

The Sinister Pathway Triangle Order

(SPTO)

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ORDER OF THE NINE ANGLES

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SATANISM

A Basic Introduction For Prospective Adherents

Order of Nine Angles, 1992eh.

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 civilisation appropriate to the new type of human being.

However, Satanism is often regarded by the mis-informed and by its enemies, 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 licence.

Further - an 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 which is often rendered as "Satan" is itself derived from another word - an ancient Greek one. This Greek word - an is [aitia] - that is, 'an accusation'. [See, for example, its use by Aeschylus - aitiau ekho.] Essentially, the Hebrew word 'Satan' is a corrupt form of the Greek word for an 'accusation'. In Greek of the classical period, [aitia] and [diabole] were often used for the same thing, especially when a 'Wrong' or 'Bad' sense was required, as, for example in a 'false accusation'.

Thus, in essence, Satan as a word represents '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 above, 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, Heresy: a refusal to accept the 'accepted'. Satan is regarded, by Satanists, as a symbol - both real and archetypal - of Defiance, of Pride (a refusal to bow down and meekly submit) and thus of creative change. From Opposition derives a synthesis, the process of dialectical change which governs evolution.

Fundamentally, Satanism is anti-religious. Religion means a submission - to a deity and its 'appointed' authority/church. It also means a certain way of viewing the world. The religious way is the way of dogma, of revelation, and ultimately, of fear - there is concern with reward and retribution, concepts of sin and such like. There is and must be faith.

The way of Satanism is the way of liberation: internally and externally. There is a desire to know based on experience, rather than a faith. There is a desire to be proud and exultant, to revel in life and to fulfil the possibilities that life offers. In other words, to really live, completely, and to extend to frontiers of existence: to achieve, to prosper, to excel. To set the standards, the example, for others rather than to follow those of someone else.

Thus, because of 'human nature', Satanism is suited to a minority - the few who can really defy and go against accepted norms. For it is a fundamental principle of 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 standards, no code of ethics, no morality: they create their own standards, and live by their own morality, however dark or evil that morality may seem to others or 'society'.

This principle means that Satanists are amoral in the conventional sense: they accept no restrictions other than those they impose on themselves. There is not and can never be, any such thing as 'Satanic ethics' or a Satanic authority which individual Satanists must accept and be subservient to - for these are contrary to the essence of Satanism.

Satanism is an individualised defiance, an individual quest - it is the principle of evolution in human practice: the strong survive, win through, while the weak perish. However, this does not mean what most opponents of Satanism assume it means - a license for anarchic self-indulgence and a wallowing in lust/depravity and so on. A Satanist has a goal, an ulterior motive beyond the satisfaction of the 'ego' and an indulgence 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. Both of these can only be acquired by experience in real life. A Satanist desires to evolve - this requires strength of character, resolve. What a Satanist does, in real-life or in ritual, is to explore the limits of themselves and the world - to experience and so grow, to fulfil the potential of existence, of 'god-head'/divinity latent within them. Everything is a means to this - rituals, other people, society itself.

As a result of the ulterior motive, there is perspective - an understanding beyond the impulse/feelings/desires of the moment or the experience. In brief, there is real insight and judgement, a self-awareness. Of course, this is not easy. 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 that of 'society' without either understanding 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 pseuds, are trapped by the acts or acts or experience.

The Satanist is strong, proud, defiant, self-disciplined and in control; the failures, the pseuds are in thrall to their feelings, emotions, and without any real self-discipline and thus insight. Naturally, the way of Satanism is not easy: the methods, experiences and so on which the Satanist uses to obtain their goal are risky and dangerous. It is easy to fail, get caught or whatever. There is nothing to aid the Satanist in his or her quest - nothing to make it easy or easier: there is only his or her determination and learning from experience; the gradual development of character from experience, and thus a real evolution.

The way of Satanism sets forth various learning experiences, reveal various esoteric techniques and offers an esoteric or 'initiated' insight into life, individuals and the cosmos itself. Satanism is a practical way of living, and in the early stages a part of this involves magickal practices and rituals. These are experiences, the development of certain esoteric skills, and this a learning of 'forbidden' Arts. They also enable indulgence in worldly pleasures - carnal, material and otherwise. But such rituals are not a fetish or of a religious nature - they are merely means, to be used, learned from and then transcended. For a Satanist always moves on - to new experiences, new learning, new insights, new challenges.

For most, the overtly Occult aspects - involving participating in magickal rites and running (and thereby manipulating) one's own group/Temple - lasts a few years. After that, it has served its purpose, and is left behind. There is then, for the Satanist, an involvement with other Satanic practices in order to further develop the character and abilities of that Satanist, and to express by their acts and way of living, the dark side of existence.

Some of these Satanic practices are, viewed conventionally, evil and some are 'illegal' or at least rather dubious in nature. They are chosen by the Satanist to further their development and to help what is known as the 'sinister dialectic of history'. They are chosen to aid the unique Destiny which the Satanist wishes to achieve - to fulfil their existence in a unique way. For each Satanist wishes to make their mark on the world - to achieve something with their lives, this achievement being significant. They wish to change things - for their life to have an effect: to participate significantly in evolution. Thus, a Satanist, aware of their Destiny - or desiring to achieve a Destiny - seeks experiences which will aid that destiny, which will enable its complete fulfilment. The choice is theirs, and theirs alone - there are no restraints, other than that they should work and achieve or aid that Destiny.

In consequence, some of the deeds they may undertake may be - and really should be - evil. That is, disruptive of norms, both personal and supra-personal (ie. 'society' based). Some may

involve 'culling' (ie. removing human dross or those who oppose the Destiny of the Satanist - via sacrifice or whatever). Some may involve 'illegal'/terrorist/amoral acts. What is important about what is chosen and done is that (a) it aids or fulfils the Destiny of the Satanist so choosing and acting; and/or (b) it aids Satanism in general ie. it helps to fulfil the "sinister dialectic of history". There are no other considerations - ethical, moral, religious or whatever.

The 'sinister dialectic of history' is the name used to describe Satanic strategy. [Note: The Training and guidance of individual Satanists by an established Satanic Order/group or Master/Mistress, is a tactic used to achieve the strategic goal.] The aim of this strategy is to change evolution - i.e. the evolution of our species and the cosmos itself, by interaction. This evolution is toward 'the sinister' - i.e. toward greater individuality and creativity. To achieve this, restrictions have to be destroyed. This means the restructuring of societies, among other things. Essentially, the aim is to create a new human species - to develop that potential latent within us as individuals: to achieve the divine. Or expressed another way, to let the human species develop maturity - at present the vast majority are still immature children. And they are kept that way by the restraints and impositions and control of societies and religions and other structures (such as politics): by ethics, and by dogma.

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. To achieve this change there has to be a learning - a gradual increase in the number of genuine Satanists: i.e. in those who are free of external and internal restraints and whose allegiance is to the creative energy that creates all life and engenders its change and thus evolution and which therefore is the essence of existence. Each Satanist, by living Satanically, aids the dialectic and thus aids evolutionary change - they learn to play at being god. As for the rest - they can participate, and so learn and so evolve to another existence. 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 playing: the Satanic one.

II - Some Questions Answered

Q: Is Satanism simply Devil-Worship?

A: 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 fulfil their Destiny and aid the sinister dialectic. They live Satanically, rather than play Occult games. Those that do have an outward Occult or ritualised 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.]

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

A: 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. 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, submergence. Expressed simply, one becomes one with Satan, and in the early stages strives to be like Him.

Q: Does Satanism involve human sacrifice?

A: 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 judgement/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'être" 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.

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

A: 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 judgement of experience. What matters is that each individual develops their own judgement - 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 judgement and character: of society treating people as children.

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

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A: 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 new-born 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.

Q: But surely Satanists control and use others - manipulate them?

A: 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.

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

A: 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 formalised 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 judgement 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 somethings do not work out as one planned, there are other places, other times. New dreams to dream and fulfil. 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 that 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 - fulfil 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.

An Introduction to Traditional Satanism

ONA, 1994eh

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 organising 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/civilisations over centuries). Hitherto, most of their experience/learning has been directly personal, relating to their personal development - now, Aeonics 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 fulfil 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 symbolise 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 urbanised 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 'intellectualise' 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 fantasise, 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.

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The 21 Satanic Points

From: THE BLACK BOOK OF SATAN by Conrad Robury

- I) Respect not pity or weakness, for they are a disease which makes sick the strong.
- II) Test always your strength, for therein lies success.
- III) Seek happiness in victory - but never in peace.
- IV) Enjoy a short rest, better than a long.
- V) Come as a reaper, for thus you will sow.
- VI) Never love anything so much you cannot see it die.
- VII) Build not upon sand but upon rock. And build not for today or yesterday but for all time.
- VIII) Strive ever for more, for conquest is never done.
- IX) And die rather than submit.
- X) Forge not works of art but swords of death, for therein lies great art.
- XI) Learn to raise yourself above yourself so you can triumph over all.
- XII) The blood of the living makes good fertiliser for the seeds of the new.
- XIII) He who stands atop the highest pyramid of skulls can see the furthest.
- XIV) Discard not love but treat it as an impostor, but ever be just.
- XV) All that is great is built upon sorrow.
- XVI) Strive not only forwards, but upwards for greatness lies in the highest.

XVII) Come as a fresh strong wind that breaks yet also creates.

XVIII) Let love of life be a goal but let your highest goal be greatness.

XIX) Nothing is beautiful except man: but most beautiful of all is woman.

XX) Reject all illusion and lies, for they hinder the strong.

XXI) What does not kill, makes stronger.

The Aims of the ONA

ONA 1994eh

[from 'The Sinister Path - An introduction to Traditional Satanism']

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, civilisation 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 Aeonics - 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 civilisation 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 civilisation. 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 civilisation 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 civilisation whereby this new species can be made real *on a large scale*: the societies of such a civilisation aspiring to realise 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/her self 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 worthwhile - 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 Seven Fold 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.

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 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 misnamed 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 fantasise about their achievement just as many individuals will continue to fantasise 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 organised 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. Aeonian magick and processes.
- 5) Having experienced in real-life situations, danger involving ones 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.

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) *Aeonic 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 symbolised 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, ritualised, 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) Organise 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.
 - (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

Magister Hagur

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 be truly Satanic, with your members guided by you to become sincere and practising Satanists. If this 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, Aeonie 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 specialised - 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*, Aeonie Magick. Rites such as those of the Nine Angles will be undertaken. A complete and reasoned understanding of Aeons, Civilisations 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 Aeonic 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 Aeonic understanding, and their skills to influence/bring about changes in the societies of their time - this is Aeonic 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 Aeonic 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.

The Inner Meaning of the Seven-Fold Way

ONA, 1994eh.

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 "revaluation 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 civilisations 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. ONA 1994 eh

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 civilisation, 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 civilisation 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 civilisation 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*, presented 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 civilisation, 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 civilisation 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 Aeonian 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 Aeonian 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* civilisation - several centuries *after* the energies of the new Aeon first become manifest and are presented, 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 civilisation 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 civilisation must be returned, and the present cultural disease affecting this civilisation cured, with the excision of the

parasites sucking the life-blood of this civilisation - 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* civilisation 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 Ragnorak, 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.

(the first 10 pages of:) THE SATANIC LETTERS OF STEPHEN BROWN Volume I O.N.A. First Published 1992 eh Copyright 1992 eh Stephen Brown & O.N.A. All Right Reserved PRINTED & PUBLISHED BY: Thormynd Press PO Box 700 Shrewsbury Shropshire England The colour illustration is from 'The Sinister Tarot' by C. Beest [ONA] - Atu XI, Desire Ad Satanus qui laetificat juventutem meam 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 realise 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 organisation. 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

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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. 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 subserviance 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 concensus is indeed necessary

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(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, Deofil 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]

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 authorised 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 colourful 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.] - 2 - 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

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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 recognised 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, and 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

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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 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, 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 generalisation 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 Deofil 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 then '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. It was 3. 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,

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revelation and such like - questions partly answered by your use of the term religion. What then of Satanic organisations 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 categorised 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 generalisations.]

The Deofel Quintet - Instruction 'Symphonies' of the Dark Path

ONAs

(This article is an introduction to 'The Deofel Quintet' via The Order of Nine Angles released from the Archives of The European Library. It will serve as a basic guide as to the intent, content and structure of The Quintet (*1).

The MSs, although available to members of the Federation and some other groups, are to be exclusively published (as both books and audio cassettes) for a wider audience by Arktion Press (*2) in sequence in 1995-96. Copyright of all ONA material has been entrusted to S.B.Cox.

(S.B. Cox and the OJB No Longer Sell, distribute, nor Photocopy any ONA Material or Documents)

The ONA represents a genuine pagan tradition having its roots in the Hyperborean civilisation. All of its material is held in a Special Collection in T.E.L.

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"The works collected under the title 'The Deofel Quartet' (*1) were written as Instructional Texts for members of a Black Magick group. As such, they deal with certain esoteric matters relevant to Novices and those who have begun to follow the path of Black Magick and Satanism.

While the form chosen is fictional, it is not of a 'conventional' novel. Instead a new vehicle was created with the aim of combining a fast (and thus entertaining) pace with a narrative style that only required the imaginative participation of the reader, but also sought to involve their unconscious. Thus, detailed descriptions - of, for instance, characters and locations - are for the most part omitted. It is left to the reader to supply such 'missing details': partly from their imagination and partly unconsciously, from their own expectations and 'projections'.

This form also had the added advantage of making the works interesting to listen to when read aloud in a group setting. This new form may be considered as an extended 'prose poem'.

While each work is self-contained in terms of 'plot' and 'characters', they all deal with the varying insights attained by those following the darker path to esoteric enlightenment, as well as with those practical [i.e. real-life] experiences which form the basis of genuine magickal training and which explicate real sinister magick in action.

Each work deals with (although not always exclusively) a certain type of magick/archetypal energy - and thus is connected with one of the spheres of the Septenary Tree of Wyrð. Thus, in the instructional sense, each work explicates particular archetypal forms as those forms affect individuals in real life. Naturally, quite a few of the forms so explicated are dark or sinister.

This is explicated in many ways including:

- a) of how individuals and groups of individuals by other individuals and groups, be these magickians or not; b) of how various individuals are affected by certain elemental/magickal forces and 'emotions', these forces etc being manifest in various guises- some directly magickal, some archetypal (as, for example, when a man is charmed and falls in love with a woman, he is apprehending that woman archetypally) and some aeonic.
- b) The manipulation of the energies/forms and so on varies in the different MSs, as the aim or intent of such manipulation does- for example, sometimes it is for direct personal desire/gratification, sometimes it is due to unconscious factors, sometimes it is due to a desire (sinister **and** otherwise) to change/aid a particular individual or individuals.

However, just as important in each MS as this covert/overt form of magick is how and why individuals become changed via it in many and various situations. Thus, for example, sometimes change occurs because of personal involvement with others, sometimes through being influenced (either consciously or unconsciously) by magickal energy (which itself may be directed at that individual by another), sometimes through mediums like music (with perhaps some 'magickal'

input from another), sometimes via personal confrontation with unconscious fears and/or insights.

All of these changes are presented in the various MSs from differing perspectives - and these perspectives are sometimes individual (directly personal) as they are sometimes magickal. The perspectives change- from MS to MS and sometimes within a single MS - and while the perspective may be 'sinister' it is also 'moral': that is seen from the viewpoint of an individual adhering to 'conventional morals/attitudes'. This diverse variation is intentional, since by it the reader is (or should be) able to objectify the action/changes/characters and thus understand the influences (magickal or otherwise) behind these, particularly with reference to the psyche. Thus understanding is aided by the fact that each MS is related to a particular Septenary sphere and thus to some extent deals with the energy/magick/influences both unconscious and conscious of that sphere. However, as in real life and real magick, other influences (from other spheres) may sometimes intrude and complicate matters and the reader should be capable of understanding the interplay.

The understanding that results from a reading and study of the MSs (using the themes, questions etc revealed here *3 and in other notes) is part of the process of Initiate awareness.

This should assist those following the seven-fold way to arrive at essential understanding of their own psyche as well as that of others. Such understanding enables magick itself to be understood and used effectively.

The Quartet consist of:

1. Falcifer: Lord of Darkness
2. The Temple of Satan (aka The Witch Queen)
3. The Giving
4. The Greyling Owl

The general purpose of the MSs is briefly explained in the 'introduction' which follows their title page. Specifically each deals with a form of energy and the means whereby they can be controlled as well as how those forms affect individuals, both consciously and unconsciously. In some of the works (for example 'Falcifer') the magick is obvious; in others, (for example 'The Greyling Owl') it is much less obvious, and for good reasons.

The best approach is to read each work in order of complexity starting with the least (esoterically) complicated. Thus, the reading sequence would be: Falcifer; The Giving; The Temple of Satan; The Greyling Owl. Further, this increasing complexity operates, in the individuals, on different levels. At first, all of them should be read merely for enjoyment (and the 'esoteric' information obvious on a first reading). A further reading should provoke questions and (hopefully) insights into esoteric matters in general and the reader's psyche in particular.

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NOTES

***1: The Deofel Quintet is the original Quartet plus 'Breaking the Silence Down')**

***2 All proceeds go to Jomsburg Foundation with a portion to TEL)**

***3 These themes/questions together with a resumé of each Book of the Quintet will be published in the next issue of the Journal.**

A Gift for the Prince

A Guide to Human Sacrifice

In ceremonial rituals involving sacrifice, the Mistress of Earth [sometimes called 'The Lady Master'] usually takes on the rôle 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 is, 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 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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Victims - A Sinister Expose

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.

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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 patronise 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.

Culling - A Guide to Sacrifice II

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As has been written - opfers 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 opfer and executing an act of sacrifice.

However, the correct choice of Opfer 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 Opfers depends on three things: (1) Satanic judgement; (2) 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 Opfers, 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 Opfers' 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.

Opfers 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 judgement 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). Opfers 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 civilisation/the Aeonic 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 provokative 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, benefiting 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 organising 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 nation-wide 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 offers. 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 offers 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.

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 rôle-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, rôle-playing hucksters, babbling pretentious nerds, fantasy-mongers, pseudo-intellectual dabblers, mental defectives and vain, egotistical, materialistic urbanised 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.

Guidelines For The Testing Of Opfers

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It is a fundamental principle of traditional Satanism that all prospective *individual* offers - candidates for human sacrifice - must be subjected to several tests before becoming actual offers either during a Satanic ceremony or otherwise. This, however, does not apply to *group* offers where a Master or Mistress (or someone of a higher Grade) has, following a Satanic sunedrion, judged all members of a particular distinct group as suitable candidates by virtue of them belonging to that group, that group having been judged on the basis of facts presented during the sunedrion. This group by virtue of such a judgement then become the sworn enemies of Satanism, and it is legitimate, and indeed a Satanic duty, for any Satanist at any time and without conducting any tests, to cull an individual, or many individuals, from such a group. This Satanic judgement against a group remains in force until the Grand Master considers it necessary - that is, such a group judgement can only be altered, or rescinded, by a Grand Master. Members from such a condemned group can be culled at any time, by any Satanist, and it is often members of such groups who are culled by External Adepts undertaking the "secret task" of that particular Grade.

The purpose of the tests, in the case of individual offers, is to give the chosen victim a sporting chance and to show if they possess the character defects which make them suitable as offers. The victim is chosen according to Satanic practice - those whose removal will aid the sinister dialectic, for instance, or those who have or are proving troubling to Satanism in general, or those who have been judged by a Master or a Mistress (or someone of a higher Grade) as suitable for receiving Satanic justice/vengeance because of one or more of their actions. Once the victim is chosen, it is the duty of the Master or Mistress of the Temple or group [or the Priest/Priestess where there be no Master or Mistress] who desire to perform the sacrifice to appoint suitable members - and if necessary train them - to prepare and execute the tests.

It is a general principle that no offer under any circumstances be informed directly or indirectly that they are being tested for whatever reason as this would invalidate the test.

The tests are constructed so as to give the victim a choice of responses - either a positive response, or a negative one. A negative choice leads to another test at another time and place. If this choice in this second test is also negative, then the victim is deemed suitable, and becomes an offer. Sometimes, however, a third and final test may be deemed necessary by the Master or Mistress.

The tests are to appear to be incidents of everyday life such as the victim might be expected to encounter, given the society of the time. The tests are designed to test, and reveal, the true character of the victim. Positive, Satanic qualities are courage, daring, defiance and so on. Negative qualities are cowardice, meek fear, treachery and so on. It is for the Master or the Mistress to use their judgement, experience and knowledge to construct the appropriate tests which seek to prove if the victim possesses the qualities deemed appropriate to ensure the victim does not become an actual offer. Basically, the victim must - if they are suitable for sacrifice - show that they possess a weak character and be lacking in Satanic qualities such as nobility, self-discipline and excellence.

An example will best illustrate the type of test which is required.

For this example, the victim is male, and to undertake the test, four members are required, two of them female. The victim has been under surveillance for some time, and his routine, habits and so on noted. It has been found that he has a fondness for young women. A female member is therefore to 'set him up' for the actual test - she meets him, 'as if by chance' at a place he frequents. She shows a subtle sexual interest in him. If he runs true to form, he will suggest a future meeting, to which she agree - or if he does suggest this meeting, she asks him. She specifies the time, place and date. This is a place where few if any people are likely to be around - and may be quite isolated. [If the victim does not arrive for the meeting, the woman contacts him, and arranges another meeting. Should he fail to arrive for this meeting, another test is devised.] When he arrives for this meeting, he is observed from a distance by the three members (two men, one woman) who are to conduct the actual test. They ensure he is alone, and no one else is present or near. The woman member then passes near to the victim, making sure he is aware of her (she might wear "provocative" clothes, for example). The two men then come onto the scene, and begin to harass her, verbally at first. (They may act as though intoxicated by alcoholic beverages.) Then they begin to molest her physically, and may try and drag her away (toward their car). She screams for help. The test is to see how the victim reacts to this situation - to see what his choice is. He has two choices. He can do nothing, out of cowardice or fear; or he can go to the aid of the woman. If he pretends not to notice, or does nothing, he has failed the test. If he physically goes to her assistance, he has passed the test. [He must physically try to aid - merely asking the men to stop is not positive enough.] Should he go to her assistance, the two members run from the scene, and the woman thanks him. If possible, the Master (or Mistress) will be observing events from a discreet distance.

The acting performances of the members, during the test, must be convincing, as must their timing. In all aspects of the tests - from the initial surveillance - they must be professional.

Thus it will be seen that the actual tests are quite complex - requiring detailed planning, some resources, and rehearsals. This planning, and the initial surveillance, might take weeks or months. The rewards, however, justify such a complex operation. There is, firstly, probably a victim for Satanic sacrifice at the end of the operation, enabling the quintessence of Satanic ritual to be undertaken. There is, secondly, the involvement of the whole Satanic Temple in the planning, the choosing of victims, the rehearsals of the tests and their final execution. This involvement, from the initial choice of victim to the final test, is an extended magickal act, imbued with Satanic energies and productive of the development of Satanic character and Satanic skills in the Temple members so involved. It is this extended magickal act which make such tests worthwhile, even if the victim passes the test or tests, and thus there is no act of sacrifice on that occasion.

The decision of the Master or Mistress regarding the outcome of a particular test is final and binding. It needs to be stressed that the tests give the victim a sporting chance and serve to confirm or to deny their suitability. Opfers are examples of human culling in action.

Archetypes and Illusions

Christos Beest, ONA

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 Wyrld 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 Wyrld).

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.

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'.

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...

The Sinister Pathway Triangle Order (SPTO) – © 2003-2008
Magister Hagur

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 realising 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

Magister Hagur

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.

Fenrir ONA's Journal of Satanism

The Sinister No. XXI - \$4 U.S.

The Dark Gods

ONA

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 localised of an individual on a small scale of smell 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 s 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 drawn 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.

Baphomet - A Note on the Name

ONA

It is interesting to note that, according to esoteric Tradition, the grail was actually used c.700 eh 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 reflection (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 (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 civilisation, 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) 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*".

Excursus :

The Reason for Revealing a Secret Tradition

ONA

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 a positive and 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 misinterpretation.

The traditional code of silence which forbid the casting the 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 striving 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 been called the "Occult" establishment, as authorities on Satanism – making pronouncements as to who 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 urbanised 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 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 offers...

In their last moment of terror, they would at last experience the real, primal, darkness which is Satan.

The Forbidden Alchemy

An Introduction to Esoteric Black Magick
ONA.

(an extract from NAOS: A Practical Guide to Modern Magick, copyright 1989ev Thorold West & ONA, reprinted *with* permission from the author)

Genuine alchemy takes two basic forms: first, the exploration concerning the transforming of matter; and, second, the psychological- magickal. The secret of the first form is the interaction between the alchemist and the substance undergoing transformation by chemical or other means. That is, the alchemist in a subtle ('Occult') way aids the transformations being the creation of an Elixir of Immortality. For the alchemist following this form of alchemy, the changing of 'base metals' into gold was only a stage on the way to the ultimate goal.

The second form of alchemy is concerned with changing the alchemist - and this requires following certain specific and often complicated procedures. The aim here is 'Adeptship': the emergence of a new individual from the ashes of the old. The ultimate goal is still 'Immortality', but a directly achieved one, rather than, as in the first form, the creation of an Elixir which is taken by the alchemist over a period of time. The exact nature of this 'Immortality' was the subject of much speculation.

Two aspects of this second type of alchemy - the 'forbidden alchemy' - have come to light over the last hundred years or so. However, these two aspects - crucial as they both are to the genuine esoteric Art - make up only a part of the forbidden system.

The first of these to receive attention was the sexual element that is involved in achieving the stated goal. The second is the 'psychological' where the processes, methods and symbols are understood (by e.g., Carl Jung et al) as representing the usually unconscious striving of the individual psyche for 'wholeness' or 'individuation'.

