy and understanding.

So it was that I came to shape from my experiences and from the teachings and methods of the traditional group, a new form - distilling, refining and creating, forming a way which while linked to the past, was capable of leading anyone who might be interested into the discovery and development of their own potential. In short, taking traditional Satanism into the twenty-first century and beyond. Perhaps, after all, this is what my Mistress intended.

I34.

An Infernal Alliance

Anton Long

The fundamental aim of the Infernal Alliance is to keep alive, and to disperse, an ethos – a particular 'view of the world'. This ethos contradicts the present status quo and the Christianity which is an essential part of this.

This ethos is an 'infernal' one – a dark one. It represents numinous awe; it represents a pagan understanding and a pagan way of living. This ethos, the experience and the understanding which are part of it, are essential to individuals – a means whereby a healthy, fulfilling life can be lived. Without these things – without this 'dark' experience, this 'dark' understanding – and without the primal awe which this ethos engenders, life is pretentious, shallow or worthless. Without the energies of this ethos, the world is a place fit only for sub-humans living sub-human lives – for these energies are the energies of creation, of change, of renewal and rebirth, as well as the energies of defiance.

This darkness has become increasingly forgotten, or is increasingly ignored, in the modern world with its materialism and its pursuit of an unnatural equality. Individuals increasingly have little or no experience of the often dangerous numinous and primal awe which these dark energies create. The increasingly mis-use of modern technology conspires to make this so, providing individuals with comfortable lives where the outer darkness, the fear of the unknown, the joy of personal discovery, has been done away with through electric lights, loud music, entertainment, mundane work, and other vapid things. These modern, often urbanized, individuals are seldom, if ever, touched by or inspired by these dark energies – seldom, if ever, roused by these energies to dare to make a Vision or a dream real and so become something greater than they are. As a result, these denizens of urbanity feel safe – they feel sure of themselves. They are, in short, vainly arrogant – untouched by the stark terrors of the night or the unknown. In effect, they are only half alive – although a lot of them hardly live at all, merely existing as they flit about on the surface of life, like the insect life they have become.

The Infernal Alliance exists to keep alive, and to spread, the darkness, the awe, the splendour, the defiance and the danger which are necessary and an essential part of our lives. These things – and the infernal ethos itself – are what makes us human. These things must be returned – as they must be experienced again, by individuals, in real life. To experience, to integrate that experience, is to grow. Without this experiencing and this integration there is decay, and the slow death that is sub-human life.

Our societies have lost their infernal ethos – the dark side of their soul. As a result, decay has set in. Balance must be restored or our very humanity will be lost – perhaps forever. The Infernal Alliance represents Imagination; it represents Vision and the primal awe of darkness. It represents Wonder and the strength of defiance. Above all, it represents that creative, vital, energy which nurtures change and which alone ensures growth and evolution.

The Infernal Alliance is sinister and Satanic, just as we ourselves, as evolving beings, are and must be if we desire to continue our human existence.

I35.

The Black Pilgrimage ~ A Note

ONA 1998eh

The Pilgrimage is undertaken during the stage of Initiate, on the Autumn Equinox. The suggested guidelines are that the rite is begun at dawn - or in the hour before dawn - and completed at midday the following day.

Although the Pilgrimage tests the candidate in an arduous physical way, the rite is much more than simply a physical task. It is fundamentally an esoteric aid towards the fulfilment of the stage of Initiate.

The esoteric aspect lies in the candidate experiencing, alone and for the first time, several of the key sites associated with the Dark Tradition. The effects of this encountering further weave the life of the candidate into the sinister fabric of the Tradition, thus leading them further along the Way.

Unlike the other physical tasks (qv. Order MSS) and the Grade ordeals, there is no real "failure" to encounter - even if the candidate, for whatever reasons, takes longer than the allotted time-span to complete the rite. What matters is the esoteric encountering mentioned above, and this particular encountering can only happen once, since it is an introduction to the various places and their associated energies.

Thus, how the Pilgrimage unfolds for each candidate will be unique to them, according to their unique character and Destiny: for some, the experience may prove practically straight-forward, for others, there will be difficulties. Whatever, for each candidate, it is their own Pilgrimage, and as with all first-time experiences, the essence cannot be experienced the same again.

136.

Terfyniad

CB, 1998 eh

For several years, in keeping with sinister strategy, the ONA has gradually increased its public role, and made itself accessible to anyone who seriously desired Initiation. The accessibility of the Order has been achieved through the publication of teachings which were, up until the 1980's, genuinely secret. Gradually, via publications such as Fenrir, the real nature of Satanism has been revealed, countering successfully the insipid, tame and established versions, as well as creating a much broader influence within the 'Occult scene' in general. This 'role' of Occult Order played a necessary part in what is a much greater strategy involving many aspects, some of which are conventionally understood as esoteric; some of which, 'exoteric'. The establishment of various web-sites featuring ONA teachings has fulfilled the strategy re. conventional Occultism. There is little - the developing Sinister Tarot and the various musical forms excepted - that needs to be added to what is now easily accessible to those interested in Traditional Satanism.

To continue to develop the present availability of the Order and its teachings would be counter-productive: the Order would start to become something it is not - a conventional occult organisation a la Church of Satan, and would rank alongside all the rest of the 'esoteric' Orders that abound today, with their commercial literature and merchandise. In fact, the aura of the ONA is even now gradually becoming diluted - the real darkness and terror is becoming something of the past. Thus it is time for the Order to finally withdraw from public attention and return to its natural state: that of a genuinely secret, esoteric organisation. Thus can its various activities (as outlined in the Order MS A Gift for the Prince, and others) continue to be carried out effectively, and thus can the next stages - the creation of two practical esoteric forms - begin to be implemented.