In reality, the forbidden alchemy was a burgeoning science (or a practical way of living as some would prefer to say) which over a long period of time came to recognise that to achieve the stated goal of Immortality and/or Occult-Magickal Adeptship, it was necessary not only to symbolise certain natural energies and certain states of 'being', but also to employ at certain stages a practical sexual element.

These ideas - developed in the Middle Ages and handed down in some of the now famous alchemical texts - were themselves a continuation of earlier ones: particularly those of some of the mystery schools of Ancient Greece. At the time the texts were written, Western Europe was under the totalitarian yoke of the Nazarene church, and part of the reason for the obscurity of the texts was because the basic ideas were heretical - the desire to obtain an Immortality independent of 'God', and the sexual nature of some of the workings. The rest of the obscurity was due to: (a) the complex nature of the ideas themselves, with a confusion of 'theologies' and (b) a deliberate desire to make the texts esoteric, where the secrets could be revealed to trusted Initiates or those already sufficiently enlightened (that is, free from the mental tyranny of Nazarene belief) to grasp them intuitively.

The view held in some circles in recent years of alchemy as a kind of 'Western tantra' is both misleading and inaccurate, as is the belief that it was a purely 'psychological' - as opposed to practical - system. The former view ignores: (i) the vital significance of the symbolism (some of which is purely abstract and not 'symbolic') in making possible advances in thought and understanding; and (ii) the stages beyond those involving sexual activity. The latter view ignores (or rather misinterprets) the importance of not only the practical, magical aspects, but also the fact that the forbidden alchemy was essentially a system of self-experiencing in the real world, involving the achievement of specific goals and tasks. This, couple with the sexual aspects, made its Way very different from the inner, contemplative ones which flourished in certain Nazarene institutions.

The fundamental ideas of the forbidden alchemy continued to be developed over the decades and centuries after the preliminary MSS were written, and the tradition that developed was handed on by mostly reclusive Adepts. This tradition may be said to have reached its climax in the 'seven-fold Way'. In the seven-fold Way the fundamental ideas have been clarified and refined as well as extended, and the Way itself is a practical system devoid of both dogma and mysticism. It was, until quite recently, genuinely esoteric.

The fundamental ideas of this Way or 'inner Alchemy' can be briefly stated:

- 1) In the development of self-understanding, as well as in the understanding of both natural and 'Occult' forces, an abstract symbolism is important: such a symbolism allows not only apprehension of those areas (of consciousness, for example) not normally amenable to thought (and thus conscious control and development) but also develops new areas of consciousness.

The abstract symbolism is of two kinds; the first being the Septenary 'Tree of Wyrd' with the correspondences associated with each sphere and the pathways connecting those sphere; the second being the abstract symbols of The Star Game. The first kind is a development of 'traditional' alchemical symbolism, while the second is a new development entirely, and one which contains the whole of the first.

This first kind enables, on the practical level, the exploration and thus integration/transcendence of the hidden/unconscious/Occult areas of both our own consciousness and the cosmos. This is, in effect, a magickal or alchemical apprenticeship and involves practical work with the symbols - a magickal ritual, for example, being the use of specific symbols representing certain Occult or magickal energies.

The second kind takes the individual beyond this - towards the next stage of our conscious evolution with the development of higher levels of consciousness and new insights.

2) The practical work involved is divided for convenience into seven stages. Several of these stages involve the individual (the 'alchemist') in finding and working with a companion of the opposite sex, some of the work being of a sexual nature. This itself is an exploration of consciousness: a confrontation with the anima/animus and so on.

Each of these seven stages is represented by a Grade Ritual - a series of task, workings and rituals which develop self-insight and understanding in general, and which enhance the 'Occult' abilities of the individual. By following the stages progressively, and undertaking the appropriate Grade Ritual, the individual will attain insight and ultimately Wisdom: the 'Philosophers' Stone'.

3) The symbolism of the Tree of Wyrd is derived from representing the forces/energies of the cosmos (and thus each individual consciousness) in terms of the duality of causal and acausal - the seven spheres of the tree representing the development (or rather, the potentiality inherent in each individual's consciousness) of not only each individual consciousness from unconscious through 'ego' and 'self' to Adepthood and beyond, but also the evolution of the cosmos itself, in terms of its own 'consciousness' or Being.

In the early stages, the causal is often regarded as the 'rational' aspect of the individual psyche, the acausal as the 'unconscious' or magickal aspects. The aim of the early stages of the Way is for the individual to experience (and develop) both and then unite them, achieving a transcendence. What it is important to realise about the seven-fold Way is that it is a complete and practical system, devoid of dogma and mystification, which enables any individual, should they possess the necessary desire, to achieve Adeptship and beyond. It is a unique and esoteric Way which, while firmly rooted in the genuine esotericism of the West, is appropriate to the twenty-first century and beyond: for example, the Star Game contains, in its symbolism and techniques, all the esoteric wisdom of alchemy, magick and the 'Occult' in general as well as being a bridge to the future. It is, in essence, a new form of language - and while this new language, for some, may be difficult at first to learn, it opens up new and exciting areas, new possibilities and new dimensions. In short, it enhances our Being, extending our consciousness.

The tasks and Grade Rituals associated with the seven-fold Way, together with the correspondences, are given in detail in the manuscript 'Physis Magick - A Practical Guide to Becoming an Adept.' Most of this will shortly be published in the book 'Naos - A Guide to Sinister Hermetic Magick'. The rest of this issue of 'Fenrir' is devoted to the Star Game.

Perceptive readers will understand at once why this 'forbidden' alchemy is essentially Black Magick. Quite simply, it is because it allows the evolution of the individual according to their own desires in a practical way. Its essence is practical experience: of Occult/magickal energies (both causal and acausal - that is, 'light' and 'sinister') but equally importantly of life itself. It is not a 'theoretical' system devoid of personal danger - it is life-enhancing, offering the rewards of the gods, both causal and acausal (and what is beyond all such opposites - that which can be signified only by Chaos: the origin of Being and Non-Being).

A brief guide to the seven-stages is given below.

1) Undertake ritual of sinister self-Initiation. (An awakening of the darker/unconscious aspects)

2) Undertake workings with Septenary spheres and pathways. (The beginning of making these energies conscious via symbolism).

Seek and find a suitable companion, and Initiate this individual. (The beginning of the confrontation of the anima/animus) Begin to study the Star Game. (The energies are further objectified and manipulated.)

3) Begin to organise a working magickal group, with yourself as 'Priest/Priestess' and your companion as 'Priestess/Priest' - perform both ceremonial and hermetic rituals according to your desires. (This is living the role of 'shadow'/trickster/magickian.) Undertake the Grade Ritual of External Adept. (The beginning of an awareness of what is beyond the 'ego'and the 'shadow'.)

4) Study the esoteric aspects of the Star Game - Star Game magick/aeonic aspects etc. (The development of higher cerebral levels as well as intimations of the 'self' and beyond.)

Continue with the organised group (for at least six months). (Develops personal qualities, skills and consolidates the anima/animus aspects)

5) Prepare for and undertake the Grade Ritual of Internal Adept. (The emergence of the self, during the ritual, with the consequent self-insight and Occult abilities. This also brings awareness of your unique Destiny.)

6) Study and use of 'Advanced Star Game'. (Further levels of consciousness developed.) Fulfilment of the task of unique Destiny. (Creativity - either via contributing to knowledge/artistic works or via teaching. The fulfilment of the potentiality of the self.) Prepare for and undertake Grade Ritual of Entering the Abyss. (Wherein the 'self' is destroyed, the cosmos understood without reference to dualities, and Wisdom achieved.)

Stage(2) generally takes three to six months, Stage(3) six months to a year. Stage(4) up to a year. Stage(5) one to several years.

It is the following of the tasks, techniques etc. of each stage in sequence for the time indicated that brings success.

Notes on The Forbidden Alchemy

extracts from various MSS by ONA.

ESOTERIC TRADITION.

Paragraphs 1 & 2.

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Abyss:

One of the 'secrets' of the Abyss is contained in the following quote from an 'Alchemical text':

"The secret of the Magus/Mousa who lies beyond the Grade of Magister Templi/Mistress of Earth is a simple unity of two common things. This unity is greater than but built upon the double pelican being inward yet like the stage of Sol, outward though in a lesser degree. Here is the living water, AZOTH, which falls upon Earth nurturing it, and from which the seed flowers brighter than the sun. The flower, properly prepared, splits the Heavens - it is the great elixir which comes from this which when taken into the body dissolves both Sol and Luna brining exaltation. Whosoever takes this elixir will live immortal among the fiery stars ..."

This secret is contained in several of the medieval alchemical texts: from the double pelican comes Azoth. The 'seed' must be watered by this living water - from this, given certain conditions of preparations (i.e. nurture) the seed flowers. The seed, note, is watered in Earth. From this flower, the final elixir is prepared.

Alchemical texts:

Those which have become public over the centuries fall into three groups. To the first belongs those who[se] basic symbolism (of the alchemical stages, processes and so on) is basically seven-fold; the second group contains those based upon other symbolism (sometimes twelve, sometimes ten, fourteen); while the third group contains no 'numerical' system for classification or a mixture of several. (For earlier allusions to the Septenary see the works of Robert Fludd.)

It should be obvious that those deserving serious study belong to the first group."

I: THE NINE ANGLES - ESOTERIC MEANINGS. Paragraph 5. From: Black Book 3. By Christos Beest. Copyright year of fire 103 e.h.

"The nine also represents the tetrahedron (for example, the crystal one used in the Rite of the Nine Angles) which is itself symbolic of the nexion described by the Tree of Wyrd. Thus, for instance, in the Nine Angles Rite, the crystal represents one aspect of the nexion, the Priest and Priestess the other: together (ie. the bringing together in the ritual) they enable the nexion to be opened. In this sense, the Priest and Priestess (when joined) form a tetrahedron which, joined with the crystal one, enables acausal energy to become manifest in the causal (the 'world') - this is the secret hinted at in the many historical MSS (for example the 'Rosarium

Philosophorum': "Make a round circle of the man and woman ...") and occasionally depicted in drawings. This 'double tetrahedron' is a magical form of the double described above in the first paragraph (the casual geometric one)."

Satanism and Satanic Influence

Christos Beest, ONA

So what then of Satanism and Satanic influence? 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 vitalise 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 practising 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 Westernised 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 organisational 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-fulfilment 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 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 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 Wyrde 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 symbolised 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 organisation. Such changes, and such influence, will grow, although it may well go unnoticed by all save the few genuine Adepts.

So, as an overall conclusion, it should be obvious how internal influences/conditioning tend to survive via a delusion, that externally, by performing Magick and being seen to perform it, one has conquered conditioned values. Most Occultists become possessed by this need to externally project mostly through a sense of guilt and paranoia, because internally, they are no more Adept than Joe Soap.

That is so, because they have not dealt with the very difficult and lengthy task of destroying internal illusions and '*returning to the source*'; this requiring mainly the qualities of Courage, Discipline and Honesty. What happens is that weakness, confusion and self-deception fester into bitterness - a descent into alcoholism and other such indulgence is not uncommon. At the very least, the psyche is so re-inforced by the illusions created to mask inadequacy, that the appreciation of other seemingly contradictory ideas, would lead to its destruction (in ceremonial terms, this destruction - or liberation - occurs during or after the Black Mass). This is perhaps the most vital of magickal experiences, creating Adeptship - yet how many are prepared to take that step? How many will read, and in reading, understand, and in understanding seek practice?

As Gilles de Rais once said:

"Much goes unseen to the unknowing eye Things that lie behind the Earth"

An Interview with Christos Beest

ONA

(previously appearing in Devilcosm #3)

The following is an interview with Christos Beest, a representative of England's ORDER OF NINE ANGLES, a Western Esoteric Order representing European Traditional Satanism, as kept alive, vibrant and evolving through the aeons.

Heidegger often intimated that genuine Being was the result of a mutual calling of Origin and Future, and that the Future (or one's Destiny) was only surmisable through an intimate relationship with one's Origin. What are the origins of the ONA?

The Sinister Tradition of the ONA has its origins in the solar cults of Albion. It was in its origins - and still is today - a way of empathic Magick based upon a cosmic division of seven, expressed mainly through Chant and the use of crystals. It was, up until quite recently, an entirely oral Tradition - although some ceremonies were written down in code. Only fragments of this original Tradition have survived to present day, and these comprise mainly of the mythos of the Dark Gods; Sinister Chant; and the tradition of Sacrifice, or Culling - the quintessence of Satanism. For a long period of time, only women practised the Way, and sometimes decades passed before any new Initiations were undertaken.

The numbers to be initiated into the Dark Tradition has always been very few, since the path to genuine Adeptship has always required personal suffering - despite what others may choose to believe, there really is no substitute for this. The present codification for the Seven-Fold Way, as explicated by the Order MS NAOS, is a practical Way, distilled from practical experience: it works. There is no infernally-given "mandate", no mystifications, and really, no great "secret" - there is simply the hard struggle towards self-understanding. [If I was to say that, as a prelude to Adeptship, the candidate is required to spend at least three months living within a real wilderness, in a tent, bereft of all modern human comforts and speaking to no one, then some idea of the character required can be glimpsed.]

The Sinister Tradition is essentially a practical one; indeed, it is an organic form, a LIVING Being that continues to evolve according to the unique insights of each new Adept. The historical origins of the Tradition can be believed, or not - each person must make their own assessment. What matters is what is being presenced NOW, and judging by the works of others, the Septenary System, at present, presents the summit of Esoteric achievement!

How were you introduced to the ONA/ Left-Hand Path, and what is your present role in the ONA?

My magickal path proper began in my teens when I initiated into Witchcraft, of the "Alexandrian" variety. The "white light" aspects so pervasive in modern-day "wicca" really did nurture my desire to immerse myself in the Dark, and find a truly forbidden, genuinely dangerous form of Satanism (I never seriously considered joining the American "Church of Satan" - it just never seemed Satanic to me!). I worked through many groups before I found what I was looking for, including a secret organization practising "Greater Solomonic" magick (which

Magister Hagur

confirmed for me why I intuitively detested the qabala so much), and the "IOT" by which I experienced the non-event of "chaos magick". In between such time, I experimented with the Goetia (which I still think of, rather fondly), and the hoax that is the "Necronomicon" (in all its forms). I also experienced, within a relationship, an intense (mostly unstructured) type of menstrual magick centred around the goddess Hel, that paved the way to my "coming home" - to my initiation into the genuine Dark Tradition.

At that time, the ONA was not really known, having then just emerged into the public domain after centuries of secrecy, as part of a broad Sinister strategy. I happened to read, in a LHP journal, a fragment of an Order MS detailing Human Sacrifice. I made contact, was met and tested over a period of time - and subsequently inherited the Tradition. Basically, I am the outer representative of the Order (Traditional Satanism itself is represented by the present Grand Master); there is no such position as "head" of the Order. My own situation, at present (probably for the next ten or so years) implies a limited "public" role.

What is the Order's main goal and purpose?

The main aim, as it should be with every Sinister esoteric organisation, is to restore to a society/civilisation what it is lacking at any given period of time - to create balance. At present, this requires a complete destruction of The System BY ANY MEANS POSSIBLE (INCLUDING, MOST SIGNIFICANTLY, EMPLOYING PRACTICAL ACTS OF TERROR), to thus bring about a New world Order in keeping with Western Promethean ideals. There are three main points of attack - which can all be covertly aided and imbued by Sinister Magickal rites (i.e. the Ceremony of Recalling with Sacrificial Conclusion): i) PRACTICAL involvement in, and the aiding of, Revolutionary forms; ii) the creation and aiding of a Religious form, enshrining Western ideals; iii) the establishment of an esoteric rural Community that defiantly seeks to create a new type of society within this present diseased one [in fact, many such communities should be established in several different countries].

As well as this (!), the aim of the Order is to continue to encourage individuals to evolve to a higher type, by their following of the Sinister Path to Adeptship and the stages beyond. Such Adepts have the understanding to effectively implement the points above, and will not be swayed from what is understood to be (and is) an Infernal duty.

Can Western Man appropriate his full potential through the dark esoteric traditions of a race other than his own?

Individuals, until they achieve Adeptship (or "Individuation"), belong to the civilisation and Aeon which gave birth to them - they are bound by the PSYCHE, and are swayed by the ARCHETYPES which reside in that psyche. Archetypes are ordered expressions of the energies that create an Aeon from which one civilisation emerges; because of this, there really is, before Adeptship, no such thing as an "Individual". Thus, "full potential" is reached by confronting and then freeing oneself from the influences (mostly unconscious/ hidden/ "shadowed") that the psyche imposes.

Beyond Adeptship, the Individual becomes a living nexion via which acausal energy may be ordered according to the judgement of that Individual - always in ways appropriate to

accelerating evolution, and that, of course, often means working with the archetypes that sway the psyche of a civilisation. There is little that is "personal" beyond this point.

As far as the West is concerned, only one symbol can ever truly presence the Dark, and that is Satan (and this will continue to be so for at least the next few centuries). Thus, the exploration of other racial traditions - as a means of achieving full potential - may be interesting on a personal level, but is ultimately only an indulgence.

I recently read an editorial in a certain LHP publication that stated that anyone who dared to publish - under a Satanic banner- principles which are incongruent with those "established" by the Church of Satan, were definitely "non-Satanic", and even went so far as to call anyone who refuses to acknowledge the CoS a "coward". Does such a view reveal any real insight into the history of Satanism? Can an individual whole-heartedly place their faith in a man, his man-made religion and his man-made organization, and still remain a Satanist at heart?

The Sinister Tradition has never been a "personality cult"; it is, and has always been, concerned solely with individual striving, making an individual a work of Art, and expressing ANEW - because each new Adept is unique - via practical acts, the nature of the Sinister, and the Cosmos beyond. Each Initiate begins TABULA RASA, because that Initiate can develop the unique understanding of the Sinister that is latent within. Thus, the Sinister Tradition continues to live and evolve because of the continually changing manifestations of itself being presenced by each new adherent; this Change, this continual difference is necessary, because no one person can ever - or should ever - dogmatically enshrine the Sinister. All such lives, and the individual works produced, are merely steps in the evolution. And all such things can be surpassed.

The modern-day manifestations of (so-called) Satanism that have emerged in America do not seem to understand this - as they do not seem to possess any genuine Sinister understanding beyond the states of the Ego, beyond mere indulgence. The "Temple of Set" has over the past few years revealed its total lack of Satanic understanding by constraining its members by dogma (an "Infernal Mandate"), by ethics(!), and by subservience to the authority of a Priesthood, and the High Priest himself. It also took it upon itself to "proscribe" the ONA for daring to publish "unethical" MSS that would give Satanism a "bad name".

And as for the "Church of Satan" (which has much the same mentality): I do not acknowledge it, and will not bow down to any man or creed - Satan wants comrades, not sycophants! Perhaps CoS would then like to officially declare me a coward, and thus would be gentlemanly enough to accept my subsequent challenge to them (i.e. to one of their members) to a duel [I am quite serious!].

You stated that, contrary to popular belief, Satanism does in fact include human sacrifice. The ONA has also stated that some important reasons for this include: a) that it is a character-building ordeal; b) it tests the individual, thus revealing their possession of genuine Darkness, or lack thereof; and c) it improves the human stock. What are its Aeonic implications? Is this the act of someone who has merely appointed themselves an "elitist", or is it the act of an individual who has developed an empathy with Nature, thus acting as an evolutionary expression?

The Sinister Pathway Triangle Order (SPTO) – © 2003-2008
Magister Hagur

As explained in various Order MSS, Human Sacrifice is exceedingly powerful magick. In a ritualised format, The Ceremony of Recalling with Sacrificial Conclusion, combined with the Chthonic form of the Rite of nine angles (the latter definitely not to be confused with the much later "nine angles" ceremony of CoS!) is probably the most Sinister act of all. But Sacrifice itself is not just confined to one or two victims: Traditional Satanists have, over the centuries, fermented wars with their rites and manipulations - and War is the ultimate act of Sacrifice. [The Aeonian implications of War should be obvious.] In all such cases of Sacrifice, the opfers are dedicated before to Baphomet, the dark, violent goddess, and bride of the Prince.

Sacrifice is a considered act: it requires much preparation, and the (fair) testing of potential victims. It is certainly not a frenzied, indiscriminate act of slaughter committed by the weak-willed. It could be likened to an act of "Natural Justice", where the opfer is usually someone who will "not be missed". However, the victim's demise is not chosen because of some unsavoury (unethical!) past, or generally "dubious" lifestyle. Whilst their deeds (which must indicate a weakness of character) may bring them to the attention of a Satanic Temple/ Individual, the potential candidate must be judged via a direct experience of their character, and thus, various tests are devised to observe how the victim will act [it is important that the victim is unaware of being so tested]. If they act with honour - regardless of their role/ activities in the world - then they have saved themselves. If they act with dishonour (and they are given three chances to redeem themselves), then they - by their actions - HAVE CHOSEN THEMSELVES. The procedures for such testing are outlined in the various "sacrifice" MSS. [It should be noted that children are not involved in the act - either as victims or as participants, since the Sinister Path is, in all aspects, an adult way.]

Thus, those conducting the Sacrifice, represent (or presence) NEMESIS, or Nature in action, since the world is better off without weak, addicted life-forms. Once, a folk had no choice but to face the brutal realities of Nature, and thus perish or be changed. Now, there is a profusion of excuses (including most forms of magick!) whereby individuals and societies can hide from that primal force which gave us all birth: thus, all genuine Satanists aim to BE that force.

You've recorded several Musickal pieces. What are Musick's capabilities in helping to create/ give emergence to a new, higher life form, and how have you specifically attempted to do this via Musick?

Musick, for me - and I suspect for most others - is the most profound form of Artistic expression. In Western terms, the Cosmos has always been understood as a division of seven fundamental vibrations - which is, of course, the basis of Western Musick: thus, our system of musick mimics the underlying structure of the Cosmos, and the "magickal potential" of such a form is limitless. Composition - and the performing and experiencing of musick - is a magickal act, and the composer need not be an "Occultist" in the conventional sense to earth forces through the medium, as there does not need to be some "magickal system" imposed on the existing structure of musick. A successful work of Musick is a living, organic form - a good example being Beethoven's Ninth Symphony - because it enshrines ETHOS. In one (rather inexact) sense, the musick creates itself, since the most profound works are arrived at via the composer not self-consciously struggling to express something, since the composer, if naturally gifted, is a living NEXION. Thus, like any numinous form, Musick has the capability to presence forces and so

alter the causal. [However, because of the nature of the form, the changes so created are not as immediate as they might be with other forms, and obviously, if one wished to create radical Change, then some other forces must be aided in tandem.]

There are some useful guidelines when utilising Musick as an esoteric technique (such as the correspondences given in NAOS concerning the spheres and their associated Musickal key), and I have, in the past, by using these guidelines, deliberately attempted to presence the Sinister; one example be THE SELF-IMMOLATION RITE (composed and recorded with Wulfrun Hall), which certainly has a very practical esoteric purpose. However, as my own understanding grows, there is less emphasis on given esoteric techniques and greater emphasis on allowing the Musick to flow of itself [since I AM the Sinister - as are all genuine Initiates]. I hope this numinosity is conveyed by my piano compositions, which are presently being recorded.

Are Adepts the only ones who can effectively use Art to provoke evolutionary Change?

Adepts, as I have described, are expressions of a higher type of evolution; a conscious understanding of things as things are in essence, without the obfuscation of personal projections - and possessing the capacity to act with understanding. Such rare Individuals - and those even rarer who exist in the stages beyond - are, quite simply, evolution its self: so the answer to the above question is yes. Even Adepts who are not personally artistically creative can achieve evolutionary aims via Art, through other who are creative - by influence, subtle manipulation, and so on.

The Wheel of Life

ONA

The Wheel (as illustrated in NAOS) shows in diagrammatic form the relation between the seasons, the Zodiacal constellations, the four fundamental elements, and so on. It is an esoteric part of the Septenary System.

Two important aspects of this representation should be noted. First, the constellations are not distributed in equal 'segments', and second, the time-path (i.e. the progression from one constellation to another in the zodiacal sequence) is helical rather than circular. Both of these represent what actually occurs.

Aries, Libra, Cancer and Capricorn are allotted more space in comparison with the other zodiacal constellations because these are periods when certain Occult forces on the Earth are stronger. They represent 'tides', and the changes to these 'tides' are marked by Equinox and Solstice. Thus, the propitious times for magickal work are the 'seasons' are marked by the Equinox and Solstice.

Furthermore, the wheel represents the time-path which occurs in 'Nature' - this change being not circular, but rather helical: a clockwise, corkscrew-type motion. The pattern is three-dimensional, but is represented for convenience by the two-dimensional wheel. There is thus an evolution, rather than a constantly repeated circular pattern: the helical path does not return to the starting point, but rather a new cycle is begun where the path ends.

These two aspects, and the correspondences associated with them in the diagram, form part of the genuine Western Tradition. It is unfortunate that most seekers follow the distorted tradition which the Golden Dawn revived and promulgated. For instance, most 'Occult' books which deal with the Zodiacal constellations, derive most of their attributions/correspondences from the real and imaginary qualities of the animals/symbols which serve to name the constellations. It should be obvious to anyone of any intelligence that the external shape the stars make to an observer is irrelevant, except for purposes of general classification. What is important from an esoteric point of view is what is occurring in the *vibrations/forces*, and around the Earth at the time of year signified by the constellations.

For too long seekers after Occult knowledge have absorbed the correspondences - or what they believed were correspondences - from books or teachers purporting to represent esoteric teachings. They have, in short, never *experienced* the reality of the forces which are supposedly represented by the correspondences: they are strong on study, but weak (and often totally lacking) on *practical* magickal experience.