The ONA will no longer involve itself in any aspect of the Occult 'scene', and its members will no longer openly recruit interested individuals according to the policy that has been adopted over the past few years. 'Rigel Press' will cease to publish Order teachings, and those MSS and items that exist and are yet to be created will be circulated amongst Order members only. However, other individuals/sinister orders are free to publish and use the teachings as they deem fit. For the next year only one contact point for the Order will remain - the present UK box address.

Thus will the real darkness and danger return, as it has been and as it shall be, for Aeons to come.

I37.

Fundi

ONA. 1998eh

A great deal has been written over the years concerning the concept of the nexion, and while the basic meaning is widely understood - that of a nexion being a point where the acausal intrudes into the causal universe (and vice versa) - the outer form that a nexion may take requires some further explanation.

Firstly, a nexion can take many forms, and may even be a combination of forms. According to very rare conditions, an aeonic nexion may be an individual. Or it could be a revolutionary Religious form. Or, as stated, it could constitute several such forms co-existing in the world in order to bring forth the aeonic transition.

However, the standard image is usually that of an isolated, wind-swept hill, which may perhaps include upon it some ancient ruined structures. It is such an isolated place that is usually sought by occultists when attempting to open a gate/nexion. This attempt will most likely involve regular performance at the chosen site of rituals designed to presence the acausal (such as Nine Angles ceremonies, etc. - qv. Order MSS Therm). Thus, a tradition is started whereby a reservoir of energies is created for future Adepts to draw from and direct according to desire. Several such places have been established over the years in the British Isles, with one site in particular having been opened in an area of the Welsh Marches over 1,000 years ago in order to inaugurate the Western Aeon, as has been documented by the Dark Tradition.

Thus, the nexion associated with the present Western Aeon was indeed an isolated, genuinely esoteric place. However, it was only thus because of the nature of the times in which it was created: times characterised by the Nazarene oppression, which demanded an esoteric approach to preserving what we sometimes term as the 'Western ethos'.

This was in contrast to the nexion which presenced the Hyperborean Aeon of Albion. This nexion existed in the area of Stonehenge. The nexion then was not solely the henge itself, or the land upon which it was built, or the folk who lived and worshipped there: it was a combination of all those factors. The nexion of Albion was the organic whole of the community which grew there; a living, working centre where all the threads of nature and human-kind were woven as one. What can be found at that site now is the dead shell of what was once a living organism - a nexion by which life evolved significantly.

Because of the enervating nature of this present time, the nexion associated with the next aeon and which is being established now, is also an organic whole - a community. But this community must in this present age develop covertly, since to openly establish it as an 'occult' venture would be to hinder its slow, natural growth, and turn it into something short-sighted and short-lived: a 'project' attempting to bend the Will of Nature in accordance with a set of accepted 'ideas'. That is, such a venture would seek to project upon the essence a limited understanding of what constitutes the 'esoteric', and would thus represent a step backwards, into that which is already dying.

The community instead allows the essence to dictate the ways of living, and remains always separate from 'occult' forums and trends in order that it may presence the future by founding a new organic approach to Life itself. From this slow, aeonic development will come the new forms, the new expressions, the new magick -of themselves, unhindered by any pre-conceptions or expectations, and free from all past and fading archetypes.

Thus the community itself will become the new esoteric path; the new religion - the new country. In order to make this next phase meaningful and significant - that is, practical - a leap of faith is required: a breaking away from the established, on all levels. Thus, the spirit of real pioneering is to be invoked, and there is no reason why ultimately this leap of faith cannot be repeated across the diverse regions of the Earth.

In establishing this nexion, the cycle that began in Albion will have returned to its new beginning.

Order of Nine Angles

This beginning is in essence quite simple: it is the cultivating of the conscious apprehension of the acausality of 'time', from which all else shall follow. Only from these seemingly humble, rural beginnings can emerge the race that will practically extend towards the stars, since both the Will and the form of technology required to fulfil the Galactic Destiny can only develop organically from revolutionary organic beginnings and methods.

The hidden, outwardly 'non-esoteric' community will be this new beginning, and must subsequently be nurtured in such a way that it flourishes for at least 1,000 years. This new form signifies the closing of all that outwardly constitutes this present age, and is the essence itself not merely a vehicle for the expression of the essence. It is a combination of both causal and acausal: it is a living nexion - the next stage, made practical, in our evolution.

What is described above represents the essence of magick.

138.

The Approach Of The Dark Gods

David Myatt

The Seven Spheres of the Septenary represent Gates, and each Gate expresses an aspect of what is represented by the abstract symbol "Time". In one sense, these Gates join our physical world to those realms created by the evolution of consciousness itself. These realms can be viewed in two ways - firstly, as convenient abstraction, bounded by acausal time, and whose most fundamental forms are what Jung called 'archetypes', and, secondly, as having an actual existence, either extra-terrestrial or extra-dimensional. In the first instance, the realms are considered as products of the mind - real enough on their own level, but without any existence that can be scientifically ascertained. In this sense, they are psychological. In the second instance, the realms are considered to have an actual physical existence, and various models for such existence have been proposed. This other realm, approachable through Gates, will be simply called the 'acausal' realm for the sake of convenience, and although it helps to consider the acausal in the psychological sense, each initiate must arrive at their own mode of explication, using the faculty of Thought.

Each Gate that joins these two realms (that is, the causal and the acausal) when it is opened signifies a New Aeon and a consequent increase in human consciousness. According to tradition, each Gate is linked to a specific place or location and it is through this location (which may be considered a channel for the forces involved) that the magical form of the particular Aeon in question is most obviously expressed.