In the Seven-Fold Way, Initiates are taught to experience the reality of these forces rather than slavishly follow teachings or 'traditions'. his process is begun by the Grade Ritual of External Adept, continued by the Grade Ritual of Internal Adept, and finally completed by the passing of the Abyss. There is thus apprehension and understanding of these forces *as those forces are in themselves*.

The correspondences of the Septenary System represent the results of this apprehension and understanding, and thus are part of a genuine Tradition. It is no coincidence that magick, undertaken using the Septenary System, is more powerful than that based on other systems (such as the quabala).

Satanism - A Brief Guide to the Art of Magick

C. Beest. Revised: ONA 1998eh

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 'discovering' 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 that uniqueness of Being is also 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 presence the acausal. In essence, 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 presence 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 paths: 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 (as sickeningly influential today as ever) 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 Sinister.

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 hindrance - 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.

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 judge forms as 'useful' or 'outmoded' is most usually influenced by temporal trends, by the status quo; little though this is consciously recognised.

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.

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.

Thus, 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.

A Sinister organisation [and **Satanas** is the epitome of the Sinister] possesses 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.

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* that . 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.

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 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, 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 presenced by the "White" Order]. 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 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, amidst the rabid cries for a *Ragnarok*, 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 integration with Nature so often sought by those who follow an Occult way.

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 wilful 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 ...

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 an utter 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.

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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.

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.

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].

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. Beest. Revised: ONA 1998eh)

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 visualising 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 visualised seeping from the nexion, descending to the Earth, and entering the bodies of the participants via the crystal. Both should visualise their bodies filling with a star-studded space.

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“Om” completion of the vibration, this visualisation is continued in silence, for at least fifteen minutes. Following this, both commence visualising 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 visualise the sigil. On conclusion, both bow to the North saying: "Agios athanatos!"

II) BAPHOMETIC 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 aeternae Baphomet!". The Priest then places his hands over the crystal, and both commence to vibrate 'Agios o Baphomet', nine times. During this vibration, both visualise the crystal filling with darkness which then slowly spreads outwards to fill their bodies. As before, this visualisation is continued for a further fifteen minutes following the end of the vibration.

The 'Agios o Baphomet' **chant** is then sung, while visualising 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: "Agios 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.

The Death Rite

ONA

Participants: Priest - in black robes Priestess - naked, upon altar Mistress - crimson robes, sexually alluring Congregation - black robes tied with crimson cord

Temple Preparation: Black candles on altar. Small silver Temple bell. Incense of Mars to be used (musk). A small wooden coffin (suitable in size for the wax effigy which will be made), draped in black, is placed near the altar and a handful of graveyard earth is placed on it.

Before the ritual proper begins, the Mistress makes a wax figurine in a corner of the Temple with only the Priestess present.

(The easiest way to make the effigy is to place several white candles in a receptacle containing water which has just been boiled. After a while, the wax will form a thin film on the surface. This wax can then be used to fashion, by hand, the figurine which should be made as life-like as possible.) The Priestess lies naked upon the altar. The Mistress places this figurine on the womb of the Priestess, then moves it symbolically downwards to rest between her thighs. She anoints it

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with a musk based oil, laying: 'I who made you and delivered you in birth now name you N.N.' (She states the full name of the victim.) The Mistress and the Priestess then visualize the figurine as the intended victim - and they may if they wish then dress it as the victim dresses. The image is then placed on the womb of the Priestess, the Mistress ringing the bell thirteen times to signify the beginning of the ritual at which the Priest leads the congregation into the Temple.

The Ritual

Priest: I will go down to the altars in Hell.

All: To Satan, the giver of life.

(**The Priest** then kisses the Priestess on the lips, turns toward the congregation and makes the sign of the inverted pentagram, saying:) Our Father which wert in heaven ...

(**The congregation** join him in the Satanic Our Father - see Black Mass for text. **The Priest** then leads the congregation in saying the Satanic Creed: 'I believe ...' - see text in Black Mass.

After the Creed **the Priest** says:)

Provide us pleasure, Prince of Darkness, and help us fulfil our desires.

(**He** turns and fondles the Priestess, saying:)

With ecstasy we give praise to our Prince.

(**The congregation** chant the Sanctus Satanus - see Chants -as the Priest says quietly over the waxen image:) Sie anod namretae meiuqer.

(**He** then says loudly, facing the congregation:) Veni, omnipotens aeterne diabolus!

(**The Mistress** then says:) Agios o Satanus!

(To which **the congregation** respond:) Agios o Satanus!

Mistress: Satanus - venire!

All: Satanus - venire!

Mistress: Dominus diabolus sabaoth. Tui sunt caeli

All: Tua est terra!

Mistress: Ave Satanus!

All: Ave Satanus!

(**The Mistress** kisses the Priest. **The Priest** makes the sign of the inverted pentagram over the congregation, saying:) We, the spawn of Chaos, curse N.N.

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All: We curse N.N.

Priest: N.N. will writhe and die

All: N.N. will writhe and die!

Priest: By our will, destroyed

All: By our will, destroyed!

Priest: Kill and laugh!

All: Kill and laugh!

Priest: Kill and laugh and then dance to our Prince

All: Kill and laugh and then dance to our Prince!

Priest: N.N. is dying!

All: N.N. is dying!

Priest: N.N. is dead!

All: N.N. is dead

Priest: We have killed and now glory in the killing!

All: We have killed and now glory in the killing!

(**The Priest** laughs, then **the congregation** laugh, jumping and dancing with glee. **They** continue until the Mistress rings the bell twice, **The Priest** points to her. **She** says:) The Earth rejects N.N.
All: You reject N.N.

(**The Mistress** picks up the image, holds it for the congregation to see and then places it on the graveyard earth, folding the black cloth over it. **She** places the cloth with the earth and image within it, inside the coffin. **She** turns to the congregation, saying:) N.N. is dead.

(**The congregation** begin to dance, counter sunrise, chanting the Diabolus (see chants). After the chant, **they** gather round the coffin and the Mistress. **The Priest** says to them:) Fratres, ut meum ac vestrum sacrificium acceptabile fiat apud Satanus.

(**The Priest** has sexual intercourse on the altar with the Priestess while the congregation clap their hands in approval, chanting 'Ave Satanus!' repeatedly as they do so. After the climax, **the Priest** withdraws, **the Mistress** kisses the Priestess on the lips and then 'locis muliebribus'. She then kisses each member of the congregation. **The Priest**, after this, makes the sign of the

inverted pentagram over the coffin, saying loudly:) N.N. is dead and we all have shared in this death. N.N. is dead and we rejoice !

Mistress: Dignum et justum est.

(**The Priest** and the congregation laugh. **The Mistress** then goes toward the Priest, takes his penis in her mouth until he is erect again. **Then she** stands back to admire her work, saying to the congregation:) I who bring life, also take.

(**She** then passes her hands over the coffin, visualising as she does so, the dead body of N.N. lying in a coffin. **She** takes up the coffin and leaves the Temple. As she leaves, **the Priest** says:) Feast now, and rejoice, for we have killed, doing the work of our Prince!

(**He** begins the orgy of lust in the Temple. **The Mistress** takes the coffin to a small grave, outside, prepared beforehand. **She** places the coffin in Earth, covers it with earth saying: 'N.N. you are dead, now, killed by our curse.' She completes the burial and leaves the area.)

Heretical Catharsis I

Lyceus, ONA. 1998eh

And again the repulsion comes to the surface. Faced with what was spiritual in one sense and diabolical in another, a dilemma arises, like the new-born Sun afresh over a dew laden earth. And there he is the Man of Destiny, but I am repulsed. The inner disease rises to the surface and I feel ill, literally physically sick. There is a glimpse of freedom, but the illness overcomes this, rising to the surface before descending once more where it lies dormant, a parasite that I have been force-fed and made to accept as true, as real. I know the reality of those high values that he and his followers preached and preach still. I have a sense of what they are and how high they would seek to pull the lost soul up to Greatness. I have partly lived this idealism and know that it lies within me still, deeper perhaps than the foreign beast with which I have been injected. But everywhere the enemy rears its head, again and again and again. There are so few who can think for themselves. They said that about the Cause that he created and the new men and women that he sought to create. 'Think for yourself' -- a projection perhaps? And yet I am blessed that I see where his followers are now, I hear what they say, whilst all around me the enemy force their creed upon me, friends and foe alike. Why am I sick? What repulses me? Is this an apparition? A distorted lens that I look through? I cannot see clearly through the glass they have put up around me. And yet I know that to smash the glass requires strength and a sense of certainty, or Destiny. An internal battle that often may become physical. How can I know who is true? But is not uncertainty an ally of the enemy? Conviction will be slow, there must be something more than

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mere words that captures the essence of the Spirit. It was shown years ago during the First State, but now it's beauty is distorted, misrepresented. And so I enter the Temple:

Hail to you, most holy and free, Revealer of Dark:

We greet you with forbidden thoughts!

Hail - most holy and free!

We believe - Adolf Hitler was sent by our gods...

From The Black Book of Satan III: **THE CEREMONY OF RECALLING**

With Sacrificial Conclusion.

Participants:

Mistress of Earth - in white robes Master of the Temple - in black robes Priestess - in a red robe tied with a white sash Guardian of the Temple - in a black robe, with a white mask Priest ('The Chosen One'/Opfer) - in a white robe Congregation - in red robes

Preparations:

The night before the ritual the Priestess bakes the consecrated cakes made from wheat, water, egg, honey, animal fat and marijuana. An hour before the ritual the Priestess and the Guardian lead the Priest to a place where he ritually bathes (if possible this should be a lake or a stream if the ritual is undertaken outdoors) and changes into his robe. The Priestess gives him cakes which he eats. The congregation wait outside the Temple (or Temple area if outdoors - see notes) and the Guardian leads the Priest toward them. The Priestess blindfolds the Priest and takes him to each member of the congregation who kiss him. He is taken into the temple where the Mistress and Master wait and is followed by the congregation.

The Ritual:

On the altar - red candles and quartz tetrahedron. Incense of Jupiter to be burnt. Chalices of strong wine.

The Master intones (ie. vibrates) three times 'Agios o Atazoth' after which the congregation gather round the Priest and chant the 'Diabolus' while slowly walking round him anti-clockwise three times.

The Master and the Priestess (or two members of the congregation chosen and trained as Cantors) chant in parallel a fourth apart (or an octave and a fourth) 'Agios o Baphomet' while the Guardian lifts the Priest and lays him on the altar.

The Mistress removes the robe of the Priest and anoints him with civit oil. She then removes his blindfold.

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When the chant is complete the Priestess stands by the altar while the Mistress stands beside the Master, the congregation beginning to walk slowly anti-clockwise around the altar chanting the Diabolus.

The Priestess and the Mistress remove their robes, the Priestess arousing the fire of the Priest with her lips. When she is satisfied, she signals to the Guardian who lifts the Priest from the altar and forces him to kneel in front of the Priestess.

As the Guardian does this the Master kneels before the Mistress. The Priestess copies the Mistress word for word and action for action, using the Priest. The Mistress places her hands on the Master's head.

Master: It is the protection and milk
Of your breasts that I seek.

(The Mistress bends down and he suckles her breasts. She then pushes him away, but he kneels before her, saying:)

I put my kisses at your feet.
And kneel before you who crushes
Your enemies and who washes
In a basin full of their blood. I lift up my eyes to gaze
Upon your beauty of body:
You who are the daughter and a Gate
To our Dark Gods.
I lift up my voice to stand
Before you my sister
And offer my body so that
My mage's seed may feed Your virgin flesh

Mistress: Kiss me and I shall make you
As an eagle to its prey.
Touch me and I shall make you
As a strong sword that severs
And stains my Earth with blood.
Taste me and I shall make you
As a seed of corn which grows
Toward the sun, and never dies.
Plough me and plant me
With your seed and I shall make you
As a Gate that opens to our gods!

(The Master has congress with the Mistress - and the Priest with the Priestess - while the congregation continue with their slow walk and their chant. If the 'Sacrificial conclusion' is undertaken then the ritual then the ritual is complete with the details under that heading. If this conclusion is not undertaken , then the ritual continues as follows after the Master reaches his highest ecstasy:)

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Mistress: So you have sown and from your seeding Gifts may come if you obedient heed These words I speak:

(The congregation cease their dance and listen: they are joined by the Priestess, Priest and Guardian who form a circle around the Master and Mistress.)

I know you, my children, you are dark
Yet none of you is as dark
Or as deadly
As I.
I know you and the thoughts
Within all your hearts: yet
Not one of you is as hateful
Or as loving as I.
With a glance I can strike
You dead.

(She then goes to each member of the congregation in turn kissing them all on the lips, and removes their robes. She then takes up a chalice of wine and offers it to the person (male or female) of her choice. The person chosen sips the wine, hands the chalice to the Mistress who offers it to each member of the congregation in turn. When all have drunk she says:)

No guilt shall bind you
No thought restrict!
Feast then and enjoy
The ecstasy of this life:
But ever remember
I as the wind that snatches
Your soul!

(The Mistress takes the person she has chosen and indulges herself according to her desire. The congregation consume the consecrated cakes and wine and take their own pleasures according to their desires. After the festivities have begun in earnest, the Mistress should she so desire, directs the forces of the ritual by concentrating the energies upon the tetrahedron and invoking through a gate, the powers of the Dark Gods into the participants to spread outwards upon the Earth.)

Sacrificial conclusion:

The candidate (who is always male and who ideally should be in his twenty first year on the Summer Solstice chosen for the ritual) is chosen by the Mistress from among the Temple members on the Summer Solstice one year before the ritual will occur.

If the chosen one accepts this honour then he becomes an honorary Priest for the year and is allowed to choose from the members of the Temple a woman to be his Priestess. In a simple ceremony the Mistress seals them in union, dedicating them to the Dark Gods. If by the Winter Solstice the Priestess is not with child, then the Priest may choose another woman to be his

Priestess. The child, when born is adopted by the Temple and raised accordingly, being given great honour and, if found suitable, trained to fulfil the role of Mistress or Master.

At the Spring Equinox, the chosen is permitted to give his favour to any one female member of the Temple and should issue result from this, the child is adopted by either the Priestess of the chosen or by the Temple according to the wishes of the Mistress.

After the Spring Equinox, the chosen lives with his Priestess, retiring from all mortal affairs save his duties as Priest to the Temple. He shall also arrange his temporal affairs in readiness for the day of the ritual.

Should the chosen at any time fail to observe his vow by fleeing and hiding from members of the Temple, he shall by all the Temples of the Order and all kindred temples and Orders be placed under a death curse, and the Guardian of his Temple sent to seek him out and terminate without warning his existence. The Guardian shall not rest until this task is complete, and the Mistress may appoint other Guardians as well to assist in this should she so desire.

After the congress between Priest and Priestess, the Guardian places a hood over the head of the Priest, fastens his ankles, binds his wrists while the Master, on a signal from the Mistress completes the sacrifice using the sacred knife, collecting some of the Red Elixir in a chalice. This Elixir is used by the Mistress in the baking of the sacrificial cakes which all the members present will eat during assembly on the night of the next new moon. The cakes consist of wheat, fish, fowl, spring water, egg and salt together with the Red Elixir, animal fat and honey.

After the sacrifice, the guardian removes the body and the Mistress takes up the sacred knife, pointing it at the Master saying:

So you have sown and from your seeding
Gifts may come if you obedient heed
The words I speak.

She then takes the Chalice with the Red Elixir, dips the tip of the sacred knife into it and anoints each member present who have formed a circle around her. The ritual continues as before with the Mistress saying: I know you my children ... The Guardian takes the body and buries it in a secluded spot prepared beforehand. It is on this place of burial that the Temple gathers on the night of the new moon to eat the sacrificial cakes.

In former times it was sometimes the practice to sever the head of the chosen one and place it in the Temple or the Temple area if outdoors for a day and a night. During this night, initiations would be conducted and the head shown to new Initiates.

Notes: Rituals outdoors should be conducted within an (isolated) stone circle during twilight. If the 'sacrificial conclusion' is undertaken the ritual occurs on the Summer Solstice once every cycle of seventeen years (or nineteen in some traditions). The one chosen, according to ancient tradition, reaped many benefits in the realm of the acausal (or the lands of the Dark Immortals as it was sometimes called) where that eternal aspect of the individual which initiation into the

darker mysteries created was transported after the mortal death to begin on another plane of existence. This belief made willing sacrifice possible.

The Nine Angles Rite

ONA.

The rite may be undertaken on either the autumnal equinox (for the Dabih gate) or the winter solstice (for Algol). The Naos rite is suitable for southern climes and will not be given here although in form it is the same as the version given.

Ideally, the rite should be undertaken either: a) on a hill-top of pre-Cambrian rock which lies between a line of volcanic intrusion and another rock – in Britain, this other rock is 'Buxton' b) in an underground cavern where water flows [this applies only to the 'chthonic' form] c) in a glade consecrated beforehand within a circle of nine stones (the first stone being set on a night of the new moon with Saturn rising, the second at the full moon and so on: the first stone marking the point on the horizon where Saturn rises). [Note: this applies only to the 'natural' form of the rite.]

Further, the time is right when, for Dabih, Venus sets after the sun, and the moon itself occults Dabih or is near to it; and, for Algol, when Jupiter and Saturn are both near the moon which is becoming new, the time before dawn. These conditions mean that the energies are available to enhance the working. The rite exists in three versions – the natural form, the chthonic, and the solo. The chthonic form may be combined with the Ceremony of Recalling and the Sacrificial Conclusion undertaken according to Tradition. It must be noted however that this combination is exceedingly dangerous – if done correctly with a) above and with the conditions for Algol as above, it brings back to Earth the Dark Gods themselves by opening the Star Gate between the causal and acausal.

However, the chthonic form may be successful in bringing to presence the Dark Gods without the Sacrificial aspect if the chants are done correctly, the crystal is sufficient in size, and the cosmic tides are aligned aright [note: this usually occurs when an Aeon is (magickally) ending, the energies being more pronounced in the last three decades. At other times the rite can be used to bring about such changes]

The natural form involves a Priest and Priestess [ideally these should have undertaken the ritual of Internal Adept – or at the very least External Adept] and is basically a drawing to the Earth of acausal energies – these are left to disperse naturally: ie. without any magickal intent.

The chthonic form involves a Priest and a Priestess as well as at least one cantor trained in sinister Esoteric Chant together with a congregation of male and female. This form is either an invocation to the Dark Gods – the energies being dispersed naturally – or a channelling of those energies into a specific event or events or individual. This channelling however requires the skill of at least a Master of Temple/Mistress of Earth. The solo form involves one individual and the aim is usually the alteration of the consciousness of that individual: this however is very dangerous.

Note: all the above forms require a crystal tetrahedron made of quartz.

I: Natural Form

If possible, the conditions above should be met – if not, conduct the rite on an isolated hill-top at sunset. Both Priest and Priestess should be naked. The rite begins with the Priest vibrating seven times "*Nythra kthunae Atazoth*" while the Priestess holds the crystal in her hands, palms upward. The vibration should consist of three projected vibrations followed by four resonant ones – all aimed at the crystal which should be at a distance of not less than two feet and not more than three.

After the vibrations, the Priest places his hands on the crystal and both vibrate "*Binan ath ga wath am*" as a projected vibration.

The Priestess, still holding the crystal, then lies with her head North while the Priest arouses her with his tongue, *locis muliebribus*. The sexual union begins after, and both visualize the Star Gate opening and energy flowing through it down to them. If desired (ie. sinister intent) this energy may be symbolised by Atazoth – a dark nebulous chaos issuing forth from a star strewn Space which changes into a 'Dagon' like entity before becoming chaos again. This visualisation continues until the sexual climax of the Priestess after which the Priest reaches his own climax. The Priestess then rises and buries the crystal in the earth of the hill [as deep as possible – this may be prepared beforehand – and leaving few traces]. When complete, she vibrates over the place "*Aperiatum terra, et germinet Chaos*". They then depart from the hill.

Note: further rituals may take place over the burial, but they must have the same intent and follow the form as above except the vibrations are aimed toward the buried crystal – no further crystal being required.

II: Chthonic Form

If the special conditions cannot be met [(a) and Algol are most effective; (b) and Dabih are generally for channelling into specific events/individuals] then a hill-top containing volcanic quartz is suitable.

The crystal should be placed on an oak stand with a sheet of mica between it and the wood [this enhances still further the effect of the crystal and is a recent modification). The Priest, Priestess and Cantors stand near the crystal, while the congregation (of at least six – three male and three female) form a circle around them. The congregation dance moonwise and according to their desire chant "Atazoth" as they do while the Cantor(s) vibrate in E minor "*Nythra kthunae Atazoth*". After this vibration the cantor and Priest (or two Cantors if there are two) vibrate in fourths the "Diabolus" chant [see set texts] while the Priestess places her hands on the crystal, visualizing the Star Gate opening (as in I).

After the Diabolus, the Priest signals to the congregation who begin an orgiastic rite according to their desires. The Priest and Priestess then vibrate "*Binan ath ga wath am*" a fifth apart (or an octave and a fifth) while the Cantor(s) vibrate "*Atazoth*".

If two Cantors are present, this Atazoth vibration begins in parallel: the next "*Atazoth*" is a fifth apart as is the third. After this, they then chant, in fifths, the 'Atazoth chant' according to tradition [see set texts). While the Cantors are chanting the Priest and Priestess continue their visualisation.

If only one Cantor is present, the "*Atazoth*" vibration is continued nine times and then the 'Atazoth chant' undertaken by the Cantor and the Priest, in fifths. The Dark Gods will then be manifest.

[If for some reason (eg. inexperience of the participants) the manifestations do not occur, the Priestess should chant in C major "*Nythra kthunae Atazoth*" after which the Priest also places his hands on the crystal and he and the Priestess vibrate "*Binan ath ga wath am*", the Cantor(s) chanting the Diabolus as before after which the Priest visualizes the energies arising from the orgiastic rite as cohering and then entering the crystal to be then drawn forth into both himself and the Priestess before being sent forth to render asunder the Star Gate]

Notes of this form: ~the rite may be enhanced by the use of tabors/drums during the dance and the orgiastic rite, individuals being appointed for this task. The maximum number of participants should not exceed twenty-one in total.

*Provided rigorous training is undertaken beforehand, the dance and the orgiastic rite can be replaced with the congregation chanting from the start of the rite the "Diabolus" in fifths they continue with this until the Priest signals them to stop (after the Cantors Diabolus chant) after which they chant the 'Atazoth chant' in fifths repeatedly until the end of the rite. If this form is done, it is important for the congregation to visualize the Star Gate opening while they chant – and this visualisation should be agreed beforehand and be the same as that of the Priestess and Priest. This form of the chthonic rite is however only effective if the congregation has been trained to chant in the correct manner. A suitable cavern/resonant building/Temple may be used in this instance.

[Further note: providing the chanting is accurate, the crystal large enough, this form is among the most effective.]

III: Solo Form

This form should be undertaken on either a hill-top or in a Temple/resonant building. It begins at sunset on a night of the new moon with Saturn rising.

The individual should face Saturn and vibrate "*Nythra Kthunae Atazoth*" seven times while holding the crystal. Then "*Binan ath ga wath am*" is vibrated followed by the Diabolus chant after which the visualisation is begun (as above) [Note: this form involves the 'Saturnian' gate and thus the Gate may be visualised near the planet Saturn]. The energy is then visualised as flowing down into the individual, this visualisation lasting for at least one quarter of an hour. After, the individual chants the 'Atazoth chant', places the crystal on the ground and sits near it, to visualize its interior becoming black and this blackness spreading out to engulf the individual.

Note: This ritual should not be undertaken lightly. There must be a preparedness to exult in the energies. After the rite (the individual will know when it is complete) the crystal should be wrapped in black cloth and stored until required again. Before attempting this form, individuals are advised to seek the guidance of a Master of Temple/Mistress of Earth.

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 magickal 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 seduce 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.

***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 Judaeo-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 PROMEHTEAN 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 misunderstood 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 (q.v. 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 Aeonix 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. THE 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.]

III. Thernning 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 travelling 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 Aeonic 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 rite, as with places, become abandoned because they are only outward expressions of the Cosmos and such expressions do change and evolve - as Art, Musick and Science has done. It is true that we as 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 realised 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 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, reinforced 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 Aeonic Rites - q.v. 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 recognised 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. THE 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/ jeweller, does not come cheap. This shape is ideal, but 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.]

IV. 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 confidentially 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 civilisation, 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 motorised vehicles (allowing the traveller 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 democracy).

Feast days/ Festivals would be observed communally - for example THE MASS OF LIFE (q.v. 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 (q.v. THE 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 civilisation 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.

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To Presence The Dark

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, civilisations 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.

Thulianism

by Christos Beast ONA

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 civilisations, 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 represent 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

Magister Hagur

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.

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Various ONA MSS and Info

Collected from issues of The Watcher

The Dark Gods

"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... he 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 fulfil 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

Book Review of:

Naos: A Practical Guide to Modern Magick

Naos: A Practical Guide to Modern Magick. Thurston West, 1989, Order of the Nine Angles, Coxland Press, The Studio, Chalkpit Farm, Englefield Estate, Berkshire RG7 5EE England.

If you have found the medieval grimoires ridiculous, and the wiccan rites bland and childish, if you despaired that the Satanic "Black Book" only existed in works of occult fiction, you will be delighted to have Naos, for here is a truly Satanic grimoire.

The work begins with "Physis magick", internal magick used for personal self-development. The whole system is based on the Order's Septenary Traditions (the Seven Fold Way).

External magick is described as being the changing of event according to the Will of the magician.

The "Sinister Tarot", its use, layout and attributes is given, and will be of special interest to Satanists who have been obliged to use the Judaeo-Christian based Tarots, or the Crowley one at best.

The "Star Game" is a modern magickal innovation invented by the author, a type of complex chess using seven-layered boards, and Jungian and alchemical symbolism as a magickal system in itself, to which prime importance is attached in the ONA system.

Stages of initiation are described and consist of practical but rigorous exercises: physical and mental tests, tarot and other meditations and visualisation.

Part Two is concerned with "Esoteric sorcery". The methods of word vibration and esoteric chant are given, along with the correspondence of specific chants to spheres of energy.

"Frenzy magick" is defined as "becoming possessed by acausal energies by creating through specific techniques a physical and emotional frenzy" with the use of dance, breathing exercises, physical exhaustion and music.

Visualisation technique is briefly and simply explained. Sigil magic here involves the use of the Star Game and its alchemical symbols.

Sexual magick is the use of energies generated by the sexual act. It is suggested that the act is ritualised to a certain extent, by use of the appropriate incense, coloured candles and planetary alignments, visualisation and chant.

Dark Pathways outlines the means of integrating the 'shadow' aspects of the Self by utilising the spheres and pathways of the Septenary system through spiral dance, chant/vibration and sigil visualisation. A table of correspondence of Path, Word of Power, sigil and Tarot image is provided. A second table comprises descriptions of the forces; e.g. "Shugara" (corresp. to Tarot XVIII: The Moon), a dangerous energy invoked for a destructive working, G Major being the key for invoking chant.

"Shaitan" is identified as the earth-bound representative of the Dark Gods; Perfume/incense is sulphur; stone, opal, etc.

The section on "The Dark Gods" explains that we are not solely dealing with energies drawn from the individual unconscious, but with the Dark Gods as actual entities, which can be made manifest by the use of techniques which reach the appropriate levels of the psyche. The 'Abyss' is defined as that which separates everyday consciousness from that which apprehends the Dark Gods. The ordeal of the abyss involves the confronting of these entities and acceptance of their existence as being apart from our concepts of 'good and evil'. The Dark Gods may enter our universe through "star gates", physical gates in the galaxy. The star gate in our solar system is said to be located near Saturn.

A section of appendices describes such topics as: the Left Handed Path, the Septenary system, Magickal symbols and scripts, Hermetic (individual, internal) rituals. The LHP, including 'traditional Satanism' is defined as "the use of magickal energies to enhance the evolution of the individual", a willed act of confronting via symbols the 'dark' or hidden side of consciousness and integrating it as part of the Self.

The Septenary system of the ONA is based on the symbolic map of consciousness and the unconscious as depicted on the Tree of Wyrð, a European equivalent to the Hebrews' Cabalistic Tree of Life. Each sphere has its own Tarot, incense, and colour attributions, etc., which when used in ritual can awaken that particular sphere of energy within the individual. The Septenary Tree of Wyrð utilises the Norse/Anglo- Saxon pagan god-names, Odin, Thor, Loki, etc., with the

connecting paths attributed to Tarot images.

The final section comprises a number of ONA MSS. defining terms, providing further correspondences, and notes on music, symbols, alchemy...

A note on the acausal/causal explains that these terms refer to universe(s) parallel to our own physical one, the 'goal' of sentient life being to increase the flow of energy from the acausal, and thereby become part of the acausal. Initiation and the 'Mysteries' (i.e. the Seven Fold Way) are the means to achieve this. The acausal and causal 'coincide' within the individual psyche, archetypes being causal apprehensions of acausal energy flowing from the acausal into our universe.

This reviewer looks forward to Thurston West's next book, also to be published by Coxland Press, The Black Book of Satan.

Hell

Order of Nine Angles (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 impostors. 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

Magister Hagur

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!

Hell - Part II

by Christos Beest (Order of Nine Angles - U.K.)

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 world and destroy. Stupid people overcrowd this rotting human sat, 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 civilised 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 Names 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 Beest
Yr of Fire 102

Satanism and Child-Abuse

Order of Nine Angles

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 proselytising 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 new-born 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 child- hood '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.

Organised 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.

[The following books contain the facts regarding traditional Satanism, and should be studied by anyone who wishes to know what Satanism really is:

^ The Black Book of Satan - A Guide to Sinister Ceremonial Magick

^ Naos - A Practical Guide to Becoming an Adept

^ Fenrir Vol. I (no's 2-8) ^ Fenrir Vol. II

Book Review of:

The Black Book of Satan

According to tradition, each Master or Mistress who was responsible for a particular Satanic Temple or group, was given on his or her assumption of that responsibility, a copy of the Black Book of Satan. The Black Book contained the basic Satanic rituals, instructions relating to ceremonial magick in general. It was the duty for the Master or Mistress to keep this book safe, and non-Initiates of the Temple were forbidden to see it. Copies were forbidden to be made, although

Initiates above the grade of External Adept were allowed to see and read the Temple copy.

In traditional Satanism (i.e. those using the Septenary System: this system also being known as the Hebdomadry) this practice continued until quite recently when the Grand Master representing traditional groups decided to allow Initiates of good standing to copy the work. This decision was recently extended to enable specialist publication in a limited edition.

The whole text of the traditional Black Book is included in the present work, together with several additional chapters (e.g. Self-Initiation; Organising and Running a Temple). These additions make this present work a concise practical handbook for those seriously interested in the Black Arts. (From the Foreword)

The Black Book of Satan. Brekekk, PO Box 109 Newport, Gwent NP6 1XZ Wales (15 Pounds, \$US36.) cheques & MOs payable to 'Brekekk'. 65pp, limited ed. of 756 numbered copies.

If the above introduction has conjured up images of 'sinister' chants and hidden rites to nameless beings under stars and within stone circles, then the purchase of this book will not be a disappointment.

Here Satanism comes alive in one's mind if you read, and in reality if you decide to become a practitioner of its rites and ways. Be warned, this is NOT the Satanism of the carnival which is of the type most publicised today. It is a heathenistic, primal Satanism which evokes both the Earth and the stars, the path back to primal chaos and forward - Faustian style - through the galaxies.

This is a ritual book which allows the reader to form his/her own Temple. It includes definitions of the Satanic philosophy, how to organise a coven and set up Temple furnishings, rites of the

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Black Mass, Ceremony of Birth, and Death, Pledging (marriage), initiation, consecrating your temple, a funeral rite and a rite of self-initiation.

A highlight of the book is four full-page colour prints from the Sinister Tarot by Christos Beest. These are profoundly beautiful and enchanting masterpieces of satanic art.

Review:

The Self-Immolation Rite: A Guided Satanic Pathworking through the Dark Spheres.

This Vol. 2#3 of Fenrir takes the form of a 90 minute audio cassette. Side 1 consists of the Pathworkings through the Dark spheres of the planets; side 2 the music alone. The technical quality is excellent; the music surreal and unique, the vocal presentation dramatic. This is Satanic aesthetics on a grand scale, from the people who brought us the Sinister Tarot, The Black Book of Satan, and Naos.

The planets are Lunar (the sphere of hidden knowledge), Mercury (transformation), Venus (ecstasy and love), Sol (understanding & prophecy), Mars (sacrifice, death & destruction), Jupiter (wisdom), Saturn (chaos).

This is an alchemical Pathworking with the Shadow Self. Excellent!!!!

ONA Letter to the Editor of 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.

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The great - and simple - secret of Satanism is that we represent balance and our Dark Prince shall continue to symbolise our adversarial acts until such times exist when Satanism, in Aeonic terms, is no longer necessary (and this sinister aims are realised 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 misinformation 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.

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 Friesian '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.

The Tradition of the Sinister Way

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 experience, 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 fulfilling of a unique Destiny. In magickal terms, this is the stage of Internal Adept, where the unique Destiny is made known (dis-covered) and where the individual Initiate has developed the talents necessary to fulfil 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 venture 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?

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Dark Pathworkings

ONA

One of the initial tasks along the Sinister Path is the Magickal technique known commonly as Pathworking. Essentially this technique is a fundamental to the beginnings of Magickal development.

When working with the Sinister Tarot the Initiate may notice that some workings are far more intense than others. Combined with this intensity is the feeling that the characters and scenery within the image have actually come to life themselves. That is, they suddenly have a life of their own, a life that is no longer restricted by the consciousness of the individual, but suddenly becomes distinctive and objective from that consciousness. It is within these deeper forms of Pathworking that genuine Initiation begins to take place, for it should be noted that the Rite of Initiation does not always bring a complete transformation, but rather is only a beginning.

Two forms of Pathworking can generally be distinguished by the degree of control that the Sinister Pathworker has over the energies/images. In a lesser form of Pathworking the direction of the energies is controlled purely by the individuals imagination, that is for example, the Initiate visualises the Moon Goddess, imagining that she begins to talk, perhaps in a strange and deep ethereal voice, one that is imbued with the acausal nature of the Being She symbolises but which many believe to be purely a dead hunk of rock...

The working here is directed purely by ones imagination. However a deeper state of Pathworking, one which usually only comes when the Initiate has been continually working with the images themselves, is when the Beings within the Cards themselves become alive and imbued, not with the energy of the individuals imagination, for this is itself only a means to work with the energies, but rather, become alive of themselves expressing Their own nature and energy, that which is both within and without, that which is the acausal.

Another aspect of this degree of difference between the objective and subjective status of the Being with which the Dark Tradition works is expressed in the Dark Pathways themselves. These workings further the initial descent into the acausal, one which may itself be tentative and misunderstood.

As is stated in other Order mss, it is by practical experience that the Sinister Initiate discerns the status of the Dark Gods themselves and this can never really be passed on in writings. For it is often believed that the writings of others can bring wisdom and enlightenment by themselves, yet this also is an illusion of the Abyss. It is quite correct to assume that the writings of others may help to guide, but, as has been stated many times before, they are only a guide, not a substitute. It is only through direct personal Invokation that the Dark Gods can be understood.

During the Dark Pathways the Magickian meditates upon the corresponding Tarot image, allowing the energies summoned to manifest, as it will in accordance with the symbolism. However, if a working is truly successful the imagery of the card will serve its purpose by providing a gateway, or perhaps more accurately a vehicle through with the specific Dark God

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may manifest its Being. Thus working with Atazoth, the Master card itself is soon lost in the vortical Chaos that is emitted from the pictorial representation of the Man of the Abyss. Atazoth then fills the Initiates mind, revealing his being to be far more alien than that of a mere humanoid.

As an expansion upon the existing Dark Pathways techniques I suggest the following working:

Dark Pathways II

Requirements:

Black Robe Quartz crystal

Sinister Tarot Atu.

Decide upon a mode of dress. Usually this will be one of three: Black robe, naked, or dressed in black.

Arriving at the area near or after sunset, prepare your clothing and set out the implements.

Chant the respective sphere chant facing East and holding the crystal at chest height.

Now vibrate the Sacred Word nine times. If a chant is required then chant this instead, but if this is not known then vibrate the name nine times then another four times.

Place the crystal in a secure position and begin the slow dance, the direction of which you may decide yourself (usually Deosil for lighter spheres and Widdershin for darker spheres, i.e. Mars and Jupiter would be Widdershins).

Speed the dance up faster and faster until you fall to the ground.

Now vibrate or shout the name as strongly as possible.

After a moment, visualise the Tarot image, do not attempt to control or direct the visions though, let them come and go as they do.

Once the visions pass, stand and then begin a dance in the opposite direction to the original dance. Singing/chanting "I am the Power, I am the Glory, I am a God."

When satisfied, cease your dance. Then face bow to the North saying: "It is completed."

Leave the area of the working.

Additional Notes

Prior to the ritual for seven days meditate upon the sigil of the Dark God to be invoked for at least fifteen minutes each night prior to sleep, quietly repeating its name. If possible follow the recommended Black Fast.

The location of a suitable area for working is also essential. An isolated wood is ideal, though geographical variations may determine alternative locations.

The addition of the Sphere chant at the beginning of the Rite seems to open the Gate to the acausal wider thereby enabling the Dark God/Energy to manifest in a far stronger manner.

Try and use the dance to express the sphere/planet itself. It may be helpful to consider the astronomical/astrological significances of the planet, such as the size, its speed around the Sun and so on. These may give clues to the planets energies and thereby by expressed during the dance itself.

Essentially the Dark Pathways should be experienced by the Initiate him or herself in order for the individual to devise the technique that works best for him/her. However, although the main body of the Ritual should stay essentially the same, it is quite natural that the individual will find variations that work better for him/her, such as the manner of the dance itself for example.

[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 realise there were some things we did *not* say]

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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' idolised and lionised. 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, civilisations 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 civilisations, that have gone before. Certain possibilities now exist, for the first time in our evolution as a species. Whether or not these will be realised, 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.

ONA, 1994 eh

Shugara - A Sinister Pathworking

Collyn Branwell - Earth-Gate Assembly (ONA)

I have just returned from that specially chosen site in the forest, just three miles from here. This time, I had been successful in allowing myself to become more thoroughly immersed into, and absorbed with, the spirit of the place, and the Invokation itself. As for the previous Pathworkings, there had always been a kind of foreboding, a certain hesitation, a tangible fear and recognition that this communion with primal Nature, under the dark, open sky, all alone, was overwhelming - beyond the romanticised, dualistic perception of Nature and the Cosmos so prevalent within modern-day paganism and new-age thinking.

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Today, however, all such hesitation and fear - separateness - dissolved. A manifest connexion has been created on this cold, early Winter morning. All distractions, all strange, hidden surroundings united with my Being. I had successfully confronted the fear, which once, when I was unaware, had controlled and limited the promise that is my Life; that primal fear of the Dark - that Shadow which threatens to emerge into this causal existence and devour. Today, I have faced this fear.

The walk to the chosen site was a brisk one, as I was forced to travel up the hillside in a long, winding manner, as necessitated by the steep cliffs of the hillside. Every step was made in deliberation and contemplation, knowing that this was an exercise of Will, in unison with Nature's higher order, a discovery of the Primal Darkness within and without. I was aware that this Darkness, this Shadow was about to be confronted.

Unlike before, I instinctively understood that on this morning, I would travel through the forest without aid of flashlight or lantern. There existed simply an instinctive knowing - that this was necessary, that there could be no crutches, no hesitation, no turning back. This newly added element, together with the fact that coyotes are well known to roam and hunt along these parts, functioned to make this Pathworking, this brief moment in a life-long Quest, all the more interesting - all the more worthwhile.

Finally, after travelling through the heavily forested area, I entered into the small, flat circular clearing, which I had gone to some pains to locate some weeks earlier. I knew when I first came to this place, with its solitary, circular formation of trees in the centre, that this clearing was indeed fated for such a venture. Here, one was surrounded by both the awe-inspiring presence of Nature, in the raw, and by the stark, intimidating vastness of the heavens. Here, there could be no simple pandering to the ego in some urbanised, disrespectful form of sorcery so prevalent within the city. One was within Nature's grasp, with only three choices : 1) to bow down to Her in some feeble attempt to show respect; 2) to disrespect Her by ignoring Her, and by investing one's energy into the petty purpose of building one's own ego; or 3) to become One with Her - what, in fact, She truly desires.

After unloading the relevant supplies from my backpack, I first lit the charcoal I had packed, and placed on top of it the incense I had prepared - a mixture representing the combination of the energies attributed to Luna (the sphere of hidden knowledge) and Mars (the sphere of sacrifice, death and destruction). Afterwards, I lit the candles, one red, the other blue, and stood quietly, understanding that this exercise was more than a mere mindless, egotistic abstraction. This was the continuation of a sequential Becoming, of a living, breathing entity possessing the potential to alchemically transform. This Calling was a step further in that process of stripping away the deceptive, temporal layer to reveal what is , and to progressively become One with that essence. Yes, I had understood that this was in fact a sequential unfolding of the genuine Dark Tradition. After several moments, I began visualising the sigil of Shugara , the Dark God-related entity associated with the fourth Pathway of the Dark Tradition. And, as I visualised this sigil, I began the first of thirteen deep vibrations, nine in continuous succession, then a short pause, and four more vibrations. The deep, resonant quality of these vibrations was revealing a remarkable improvement from previous attempts. The entire week previous had been spent preparing for this event. A steady decrease of food, meat and sleep had been implemented one week prior to this

morning, with the last day providing very little food or sleep for this morning. At this moment, I could feel the positive effects produced by such a preparation, as the vibrant, resonant energy emanating from my solar plexus began rising and spreading throughout the whole of my body. This tangible energy was reverberating within my uttermost Being; an energy which, had I not taken the previous week to prepare for, I'd have been numb toward.

An altered state of consciousness was rapidly manifesting. It felt as though it were my very own spirit producing the sound. A tangible oneness had begun to travel like an electric current pulsating through my Being - a concrete partaking of energies that were at once both personal and supra-personal, unconscious and Cosmic.

It seemed as though I had "plugged in" to an entirely new source of energy. Indeed, by the fourth or fifth repetition, my vibrations began to grow not only in strength and power, but in duration as well. A good fifteen to twenty seconds was elapsing before my breath and power gave out, requiring a new breath to be drawn. Yes, something inside was awakening, a Chthonic Darkness millennia old, yet so vibrantly and enticingly new.

Now, I finished the thirteenth and final vibration, my voice echoing in the dark, intimidating silence. With my Will vocalised, I reclined across the cold ground, closing my eyes and breathing deeply, waiting for this new energy to manifest. At this point, while realising I was confronting that Darkness which threatens to devour, I could sense a literal hair-raising fear, a fear which seemed to be sensed by the forest itself.

At first, what I witnessed was a violent eruption of dark, black smoke mushrooming forth out of a deep well. I knew at once that this signified the awakening and unleashing of the Shadow within. The Dark was being presented...

What then followed was both enlightening and unsettling. It seemed as though I was able to leave my body and travel directly overhead. I could see the area of the forest which directly surrounded me. What this panoramic view revealed was rather disconcerting: in a perfect circle, surrounding me on every side, were a pack of wolves, crouched down and hidden by the surrounding brush, visibly positioned to pounce at any given moment. What I immediately found to be even more alarming, was the simple fact that each wolf was perfectly still - there was no sound, no sign of restlessness, no apparent agitation or warning of any kind. Not once did I hear them approach. Nevertheless, they were there, and my own prior lack of empathy and self-awareness became startlingly clear.

These "wolves'" represented, for me, that which threatens to devour, and that which most likely will devour if not confronted, explored and resolved. The fact that I could now see these "wolves" revealed that I was indeed now beginning to develop a real empathy with my true self and with the primal essence of Nature. The genuine Sinister Tradition had afforded for me the opportunity to transcend these primal fears which had earlier held sway over my Being. This Tradition had provided me with the raw materials for surpassing present consciousness - a surpassing which alone is able to provide one with a clear and precise evaluation of one's true self.

After what seemed a long time, new images began to appear, most notably those which had been invading my dreams, or rather nightmares, ever since I had been initiated into the Dark Tradition

some weeks earlier. These strange dreams had contained very bizarre images, and had even occasionally become somewhat disruptive. It was as though distant, faded objects, from a past that I was minutely aware of, began invading my consciousness, though I knew perfectly well that it was all in accordance with my own Will. I was more consciously aware now than at any other moment that my Initiation had in fact opened a Gate within my psyche, that this was in fact a genuine occurrence beyond mere delusion, and that the Shadow is indeed a factual fragment of the Self, lying dormant, awaiting the opportunity to be developed and integrated, so as to create a new, evolved, un-divided Being.

The most startling image, which appeared at that moment, was (and had been since I first encountered it in a horrific dream just days earlier) an enigma that seemed to haunt at the very edges of consciousness. It appeared as an intimidating black fish, or shark, of very large proportions, silently hovering at the very bottom of the ocean in complete darkness, as though it had remained there for centuries, or even for millennia, forgotten - waiting...

While gazing at this image, it was as I had been transported into that timeless existence in which the Dream itself had originally taken place. This time, I possessed a clarity of understanding, which I had not earlier possessed while in the dream. I found myself plunged once again into the cold, dark, murky depths in which I first encountered the huge Beast. In the original dream, I had, at this point, become frenzied and hurried, struggling to head back up to the water's surface, where I could hope to find some sort of safety. However, now all such desperation was absent - controlled. Rather than struggling to escape the Darkness, I found myself exploring the Darkness. And again, just as in the Dream, I bumped into that impenetrable Darkness, which at first puzzled me, that is, until I saw the Face of that Darkness.

There it was, the same giant creature, which, in the Dream, had devoured me. Actually, I had awoken just after the huge creature grunted and immediately lunged toward me with teeth glaring, but I was nevertheless aware that I had been devoured within the Dream, and that this encounter was symbolic of something unknown, yet very real. However, at this precise moment in the replaying of my Dream, I immediately understood the meaning of this fish. I now understood that I was encountering a projected symbol of my undiscovered, unrealised self - the Dark Unconscious; that aspect of the psyche which has been the occasion for many uncontrolled, destructive, frightening bursts of the acausal into the physical world throughout history. I also understood that this Darkness was not only something internal, but external to myself as well. During this last phase of the Pathworking, I could sense the increase of a tangible euphoria coming over my body. I could truly sense a genuine Becoming taking place, and that this experience was void of any mystification or abstract romanticism. There was present only a steely, sober clarity that what was taking place was genuine, solid step toward Eternity, toward Becoming, and toward Destiny.

As I left the site, a new awareness of, and connexion with, the forest permeated my being. All noise, all abstract thoughts, all nervous mind-activity, so common within the metropolis, was absent. Only a distinct, unmistakable knowing permeated my consciousness; a knowing which only further clarified, and solidified, Direction. This new insight, this new personal victory, was to be only one of many such victories and events, which, together, allow for a Becoming. Yes, there would many more experiences, which would, over time, become much more varied and certainly more difficult.

Now, the darkness in the forest did not intimidate - it called. Shugara had come, and I was not the same.

Satanism

An Examination of Satanic Black Magic

Introduction

The aim of this dissertation is to focus upon some of the ritual magical aspects of modern Satanism without recourse to the sensationalism that is only too evident when Satanism is misunderstood. It is only when one steps aside from one's preconceptions and morality that Satanism can be understood in a clear and balanced light.

There has been in the past a tendency to approach Satanism with a deliberately ignorant misunderstanding, where Satanism is only, and definitively understood as being a cult phenomenon for the paedophile, sadist or teenage rebel. Yet throughout the history of Satanism, which has its roots in pre-Christian cults, there has been a number of individuals who have sought, through a magical process of alchemy to change themselves through both ritualistic and non-ritualistic processes. These individuals have continually questioned that which is commonly accepted, as Magdalene Graham says in an article entitled 'Re-Defining Satanism.' (Dark Lily. 1989). 'We want to know. Those four words summarise the Satanic quest.'(1)

Yet again and again there arises the sensationalist articles in the press and the literary spheres promoting Satanism as a mindless cult of sex, drugs, murder and torture all practised hedonistically for the sole pleasure or ego-gratification of the Satanists. In an attempt to redress the imbalance I have therefore focused upon five different areas that are particularly relevant within the context of Satanism as a whole. These areas are also most relevant when attempting to counter the false claims made by both the media and the church concerning the activity of Satanists and it is the media and the church that, according to Satanic adherents, hold the masses in a strangle-hold of repressive and unnatural morality and slave-like consciousness.

Satanism is therefore suggested to offer freedom, true freedom of thought, rather than artificial freedoms that are offered by political or religious systems. Satanism deals with the here and now, with reality as it is. Satanism accepts the inequality of people, of sexes and of races. It accepts the necessity of disease, famine and death. Take away such things and mankind creates a dangerous imbalance in nature and it is in nature that Satanism is firmly grounded.

However, in order to return to a natural way of living, certain practices are deemed useful in order to free the individuals contaminated psyche from the education of a society and civilisation racked with guilt, repression and taboo. One may ask whether society in the latter half of the twentieth century is really as oppressive as the Satanist makes out. In answer to this the Satanist may cite many examples of political policy that encroach upon individual liberty. The predominance in equal rights - for sex and race - practically forced upon the inhabitants of western society. The continual repression and taboo concerning minority sexual groups, be they

for example sado-masochistic, transvestite or homosexual. The forbidding of an individual's right to kill in self defence and the maintenance of the laws against euthanasia are all examples of the (generally unconscious) influence of society upon the individual. It is for these reasons and many more besides that the Satanist seeks to find liberation by utilising ritual procedures which also, if effective enough, release large amounts of psychical energy which can then be directed towards specific goals be they external or internal of the practitioner.

Magic in this context is defined in two ways, largely dependant upon the way the word is spelt. Traditionally magic has been spelt 'magic', the definition of which is generally understood to mean causing changes in the world or the individual's consciousness in accordance with the individuals will using psychical or occult forces. The second spelling of magic adds a 'k' to the end of the word, thus 'magick.' This spelling dates back to the writings of Aleister Crowley's system of magick - itself based upon older qabalistic and eastern magical traditions. Crowley added the letter 'k' in order to differentiate between his own brand of sex magick and other non-sexual forms of magic. In this essay I have however used both forms of the word, in relation to how the relevant Satanic group spells the word.

Initiation

During the 13th century a secret religious society known as the Luciferans was discovered operating in Germany. The Luciferans believed that Lucifer had been wrongly cast out of heaven but that one day he and his worshippers would resume their rightful place in heaven. During the investigation that ensued, the Roman church also discovered an initiation ritual which some of the Luciferians confessed to under the threat of death. According to their confessions the new initiate was required to kiss the behind of a toad, after which he was approached by 'a man with black eyes who was pale, emaciated and icy cold.'⁽²⁾ The man, most likely representing the devil himself, was kissed by the initiate who then instantaneously lost his Catholic faith. After this a feast was held and 'a large black cat appeared, emerging from a statue which was always present.'⁽³⁾ Again the members present would kiss the cats behind and then the ritual was concluded with an orgy.