The teaching of the Order of the Nine Angles accepts that all previous Gates had terrestrial counterparts (for example, the centre of the Hyperborean Aeon was the area around Stonehenge; that of Hellenic, Delphi.) and that the opening of these Gates was the result of the natural evolution of consciousness rather than something consciously planned. That is, one may think of the Gates being opened, in the symbolic sense, by Gaia, the Earth Mother. Our consciousness that is, our ability to consciously reflect, to question Being, is the result of this process, and in the past this process was understood by the use of myth. Each of the previous five Gates (that is, from the Pre-Hyperborean to the Western) derived their power from the Earth and its energies (although according to one tradition the first Gate was opened due to the interference of alien life-forms [discussed later]) and it is important to understand that there existed no "Golden Age" in the remote past from which there was a subsequent fall. Each Aeon drew its magical inspiration from a natural force which was symbolized and which gave rise to the powerful archetypes and myths and which became the ethos of a particular higher civilisation. At the geographical location of a particular Gate, the force was revered, and it is vital to realize that this religious reverence was only partly conscious: its origin was an empathy with Gaia and this empathy was partially understood (i.e. consciously) through symbols and myth. Inevitably this empathy became obscured by dogma, ritual and elaborate myths until the centre itself became magically exhausted, and another Aeon dawned. Some centres however, like Stonehenge, still retain an aura of power, but nothing like that which once existed. This gradual exhaustion of the Aeonic force - and the consequent decline of the civilizations associated with it - is a natural process which may be likened to the depletion of a battery under electrical load.

The last Aeon, the Western whose center is in Northern Europe, is drawing to a close as its energies fade. The next Aeon, however, has as its centre not our Earth, but a location in space and until this centre is reached, the new Aeon will not be possible. However, the Old Aeon has some 350 years still left to run, and during this period, the energies of the New Aeon will become more and more obvious as they seep around the Gate, brought in part by deliberate Ritual by small groups of Adepts. Hitherto, the seeking of Aeonic centres has been mostly instinctive, but we have now reached the stage in our evolution when we can consciously decide our own Destiny. In a sense, we have, due to the opening of the previous Gates, passed a threshold, and henceforward little is certain because our possession of reflective, logical and scientific consciousness, represents a new and complex variable in the equation that governs Aeonic forces. Already, for instance, as the Old Aeon dies, small groups of Adepts, still cling to an inverted aspect of their Aeon, are trying through ritual to change our evolution in accord with certain 'prophecies' over two thousand years old. These adepts hope to establish a terrestrial centre not many hundreds of miles from the centre associated with the Sumerian centre, and tied as they are to the illusion of opposites that has been

such a fundamental (and detrimental) feature of Nazarene belief, their success will mean a significant step backwards in the evolution of consciousness.

In the evolutionary sense, the next Gate is and must be extra-terrestrial and the force beyond this Gate may be signified in two ways. Practically, the force will be represented by the physical exploration of outer space through vehicles such as spacecraft; magically, the force is represented by the mythos of the Dark Gods since, in essence, this magical force is chaos itself. It is beyond opposites - a return to the primal chaos, which the previous succession has covered up through ritual, word and even symbol. Misunderstood - that is, seen from the perspective of the Old Aeon - this represents the intrusion into our world, from other dimensions, of the darkest of dark forces, a return, according to the tradition mentioned earlier, of those alien forms who came to Earth Aeons ago at the dawn of man's consciousness.

In short, the New Aeon signifies a calling forth of the Dark Gods through the Rite of the Nine Angles. This Rite is very simple, and has as its basis what Old Aeon qabbalistic^[1] thinking signified by the word 'LASH TAL' - but the Rite itself is a conjoining, a drawing down, through pure Thought, that is devoid of word because the two fundamental aspects (of which 156 is one) hitherto apart and drawn together through Destiny ('wyrd') are, in themselves by their very existence, Keys. In a more symbolic way, and viewed through the distortion of opposites which is such a feature of the Old Aeon, one aspect of this Rite is represented by the Qlippoth of the 17th path of the qabbalistic Tree of Life^[2].

According to the tradition mentioned earlier, the first Gate was opened by the arrival on Earth of aliens. These aliens were, in themselves, without recognizable form and were capable of assuming various shapes, including human form. Legend knows of them as the 'shape-changers', and the demon Choronzon, as well as Lovecraft's Yog-Sothoth, are said to be primitive memories of them. These beings of chaos did not stay long on Earth, because Earth was for them only a temporary staging post in their flight, pursued, as tradition says, as they were by another life-form, humanoid in appearance. This other life-form depended on external means of transportation to take them among the stars, and in legend they are known as the Elder Gods. Some kind of confrontation between these two types of aliens occurred on or above our planet, traces of this conflict survive in myth and legend as the battle between Agartha and Shambhala and it is said that the humanoid species originated in the region of space near the star Sirius.

The shape-changers, for reasons of their own, interfered somehow with our evolution (according to one legend by giving us dreams) although it could be that just contact with such aliens was sufficient for this to occur among small and isolated groups of primitive man. It is held that the Elder Gods or Sirians were basically opposed to any contact with primitive species, and according to one tradition shamanism resulted from primitive man's attempt to imitate the behaviour of the shape-changers. Both of these alien life-forms departed from Earth, and conscious evolution thereafter, spurred on by the original breakthrough, increased exponentially.

This tradition may be regarded as having, like some myth, a basis in fact, or it may be regarded simply as a mythos, that is a means, soon discarded, to greater insight into one's self. To establish its factual basis would take the discovery of factual evidence, unassailable in its interpretation, and while some evidence for this tradition has been proposed at various times none of it is conclusive, and the tradition remains just a tradition, to be believed or not, according to one's way of thinking.

139.