Some of the more sensationalist accounts of Satanic Initiations have added to the early Satanic tradition mentioned above as also including the ritual slaughter of a virgin, usually female, or of a baby or young child and the drinking of a concoction of urine, sperm and/or vaginal fluid and blood whilst the participants blasphemed against God and Jesus Christ. From a moral perspective there is little, or often, no attempt to apologise for such cases from any Satanic quarter. Here one comes across the Satanic morality, or amorality where what is traditionally accepted by society is not by Satanism. It is by going against the accepted norm that the Satanist finds the freedom within, by going to extremes of emotion, thought and action the Satanist can find a balance between them, one that is based, not on rhetoric, but on both personal experience and premeditated action. So whilst society has attempted to imbue its members with moral constraints which are often portrayed as being permanent and absolute, Satanists see themselves as tending towards a more honest approach, developed from conscious experience, where morality is considered as being both temporal and relative. It is obvious from this perspective that Satanic morality is both offensive and dangerous and here then lies another barrier for the Satanic Initiate, for he or she must face and question his or her own morality.

The concept of initiation originates in a non-Satanic religious source where initiation is held to be a symbolic transition from one stage to another. The differences occur in the use of symbolism and of deities. Thus in some examples of a Satanic initiation the neophyte may undergo a ritual coupling with a Temple Priest or Priestess. This coupling is a symbolic union of Satan and his bride Baphomet. Thus if the neophyte is female, then a Priest, representing Satan will couple with her, or if the neophyte is male a Priestess, representing Baphomet, will couple with him. The obvious exception is if the neophyte is gay and then he or she must seek out a relevant Sapphic or Uranian Temple. The individual to be initiated may also undergo tests - both during and previous to the initiation ritual - and may be subjected to both humiliation and pain. Humiliation may take the form of being stripped naked and bound before the Temple into which the neophyte is seeking initiation. The symbology here is of a stripping of personality, wherein the individual is no longer protected by his or her personality as symbolised by his or her clothing and is instead bared to all devoid of any societal position or power that he or she may have. Adding to this feeling of nakedness, which is enhanced by the unfamiliarity of the Temple and its members, the neophyte may also be subjected to a ritual scourging representative of the neophytes worthlessness, uncleanliness and weakness.

The necessary prerequisite to undergo such a Satanic initiation begins simply with the feeling 'that there is more to life than the normal round of work and pleasure.'⁽⁴⁾ It is from this perspective that the individual may seek and join a Satanic Temple or Tradition, yet this will usually only occur if the individual is to some extent free from the manipulations of society and its adherent morality as mentioned earlier. Once the ritual initiation has been completed there then begins a process of psychological change. To a large extent this change is simply a development of conscious awareness of one's actions, thoughts and feelings. The individual, having successfully passed through the first stage of initiation, as symbolised by the initiation ritual, must then undergo such further development and it is this development that is reflective of a true initiation, not simply Satanic but of any religious, occult or mystical path. It is therefore unfortunate that great emphasis is placed upon the external form of initiation together with the exaggerated interpretations of blasphemy, sacrifice and sexual depravity whilst little emphasis is placed upon an understanding of the internal form of initiation.

This internal initiation has also been likened to the process of rebirth. Yet this rebirth is an internal one, which is not simply reducible to a change of mind but also involves the development of the astral body and, dependant upon which tradition the initiate belongs to, later on of the mental and divine bodies. With some ritual initiations, if they are powerful enough, the astral body of the neophyte may become so strong that the individual will have a spontaneous out of body experience. Yet in order for the astral body ⁽⁵⁾ to be fully developed a long process of inner work must begin and this may take the form of self study. Here the premise Know Thyself is of the utmost importance where the initiate studies his or her reactions to all his or her experiences. Thus he/she will slowly become aware of patterns of thought or emotion that he/she follows during a specific event, or events. This conscious awareness establishes that the individual usually reacts in a set way to set occurrences. By being aware of this the individual is then advised to cease reacting and thereby begin to control his or her psychological processes.

Whilst this method is most notably advanced by the Society of Dark Lily, there are a number of Satanic groups that also promote the idea of conscious awareness, which is eventually followed by conscious control of one's actions. Another interesting concept that is connected to the role of

the initiate is that the individual, once initiation is complete has become a part of a larger timeless tradition. This concept is mainly found in Traditional Satanic groups such as the Order of Nine Angles. Initiation, whilst essentially being individual, that is, focusing upon the individuality of the new initiate which will therefore determine specific events that he or she may undergo, means that the individual will, by virtue of his or her initiation, add to the larger Sinister Tradition of which he/she is now a member. Examples of this role are found in the development of new ways to manifest the sinister energy of the Tradition. Art, music, philosophy, politics and literature are all examples of this creative expression that the new initiate is eventually expected to develop further, a development that should essentially imbue within the creation the energy of the Dark Gods themselves.

The Black Mass

The most infamous Satanic ritual is the rite known as the Black Mass. The development of the Black Mass is not, as some authors have understood it, a recent development, but one that has occurred over a period of 1200 years and its origin, far from lying in an established Satanic tradition, lies within the rituals and ceremonies of the early Christian church.

The Mass of the Dead is considered by some(6) to be the originator of the Black Mass and, although considerably different from the modern versions of the Black Mass, its sole function was to procure the death of a person. This variation of the early Christian Mass was performed by a Christian priest accompanied by a female server, with whom he had copulated prior to the ritual. The Mass took place in a disused church, water from a well in which an unbaptised child had drowned replaced wine and a black triangular host was duly consecrated.

The progression from the Mass of the Dead into the modern Black Mass took a new turn when it was linked to the medieval witches Sabbath. Accordingly the inclusion of a horned figure who presided over the ceremony and who came to be associated with the Hebraic scape-goat came to be one of the central aspects of the Black Mass. The orgy was also then included, something that was most likely derived from the rites of the Bacchanalia or Dionysiac cults of ancient Rome and Greece, of which shall be spoken presently.

In his book *The Black Arts* (Pan Books Ltd. 1967.), Richard Cavendish outlines the proceedings of the witches Sabbath. Commencing with the witches paying homage to the Devil. The witches would light a fire whilst the Devil was seated upon a throne in the form of either a goat, representing Satan himself, or a dog, which may have been connected with the dark Goddess - the dog being one of the sacred animals of Hekate - rather than with Satan himself. The witches would then approach and adore the Devil, though their approach would be in a manner foreign to normal men, such as walking crab-like or with their backs turned to him. After this 'came the offering of the candles to the Devil and the obscene kiss.'(7) where the witch kisses the Devils behind. Following the obscene kiss, initiation, baptism or marriage would occur followed by the feast and the orgy which concluded the witches Sabbath.

The inclusion of a feast and an orgy at the end of the witches Sabbath is very much reminiscent of the Bacchanalia that existed during the times of the Roman empire. The Bacchanalia was originally a secret sorority that eventually initiated men into its cult. Its members, who were said to indulge licentiously in their passions, were also alleged to have been responsible for a number

of deaths, performed in secret caves, and defilements of its male members who refused to take the oath of the cult or to commit specific vices. When the cult was finally repressed by the authorities there was estimated to be some 7000 men and women who were members, many of whom were arrested and imprisoned whilst their meeting places were destroyed and the Bacchanalia were prohibited throughout Rome. The similarity between the Bacchanalia, the witches Sabbath and the Black Mass are therefore fairly evident.

In modern times there are numerous versions of this ritual used by different Satanic groups. The Black Mass contained within the Church of Satan's 'The Satanic Rituals' (Avon Books. 1972) is based upon a combination of the rite used by the Societe de Luciferiens, a French Satanic society that operated in the 19th and early 20th centuries, and the fictional work of J.K. Huysmans entitled La Bas. Explained as a psychodrama that elevates the 'concepts of Satanism to a noble and rational degree,'(8) the Black Mass is considered to free the individual from the constraints that have been acquired - both consciously and unconsciously - from past indoctrination and stigma. The actual ritual as laid out in the Satanic Rituals consists of a priest, who acts as the main celebrant, accompanied by two assistants, being referred to as the deacon and the subdeacon respectively, a nun adorned in habit and wimple and a naked female who serves as the altar and a congregation. The ritual begins with an invocation to the Prince of Darkness and his host of demons, followed by a renunciation of past allegiances and a dedication to Satan-Lucifer. The ritual progresses through the Satanic Offertory, Canon and consecration of the host. The Mass is completed with the recital of the fifth Enochian Key and the Repudiation and Denunciation, whereby the power and divinity of Christ is denied and the power of Satan is invoked to cause vengeance to Christ and his host of angels. After this has been said the rite is concluded with the wafer which, having been consecrated by insertion into the vagina of the female altar, is then cast to the floor and trodden upon. The participants drink from the chalice and the ritual is then officially declared completed.

The Order of Nine Angles offer a similar though different tradition concerning the Black Mass. Whilst in the Church of Satan's Black Mass, the naked female takes the place of the altar, the Black Mass of the Order of Nine Angles stipulates that it is a naked male who serves as the altar. Three further participants and a congregation complete the number of celebrants. As opposed to the accepted understanding of a Black Mass where the participants are all adorned in black robes, the three leading participants wear white (Priestess), scarlet (Mistress of the Earth) and Purple (Master of the Temple) and whilst the Church of Satan exclude the sexual element that seems to have been prevalent in many of the previous versions of the Black Mass, the Order of Nine Angles have included two specifically sexual elements, the first being the masturbation of the Priest by the Priestess, who then ejaculates over the host, which is duly trampled upon by the congregation and the inclusion of an orgy at the end of the ritual.

The usefulness of the Black Mass has a number of different features. Its first and most universal function within Satanic orders is that it is a powerful ritual of psychic release, a catharsis that enables its participants to free themselves from the conscious and unconscious influences of the prevailing authority of the Christian church. By inverting or altering the texts and ritualistic procedure of the Christian Mass, the participants of the Black Mass effectively tap into and alter their own, often unconscious, feelings and thoughts that pertain to the Christian world-view. From such a perspective the theory that Satanists who perform the Black Mass hold the Christian world-view as their own becomes a fallacy. For the Satanist is trying to free him or herself from

the Christian world-view in virtue of his or her performance of the Black Mass. For example, in the Order of Nine Angles version of the Black Mass the Christian 'Our Father' is replaced by the 'Satanic Our Father' thus:

'Our Father which wert in heaven hallowed be thy name In heaven as it is on Earth. Give us this day our ecstasy And deliver us to evil as well as well as temptation For we are your kingdom for aeons and aeons.'⁽⁹⁾

Whilst this seems to be the central function of the Black Mass, the Order of Nine Angles also state that if the ritual is performed correctly the energy so raised may be directed by the chief celebrants according to their wills. From this perspective the Black Mass can effectively live up to its seventh century predecessor The Mass of the Dead and cause the death of an opponent or adversary.

The importance of the Black Mass in modern Satanism therefore has a number of purposes and even though some groups - such as the Society of Dark Lily - regard its cathartic use as something of the past, such catharsis being performed intellectually - it still remains one of the most potent and blasphemous rites of Black Magic.

One form of modern blasphemy is the Mass of Heresy of the Order of Nine Angles. The theory behind this Mass is based upon the assumption that Christianity has produced an effect not only on the magical or psychic level of human life but also on the sociological level. This social aspect of Christianity is considered to be manifest mainly in the political forms of Communism and liberalism. The concept of equality of races and sexes, the goal of eternal peace and the upholding of Jewish state from which Christianity is assured a firm foundation in its Holy birthplace, all amount to a Holy Crusade according to Satanists. The need for a new form of the Black Mass, one that frees the psyche of the protagonists from the unconscious influences of liberalism and equality is one that has been answered in the form of the Mass of Heresy. Whilst this Mass negates equality it upholds and positively identifies with the positive aspects of National Socialism. Thus the individual pronounces that he/she believes in the inequality of races and the divine status of Adolf Hitler, who is perceived as being god-like, a saviour of the Aryan race. The Holocaust is denied and the Swastika and Mein Kampf are focal points for the ritual, Mein Kampf replacing the Black Book of Satan which is used in the Black Mass and other traditional forms of Satanic Ritual.

To many individuals such a ritual appears to be pointless and unnecessary. The holocaust is proven and therefore such a ritual seeks to deny the truth. Yet such reasoning only strengthens the Satanists' case. Nazi Germany has become a scapegoat for the projection of the Jungian Shadow⁽¹⁰⁾ according to some Satanists'. In the case of the defence even Simon Wiesenthal has openly defended the view that not all camp guards were brutal and cruel sadists, rather only 10%, a fraction of what many would have one believe. The key then to the use of rites such as the Mass of Heresy is to free the psyche from prejudice, in relation to this a member of the Order of Nine Angles says 'individuals who participate in genuine Satanic Masses sometimes experience a kind of 'satori' - or sudden enlightenment - and are thus led to an increase in their consciousness as well as an enhanced vitality because they have broken free of constraining opposites.'⁽¹¹⁾ Yet probably the best example to show the blasphemous nature of the Mass of Heresy is that in some countries individuals who perform it may be liable to prosecution and imprisonment.

Ritualised Sexual Magic

'If Sex Magick is the most popular subject within Occultism this merely proves that it is also the most misunderstood.'⁽¹²⁾ This introduction to the subject of ritualised Sexual Magic by the Society of Dark Lily, indicates how some Satanists view sex. This view is also true of the Order of Nine Angles, who place Sexual Magic in a rational position amongst other forms of Ritual Magic.

From these examples alone the true use of sex cannot simply be reduced to the uncontrolled indulgence of the Satanist. To the Satanist sex is a powerful force, a force that is to be respected not misused, after all it is through sex that a being is born and this by itself indicates the vast amount of power that sex beholds to the Satanist. Sexuality in Satanism then is not simply reducible to sado-masochism, rape, child-abuse or sexual torture, such observations reflect a psychological problem within the opposers of Satanism rather than the Satanists themselves. For the Satanists say that it is the Christian religion that has disrespected the most important act of the animal kingdom by reducing it to a sinful act.

In Satanism a number of different approaches to sex are taken and whilst groups such as the Order of Nine Angles include numerous sexual elements in their rituals, including orgies, other groups such as the Society of Dark Lily view sex as an important aspect of self-knowledge. From this perspective the Satanist should understand and accept his or her sexuality, an understanding which requires 'a complete comprehension of one's attitude and behaviour in relation to [one's] sexuality...'⁽¹³⁾ By experimenting with one's own sexuality one should eventually find the mode of sexual expression that he or she is best suited to and it is only by such sexual experimentation that this can be found.

An anonymous article in the Society's journal 'Dark Lily' entitled 'Sex and the Occult' (Dark Lily 10) refers to the practical use of sex in the context of accessing the participants' subconscious mind. The author of this article goes on to say that by performing a sexual ritual the participants are able to access their own subconscious mind far quicker than is possible in other circumstances such as prolonged meditation. Such methods of sexual magic, when performed under a ritualistic setting provide the participants with a focus for the conscious mind, which then enables the more advanced of the two participants to raise the level of contact to the psychological rather than the purely physical. Under such methods 'the work of many weeks can be compressed into days or hours.'⁽¹⁴⁾ The transference from the physical to the psychological is a method whereby the energy raised may be directed within the psyche and used to balance and cleanse the individual psychologically, where the destruction of specific aspects of the individual's psyche are necessary for further development to be made. The use of sex is considered then, not to be - as the Order of Nine Angles perceive it - drawing forth energy, but rather in the speed that the changes in consciousness are made and in the creation of balance and the restoration of health.

Even though both the Society of Dark Lily and the Order of Nine Angles differ in their conceptual approach to ritualistic sexual magic the Order of Nine Angles Rite of Nine Angles provides a prime example of a method of ritualistic Sexual Magic. The sexual nature of the rite may be performed in two ways. Firstly, a Priest and Priestess perform the ritual naked upon an isolated hilltop. The rite itself involves the use of the Sound Magick technique known as vibration, which involves the Priest projecting, in syllables the following words of power: "Nythra Kthunae Atazoth." Thus the syllable "Ny" is sounded for a period of between ten and twenty seconds, then "thra" is sounded for the same period of time and so on. Such methods of Sound Magic enable the participants to activate hitherto unknown areas of their minds and cause changes in consciousness as though inducing a semi trance-like state. The Priest therefore vibrates these words in the direction of the Priestess who holds a quartz crystal tetrahedron in her palms. After this vibration has been completed, the Priestess lies on the ground, still holding the crystal whilst the Priest performs cunnilingus. When the Priestess is suitably aroused the Priest then begins copulation, during which the Priestess visualises a gateway situated in the stars above them opening and a black nebulous chaos flowing downwards to the earth.

The second form of the Rite of Nine Angles, known as the Cthonic form, is performed with the addition of a congregation who hold an orgy after the rite whilst the Priest and Priestess vibrate specific words of power and trained cantors chant a particularly difficult and elaborate Sinister Chant. The energy from the orgy is used to enhance the presencing of the **Dark** Gods who are then said to manifest. The changes of consciousness that may occur through such a rite can be equated on one level with the creation of the Antichrist, that is, the Satanist who absorbs the power brought forth through the ritual becomes akin to the Antichrist, an individual who embodies the power of the Dark Gods of the Sinister Tradition. Such an individual is considered to be, on a psychic level, a gateway to the abode of the Dark Gods.

The role of the orgy within Satanism has two main functions. Firstly it provides a release of any sexual repression, be it conscious or unconscious, that has been acquired during and prior to the individual's puberty. This period of sexual development has largely been corrupted, according to Satanists, by the rise of Christian morality concerning sexuality. By virtue of this repression during the most important period of sexual development, Christianity has distorted numerous psyches with an un-insightful advocacy of celibacy that does not lead one to self-knowledge but to psychical disorder. This repression is therefore inevitably sublimated in numerous ways. Accordingly some individuals may sublimate the sexual energy in such a manner that they orientate towards sexual criminality.

The role of the Satanic orgy is therefore to indulge and delight in sexual congress in whatever manner the individual desires. The orgy takes place, according to the tradition of the Order of Nine Angles, after an external magical ritual, the Black Mass being one of the more common. The second function of sex within the orgiastic sphere is that concerning the direction of the energies raised through unrestrained sexual indulgence. With the inclusion of an orgiastic element within Traditional Satanic rites, the energy that the ritual would have produced is naturally expanded to include the sexual energy which is then directed towards a specific intent according to the preset aims of the Master and Mistress of the Temple. An alternative method is for the energy to be stored in a crystal for use at a later date.

Although the above are the balanced expressions of ritualistic sexual magic, there are cases where some Satanists utilise aspects of sexuality that are considered abhorrent, evil and that are unlawful. Yet, although there are cases whereby women initiates may become the so-called victim, there is no evidence whatsoever that paedophilia is occurring within Satanism and even though there have been numerous allegations from the media connecting Satanism to child-abuse, the only cases of ritual child abuse that have been successfully prosecuted in court are those that find the paedophile to be a Christian minister or Priest.

The Abyss

Central to Satanic magic is the concept of the Abyss. The word Abyss comes from the Greek word *abussos* meaning bottomless [a-, not + *bussos*, bottom]. In reference to Satanic magic however it is considered to have a number of different meanings which are used by different groups.

Firstly the abyss is more commonly understood as being a reference to the Satanic underworld wherein Satan and his demonic army reside. This interpretation largely stems from Christian sources, most especially Revelations in the New Testament: 'And the fifth angel sounded, and I saw a star from heaven fallen unto the earth: and there was given to him the key to the pit of the abyss. And he opened the pit of the abyss; and there went up a smoke out of the furnace; and the sun and the air were darkened by reason of the smoke of the pit.'(15)

According to Andrew Collins, writing in *The Black Alchemist* (ABC Books. 1988), the Friends of Hekate and associated individuals have used this form of symbolism in their magical activities where they have utilised the apocryphal imagery of the Christian bible in an attempt to construct a magical version of the Antichrist.

A second interpretation of the abyss comes from the Order of Nine Angles who suggest the abyss to be located where the world of causality meets with the world of a-causality. Whilst the former is understood primarily as rational and physical, the latter is understood to be irrational, non-physical and magickal. This understanding of the Abyss as a gateway between two different worlds has long past associations with the concept of the Temple as a gateway to the world of the gods. This in itself is interesting bearing in mind that many pre-Christian Temples, upon which Christians built their churches are believed to be situated on ley lines, which carry two currents of energy around the planet. It is this belief that is reflected in the theory that the Abyss is a location point where the magical worlds and the mundane worlds collide. Yet this gateway is also believed to exist within the human psyche at the point where the conscious and the unconscious meet and it is from this point that the Satanic magician draws forth his magical power through the medium of Satanic ritual.

Magical use of the abyss from this perspective varies according to the tradition of the Order of Nine Angles One may utilise the tarot cards as Pathworking images to explore the hidden side of the human psyche, the side that normally remains untouched in the abyss. Alternatively the individual may undertake a specific ritual that draws forth the powers or energies contained within the abyss as they are, that is without any form of imagery or symbolism. This ritual involves a long and arduous walk - 80 miles over two days for males, 56 miles for females -

followed by a ceremonial ritual where the individual invokes the chaotic energies of the Abyss by visualising a crystal filling with darkness whilst continually chanting the word "chaos." Entrance into the abyss, if successful, will result in changes of consciousness that will culminate in the individual himself becoming such a gate between the two worlds. Speaking less esoterically this means that the individual will, by virtue of the changes in consciousness that include the crystallisation of the astral body, be able to manifest magical energies without recourse to the procedure of magical ritual. Symbolism is therefore no longer necessary although it may still be used by the new Master or Mistress.

The third interpretation of the abyss comes from the Society of Dark Lily who teach that it is symbolic of the journey from Initiate to Adeptitude. As such, the Satanist passes through the Abyss over a long period of time in order to attain Wisdom: the 'Abyss is that awful thing you go through or go across to get to where you think you want to be, that is, Adeptitude.'(16) The method whereby the Satanist passes through the abyss may vary from individual to individual. The Master who leads the Society of Dark Lily suggests however that there is only one method to cross the Abyss and that is that the individual must 'subdue [his or her] subconscious mind.'(17) By subjugating one's subconscious mind the individual gains complete control over his or her actions and reactions, thoughts and feelings. Here then every part of the individual's mind - both conscious and unconscious (or subconscious) is understood and controlled.

One more notable interpretation of the energies representative of the Abyss is the doctrine of the Qliphoth. This concept links the Christian apocryphal tradition of the abyss, or bottomless pit with the Cabalistic concept of energy that was left over from the creation of the universe known as the Qliphoth. The Qliphoth, or 'Kelipth'(18) are described as being 'husks' or 'shells' by Asim MaTheP Lamm.(19) 'They are the waste or litter or filth which the organism of the universe gives off.'(20) From this perspective the Qliphoth can be utilised by the Black Magician to work dark magic, using a powerful form of universal energy. As such, Kenneth Grant, the head of the English Lodge of the Ordo Templis Orientis, more commonly known by its initials O.T.O., has written a trilogy of books on the subject of using such dark energies. This has been formulated into the 'Typhonian Current,' a system of magic that works with the dark side of the Cabalistic Tree of Life. Although some groups such as the Order of Nine Angles oppose a Cabalistic interpretation of Satanic magic, the O.T.O. uses what is described as 'the esoteric doctrines of the 'black' magick of the left hand path.'(21) Opposition to Left Hand Path Cabalism is largely due to an aeonic approach to magic in general which views the Judeo-Christian esoteric and mystical traditions as being a distortion upon the pagan ethos which lacked any absolute duality. This is indicated by the dual nature of the pagan gods, possessing both light and dark sides, rather than being either solely good or evil.

Working with the energies of the abyss there are obviously innumerable dangers that threaten both the sanity and the life of the Satanist that seeks to pass through or across the Abyss. Reasons for this danger lie in the requirement of specific preparation of both body and mind. According to the Order of Nine Angles the two main problems that may occur are most likely to be 'madness or extreme personal dis-orientation resulting in a 'possessed' personal life and/or loss of vitality... [or] personal delusion about one's own abilities and understanding, both personal and magickal.'(22)

Yet for whatever method that is used to cross or pass through the Abyss there can primarily be one of three results. Firstly the individual may renounce the Satanic quest, secondly the energies encountered may cause dramatic changes detrimental to the individual's psyche and thirdly the individual may pass through successfully achieving Adepthood and wisdom.

The first result, that of renunciation, occurs when the individual has gained more knowledge than he or she can cope with. Explanations of such a development can only be inadequate due to the nature of the changes in consciousness that such knowledge brings. Reality, for the individual has changed, everyone else remains the same, but the Satanist now sees things in a completely different way. An analogous example of this experience would be as follows. Imagine you are standing in the hallway of a house. The hall light is already turned on, but, since it is night-time you need to turn on the light whenever you enter a different room. When you enter the dining room you turn on the light and see on the table the severed head of a policeman. This scares you and your immediate reaction is to leave... The analogy is simple, the light is the acquisition of knowledge. But once you have learnt something - seen the policeman's severed head on the table - you cannot unlearn it. Therefore you have to live with that knowledge. The acquisition of occult knowledge concerning oneself and the world is not simply learning how to do spells, invoke demons or make a pact with the devil, rather it implies the acquisition of something that will drastically change the way the Satanist sees the world. It is akin to the eastern concept that life as man knows it is an illusion and that magical traditions can take man from the falsehood of normal uninitiated life, to the truth and meaning of existence. Renunciation, once one has begun to explore both oneself and the world at large, is therefore not uncommon.

The second result of entering the Abyss is far harsher than renunciation of the quest. For this is the path that leads to dementia, delusion and/or death. Primarily this is experienced when the Satanist seeks to encounter demonic, chaotic, negative or darker energies before he or she is ready. Preparation for such invocation is a lengthy process. Cathartic rites such as the Black Mass may be of use here, where the individual re-programmes his or her mind and emotions in order to free him or herself from the unconscious influence of repression, morality and guilt. If there is doubt or uncertainty within the Satanist's mind the energies may manifest in a manner that is detrimental to the Satanist. Many people consider the examples of individuals using black magic, Ouija boards and so forth as always causing harm to the individuals themselves, but this is a misunderstanding, since the individual using such methods must undergo a process of catharsis in order to remain in conscious control of the forces summoned. It is for this reason that some Satanic groups promote indulgence and then control of the animal nature in man.

Although outwardly the traditions of the Order of Nine Angles and the Society of Dark Lily both approach and describe the concept of the Abyss differently, there are similarities when one considers what occurs when there is a successful passing of the Abyss. Thus the concept of 'all is one' is found in both systems. Yet both groups advocate a maintenance of individuality in relation to a unification with the natural order of the cosmos. Thus there is no loss of self-hood in Satanic tradition, no absorption by the godhead as represented by the Right Hand Path traditions.(23)

Together with a unification with the natural order, is the acquisition of wisdom that is found not only in Satanic and Left Hand Path traditions but also in those of the Right Hand Path. Here wisdom refers to an understanding of the cosmos in essence, as it is. From a Jungian perspective

it implies a withdrawal of not only one's own projections but also of all the projections from all other people onto the universe. Everything is therefore understood according to its inner nature rather than its exterior form. This is referred to as 'acausal perception' by the Order of Nine Angles, that is, perception that occurs other than causally and it is this form of perception, partly as a product of a successful crossing of the Abyss, that is said to determine the adept from the initiate.

Lastly the Order of Nine Angles believe that personal Wyrd or Destiny is finally achieved when the individual successfully passes through the Abyss. The Satanist has then passed the personal and become part of the larger natural forces a 'Becoming-One with them'(24) whilst maintaining his or her individuality. Finally, as the Adept guiding the Society of Dark Lily says 'there is no question of choosing to take the Right Hand Path or the Left Hand Path. There is only one route. You either cross or you do not cross. But what you do when you get to the other side is entirely up to you. You then have access to everything.'(25)

Ritual Sacrifice

The concept of ritual sacrifice has been the subject of much debate within the sphere of the Satanic underground. On the whole there can be seen to be two main camps emerging. On one side lies groups such as the Order of Nine Angles and the now-defunct Friends of Hekate. These groups, although differing in their approach to ritualistic magic, can be said to promote the use of human and/or animal sacrifice under certain conditions and for specific reasons. That is, they promote the conscious and willed use of sacrifice rather than the weak indulgence epitomised by the modern day serial killer who has no or very little control over his actions. On the opposite bench can be found the Society of Dark Lily, the Church of Satan and the Temple of Set. Lying inbetween both camps can be found the diabolist who may sacrifice animals during his or her rituals of invocation. Yet whilst the diabolist - who often is a solo practitioner, working alone and in secret - may kill animals in his rites, it is doubtful if he would perform human sacrifice on the scale of the Order of Nine Angles or the Friends of Hekate and it is to these two groups one should turn in order to gain a deeper and more constructive insight into the concept and of human sacrifice.

The Friends of Hekate, operated throughout England between the 1960's and the 1980's. Although the group is believed to still operate under a different name or names, they have been linked to a number of disappearances and deaths that occurred in Sussex during the 1970's and 80's. Altogether the deaths of five people have been connected to the sacrificial rites of the Friends of Hekate: a policeman, a vicar, an old age pensioner and two women all disappeared during this space of time. Both the policeman and the vicar were found on a ley line and furthermore, both the vicar - whose disappearance occurred on 31st October - and the policeman were found in an area that had been thoroughly searched beforehand. The vicar himself was the rector of two villages in Sussex where a number of Satanists were alleged to operate and, according to a letter received by Toyne Newton, author of 'The Demonic Connection' which examines the activities of the Friends of Hekate and the concept of an international Satanic conspiracy, members of the Friends of Hekate actually lived within these villages. Another supportive piece of evidence to suggest accusations of human sacrifice are true concerning the

Friends of Hekate, comes from a letter addressed to Toyne Newton, care of The Unexplained magazine. In this letter the anonymous writer practically confirms that the Reverend was ritually sacrificed by the Friends of Hekate:

'A few years back a friend of mine joined them, they are called the friends of Hekate, they meet in the woods and barn up by the church and make ritual sacrifices at the time of Orion and the archer.'

The anonymous writer goes on to say that his friend:

'...was very frightened when the police (were) looking out for the vicar you mention (Rev. Harry Neil Snelling) and when I said I was going to join the search party on the downs he said no need, they'd got him.'(26)

Whilst the evidence points to the fact of ritual sacrifice by the Friends of Hekate, little is actually known of their rites although they are believed to focus specifically upon the worship of the ancient Greek goddess Hekate. Whilst the information concerning the connection of the Friends of Hekate with human and animal sacrifice is both scarce and hypothetical a far more open approach is advocated by the Order of Nine Angles.

The sacrificial tradition of the Order of Nine Angles is believed to date back to the time of the semi-mythical land of Albion. Originally the Order of Nine Angles state that the sacrificial custom occurred once every seventeen years, when a Priest of the tradition was sacrificed in order to 'retain the 'cosmic balance' - in modern times to keep a nexion open.'(27) This tradition has continued until modern times and although it is believed to have remained as it once was in essence, the outward form, that is, the words and chants of the ritual are believed to have been altered over the years. What is understood is that the ritual sacrifice was performed in honour of the dark and violent goddess Baphomet - the severed head being associated with her worship. The Priest himself would have secured an acausal existence in the Land of the Dark Gods and would thereby become immortal.

In more modern times the Order of Nine Angles approach to ritual sacrifice has significantly altered from a willing sacrificial victim - that of the initiated Priest - to that of an unwilling sacrificial victim. Yet such acts are not performed without conscious decision, accurate planning and reasoned behaviour, for the Sinister Satanist - as a follower of the Order of Nine Angles Tradition is sometimes known - is an individual who is in control of his or her actions, actions that are both conscious and willed. It is for this reason that the victims, or Opfers as they are more commonly known, are usually selected in this tradition impersonally. They are tested according to their character and, should they fail the test, are judged to have selected themselves. As an Order of Nine Angles manuscript states 'the actions/life of a victim are indicative of weakness, of all these traits and actions which Satanists despise. Things such as cowardice, sycophancy, treachery, fear, lack of self-discipline.'(28) Combined with this judgement is the decision to select an Opfer whose death will in some way aid the Satanic dialectic. As such victims include 'zealous interfering Nazarenes'(29) over-inquisitive journalists or politicians or businessmen whose philosophy and actions are anathema to the Satanic Spirit.

Probably the most Sinister of all rites of Sacrifice to be found in modern days is the rite known as The Sinister Calling. The rite itself requires a complete Satanic Temple trained in sinister chant and 'assumes willing sacrifice.'⁽³⁰⁾ The preparation for the rite which takes place over a period of seven days requires all Temple members participating to adhere to a Black Fast. The Fast itself demands absolute silence save for the chanting nine times a day at sunset of the Diabolus, a Satanic version of the Christian Dies Irae chant. Further the members must 'wear only ceremonial robes, will abstain from intoxicating drinks and sexual pleasures and eat no meat.'⁽³¹⁾ The rite may be performed in one of three locations: A sinister Temple, a cave, or an isolated hilltop. Prior to the actual rite the sacrificial Priest is chosen by lot. The congregation then assemble in the Temple and the rite begins. The Priestess serves as the altar for this rite whilst the Opfer is held by the Temple Guardian. The Master and the Mistress then conduct the rite which begins with a ritual dance accompanied by the rhythmic chanting of "Binan ath ga wath am." The Master of the Temple opens a nexion, or gate to the realm of the Dark Gods from which the Dark Gods will presence themselves if the rite is successful. The Opfer-Priest is then united with the Priestess in coition whilst the Priestess visualises the Gate opening further. The Priest is then led away to a secluded place where the Master of the Temple will then perform the ritual sacrifice. Returning to the Temple the Master will present the Mistress of the Earth with a bowl containing the blood of the sacrificed Priest. The Mistress will then wash her hands and face in his blood as a representation of the dark goddess Baphomet. The rite itself is concluded with a feast.

An alternative ritual of sacrifice is that known as the Giving which occurs once every 51 years. The function of human sacrifice according to the Order of Nine Angles occur on two levels. Firstly it releases a vast amount of magical or psychical energy that can be directed in accordance with specific goals, or, alternatively stored in a crystal for later use. The second use of human sacrifice is that it 'draws down dark forces or 'entities.'⁽³²⁾

One other aspect of the Order of Nine Angles methods of sacrifice is that the victim is traditionally beheaded. This tradition stems back to the ancient head cults of Europe, a tradition that was still in existence in Great Britain up until at least the 17th century, when a Scottish clan leader beheaded seven treacherous member of the Madonnell clan and ceremonially washed their heads in a well on the shore of Loch Oich.

Differing from the two groups mentioned above, the Church of Satan and the Temple of Set have both actively disputed the traditional view that Satanists need to sacrifice humans or animals. The Temple of Set have even gone to the extent of banning its members from association with the Order of Nine Angles due to the latter's views on, and advocacy of, human sacrifice.

The Church of Satan have approached the choice of human and animal sacrifice from the perspective of the amount of energy that it dispels. When comparing this dissipation of energy with the energy produced through emotional and sexual release, Anton La Vey, High Priest of the Church of Satan, concludes that 'the only time a Satanist would perform a human sacrifice would be if it were to serve a two-fold purpose; that being to release the magician's wrath in the throwing of a curse, and more important, to dispose of a totally obnoxious and deserving individual.'⁽³³⁾ It is apparent then that there is a comparison between the Order of Nine Angles methods for the selection of victims and that of the Church of Satans. Both select victims that are naturally obvious as targets for Satanic wrath. However, the Church of Satan, although adhering

to this Satanic tradition, do not actively carry out direct human and/or animal sacrifice as do both the Order of Nine Angles and the Friends of Hekate.

It can be seen from the above examples, stemming from modern Satanic traditions, that the concept of the virgin or small-child as victim is obsolete in modern Satanism and whilst the media often portrays the essential nature of Satanism as one that advocates and indulges in virgin sacrifice, child abuse and the like, the actual fact of the matter is that traditional Satanic groups, such as the Order of Nine Angles and the Church of Satan, would be more inclined to sacrifice the child abuser than the child.

Conclusion

Throughout this survey of Satanic Black Magic there has been an attempt to approach the subject without recourse to the sensationalism that often appears in the reports of Satanic activity made by the media and the church. There has also been an attempt to focus upon the reasons behind the practice of Black Magic by Satanists rather than simply focusing upon the rituals themselves. Thus, where Satanic traditions, such as that of Sacrifice are discussed there has been an attempt to relate the reasoning behind the tradition and thereby reveal the reasons why such a tradition exists.

It is hoped that in virtue of the areas discussed, it has also been shown that Satanism can no longer simply be reduced to a 'cult' phenomenon with all the associated stigma that is attached to the word. For Satanists, freedom from **society** and most especially morality, is an important aspect of Satanism. Yet this does not imply that Satanism can be reduced purely to a process of cathartic rebellion. Thus, some teachings within Satanic groups, most notably those advocated by the Order of Nine Angles and the Society of Dark Lily, focus upon the attainment of wisdom and of an understanding of how the universe works devoid of the individual's subjective feelings, wishes or desires. There is therefore no attempt to hide from the natural laws of the universe or from the fierceness and danger that such laws imply.

Further, Satanists believe that Satanism, by virtue of it's adherent philosophies, is a system of magical practice that is suitable for only a minority of individuals who can see through the traditional morality of the day. In itself Satanism is not dedicated to acquiring new followers. Rather it is considered by the Satanists themselves as a method for personal evolution whereby the individual may reach a higher level of awareness; an expansion of consciousness and it is this that reveals, according to the Satanists, the true nature of the Left Hand Path. For the difficulties in achieving such a freedom of thought are evident in the fact that very few individuals can claim to have successfully passed through or beyond the Abyss and gained direct knowledge of the universe as it is in essence. Thus Satanism maintains the theory that man, as he is, is only a partly developed being, a being that through the practices of Satanic magic, and magic in general can complete his development.

Appendix I The Left Handed Path - An Analysis

Appendix II Re-Defining Satanism

Appendix III Satanism and Child-Abuse

Notes & References

1. Graham, Magdalene. Re-Defining Satanism. Dark Lily 8 (Dark Lily: London, 1989), p. 10.
2. Cavendish, R. The Black Arts (Pan Books Ltd: London, 1967), p. 331.
3. *ibid*, p. 331.
4. Society of Dark Lily. 'Dialogue Between Adept and Pupil' in Dark Lily 1 (Dark Lily: London, 1987), p. 10.
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9. Robury, Conrad. The Black Mass, in The Black Book of Satan (Brekekk: Newport, Year of Fire 102), p. 15.
10. The Jungian Shadow is the name given to the darker side of the individuals' psyche. It consists of repressed instinctive energy. The Order of Nine Angles believe that the white European race possesses a collective shadow which was presented during the Third Reich.
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13. *ibid*, p. 12.
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15. Revelations 9:1-3.
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17. *ibid*, p. 18.
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19. Lamm, Asim MaTheP, The Qliphoth (MaTheP Lamm. 1991).
20. Cavendish, Richard. The Black Arts (Pan Books Ltd: London, 1967), p. 296.
21. Grant, K. Nightside of Eden (Skoob Books Publishing: London. 1994), Dustjacket
22. Order of Nine Angles, 'The Abyss' in Hostia volume I (Thormynd Press: Shrewsbury, 1992).
23. The Right Hand and Left Hand Paths are distinguished primarily in that whilst the Right Hand Path primarily accepts an absolute duality, understood to a certain extent in the belief in an absolute morality, the Left Hand Path accepts an interaction of what may be inadequately termed good and evil. See Appendix 1.
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Re-Defining Satanism

by Magdalene Graham

Society of Dark Lily

The slogan "Evil is Live spelt backwards" was effective (though "Devil" on the same principle put us in the past tense) but its shock value and therefore usefulness has long since receded. It is now counter-productive if being evil is regarded as a necessary qualification to be a follower of the Left Hand Path. So let us relegate that myth to the junk-heap, along with the other nonsense about Satanism being an offshoot of Christianity (even the Christians' bible testifies against that).

Satanism is no longer a hook upon which the unenlightened can hang their guilt complexes. Two thousand years of being the "scapegoat" has inevitably left us on the defensive. In any statements for public consumption, we have expended too much time and energy in explaining what we are not, and this preponderance of the negative has created a void rather than a valid exegesis. Now we are once again being accused of sacrificing babies and indulging in illegal sexual acts. People assume that we gain some advantage by so doing, though no-one has ever detailed how such acts could increase Knowledge, and Knowledge is what Satanists are seeking.

Orthodoxy substitutes Faith for Knowledge. No-one can form an objective judgment without experience, but experience is forbidden to the followers of establishment religions. Belief is demanded. Centuries ago, this may have been a useful contribution to the stabilisation of Society (though the excesses of the Inquisition and similar efforts in all European countries and their colonies give rise to some doubt about this method being justified).

However, in the present day, it is illogical to think that the survival of nations and alliances would be affected by people's belief or lack of belief in any religious system. Freedom is today's demand, and freedom of thought is one of the essential liberties.

Probably the greatest question on Earth is the inescapable fact of death. Freed from the tenets of orthodoxy and its improbable placebos, we want to know what really happens when our mortal body ceases to function. We also wish to learn how to become more effective whilst on Earth, how to achieve in many ways. Myths and legends do not interest us. We are concerned with Reality. We want to know. These four words summarise the Satanic quest.

We do not believe that some mysterious and awesome deity (whether or not he has horns and a tail) is going to hand us that Knowledge in return for our allegiance (or that problematic entity the "soul"). Knowledge is achieved by learning, working, experimenting, experiencing and thinking. That is why the orthodox religions fulminate against us, because they are aware of the insecure foundations of their own dogma. It is our existence that threatens them.

Faith is the true evil. Blind, unquestioning faith in a religion or a cause has made men go to war, commit unspeakable acts of persecution and terrorism against other human beings. The Satanist does not offer such allegiance. It is his principle to ask "Why?" One little word that could shatter empires. No wonder they are so afraid of us.

Satanism and Child Abuse

ONA

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 proselytising 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 new-born 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 child- hood '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. Organised 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.

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 organised 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 organisation, 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 it 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 fulfilment of individual potential and thus a discovery and fulfilment 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 its 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 organisations and 'teachers' require the Initiate to conform and accept the authority of that organisation/'teacher'. LHP organisations 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 organisations 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 pseuds, 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 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.

ONA

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 localised 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, Civilisations 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 civilisation (or rather, a higher or aeonic-civilisation) is how this energy becomes ordered or manifests itself in the causal: how this energy is revealed. A civilisation 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 civilisation is tied to, is born from, a particular aeon. By the nature of this energy, a civilisation 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 civilisation 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 civilisation 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, civilisations 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, civilisations 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 civilisation is the practical manifestation of a particular aeon, and an individual is an aspect, or part of, a particular civilisation or a particular culture. A culture represents the various stages below that of a civilisation - 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 civilisation, however, represents a much higher stage of development - a conscious awareness. Here we are only concerned with civilisations and the individuals associated with civilisations - for the simple reason that compared to civilisations, cultures and the peoples associated with them, are relatively insignificant in evolutionary terms: cultures are the evolutionary forms which pre-date civilisation. The reality is that civilisation, and thus aeons, are the first significant manifestations of individual consciousness and thus creativity.

All the individuals associated with a particular civilisation - 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 civilisation and thus the aeon. In practical terms, the psyche is a manifestation of the acausal energy that creates/created the civilisation. Archetypes (in the Jungian sense) are one aspect of the psyche - that is, archetypes are expressions of the acausal energy which a particular civilisation represents.

This acausal energy determines and/or influences the actions and behaviour of the individuals of the civilisation. That is, for the majority of individuals, their Destiny is that of the civilisation 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 civilisation represent are unique to that aeon and its associated civilisation. That is, each civilisation and aeon has its own unique, separate identity: its own ethos. Each civilisation represents a stage of evolution, a step forward in the process of evolution itself. This means that each civilisation has unique archetypes and that these archetypes are born with that civilisation, grow with that civilisation and die with that civilisation - they possess no life beyond the confines of that civilisation or aeon.

An aeon lasts about 2,000 years of causal time - a civilisation 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 civilisation 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 civilisation associated with the particular aeon whose energies are most manifest at that centre. In general, in the early stages of a civilisation, the acausal energy is apprehended in a particular archetypal or mythological way which is unique to that civilisation.

The list in Table I describes the energy associated with a particular civilisation - 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 civilisation apprehend such energy. This apprehension is both causal and acausal - in inexact terms, both rational and intuitive. This ethos, like a civilisation, grows and changes; i.e. it evolves, while retaining the same inner essence.

The four civilisations listed in Table I are the higher or aeonic civilisations - i.e. those which have changed/shaped our conscious evolution. Four other civilisations 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 civilisation. The criteria for an aeonic civilisation 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 civilisation]; and (3) it is creative and noble on a large scale.

In analysing civilisations 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 civilisation (although he did not fully and accurately define what a civilisation is) while Toynbee provided an historical formulation for the formative changes a civilisation undergoes (such things as a 'Time of Troubles' and a Universal State or Imperium) and a useful definition of civilisation (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 civilisations have hitherto affected evolution is that of 'creative/heroic' individuals. Most of these individuals are influenced by the ethos of their civilisation to act or to express that ethos by their living. Hitherto, few individuals in any civilisation have reached the stage of conscious evolution which frees them from the influence (mostly unconscious) of the civilisation'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 civilisations 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 civilisation follows can be symbolised 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 Civilisations

Aeon Symbol Associated Civil	Dates	Magickal Working
Primal Horned beast	9,000-7,000BP	Shamanism
Hyperboran Sun - Albion	7,000-5,500BP	Henges(Albian)
Sumerian Dragon		
Sumeric/Egyptian	5,000-3,500BP	Trans; Sacrifice

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Magister Hagur

Hellenic Eagle Hellenic	3,000-1,500BP	Oracle; Choral-dance
Thorian Swastika Western	1,000BP-500AP	Ritual
Galactic Galactic	2,000eh	Star-Game and >

Table I –

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.

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 civilisation; (2) create a new aeon and thus a new aeonic civilisation; (3) distort or disrupt an existing civilisation and thus the aeonic forces of that civilisation. That is, aeonic magick involves working (a) with existing aeonic energy (as evident in the associated aeonic civilisation); 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 civilisation 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 organisation, 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 organised 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 civilisation 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 re-presents those intersections between the causal and acausal which are an aeon, an aeonic civilisation 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 rôle or drama (the key here is identification with the rôle - 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 be 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 gleaned 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, Civilisation and Ethos

Aeonic Civil Athos	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 civilisation 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 civilisation of Albion other than genuine Druidism (as portrayed by the Classical writers) enshrined some of its spirit.

Aeonics and Morality

One of the most obvious stumbling blocks (along with a weakening of spirit) that most people encounter whilst studying Aeonics, and ultimately the Septenray System in general, is the Moral Dilemma. There are very few people - who do not, to one extent or another, view the intricacies of Life's rich tapestry from an ingrained socio-political/religious/sexual perspective. As explained in other Aeonics MS, his "sickness of spirit", i.e. an inward-looking, guilt-ridden apathy, is the result of Nazarene distortion of the Western Tradition. This Tradition was/is the desire to know, as opposed to the desire to believe, the projection of abstract ideas onto what basically is.

Those who fervently support a political idea fail to realise that whichever political body gains control (that has not been instigated by Sinister Aeonics), this society will essentially remain the same. Conspiracy theorists would contribute this to a "faceless government". Such theories are purely speculative, and basically useless. However, the idea of a "faceless government" is fairly near the mark, but ultimately the term is misleading. As described in the MS "Aeonics and Heresy", there is, due to the Nazarene distortion, a liberal consensus which pervades, in general, all political and educational systems. To *find the essence behind appearance* requires Sinister insight (or in other words, a practical common sense). This in itself is often misunderstood as taking a political/(im)moral stance - or equally, no stance at all, where the individual who employs "rational observation" gives the impression of neither condoning or condemning acts which, when viewed with the magian ethos, are 'immoral' (therefore, the assumption usually favored, for obvious reasons, is that he/she condones such acts).

The ONA has many times stressed - though again, few will understand or have minds to experience this - that Evolution (particularly evolution towards the fulfillment of an Aeon's Wyrd) is not subject to 'morals' as, for example, those laid out by the dogmatic approach of Religion, but is simply based on *what needs to be done*. What needs to be done in terms of fulfilling the magical energies is revealed to those few who constitute the ethos of a civilisation.

And this all comes down to survival of the fittest: **the Strong** - in whichever path is followed - will triumph in the battle of the Aeon. The weak, for example, constitute those who have not learned to recognise, understand and transcend aspects of their character which could be termed "dark" - hence, the function of the twenty-one Pathways of the Tree of Wyrd. The idea of linking Traditional Satanism with self-defeating criminal acts (such as child abuse) is therefore ridiculous. In a political sense, when the Destiny of an Aeon is decided - or an old Tradition re-established - via Aeonic magick, any attempts to counteract this will be met, not only with Magickal, but physical resistance. This is part of the function of Vindex. Criminal acts may be defined within this context (i.e. that which attempts to counteract the Wyrd of an Aeon), but it is by the magickal aspects - as personified by Falsifer - that Initiates should grasp, if the principles of Aeonics are to be understood. There are no moral judgements to be made. Simply, <i>the Strong shall rise while the weak perish in their neuroses. Those who strive forth and triumph naturally form an Elite - this in itself (which is a statement of fact) is a concept abhorrent to those of the equality-minded consensus.

We know instinctually and otherwise that the root of All is Chaos; how, by its very nature, can Chaos be moralistic? The answer lies in the present Aeonic battles between those Adepts of religion who are attempting to fulfil two thousand year old messianic prophecies, and those who seek to re-establish the *natural order of events*. Christos Beest ONA

Civilisations, Aeons and Individuals

ONA

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 (symbolised by $\sim\sim$) has 4 dimensions: three spatial, and one time dimension, this dimension being linear. Acausal space-time (symbolised 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 civilisation [or rather a 'higher' or Aeonic civilisation] 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 civilisation aspect is the trunk; the societies within the civilisation are the branches, and the individuals within a society are the twigs and leaves.

Civilisations, 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 civilisation is an aspect of an Aeon, and an individual is an aspect of a civilisation. 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 civilisation 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 civilisation or the Aeon. They are part of the Wyrd of that civilisation – 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 civilisation 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 civilisation 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 accquires 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 civilisation 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 'civilisation') 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 civilisations listed are 'higher' or Aeonic ones – those that have changed/ shaped conscious evolution. Other civilisations 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 civilisation. The criteria for an Aeonic civilisation 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 civilisation(i.e. the challenge as such is social)]; (c) it is creative on a large scale.

In analysing civilisations 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 civilisations – 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 civilisations 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 civilisations affect evolution is that of 'creative individuals'. Most of these are influenced by the ethos of their civilisation to act, or to express that ethos more consciously, those causing others to act. Few individuals in a civilisation reach the stage of conscious evolution which frees them from the influence of the ethos – be such the ethos of their own civilisation 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 civilisations) 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 civilisation follows a pattern. This can be symbolised 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 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 symbolisation enables the patterns on the levels of an Aeon, a civilisation and individuals, to be followed and manipulated if necessary. It enables insight into Aeons, civilisations, individuals, and one's own self, and thus forms the essence of inner esoteric teaching.

The symbolisation, 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 formalised 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 symbolisation 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.