The Rite Of Nine Angles

Anton Long

This rite is the central mystery of alchemy, and clues to it abound in alchemical and pseudo-alchemical literature - e.g. in Maier's *Scrutinium Chymicum*, *The Secret Book of Artephius* and the *sympneumata* of Laurence Oliphant. The details of this rite are published here for the first time. The essential secret of this rite is the coming together of two individuals: priest and priestess who, on earth (that is Gaia) stand in a circle within a tetrahedron which encloses them completely (cf. *Rosarium Philosophorum*, - "make a round circle of the man and the woman"). The conjoining of the two achieves the Philosophers Stone^[1] - the operation takes place in space (that is, 3 dimensions) according to the flow of time. It is essential for the two individuals to be, in Jung's terminology, 'individuated' - that is, individuals who have undergone the magical grade ritual of Internal Adept (which the Golden Dawn misrepresented as the so called knowledge and conversation of the Holy Guardian Angel and which is equivalent to the alchemical process of putrefaction) and the ritual of the Internal Adept (which in its genuine form involves the candidate living in isolation for several months), may be regarded as necessary preparation for the Rite of the Nine Angles.

Only through the female are the forces represented by the three alchemical substances and their nine combinations capable of being released in a physical way (cf. Oliphant's *Sympneumata*, p. 101 f) and despite many allusions to the contrary the real rite requires actual individuals since otherwise the Philosophers Stone is not possible. The rite exists in two forms: the chthonic and the natural. The latter takes place at the summer solstice, in a consecrated glade where the energies of Gaia are pronounced. Usually, the glade itself forms the circle and the tetrahedron (symbolic of the Nine Angles) is constructed astrally via the use of an esoteric chant after the individuals have identified themselves symbolically with the forces involved. Thus, the female represents Gaia and beyond, and the male those forces normally symbolized by Sol. Together, through the act of union, they become the Gate and achieve in the dissolution past the circle of the forces, the Stone itself. This achievement, and the dissolution, is entirely empathic and does not depend in any way on word, gesture, ritual or knowledge of any kind whatever, and it is the empathy the individuals possess for their surroundings and the forces that makes the rite successful. Such empathy is the only aim of the grade ritual of Internal Adept, and indeed, initiation itself, and for the natural form of the rite of the Nine Angles this empathy approximates to the Taoist 'Wu-Wei'. The consciousness induced if the rite is done correctly is a re-presentation of the Philosophers Stone, and such consciousness alters in a profound way the lives of the individuals involved, and, sometimes, the world as well, through 'mimesis'.

The Chthonic form is conducted within a circle of stones (usually nine in number), on the Winter Solstice, the tetrahedron being at the center of this circle. This tetrahedron is made of a precious stone and the vibration, by the participants, of a secret chant, produces changes in the crystal similar to the way light produces changes in a photo-electric cell. According to one authoritative^[2] tradition, the best material for the tetrahedron is quartz (rock crystal) and the chant the repetition of the vibrated phrase: Binah Ath, ga wath am. This vibration is akin, in depth of tone, to a Tibetan Buddhist chant. When the tetrahedron reacts (and the larger it is, the shorter the reaction time) the union begins. The changes induced by this version of the rite are 'lunar' - that is, causal and directive. In many respects, the chthonic form is more powerful, but it is also very dangerous for the individuals involved. This form of the rite is basically a calling forth of the Dark Gods and is not to be attempted lightly. Typically, Aleister Crowley mis-interpreted this rite. From an essentially hermetic ritual he made the pseudo-mystical IX* of the O.T.O., distorting the empathy of the participants by insisting on tantric knowledge and using words and forms suited to the Old Aeon. The magic of the New Aeon is pre-eminently the magic of Thought (that is, devoid of both word and 'esoteric knowledge'). Crowley probably knew the truth, and had a good laugh at those who believed his version.

I40.

Opening A Star Gate To The Dark Gods

Order of Nine Angles

To open a Star Gate and return the Dark Gods, a crystal tetrahedron made of quartz should be obtained. This crystal should be as large as possible, and the nearer in shape to a tetrahedron, the better. The Rite of returning exists in two versions, and both will be given.

FIRST VERSION:

Should take place on the night of the new moon with Saturn rising and involves a man and a woman assuming the role of Priest and Priestess. The rite itself should be conducted on an isolated hilltop removed from human habitation and begun in the hour following sunset. Both participants should be naked. The rite begins with the priest vibrating seven times the phrase

"Nythra Kthunao Atazoth"

The Priestess should hold the crystal in her hands, palms outstretched before her. When this is complete, the Priest places his hands over the crystal and both vibrate

"Binan ath ga wath am"

As powerfully as possible. Still holding the crystal, the Priestess should lie with her head North, the Priest arousing her (*Locis Muliebribus...*) the sexual union then begins with both visualizing the Star Gate opening and the dreaded primal form of Atazoth coming forth from the acausal dimensions, through the Gate, toward the Earth. Atazoth may be visualized as a dark, nebulous chaos - a rend in the fabric of star-studded space - which changes into a dragon-like entity. After the climax of the union, the Priestess buries the crystal in the earth of the hill saying

"Aperiatu terra et germinet - CHAOS"

They then depart from the hill.

SECOND VERSION:

The second version involves nine individuals: a Cantor (trained in the Dark Tradition) a Priest and a Priestess and three male and female participants. They should all be robed, barefoot and have about their person non-metallic objects. The rite takes place either on the Autumnal Equinox or the Winter Solstice. The best place to conduct the rite is on a hilltop of volcanic rock containing large quantities of quartz. The time is right when Venus sets after the Sun and the Moon is near Dabih, or when Jupiter and Saturn are both near the Moon, which is becoming new, the time before dawn. The crystal should be placed on a pediment of oak on a sheet of mica. The rite begins with the Cantor vibrating in E minor

"Nythra Kthunae Atazoth"

While the six dance according to their desire Moon-wise around the Cantor, Priest and Priestess chanting Atazoth. The Cantor vibrates seven times after which the Priestess touches the crystal. The Priest and the Cantor then vibrate the "*Diabolus*" in fourths according to the principles of esoteric chant

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THE DIABOLUS:

Dies irae, dies illa

Solvat saeculum in favilla

Teste Satan cum Sibylla

Quantus tremor est Futurus

Quando Vindex est venturus

Cuncta stricte discussurus

Aperiatur stella et germinet

Atazoth et Falcifer!

After this chant, the six begin an orgiastic rite according to their desires. The Priest and the Priestess then chant the phrase

"Binan ath ga wath am"

A fifth (or a fifth and an octave) apart while the Cantor vibrates the name Atazoth. The Dark Gods may then be manifest - initially through sound, smell presence and temperature change. The Priest and Priestess should after their chant visualize the Gate opening while they join in sexual union.

I4I.

The Satanic Letters of Stephen Brown:
St. Brown to Mrs. Stockton

Shropshire
England
19th June 1991 eh

Dear Miss Stockton,

Thank you for your letter enquiring about the ONA which has been passed on to me to reply to.

Essentially, the ONA is a Satanic organization which seeks to guide its members toward Adeptship and what is beyond Adeptship. This is an individual quest, which involves the Initiate striving to achieve the goal by their own self-effort. Initially, on joining the Order, the new member has one Order contact. This contact offers advice and guidance, and makes available Order teachings and methods. Should the new member decide to continue, they undergo a simple Initiation. Thereafter, they work at their own pace, following the techniques and so on as explicated, for example, in the MSS 'Naos'. This takes some months, during which time they meet their contact to discuss matters and during which the contact may give advice if such advice is sought.

Following this initial period of basically hermetic and solo magickal workings and tasks, the Initiate usually goes on to the next stage - the formation of a Satanic Temple to undertake ceremonial workings and gain experience in people-manipulation and other Satanic skills. The Initiate is expected to recruit members for this Temple - which is solely under the Initiate's control. Thus, the Initiate learns by experience - no constraints of any kind are placed on the novice who runs the Temple. Generally, the novice in running the Temple, follows the guidelines and rituals as given in the Black Book of Satan - i.e. they use the magickal energies of traditional Satanism and so enhance the sinister, rather than the energies associated with other 'traditions' which tend to undermine the sinister.

The novice then, after some further time, moves on to the other tasks which await along the sinister path - i.e. undertakes further workings, magickal ordeals, and gains further experience. Generally, their Order contact remains the same, although occasionally it may be changed. The novice is free to continue with and expand their Satanic Temple, and may if they wish, turn it into a teaching Temple - i.e. the novice teaches and trains those who may be suitable to follow the path of traditional Satanism, as they themselves have done. Or they may keep the Temple as an instrument for their personal edification - or they may disband it; it is entirely their choice.

All this takes from a year to few years. There are then other tasks, other knowledge to be gained, other experiences to be learnt from. Thus, there is a commitment by the Initiate to follow the path of Satanism. This path is not easy, and requires effort. Adeptship is achieved, by each individual who gets that far - it is never a gift. Furthermore, the individual is for the most part alone - they rely on themselves, they **have** to rely on themselves, make their own mistakes, and learn from them. Their contact only guides, only offers advice. There is no contact with other Order members, at whatever stage of development - no secret gatherings, no Order rituals which members attend, no group discussions. Thus, there is self-effort, and self-achievement. There is only the unique journey you undertake and which you learn from in your own time according to your commitment.

This is so, because Satanism is a commitment - by each individual. One aim is to find your unique Destiny, and fulfill that. No one can do this for you.

You write that you are at present studying at University. Well, you attend lectures, may read, may discuss matters with others - but in the Finals, the effort is yours alone, and you may on your own efforts pass. Of course, someone could sit the Finals for you - but then the achievement, the Degree, would not be yours. It is the same with magick - what really matters is the amount of effort you put in. The achievement of genuine Adeptship requires you to learn: no one can do this on your behalf.

This lack of meeting with other members also have a very practical point above and beyond the fact that it encourages a uniqueness and the development of a strong character [both traits a Satanist has or aspires to] - i.e. it ensures the security of those other members. They remain secret, and so continue with their work. Unless, that is, they decide for themselves to the contrary.

But the number who do this are very few, for obvious practical reasons, most connected with the dark nature of Satanism and its still heretical nature insofar as the majority of non-Occultists are concerned (and, indeed, as far as the majority of Occultists are concerned!).

It is fact of the nature of most individuals that gathering in groups is necessary: few possess the strength of character to be and act alone. Most require the comfort of others around - of knowing they are not alone, that help is near, that problems can be discussed, and so on. This is true in magick as in life - in fact, more so, particularly in the Left Hand Path. People like to compare experiences, like to re-assured, like to feel part of a larger grouping. But this is actually detrimental to the development of the qualities a Satanist must possess or develop. An Adept of the Left Hand Path must be self-sufficient, must be strong - must be an individual who has developed a unique 'view of life', a unique 'philosophy of living' from their own experience. A being-with-others implies a social or 'peer' pressure, a conformity, and an expectation - an 'image' to strive toward and conform to, a 'role' to fulfill. A genuine uniqueness of character can only be forged through a certain isolation - through struggling alone, **through finding solutions to one's own problems by one's own efforts.** The path of Satanism (or rather the following of the path by an individual) poses problems for each individual - it is in the nature of the path itself for this to happen. It tests, it presents the individual with ordeals (and rewards of course - but we are considering the formative experiences which breed Satanic character). There is and must be a 'self-overcoming' - a development of the individual. Thus is the Adept born.

Of course this is very difficult, and there are easier options. These, however, do not lead to real Adeptship, but to the illusion of attainment. The Satanic path sorts out the strong from the failures. Only the strong, the gifted, survive and prosper. And that is as it should be, for Satanism is elitist.