ART IS THE TRUE EMPIRE

An Interview with Christos Beest.

From Key of Alocer #5

And now the highlight of this Art Special, at least for me, CHRISTOS BEEST of the ORDER OF NINE ANGLES. Amongst other things he has produced the ONA's Sinister Tarot, and works to accompany the poetry of Sappho.

Can you give an overview of your artistic background, education, emphasis?

I have been painting, as the cliché goes, for as long as I can remember - but I have little formal training. Further education consisted of a one year Foundation Art & Design course, but during the - like any healthy adolescent - I was more obsessed with sex and death and drinking than how to stretch a canvas. But I did discover the 'alchemy of colour' and the painting of Botticelli - the only artist I've ever really taken notice of. But I have never really thought of myself as an 'Artist' - or any other 'ist' for that matter - and if I were somehow forced to think about relationship to art, I would probably describe myself as someone who uses paint only as one of several ways by which I may, at present, relate to the 'world'. As the years progress, my aspirations seem to graduate more toward making my life a work of Art.

What do you think it is that pushes certain individuals to create art?

Within the organism of a culture, 'Artiste' are part of the creative minority who 'earth' the flow of acausal energies into that culture. They are thus as individuals, 'channels' for the force that creates the civilisation to which they belong - and thus have a real responsibility to that civilisation (and in some cases, the successive civilisation). Obviously, most such creative individuals - and I use the term 'creative' in its broadest sense - are not aware of earthing acausal forces; those few who are aware are the 'Magickians' of this world.

What pushes you? Do you often work to fit briefs or would work like the Sappho paintings be something you would have done on your own admonition?

As well as the primary aim of expressing the Sinister, which is a necessity of Being, I am pushed by a fanatical desire to complete as many prospects as I can before I die - which is, of course, a consequence of the former. So far I have dictated the terms and conditions of my various painting projects - including the occasional exhibition, which is quite a pleasing situation to be in (although not always in the financial sense. Never mind, my reward shall be in Hell). The paintings, musick and translations relating to Sappho all grew together, inspiring each other, and providing an opportunity to explore a prospect that combined a variety of media, an area I am particularly interested in.

Is paint your forte or is there other media you use or would like to use?

In the realm of painting, I always use water colour pencils on watercolour paper which feels very natural to me. I did enjoy for a brief time using oils on canvas; the smell and texture of the paint seemed to transform the mechanics of creating a painting, which for me, usually, can be tedious, into something quite sensual. I felt like the archetypal painter with my then Byronesque hairstyle and Edwardian dress sense. In a broader Artistic sense, my overriding interest like in combining media (including film, musick and dance) to realise a 'Mysterium': a combination of forces that would culminate in one unified chord of sound or colour. The event would be aided (secretly) by the simultaneous performance of a sinister rite created to open a nexion (qv. Ceremony of Recalling)... the basic premise of this 'Mysterium' is not new: it was first proposed by the Russian composer Scriabin, who died before realising its performance (the concept of the 'Mysterium' was to Scriabin's contemporaries a symptom of the composer's 'insanity'). But all great leaps in understanding are based on the labours of others, and it is only now in this phase of history, that such an important Aeonian working could be realised. Anyone interested? (Where do I sign up-Ed).

As an artist who despises doing excessive preparatory drawings. I wonder how you work. Is there much preliminary drawing? How much planning do you do?

Laboriously filling sketch books before the execution of a painting is a great favourite with the Art School academics - which just seems like masturbation, most of the time. When I feel the desire to paint, I don't sit down and think practically about how to order effective imagery within a defined space. When the image creates itself in my mind - usually instantly, as in a vision, and under any circumstance - I have no doubt as to what I must paint and commence to do so without any preliminary work. If I make a mistake, the painting usually sorts itself out, through me, somewhere along the way.

Do you have much of a affinity with 'modern art'? Do you keep up with the play, with what Art today is?

Magister Hagur

I do not have much connection with the 'Art World' these days, but I make sure I catch the Turner Prize each year, almost out of a sense of duty. Damien Hirst excepted, it's usually a depressing affair - but as with any official review, the prize probably doesn't reflect what is going on in this country, art-work. But there is, generally a lack of humour in most art (or rather artists) today, and more significantly, there is an inability to inspire/transform an audience (by 'audience' I mean not an academic elite, but a society). Where Fine Art degrees once meant learning to paint, they now consist of 'media studies' at the expense of tradition and, in my opinion, 'beauty'. The possibilities inherent in video/ computer generated art are obviously radical, yet the frustrating thing is, whilst technology progresses, the same people are still doing the same boring 'experiments' they were doing ten years ago. There's an awful lot of clever talk, but where is the demonic passion that drove Van Gough, for instance? Perhaps it is because, at present society has no motivation to care about anything - the price of so-called 'Freedom'.

The NZ Art scene is rather conservative, kitschy, navel gazing etc. So when I catch a glimpse of contemporary European Art I turn green with envy. Do you see any interesting 'strands' emerging in European art?

For me, during the late seventies/eighties Europe produced some exciting 'Art' movements (ie. 'Coun Transmissions') but now, at least in the UK, a sense of transcendental nihilism has been lost; where once we had the artist who had himself crucified to a car during a performance, and then invited a member of the audience to machine-gun his legs, we now have the artist who is angst-ridden about the inside of a house. I think, for the moment, it is toward the independent filmmakers that we should look for innovation - such as Giles Harding, and the great veteran Jan Svankmejer. We may see, over the next five years or so, a revolution occurring within painting - a revolution that some may term as 'neo-Renaissance'. This, ideally, would imply a breathtaking rise of individuals with great vision and undoubted skill, helping to create once more for a society, windows onto the divine (or infernal). Let us hope that the 'Renaissance' does not, as is implied by the term, encourage people to merely re-appraise what has already been achieved, rather than looking towards the future. But then, why should I speak, since I know nothing?

Seen any good exhibited work lately?

The last exhibition I saw was by English artist James Hugonin, whose paintings are concerned primarily with 'light'. What motivates his work is the belief that, promisingly enough, musick and painting create the same effects via modulation and the 'spaces' that result from these respective structures. I actually found his work rather difficult (tiny blocks of colour modulated in a particular way and repeated) but what I did find inspiring was the way the exhibition was arranged in conjunction with live musick, particularly since the programme included some Anglo-Saxon chant, and works by the modern Estonian composer Arvo Part. Both painting and music were arranged to present a unified experience.

You have had several exhibitions: can you tell a little about them - other than the Tarot what have you shown... Oh and is it exhibited as the work of Mr. Beast or under a more unassuming name?

My first exhibition, which was in fact a collaboration with another individual, occurred in Bath, in 1989. This primarily consisted of menstrual blood paintings and other works focusing on the Goddess Hel. I found the event frustrating because of how unsatisfied I felt with the whole process of gallerisation; it all seemed so static, sterile, and no matter how extreme the work, did not really involve and touch an audience. Generally, with all gallery exhibited work that I've

encountered, I have found there to be a sober process of merely 'viewing' that an audience falls into automatically because of the set up; there is an encouragement of a TV mentality, which, for me, dispossesses all work of its power. This process of viewing could be in itself effective if it was not for the uniform sterility of the gallery environment. After my first exhibition (which was to be concluded with my suicide - hanging by my boot laces from a tree opposite the gallery (truly Helish-Ed) - but I got drunk instead and forgot all about the finale. I played a small role in an Anti-Gallery movement which led me onto develop my growing interest in 'performance Art', and after some interesting public performances, I eschewed Galleries forever. But then, with the completion of the Major Arcana of the Sinister Tarot, an opportunity was created for me to exhibit the work at Gwent College of Art. I was at this time finishing work on the paintings and musick inspired by Sappho's poetry, and it was decided between myself, Wulfrun Hall and Sister Lianna, to present the musick and paintings together as a 'performance'. Photographic eludes were made of the paintings which were projected, via 'elide dissolve' onto a large screen in the College lecture theatre, whilst the music was played through an amplified system. This intense combination of media provided an exciting intimation of what could be achieved. The reaction of the audience was low-key, mostly complimentary -no hysterics, unfortunately. Over the past few years I've had paintings exhibited in art shops and cafes across the country, and a few paintings have been sold privately. The Tarot/Sappho performance was under my Satanic pseudonym - for other events, I have used a variety of mundane names (including my real mundane name).

What is the role of Art within Satanism? Does your work push a sinister dialectic?

Since my life is a vessel through which Sinister forces may move, all my work implements, to whatever degree, a Sinister strategy. In some circumstances, a painting is created deliberately to effect charge - or act as a focus for disruption - within a particular environment, ie. works created for non-Satanic occult groups for use within ritual... Generally though, it is simply a case of 'just painting' and allowing an inspiration to take hold - allowing acausal forces to disperse as they will. The Aeonic effects of an 'unfocused' painting are minimal and so knitted in the fabric of time that they may not be discernible - but in tandem with other more overt strategies (ie. "politics") may produce helpful results (or not). Whatever, the medium of art generally produces effects that are discernible only over several centuries, and only then as an aid to more overt forms. The role of art within Satanism can be succinctly stated: where most art is useless - at creation being based solely on self-gratification, and the resulting work merely reflecting what already exists- Satanic Art is a 'Prelude'. It is so because its overall aim is to gradually alter the psyche of a civilisation (that is, to distort/alter/create anew along Sinister lines the Archetypes that a society is swayed by at the time) and the causal changes really occur when individuals thus changed act as a consequence of that change. All this takes a long time.

What does unrestrained artistic expression and integrity mean to you? If you were to accept your work 'on a bonfire' under say a NS regime, for the sake of Aeonics, wouldn't this be an insult to those 'Satan given talents'?

If my paintings were destroyed under an NS 'regime' -assuming a future NS regime would destroy paintings - then so what? If such a regime were to exist, then one of the main aims of my work (with particular reference to the Sinister Tarot) will have been realised. I don't create 'art for art's sake' but art through which forces may be earthed to thus achieve a practical aim. Once that aim is achieved, then what? The painting would either be destroyed, or hung up to wither away in some gallery for 'historical interest'.. either way, its causal purpose has effectively ceased. The Sappho paintings might be a problem, but they are secondary to the poet herself, and

Magister Hagur

she will always be remembered, no matter what. To carry out work that a society may, at the time, find threatening, would be a challenge - and could result in more profound art because of the restriction. I am aware of how blasé this all sounds - and I honestly could not predict my initial reaction. But, for an Adept, what s/he, as an individual existing in the 'here and now' feels and desires and believes is valuable about living, is really irrelevant.

The modern occult world has produced some talented. if somewhat inaccessible artists the likes of Spare, Crowley, Frieda Harris, J.F.C Fuller. Maglckal/Philosophical regards aside, what are your thoughts on them and their work?

I have not encountered any 'occult' artwork that I've found really inspiring - unless some 'surreal' art is counted, such as the works of Leonora Carrington. I don't really enjoy Spare's work; although I appreciate that he was a skilled technician, his style and imagery just doesn't appeal. I quite like some of the Crowley 'paintings found at the Abbey of Thelema, which were, I believe, featured in a Kenneth Anger film - crude, quite Dark, and exuding a subtle vileness which I find quite pleasing. Other wise I find Crowley and his work extremely boring. Although sometimes I feel her work to be over-technical and rather cold, the Crowley Tarot deck as painted by Frieda Harris, is certainly adventurous and unique - shame about the qabalistic symbolism. With regard to J.F.C Fuller, I have to plead ignorance. I have always enjoyed the assorted media work of Genesis P'Orridge, and have seen one or two paintings by Stephen Stapleton, who used to be - or perhaps still is - in a band called CURRENT 93, which I felt to be quite haunting. And I must say - most sincerely, of course that what. little of your work I've seen, Abaaner, I found intriguing and vibrant: I like your use of colour on 'Flesh of Gods'.

Well I'm speechless after that heartfelt accolade, but we must press on. Are you aware of American 'performance artists' SURVIVAL RESEARCH LABORATORIES? Your thoughts on them? -Is it art? Do you see Art as having distinct or infinite borders?

If they are the same people, then I only know of their work with regard to the 'Re/search' books (of which 'Modern Primitives' is excellent). If we take 'Art' to be as defined in answer 10, then the methods through which the purpose of art can be realised are unbounded. By what criteria do we define the physical process of creativity and the resulting 'Art-object'? Perhaps the (dis)organisation of force and form within the confines of aestheticism? Probably - but in the meantime, let us Rock! (Indeed! - Ed)

Where do you find your inspiration?

Shropshire - the sites therein specific to the Sinister Tradition (The Long Mynd; Black Rhadley Hill; 'Bron Wrgan', to name but a few). It is within this area (on the Welsh border) that the Magickal centre of the Western Aeon can be found. Those who go there never return quite the same, and the energies thus tasted must always find a creative outlet...

If music acts as an inspiration, what do you find suits you best and for what situations?

Musick does not directly influence my paintings - that is, I rarely gain visual impressions from just listening to musick. However, the emotions that some pieces can produce, do conspire with other factors created via other forms or scenarios (none of which are necessarily directly related by causal time or nature) to produce, at an unpredictable moment, a vision of a painting. If you get my drift.

Clear as a tetrahedron. So what about inspiration from a more narcotic source?

The Sinister Pathway Triangle Order (SPTO) – © 2003-2008

Magister Hagur

I've never been interested in drugs, and, on the occasions when I have 'imbibed', I found nothing that I did not know already (sorry to sound so superior (you smug bastard-Ed)). I can only paint with a sober mind, otherwise it's a mess. Magick on the other hand, has played a vital role in inspiring my work - 'The Sinister Tarot' for instance, partly resulted from several workings with the Dark Pathways on the Tree of Wyrd. Any experience that stretches one's being to the limit is beneficial to creativity - particularly physical ordeals, of which there are a multitude to choose from and create. (Tell me about it, there's no ordeal like hanging upside down from one leg-Ed).

A veritable bounty of gratitude for answering this Chris'. The last words are yours.

Thank you Abaaner - it's been delightful.

Fortunatus et ille deos qui novit agrestis.

SYNESTRY: A Sinister Ceremony

[from 'The Black Book of Satan III']

Location: Usually an indoor Temple.

Participants:

Amatrix - in white robes

Priestess - in violet robes flecked with purple

Defensatrix - in black, with face mask

Congregation - black robes

Temple preparations:

The altar is covered with a black cloth on which is woven an inverted seven-pointed star and on this is a large quartz crystal (which may be shaped as a tetrahedron).

A large statue or image (Atus III, IV or XX) of Baphomet according to Sinister tradition is to the left of the altar.

Chalices of wine, temple bell, violet candles and incense of Jupiter (both aspects: ie. Beech and civil).

The Priestess and Amatrix stand before the altar, the Defensatrix by the entrance. The Priestess rings the Temple bell seven times to signify the beginning of the rite at which the congregation process in to the altar and are greeted by the Amatrix with a kiss. They then form a semi-circle before the altar.

The Ceremony

The Priestess raises her hands, saying:

**Wash your throats with wine
For Sirius returns
And we women are warm and wanton!**

(**The Amatrix** hands her a chalice, which she drinks from, then passes to the congregation. After all have drunk, **the Priestess** holds the empty chalice upside down, and says:)

**Before I WAS, you were sightless:
You looked, but could not see;
Before I WAS, you had no hearing:
You heard sounds, but could not listen.
Before I WAS, you swarmed with men,
But did not enjoy.
I CAME, opened my body and
Brought you lust!**

(**She** opens her robe to reveal her breasts. The Defensatrix comes forward and forces the Amatrix to kneel before the Priestess who says:)

**My breasts pleased you
And brought forth joy!**

(**She** bends down, and the Amatrix kisses her nipples. **She** turns to the congregation, saying:)

**I opened myself, and gave you knowledge
And the joy of knowledge was sweet.
Desire and knowledge made you great
And we, together, dared to defy!
We feasted and enjoyed!
We sacrificed, and loved!
But then the bastard came:
Yeshua, the deceiver!**

Congregation:

Curse him! We curse him!

Priestess:

So we gather again to give praise to her Who rules our world. Agios o Baphomet! Agios o Baphomet!

Magister Hagur

(The congregation repeat the chant seven times while the Amatrix takes up the crystal which she holds in her outstretched hands. The Priestess places her own hands over the crystal. They and the congregation then chant "Veni, omnipotens æterne Baphomet!" 21 times, the Defensatrix ringing the Temple bell after each chant until the number is reached.

The Amatrix then takes the crystal round the congregation who lay their hands upon it in turn, each silently saying '**Veni, omnipotens æterne Baphomet**' while the Priestess vibrates/chants aloud '**Agios o Baphomet**'.

The crystal is then returned to the altar by **the Amatrix** while the Priestess lays on the floor, her Head touching the feet of the Baphomet image. **The Amatrix** stimulates her to orgasm using her tongue while the congregation dance around them chanting '**Agios o Baphomet**'.

The Priestess channels the energy into the crystal and thence out from the Temple to achieve the desired goal. If no external goal is desired, it is stored in the crystal.

Following the climax by the Priestess, the congregation ceases their dance and one by one kneel down to kiss the Priestess and then the Amatrix. As each one does this, the Defensatrix whispers to them: "So it is done again according to our ways, bringing strength and joy."

After the kissing, each rises, bows to the Priestess, and departs from the Temple. After all the congregation have departed, the Amatrix leaves, followed by the Defensatrix. A feast follows, outside the Temple.

The Priestess remains in the Temple until she adjudges the times aright to leave. However, if she so wishes, any member of the Temple who so desires and who has informed her beforehand, may join her in the Temple, whatever energy being produced being directed toward the goal, or stored in the crystal.

In both instances, the Priestess is the last to leave - bowing to the image, extinguishing the candles and chanting '**Ponne, diabolus, custodian!**' as she leaves.)

Notes:

- 1) The ceremony was originally performed each year on the return of Sirius - although it is often performed now at any time, "Sirius" being replaced by another appropriate star (or sometimes 'the Moon').
- 2) The rite generates sinister magickal energy - which can be directed via the usual means toward a specific aim/goal/undertaking, or into an individual (eg. a novice), or stored in the crystal to await further use, perhaps at another ceremony (eg. 'Sacrifice').

(Daughters of Baphomet)

The Aims of the ONA

[from 'The Sinister Path - An introduction to Traditional Satanism']

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) musick; (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, civilisation 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.

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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 Aeonics - 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 civilisation 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 civilisation. 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 civilisation and thus the societies it gives rise to.

Hysteron Proteron

The Inner Teachings of the O.N.A.

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Introduction

This present work contains secret MSS circulated among members of the Satanic organisation the Order of Nine Angles. These MSS contain details of the most secret teachings of that Order, and compliment the material already available in works such as "Naos", "The Black Book of Satan", and "Hostia".

They are being made available to explicate the true nature of traditional Satanism .

The Hard Reality of Satanism

The hard reality of Satanism is that it is very different from both the media image and the more recent image pedalled by imitation Satanists in both Europe and America.

I. What Satanism Is:

- a) Satanism is a quest for self-excellence, involving real danger, real challenges and requiring real courage. It involves taking your body to and beyond its physical limits of endurance. It involves real action, alone: without the support of friends, comrades, lovers, relations or anyone. It involves accepting challenges - physical, psychic, intellectual and triumphing solely by one's own efforts. It involves the triumph of pure, individual will and desire.
- b) Satanism is, in part, an Inner quest, an exploration of the `hidden' (and overt) aspects of consciousness: a discovery of the darkness within and beyond the individual psyche. This involves 'magickal acts' - such as rituals. This magick, however, is a means, not an end.
- c) Satanism involves ordeals, both physical and magickal. Those who are suitable triumph; the others fail. [One such ordeal is the Grade Ritual of Internal Adept - where the candidate lives alone and isolated, bereft of everything except the bare necessities for physical survival, for a period of three months.]
- d) Satanism requires the practical experiencing of all moral limits, and then a mastery of the feelings, desires, pleasures, terrors, pains and so on that these imply.

- e) Satanism involves the individual defiance of all subservience: a Satanist accepts guidance only, and refuses to be dominated or intimidated by anyone. This guidance is toward practical experience, and it by this experience that the novice learns and develops a genuine Satanic character.
- f) Satanism involves sacrifice - this is a necessary test of character [qv. the MSS, "Satanism, Sacrifice and Crime - The Satanic Truth", and "Satanism - The Sinister Shadow, Revealed" for more details.].
- g) Satanism is a means - a method, or way, and the purpose of this means, method or way is to produce a specific type of individual: the next stage of our evolution as a species. Satanism is thus an expression of evolutionary change - on both the individual level and in respect of 'societies' and 'history'. The individuals so created often inspire in the supine majority a certain terror/awe/admiration/fear/jealousy.
- h) Satanism is elitist. It does not compromise - its tests, ordeals, methods and character-building experiences are severe and will never be made easier to make them acceptable to more people or easier to undertake.
- i) Satanism is esoteric by nature and intent: it is both a 'secret' way, by virtue of its methods etc., and it is not nor probably will be suitable for the majority for many, many centuries.

II. What Satanism Is Not:

- a) Satanism is not, nor can ever be, a religion, nor just a 'philosophy'. A religion means acceptance of authority, the rigid structure of a 'Church' or a 'Temple', and a unified dogma (with the consequent schisms and claims to "authenticity"). The religious attitude is the antithesis of what Satanism really is - for Satanism is a way of living, a way of experiencing, in the raw, whereas religion abstracts, limits endeavour, behaviour and moralises. In short, a Satanist plunges into reality, without any supports (moral, psychic or human) whereas a religious person has that reality prescribed by dogma, authority and such like, and is supported by a 'Church', its members and their attitudes. Satanism is an ecstatic affirmation of existence - a taking of existence into new and higher realms, as well as a plunge into existing darkness and the creation of new darkness.
- b) Satanism cannot have anyone impose upon it any structure, authority, or institution of any kind by claiming a 'dark mandate' or some kind of 'revelation'. There can be no such thing as an, 'infernal mandate' of whatever kind because the only thing that really matters to Satanism is experience, its accumulation and the highly individualised learning that results from such experience. A genuine Satanist, for example, confronted by an entity which exhibited all the powers attributed to Satan would not even accept what that 'entity' said and would most certainly not show any submission - instead, they would a defiance, a reasoned assessment of what was said, and then a judgement made from experience. A Satanist never surrenders to anything - and would rather die, proud and defiant, than submit. This applies even to 'Satan'.

If and when a Satanist accepts guidance, it is from someone of experience who has explicated Satanism by their life and thus who can offer advice based on that experience.

The aim of Satanism is to create wilful, characterful, defiant, unique individuals who have or can fulfil their potential as gods - it is not to create followers or sycophants. An 'infernal mandate' implies sycophancy.

- c) Satanism does not involve discussions, meetings, talks. Rather, it involves action, deeds. Words - written or spoken - sometimes follow, but not necessarily. The ideal candidate for Satanism is the individual of action rather than the 'intellectual'.

By the nature of most Satanic actions, they can seldom be mentioned and thus remain esoteric. The essence that Satanism leads the individual towards, via action, is only ever revealed by that participation which action is. Words, whether written or spoken, can never describe that essence - they can only hint at it, point toward it, and often serve to obscure the essence.

Satanism strips away the appearance of 'things' - living, Occult and otherwise by this insistence on experience, unaided. What is thus apprehended by such experience, is unique to each individual and thus is creative and evolutionary. Discussions, meetings, talks, even books and such like, devitalise: they are excuses for not acting.

A Satanist will sometimes use such forms as he/she may use the form of a Temple - to enhance and/or provoke experiences. But they are then actively manipulating, actively creating experiences - the others involved are being used by that person. That is, there is only one Satanist at such gatherings (usually) - the others may believe they are 'Satanists', but they are deluded.

- d) Satanism does not apply moral absolutes to real-life situations and forms. This may best be explicated by two examples. First, politics. Satanism does not affirm or deny any political forms or type of politics - it does not, for example, announce that 'fascism and Satanism are incompatible'. Such announcements/pronouncements arise from a moral bias and a lack of insight into both Satanism and 'society' and thus Aeonics.

A Satanist, concerned with experience, may use a political form for a specific purpose - the nature of that form in terms of conventional politics and morality (such as 'extreme Right-wing') is irrelevant. What is important is whether it can be used to (a) provide experience of living and the limits of experience, and/or (b) aid the sinister dialectic of history. Thus a Satanist may become involved in, or set up, an organization of the extreme Right - this is dangerous, exciting, vitalises, provides experiences 'on the edge' and should thus aid the development of the character and insight of that Satanist. What is important, is that this involvement is done for an ulterior, Satanic, motive: what others think and believe about such actions is totally irrelevant. Anyone purporting to be a Satanist who criticises such an action, whatever the political hue of the group/organization, reveals by that criticism that they are not Satanists - but rather, moralising curds lacking in insight and real Satanic understanding.

The second example concerns the formation and use of Satanic 'Temples' and groups by a Satanist. A Satanic novice, in order to gain experience of magickal rituals and people manipulation, usually forms a group to perform Satanic rituals. The people recruited are for the most part used - and the novice often assumes a specific Satanic 'role' for this: the role of

sorcerer/sorceress. He/she may dress in a certain way and so on, as he/she may use fables to impress and/or manipulate. This, however, for a genuine Satanist, is only a stage - and one which lasts a year or two. After that, experience and mastery of ceremonial and hermetic magick gained, they move on to new challenges and experiences, as all good Satanists should. Further, the individuals of this 'Temple' or group are not Satanists, although they may believe themselves to be - they are simply being used to afford the novice pleasure/excitement/experience and so on. Had any of them any Satanic character or potential, they would rebel to undertake their own quest by forming such a group/'Temple' and experience the limits of themselves.

Sometimes, the group has another aim - an Aeonic or suprapersonal one, in which case its life may be extended. But whatever, genuine Satanic guidance by an Adept or Master/Mistress to a novice always occurs on an individualised basis, never within the rigid and constraining form of a 'Temple'.