Thus, we maintain the isolation of the novice from other novices. If they want contacts - they find their own, via the Temple they form, as explained earlier. But here, they are the 'role-model' for others - an obvious inversion which has benefits insofar as developing Satanic character is concerned. Since their Order contact only guides them, each novice has no image to aspire to - they must find their own. Often, they try many 'images', then discard them, and so gain experience, the hard way.

I have gone into this matter at some length, since the person with whom you have been in contact, has intimated that you thought the Order was akin to some others who held 'social' type gatherings and rituals for members. In fact, most individuals who enquire about the Order have this misconception - and most are disappointed when they discover or are told of the reality! To be honest, the majority dislike the notion that they are expected to work at their own development via their own efforts without the support and comfort of other members being around. Thus, do they show themselves unfitted for the Order - not possessed of 'the right stuff'!

You ask who has authority in the Order and what this authority represents. Basically, the only 'authority' is that which arises or develops because of experience. For example, the Order contact you may have should you decide to begin the Satanic quest, offers advice and guidance based on their experience - you are free to accept that advice, or decline it. Your contact teaches what they have learnt from practical experiences - they offer no 'theory', they demand no obedience, no subservience. As to myself, I "represent" the Order, in a sense, simply because I have travelled further along the Way than the other members - because I have more experience. Perhaps I have learnt more. I certainly consider I have achieved something - perhaps some little Wisdom. But I am not infallible - I have no 'authority' in the real sense - I simply offer advice and guidance based on my own experience. I am still learning. What I teach is not 'sacred' - hopefully, it will be surpassed, refined, changed, when others discover and experience and attain. I inherited some esoteric knowledge, and have added to it - and that really is what esoteric knowledge is: a slowly accumulating body of knowledge which re-presents both what Is and what is Not. Gradually, this representation is refined - gets closer to being a genuine representation.

Thus, when I speak or write I speak or write from my own experience - I do not claim some supra-personal authority, to be in contact with some entity (like Satan) who has chosen me, or empowered me or whatever. I am a unique individual, and what I say or write should be judged by its merits - by whether it works, is effective, is a genuine representation of what it is supposed to be. My creations do not pretend to be other than what they are - my creations. They are not the 'sacred words of the Devil' or whatever. I may sometimes have been inspired by the Prince of Darkness, but the works are mine - and should be judged as mortal rather than the product of some entity. I leave it to others to claim that their works are imbued with a sacred quality (or Infernal power) and so they deserve 'obedience' and all that religious stuff!

The same applies to the traditions I inherited. They are simply traditions, and like most traditions are a mixture. Some contain a little Wisdom; there are bits of insight; bits of real esoteric knowledge. And an awful lot of mystification as well as some fables. Each individual must assess them for themselves - if they are useful, fine. If not - fine. [If you are interested, the traditions are: some of the rituals in 'The Black Book of Satan', certain techniques of magick (e.g. Esoteric Chant; Insight Roles) and certain esoteric 'knowledge' connected with the Dark Gods

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mythos and the Septenary system - the sigils, some chants, words, and the septenary correspondences.]

To end, I must repeat that our Way is not easy. It requires many years of effort - you will receive little help, and a lot will be expected of you. It will be your effort - not mine, not that of your contact or a friend or anyone else. You will be faced with ordeals, with tests of character. There are rewards, of course - including the obvious ones of carnality and wealth, if that is what you desire. But there are also an awful lot of other things awaiting... I make no promises - if you succeed, you will succeed. You might fail. It is you who will decide.

No one will or can you award Adeptship - or any magickal Grade. You will have to achieve them. It usually takes five or more years to reach the stage of Adeptship - few get that far. Most who begin, give up, because the quest is just too hard or they are too soft. It will probably take fifteen or twenty years to reach the stage of Mistress of Earth, the fifth stage of the seven that mark the path. Are you prepared for this?

Should you be interested in taking the matter further, I can arrange for you to meet the person to whom you gave the letter. She will be able to answer any questions you might have regarding the next step, should you decide to undertake it.

Incidentally, there are no fees, no dues of any kind connected with membership of the Order. And all Order MSS are available to members, at cost - none are 'secret' or withheld until you reach a certain stage. Once Initiation is complete, and the first tasks are achieved by you, all Order MSS are accessible.

With best wishes,

Stephen Brown [signed]

I42.

The Satanic Letters of Stephen Brown:

St. Brown to Dr. Aquino

P.O. Box 700
Shrewsbury
Shropshire
England
9th September 103 yf

Dear Dr. Aquino,

Enclosed please find a copy of a reply to a letter by Mr. Austen here in the U.K.. With this letter, he included a copy of yours to Mr. Bolton in which you made mention of me. Thus, I consider a letter from me to you to be in order.

Apropos of sacrifice. To the material originally published, to which you took exception, there has now been added much more - and some of these MSS are enclosed since they might be of interest. You will probably regard the publication of this material as 'mistaken' - among other things.

I, however, regard it as necessary at this moment of time, for three fundamental reasons.

1. It expresses what traditional Satanists regard as Satanic practice: i.e. Satanism in action.
2. It restores to Satanism that darkness which belongs to it.
3. Such distribution of such material is a part of sinister strategy - an exoteric aspect of this being an obvious dialectic: opposition, synthesis, change.

If you study the literature we have made available on this subject, you may appreciate that what is stated is rather different from what most assume or believe is stated. (I refer to the MSS "Culling - A Guide to Sacrifice II"; "Victims - A Sinister Exposé"; "Guidelines for the Testing of Opfers" and so on.) We are expressing the philosophy of the noble and the strong in forthright terms - not shying away from difficult issues, not pretending we, as Satanists, are some kind of altruistic, pacifist, kind folk who are 'mis-understood'. The fundamental principle behind the action is that some people are worthless - and, because of their deeds and character, do not deserve to live. In fact, that their demise is healthy - akin to an act or acts of 'natural justice'. This is a statement of genuine Satanism - as is the statement that opfers are human culling in action. The MSS make it quite clear that opfers - victims for Satanic sacrifice - deserve what they get: they have been judged, tested, and found suitable. Thus, no victim can be 'innocent' or a child. It is the deeds of those chosen which condemns them.

It is to be expected that you will not find this acceptable. I could give many examples of creatures who by their actions have shown themselves to be worthless - who deserve to die. Any individual who possesses a noble character, who understands the concept of 'honour', will know what is ment here - they will have a healthy instint, not be perceived by the sickness of the Nazarene, and so will possess real judgement. Accordingly, I will give a general example in the hope of explicating the matter. [A few specific examples are given in the MSS.]

Those who adhere to the real philosophy which underlies Satanism [to be precise I suppose I should say 'philosophy of life' rather than just 'philosophy'] accept that battle, war, combat and conquest are necessary - the strong thrive, the weak perish. And perhaps most important of all, through struggle character is bred - and individuals exposed for what they are: noble or ignoble, brave or cowardly. In battle, there is no hiding place - words are no good, it is deeds which count. Intellectual sophistry is of no avail - one either is noble, or one is not. In facing death, there is truth - within each on ewho faces death. I quote from a fragment of an ancient Greek poem which is of interest here (my translation):

"Noble and glorious is he who fights
For his folk and family against the foe.
Since death comes when chosen by Fate -
Bringing to an end the thread of life

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Go forward with spear held high and shields shielding brave hearts
When battle is joined:
There is no flight from death, for that Destiny comes to all mortals
Even they claiming descent from the gods.

Many from the battle fury of roaring javelins have fled to their home -
But even there, their fate of death awaits:
And they die unloved and unmourned by their folk
While both the high and the low born lament for the brave.

All of a community weep for the courageous, who die:
And if they live, they are hailed like a god,
Exalted by those who behold them
For the deeds of the many, they did alone."

[Kallinos]

In battles, peoples die. Someone kills them. In an important sense, a battle is a culling - a test, a trial by the gods. A warrior society (such as that of ancient Greece or Rome) is one where what I call 'Satanic' values are upheld. There is no guilt about certain things, no morbid 'ethics' to condemn certain things, like conquest and combat. There are warrior gods - gods to whom sacrifices are made. In a sense, those slain in battle are offerings to these gods.

Of course, some of these attributes are instinctive - certain deeds and beliefs arise from a 'thinking with the blood' rather than from cerebral contemplation. As such, they describe the individual of action rather than the gentle Nazarene mystic or the monkish philosopher. The morality of such a society re-presents natural justice - a balance, and, as mentioned above, a part of this is that some people are worthless.

As you are aware, this morality, this natural balance, has been supplanted by a morality deriving from the Nazarene - in the societies of the West, at least.

[Note by the Editor: here is a certain part missing, maybe 1/3 of a side]

I state what I understand to be Satanic truths openly and honestly - for example, what Satanism means and implies both for the individual and aeonically (particularly this latter) - while the Temple of Set seems intent only on creating a 'good public impression', with promoting an 'image'. This 'image' is of a respectable, ethical religion. Of course, I have heard it said, that the real work of the Temple of Set is hidden from those who have not proved themselves loyal members - or something similar. If this is true, then who is being deceitful? Who is using duplicity? If it is not true - that is, there is nothing beyond this 'image', this playing at Satanism then the Temple is meaningless, in aeonic terms, and probably in personal terms as well. I hide nothing - the ONA hides nothing. All its teachings are now accessible. There are no 'secrets', no doctrines for an 'inner circle' of trusted acolytes. The only thing that is secret, is connected with the identity of members for obvious tactical reasons. This brings me to the ONA itself. It is not a fictitious organization used as a front by myself. Its members are few, and for the most part stay well away from 'the occult scene' and other organizations. But I imagine you and others in the Temple will continue to claim otherwise, and repeat *ad nauseam* your claims. Personally, I do not care - the other members do not care, for we all know such claims bolster the image of the Temple of Set.

On the personal level, I do not hide behind a claim like having an Infernal Mandate. I cultivate no personal, demonic image. I do not claim that what I teach and write is sanctified by the Prince of Darkness Himself. What I teach or write is the result mostly of my own experiences, my own creativity, my own insight. It should be judged on that basis - whether it is useful, it works, is significant. It should be judged by others on its merits. I did inherit some teachings from she who instructed me before and after one of the many Satanic Initiations I underwent. But even these are to be judged on their own merits - they are not sanctified. Some of them are merely fables. Some derive from other sources and traditions (e.g. the alchemical one). Some, like Esoteric Chant, seem original. Whatever, it does not really matter. They are all means; steps to something beyond. They serve a purpose and then are mostly discarded. It is for each and every individual to judge them. Maybe a fruitful dialogue will result from this letter. Maybe not. One trouble with playing a role, and maintaining a standing in an organization, is that it is often difficult to admit one is mistaken - and that someone, or some others, may be just as 'advanced' as oneself. One strives so hard not to 'lose face'.

I, unfortunately, can just be myself. I am not infallible, have no position or even 'authority' to defend. Accordingly, I send you my best wishes.

Regards, Stephen Brown [signed]

I43.

The Satanic Letters of Stephen Brown:

St. Brown to Mr. Milner

Shropshire
England
14th March 1991 eh

Dear Mr. Milner,

thank you for your letter. I have sent the items you requested by separate post.

You raise two matters which are of considerable interest - viz. is the obtaining of wealth and power the sign of a successful Satanist; and can there really be such a thing as a Mandate given by the Prince of Darkness.

I shall answer your first question, first. The pursuit and obtaining of wealth and power, like all worldly things including the pleasures of the flesh, is a worthy Satanic goal - indeed, it is one which all Satanic novices should aspire to. However, the fundamental aim of the way of Satanism is the achievement by the individual Satanist of a unique destiny - i.e. fulfilling the potential of existence latent within. For some, this Destiny is the obtaining of wealth and influence in the world. For others, however, the goal is different - it may be creativity (e.g. in music or some other artistic form), or discovery (e.g. in knowledge, science) or exploration or the achievement of Wisdom (i.e. a deep esoteric understanding and skill in esoteric Arts, particularly Aeonick magick). For all, however, the fulfillment of Destiny implies excellence - achievement in a specific field or fields. Thus, while one Master or Mistress may because of their unique Destiny achieve material 'success', another Master or Mistress may to all outward appearances be 'poor', and mostly bereft of material possessions. Fundamentally, what matters is what each achieves with their lives - what is internal, what is known, learnt, experienced, rather than what is outward appearance or show.

The common image of a Satanic 'Master' as someone possessing great wealth who dresses in a certain way (e.g. like Mephistopheles in an amateur production of Faust or like Mr. Lee in Dracula) is a fictional image. That some who call themselves Satanists ape this image, just shows their lack of understanding of genuine Satanism. A Satanist is a chameleon - someone who adapts and blends into their surroundings, for the most part. However, sometimes a Satanist (e.g. during the novice stage of development) may assume a certain 'role' or 'roles' (such as the fictional and popular image of a 'Satanist') for a particular purpose. This purpose is usually to obtain experience - e.g. in manipulating others; enjoying playing the 'role' - but once the purpose is achieved, the Satanist moves on, to other adventures. The role has served its purpose.

Regarding your second question. I presume you refer to certain organizations who base their claim to representing Satanism on the fact that they claim to be empowered by the Prince of Darkness Himself. One organization, based in America, uses the term 'Infernal Mandate' - they claim that their Priesthood and only their Priesthood are truly representatives of the Prince of Darkness because of this Mandate.

In reality, the very concept of a mandate is anti-Satanic - it is, in fact, a Nazarene concept. The Prince of Darkness desires Comrades, not sycophantic followers - that is, He wishes us, as individuals, to be like Him. He is proud, defiant, individualistic and creative. Satanists seek to be like Him - to become gods, to be Satanic in their own lives. Of course, Satan Himself and his Comrades likewise, often use others for Satanic ends - and this is natural and necessary. For essentially individuals divide into two groups - those who lead, and those who follow. Satanists are always leaders - they are the manipulators.

Further, the concept of a Mandate means a religious approach - a dogma, a zeal in upholding that dogma, a rigid structured grouping wherein individuals are rewarded for their zeal, for their conformity to dogma and authority. And also the religious approach means a certain attitude, a certain way of being - it means acceptance, observance, a mental weakness, a lack of defiance, of pride.

The whole of Satanism is a defiance against this religious spirit, this religious attitude. Thus, an organization which upholds or claims to uphold Satanism as a religion cannot be Satanic - it is, in short, a fraudulent organization.

I repeat, that Satanism is a rebellion against all those forms which hold our being, our spirit in chains - which bind us, which restrict our potential, our evolution - and the most potent form

which has bound us, and which still binds the majority, is the religious attitude, the dogmatic approach, be this overtly expressed via a religion or a religious approach or covertly by social and political zealotry and conformity. Religion emasculates us.

Naturally, groups like the Temple of Set cover their religious approach and dogma in fine-sounding words. For instance: "The Temple seeks merely to be a forum for Setians to communicate and cooperate with one another constructively and courteously.." [Extracted from the General Information and Admission Policies of the Temple of Set]. To which should be added - 'provided they are obedient to what their 'Master' says or lays down as law or policy'. They are forbidden to associate with certain people/ groups (of which I am one, and the ONA one group) because those people/ groups are "proscribed" - for a reason or reasons devised by the 'High Priest of Set' himself. In effect, certain people/ groups are cast out as 'heretics'. Does this all sound familiar? The Temple of Set uses subtle intellectual ideas to propagate what they say is 'an individual striving' for becoming (or 'Xepher') - but what it amounts to in reality is an individual subservience to the Temple, its ways, its authority and its 'Master'.

This reality is 'justified' by the 'Infernal Mandate' - i.e. Aquino in particular and the Temple of Set in general have a "sacred duty" apparently given by the Prince of Darkness Himself. What this means is that Aquino claims his authority because he claims to have received a Mandate from some entity. Real religious stuff.

A genuine Satanist, on the contrary, has authority by virtue of his or her Wisdom - and has achieved Wisdom by virtue of practical experience. There is no need to claim a 'spiritual' authority given by some 'entity' be that entity Satan or Set or whatever - indeed, to so claim such authority exposes the individual who so claims as needing this spiritual crutch because they lack real Wisdom: i.e. they rely on something external to themselves, something external to their own achievements. Such individuals have to rely on something external because what really matters is missing - that which is created by the following of the Black Arts to their ultimate ending. In brief, such ones who claim and so need to rely on an external mandate are charlatans.

This neatly returns us to the first question. A genuine Satanic Master (or Mistress) can be known because they possess character - i.e. they are unique charismatic individuals (although often the charisma is veiled) who have depth: it shows in their eyes, in their attitude. They have been to Hell and back - and been to Heaven and back; they have experienced, and so learnt. They do not need to pose, assume a 'role' or claim some 'mandate' or even an ancient lineage. They just are themselves.

I trust this will be of interest.

With best wishes,

Stephen Brown [signed]