Thus, there is not nor can be any constraining rules applied to the conduct of such 'Temples' and groups - there is no 'moral code', no bounds which cannot be overstepped. The rules, such as they are, are made by the Satanic novice according to their desire and goals. That is, they can do with that group and its individuals whatever they desire to do and no one - not even the Adept/Master/Mistress who may be guiding them - can set limits or prescribe their behaviour. They must learn for themselves - and from their mistakes, should they make some.

This naturally leads to the obvious Satanic deduction that a group like the Temple of Set may contain one, perhaps two, Satanists - who are using the 'members' for their own Satanic goals. This person (or persons) would of course deny this, and if that denial was sincere, they could not be Satanists. What is certain, is that that group cannot contain more than perhaps two Satanists - for the members accept the constraints imposed upon them from above, and are servile, in both theory and practice. They are also not being led into real experiences, but accept a sterile, sanitised and safe 'Satanism' as pedalled by their leader.

- It can also aid the sinister dialectic - here, an understanding of Aeonics is important.

e) Satanism does not seek any form of official recognition as it does not seek to become respectable or the prerogative of a majority. Rather 'Satanism operates' and must operate' for the most part in a clandestine or 'underground' manner. 'Official' recognition mean someone or some organization is granted some sort of "status" and thus assumes both in theory and in fact an 'authority' and an organisational structure to support it. This authority and this structure mean followers, sycophants - and contradict the essence of Satanism.

'Respectability' means a moral stance broadly in line with that pertaining at the time - that is, it means a restricting morality, ethics, as well a limiting of action to what is deemed broadly 'acceptable' by the 'society' of the time.

Both of these - official recognition and respectability - also mean that the self-appointed authority which is recognised and becomes or seeks to be respectable, sets its own limits: there is 'proscription' of other groups, a peer hierarchy and all the many trappings of herd conformity; the triumph of illusive forms over essence. In brief, the deluding of others, rather than their liberation.

Since the experience of the essence that Satanism brings is unique, this uniqueness is totally contradictory to all forms that seek to constrain, define and restrict - two of these forms being 'official recognition' and 'respectability'.

Some other hard facts about Satanism are in order - to be placed on record

Satanism is hard and very dangerous. This danger is much more than just a 'mental' or a psychic one of the kind sometimes experienced in magickal workings. It is a personal danger of the 'life or death' kind. If it is not, then it is not tough enough, it is not Satanic. For far too long the pathetic imitation Satanists, such as those in the Temple of Set and the Church of Satan, have had no one to contradict their sickly, wimpish versions of Satanism - they have tried to deny the darkness and evil which are essential to Satanism because the frauds in those organisations are fundamentally weak: they have never gone to their limits, never experienced the realness of evil. They have tried to make 'Satanism' safe and 'respectable': they have intellectualised it because they are typical products of this present intellectualised, peace-loving, "we need to be safe" society.

A Satanist is like a beast of prey - in real life, not in fantasy. A Satanist may be and often is an assassin, a warrior, an outlaw - in real life. The imitation Satanists, however, pretend to be these things - their fantasy-life is greater than their real experiences of such things. A Satanist seeks and makes real his/her fantasies and then masters the real-life situations and all those desires/feelings which give birth to those fantasies - they live them and then transcend them, creating from those experiences something beyond them: a new individual. Often, things go wrong - but as always in life, the strong survive and the weak perish, are written off. The Satanist creates the dreams, standards of excellence and spirit which others often later aspire to emulate. This creation is in real life, by deeds and deeds alone.

Because of this, few indeed are the genuine Satanists. Sometimes their lives (or aspects of them) become public - but often they are hidden, working their darkness in secret, for the benefit of evolution.

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Satanism, Sacrifice and Crime - The Satanic Truth

Due to the plethora of imitation Satanists who abound today (particularly in America) it has become necessary to openly declare the facts about genuine Satanism in relation to Sacrifice and 'criminal behaviour'.

Such a declaration will establish for all time a permanent record and will expose the fraudulent 'Satanists' for what they are - individuals who like to be associated with the glamour of evil and darkness, but who lack the inspiration, courage and daring to be evil and dark. Furthermore, I repeat what I have written before - Satanism is not now and can never be, an intellectualised philosophy just as it most certainly is not in any way ethical or moral. It is an individualised defiance and an individualised striving which vitalises, which affirms existence in an ecstatic way - as such, it is a way of living which courts danger, excess. It is not nor can ever be, dogmatic just as it never involves submission to anyone or anything. For this reason, there can

never be genuine Satanic Churches or 'Temples' where Initiates conform to dogma or authority - such things are not for genuine Satanic Initiates but for the deluded, those lacking spirit and talent: in brief, for the manipulated, rather than the manipulators.

Sacrifice:

In genuine Satanism [primal Satanism] sacrifice is accepted, and indeed necessary. In former times, it involved both animal and human sacrifice. Today, however, it involves human sacrifice only - since there are an abundance of suitable specimens, due to the increase in human dross. Sacrifice is accepted Satanic practice for several reasons. First, it is a test of Satanic character - to kill someone on the personal level (e.g. with one's own hands) is a character building experience, and today enables various skills to be developed (e.g. cunning in execution and planning). Second, it has magickal benefits (qv. the Order MS "A Gift for the Prince"). Third, it sorts the imitation or toy Satanists out from the genuine - the former find excuses and usually retreat to their comfy, intellectualised world of playing at 'Satanic roles and rituals', or they are genuinely horrified and expose themselves for what they are - gutless cowards who lack Satanic darkness.

However, as explained elsewhere, genuine Satanic sacrifice is always done for a reason - a calculating purpose. [qv., for example, 'Satanism, The Sinister Shadow, Revealed.'] It is never strictly personal - i.e. it does not arise from any desire which is personal, whether unconscious or not.

Further, it is accepted practice that the victims, the opfers, choose themselves. Thus, opfers are never selected at random just as they are never children (although occasionally an opfer may be a virgin). Mostly, the victims, whose removal will aid the sinister dialectic, are tested, and only if they fail these tests will they become opfers. The tests, of course, are unknown to the victim. For example, a series of tests, or 'games' are prepared once the victim has been chosen, and each test or game requires the victim to make a specific choice. One choice leads to another test or game. After a certain number of choices of a certain type, the victim is deemed to have failed, and so chooses their own sacrificial death. Most often, the tests are tests of character - those that are shown to be worthless in character become opfers.

Thus, a number of victims are selected - those whose removal will aid the sinister dialectic of history [qv. 'The Sinister Shadow' MS for an example.]. These are then, without their knowledge, tested. If they fail, they become opfers. [See below, under 'Crime', for an example of the kind of tests that may be involved - the ones for sacrifice are, of course, much more 'testing'.]

The actual sacrifice has two forms: (1) during a ritual; (2) by practical means (e.g. assassination/'accidents') without any magickal trappings. If (2) is chosen, then a ritual of sacrifice may still be undertaken, but with a 'symbolic' opfer (e.g. a wax figurine named after the actual opfer).

The actual execution of the act of sacrifice - whether during a ritual or otherwise - will be carefully planned, and calculatingly done. This planning will mean the death will seldom if ever be seen as a Satanic act even if it has occurred during a ritual. Today, and in the recent past, most sacrifices are of the second type - i.e. acts of execution undertaken by a Satanic novice 'in the real world', involving assassination and 'accidents' or viewed by others (e.g. the Police) as seemingly "motiveless crimes". Further, in genuine Satanic groups, the execution of this act is an essential prerequisite to Adeptship.

The aim of the sacrifice can be either (a) part of a dark ritual - i.e. to presence sinister energies in the causal, causing changes in the world, such changes aiding the dark forces (examples would be the Ceremony of Recalling; the Sinister Calling); or (b) as part of general sinister strategy, adduced via Aeonics. [Note: This latter occurs when a novice progresses along the Satanic path according to tradition.]

Crime:

Crime is not an end, but a means. A criminal act is not done because it is criminal but because the act itself has a purpose or intent - the criminality of that act being irrelevant. This purpose is either to aid self-excellence (build Satanic character) or aid sinister strategy.

Basically, an act is judged not by whether it is illegal (and thus criminal) in a particular country, but rather by its purpose or intent. Or, expressed more simply, by whether that act can serve Satanism in general and self-development in particular. An example will best illustrate this.

A Satanic novice conceived the idea of gaining experience by burglary. The monetary benefits were useful, but incidental to the main purpose. As a Satanist, he of course planned carefully and chose wisely. First, the jobs themselves had to be difficult, challenging and thus interesting - they would require careful planning and delicate execution. So he chose Apartments, and entry mainly via windows and roofs - this needed some training and the acquisition of skills, plus daring and courage. Second, the people to be deprived of some of their belongings would choose themselves - they would be 'tested' to see if they were suitable victims. The selection would be by character - according to their nature. This required the novice to use his own judgement and instinct. He would select those who showed they lacked character, breeding, nobility - who lacked, in fact, the virtues of a Satanist [Note: One of the best exoteric descriptions of 'Satanic' character - and also of those lacking it - was given by Nietzsche in his 'The Anti-Christ'. The Satanist adheres to a 'master-morality'.]

The novice selected some Apartments in a city where the pickings would be rich. Then he observed the occupants for some time - watching them, their routines and so on. Next, he arranged for the execution of his tests. Two friends (who were actually Initiates of his Order - or rather the Order he had joined) were enlisted to aid him in this. They would appear, on his signal, and seem to rob him as he lingered near the entrance to the building when one of his chosen victims was near. On the first occasion, the victim ignored the 'robbery', and continued on his way. On the second, the next victim came to his aid and actually knocked one 'robber' unconscious with a punch, albeit for a short time. Thus, the first victim or mark became selected, or rather selected himself by his actions, and it was from his Apartment that the novice stole some things some days later. Of course, the planning and execution of such a test was difficult -

requiring acting, timing, manipulation, daring, zest - in brief, experience in the real world. Following this success, he moved to another target and found some new victims for his test. It was interesting that these tests confirmed the novice's instinctive assessment of the victim's character - and thus aided his Satanic judgement.

In this example, the burglary was a 'crime', in Law - but, in fact, the illegal nature of the act was irrelevant. The act, and its planning etc., aided the self-excellence of the novice, and thus his magickal development, because it was a Satanic act, not because it was 'criminal' - that is, it involved danger, required skill, judgement, daring, and it was real. It was, in a sense, a practical ordeal and its Satanic character meant that its victims were victims of themselves: the act was akin to an act of 'natural justice'. To some, it may seem a game - and so it was, but one played in earnest, in which losing meant capture and probable imprisonment (factors which made it interesting and worthwhile). And it was only a few incidents in a life crammed with such incidents - at different levels.

Furthermore, this 'realness' is important - genuine Satanists involve themselves with the real world, in real situations with real people and real danger. The imitation Satanists play mental and intellectual and 'safe' games. The difference is that a real Satanist will actually be an assassin, for example, while the imitation Satanist will dream of being one and will probably obtain a moronic pleasure from watching some fictional story and 'identifying' with a fictionalised assassin - or, more likely, will 'act out' such a role in some pathetic pseudo-magickal ceremony and believe he/she has attained something.

Naturally, in the real world things can and do go wrong. But as always, the real Satanists survive and prosper, while the others go under, get caught, give up or are killed. Also, sometimes even the best get things a little wrong - but they learn from their mistakes, they grow in character, in insight, in skill. Genuine Satanists are survivors: they learn and prosper, and die at the right time.

This growth means that a Satanist moves on - there are always new challenges, new delights, new tests of skill, daring, endurance, courage; new insights. A 'role' is only a role - played, then discarded, transcended. Thus, even crime, sacrifice, tests of others, become left behind, given time - they have served the purpose for which they were intended - and a new being is given birth, one more joins the elect. This is simply another way of saying that a Satanist is never trapped by the act, the desires for and against that act, its consequences, or indeed anything to do with that act, whatever the nature of the act. An act, such as a sacrifice or a crime, is a means - to something beyond. All acts are experience. A Satanist is above and beyond acts - a master or mistress of them, rather than a slave to them.

So it is, so it has been and so it will be - for genuine Satanists. Meanwhile, the imitation Satanists will play their word-games, feast on self-delusions, and continue to claim that 'Satanism' never involves sacrifice, or criminal acts but is a rather pleasing philosophy which has had a rather 'bad press'. But, henceforward, anyone who is taken in by these gutless, posturing charlatans will deserve the epithet 'stupid'.

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The Practice of Evil. In Context

The practice of evil (qv. the Order MSS 'Satanism, Sacrifice and Crime'; 'Satanism - The Sinister Shadow, Revealed' etc.) is an essential part of Satanism - for a novice. It builds Satanic character, tests Destiny and so on. It is, however, only a part of Satanism, and has to be seen in context. That context is the training of the novice. Such practices, and other dark and sinister experiences, are a beginning only - a foundation which enables further progress. They are also selective ordeals - the really Satanic survive; the others do not, for whatever reason or reasons.

Furthermore, these practices lead to a synthesis. They are essentially learning experiences. The self-learning that they provoke (in those who triumph, that is) leads in time to a transcendence, new beginnings, new stages of the Satanic way. This is essential for novices to understand - the experiences have to be undergone, they have to be mastered, what they provoke within and external to the individual has to be faced and then mastered. All this is seldom easy - which is as it should be, for those questing after the essence.

The practical experiences engendered by 'living on the limits' occupy the novice for some years - up to, that is, the Grade Ritual of Internal Adept. That ritual propels them toward a deeper self-discovery - or it destroys. Those who succeed then have new tasks, new ways of living which are unique to them and which explicate their unique Destiny.

However, it must be understood (and I repeat it again for emphasis) that this hard foundation is necessary - there can be no further progress without it. Indeed, Adeptship of necessity means this tough foundation - this understanding of oneself that such experiences provoke.

Also, one (perhaps two) experiences of the same type are sufficient if those experiences are really evil. No experience should become a fetish (that is one sign of a weakness) - it should be used to learn from and, having learnt from it, it should be discarded as one moves on. This learning of course means a self-honesty, a critical self-analysis, an assessment and a learning of judgement. These things, are of course, dynamically done - they never enervate. If they do, there is weakness of character. One is critical only to improve, to go forward. True Satanists, naturally, possess the arrogant self-confidence to do this - the imitation kind are either too critical, or seldom if ever critical. That is, a Satanist strives for a dynamic balance or tension between assessment/critical judgement and confidence/arrogance - and this balance is usually achieved from experience. This balance is one sign of an Adept.

Two examples will illustrate this. The first concerns a young lady. She sought and found an already existing group and was Initiated. She studied the teachings, undertook hermetic workings and participated in ceremonial rites. After some months, she undertook the Grade Ritual of External Adept after which she began to gain experience by undertaking certain 'roles'. The first she chose was the seductive sinister sorceress. She had much fun, seducing and manipulating, exploring her sexuality - sadism, Sapphism, orgies. After six months, she felt she had learnt enough, and moved on - to form her own Temple and play the role of 'Mistress'. So she recruited, undertook ceremonial rituals, teaching, Initiations and so on. She learnt more techniques of manipulation, developed skill in all forms of magick. After a year, she decided she had garnished enough from the role. So (on advice from the person who had guided her heretofore) she joins an extreme political group and plays the role of revolutionary activist. She suffers, and deals out, violence - is arrested a few times. She acquires, within the confines of this new world, something of a reputation as a tough fanatic. Gradually, she is drawn into

Underground work of a dubious nature - and is trained in armed revolutionary Warfare. She visits comrades in other countries, and participates in a few operations, in one of which someone is killed, by her. She had, of course, chosen the victim according to Satanic principles - but made this choice seem, to her Comrades, to derive from her revolutionary beliefs.

After some months, she drifts away from such underground work, and then from her political commitments. All this she makes plausible to her comrades. She then undertakes the Grade Ritual of Internal Adept after which she moves to live abroad, outwardly quite respectable. Gradually, in the profession she has chosen (helped by an old comrade from her revolutionary days) she gains a subtle influence. Secretly, she trains and guides two pupils in the ways of Satanism. Because of her unique, strong character, she is respected - even a little feared - by those who know nothing of her past or her secret allegiance to Satanism. She gathers around her a small circle of admirers (mostly young men, some of whom are her lovers), and nurtures them, exotically, as a good Satanic Mistress should. They, of course, know nothing of her secret life - unless she wishes them to know. So she guides a few of them, perhaps drawing forth from them traits of character or some talent ...

The second example concerns a young man. After involvement with various Occult groups and after trying various paths, he finds a Satanic Master who agrees to guide him. So he begins to follow the seven-fold sinister way - hermetic workings, physical tasks, External Adept. He meets someone who becomes his magical companion and together they form a Temple. They decide this Temple should be a genuine one - i.e. concerned with Initiating and training Satanists, not just a Temple for their own pleasure and learning. So they find, test, Initiate and teach suitable individuals. This takes over a year. Ceremonial rituals are undertaken. Their own novices undertake ordeals, gather practical experience by playing roles and so on. Gradually, the Temple bonds together in an esoteric way, all seven members committed to Satanism and all working together. They decide to undertake the Ceremony of Recalling - the advice of the Master who first guided the young man is sought, and he advises him to undertake the Grade Ritual of Internal Adept and if, after that, he still wishes to do this ceremony, he can. Providing, of course, the Temple adheres to the guidelines for selecting and testing offers. After the Grade Ritual, the Temple begin to plan for the Ceremony. This takes over six months. They conduct the Ceremony, which is a success - they channel the energy to fulfil an aeonic goal. Gradually, the knowledge, and skill, of the Temple grow - enhancing the lives of the members and aiding the sinister dialectic. They become expert in sinister esoteric chant, making the Temple as a nexion. They decide to remain secret, recruiting only when necessary (around every ten years or so, they decide) - and continue to lead their 'ordinary' lives. They also decide to continue a tradition and perform the Ceremony every seventeen years ...

In conclusion - in the first example, the lady learns from her deeds, moving to new experiences and stages of self-development. She discovers and accepts her Destiny - a Satanic Mistress, teaching a few pupils and enjoying the rewards her life-style offers her. She has a secret and subtle Satanic influence - her profession is part of her Destiny, and she uses it to aid the sinister dialectic, promoting some things, discreetly changing and influencing others.

In the second example, the young man also learns, and so continues along the Satanic path. His destiny is linked to his companion and the Temple they founded. They establish a secret, and

quite powerful, magickal form, using it to alter and bring change in accord with their Satanic beliefs.

In both cases, the experiences bring a self-understanding and make possible advancement along the way. Both live as most Satanists do - secretly, their work hidden. Both, in their different ways, aid the Satanic cause. Both possess a Satanic character and will probably and should they wish it, continue to advance toward and beyond the Abyss, their future made possible by their dark past which, although passed, is not forgotten by them.

Guidelines for the Testing of Opfers

It is a fundamental principle of traditional Satanism that all prospective opfers must be subject to several tests before becoming actual opfers either during a ceremony or otherwise.

The purpose of the tests is to give the chosen victim a sporting chance and to show if they possess the character defects which make them suitable as opfers. The victim is chosen according to Satanic practice - those whose removal will aid the sinister dialectic, for instance, or those who have or are proving troubling for Satanism in general, or those who have been judged by a Master or a Mistress (or someone of a higher Grade) as suitable for receiving Satanic justice/vengeance because of one or more of their actions. Once the victim is chosen, it is the duty of the Master or Mistress of the Temple or group who wish to perform the sacrifice to appoint suitable members - and if necessary train them - to prepare and execute the tests.

It is principle that no opfer under any circumstance be informed directly or indirectly that they are being tested for whatever reason as this would invalidate the test.

The tests are constructed so as to give the victim a choice of responses - either a positive one, or a negative one. A negative choice leads to another test at another time and place. If this choice is also negative, then the victim is deemed suitable, and becomes the opfer. Sometimes however, a third test may be deemed necessary by the Master or Mistress.

The tests are to appear to be incidents of everyday life such as the victim might be expected to encounter, given the society of the time. The tests are designed to test the character of the victim - to reveal their true nature. Positive, Satanic qualities, are courage, daring, defiance, and so on. Negative qualities are cowardice, meek fear, treachery and so on. It is for the Master or Mistress to use their judgement, experience and knowledge to construct the appropriate tests which seek to prove if the victim possesses the qualities deemed appropriate. Basically, the victim must, if they are suitable for sacrifice, show that they possess a weak character and be lacking in Satanic qualities such as nobility and excellence.

An example will best illustrate the type of test which is required.

For this example, the victim is male, and to undertake the test, four members will be required, two of them female. The victim has been under surveillance for some time, and his routine, habits etc. noted. It has been found that he has a certain fondness for young ladies. A female member is to 'set him up' for the actual test - she meets him, 'as if by chance' at a place he frequents. She shows a subtle sexual interest in him. If he runs true to form, he will suggest a

future meeting, to which she agrees (or, if he does not suggest this, she does). She specifies the place and the date/time. This is a place where few if any other people are likely to be around at the time specified. At this assignation, he is observed by the three (two men, one woman) who are to conduct the actual test, until they judge the time is right. [If the victim does not turn up, the first lady member meets him, again 'by chance', and arranges another meeting. If this meeting does not occur, another test is devised.] The second lady then passes near to where the victim is waiting - she makes certain he is aware of her. The two men then come onto the scene and begin to harass her, verbally at first. Then they begin to 'molest' her physically and try to drag her away (toward a car, probably). She screams for help. The test is to see how the victim reacts - what his choice is. He has two choices - to do nothing, and pretend he has not heard/noticed anything (a negative response), or he can go to the aid of the lady. [Note: 'Help'/aid here means actually trying to rescue her, not merely feebly asking the men to stop.] If he tries to aid her, the two men run off, and she thanks him gratefully. If he does nothing to aid her, he has failed the test, for he reveals the character of a coward. The Master or Mistress will be observing events from a discreet distance.

The performances of the members, during the test, must be totally convincing, as must their timing. In all aspects of the tests, from the initial surveillance to the final execution of the test, they must be professional.

It will be seen from this example that the tests are quite complex - require planning, rehearsals and so on. This planning, and the surveillance, might take months. Little, if anything, should be left to chance in the execution of the tests. The rewards, however, justify the operation - there is, firstly, a probable victim for sacrifice, enabling the quintessence of Satanic ritual to be undertaken; secondly, there is the involvement of the whole Temple - the planning, the choosing of victims, the rehearsals of the tests and then finally their execution. This involvement, from the initial choice to the final test, is an extended magickal act, imbued with Satanic essence - creating and presenting sinister energies, aiding the development of Satanic skill and character, drawing the members together in a vivifying way. As such, it is a prelude to the act of sacrifice itself. Thus, even should the victim not be chosen because he/she proves unsuitable having made a positive choice during a test, the effort has been extremely worthwhile, both in terms of aiding the development of members on the levels of character and knowledge and skills, and also magickally.

The decision of the Master or Mistress regarding the outcome of a particular test is final and binding. It needs to be stressed that the tests give the victim a sporting chance and serve to confirm/deny their suitability - before the tests are even planned, the victim will have been chosen as a probable Opfer by the Master or Mistress using their judgement. Opfers are examples of human culling in action.

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The Sinister Dialectic

The sinister dialectic (often called the sinister dialectic of history) is the name given to Satanic strategy - that is, (a) the use of Black Magick to change individuals/events on a significant scale;

(b) to gain control and influence; and (c) the use of Satanic forms (individuals/influence etc.) to produce/provoke changes.

This strategy, and the tactics involved to achieve it, is esoteric - and its learning forms an important part of noviciate training. Satanic strategy has its ground or foundation in Aeonics - Aeonics providing a means of rationally studying the patterns, processes and energies, both causal and acausal, which do and have shaped individuals and their groupings from societies to civilisations. Further, Aeonics provides a means of interpreting recent events/trends and can predict (within certain limits) future patterns.

[A basic introduction to Aeonics is given by the Order MSS dealing with the subject. A more advanced study involves becoming proficient in the advanced Star Game.]

I. On a basic level, the dialectic is concerned with simple opposition - with defiance of what is accepted or conventional at particular times. This is heresy - the Adversarial role, a challenge against both conscious and unconscious norms. This opposition works on two levels - the individual, and society. 1) individual: The strategy is to provide opportunities for individuals to discover the hidden/forbidden within their own psyche, or lead them/influence them toward this. This means catharsis on an individual level. 2) Society: The strategy means Satanic individuals/organisations disseminate (often with no direct Satanic connotations) heretical ideas or otherwise encourage them. The aim of both (1) and (2) is to challenge and thus provoke change, reaction.

II.

At the present time, (1) means rites such as The Black Mass [qv. the Order MS 'Satanism, Blasphemy and the Black Mass'], and other means of inner liberation. (2) means an aiding of what actually is heretical, now - this means upholding (a) inequality (particularly racially), (b) the concept of war, and (c) aiding discussion/spread of information/exchange of ideas/triumphing the cause of those things which actually are heretical, in Law and mostly ignored by the majority such is their supine nature - such as certain views regarding events in World War Two the propagation of which are illegal and which render the person spreading them to imprisonment (i.e. denying 'the Holocaust' ever took place). Further, (2) at this time also involves countering the unhealthy and anti-natural morality of suppression of the Nazarene.

All these are, however, tactics. to achieve broader strategic goals - they are means, only. These means can and often do change as the times changes - as societies change. For instance, regarding (2)(a) above - in a society which was tyrannically anti-egalitarian, the tactic would probably be to aid egalitarian tendencies.

II. On a higher level, the dialectic is concerned with long-term evolution - with the creation and change of civilisations and ultimately with the creation of a new type of individual, a new species. This means altering our evolution, this alteration being toward the 'Satanic'. This means two things - or rather two tactical approaches. (1) Enabling individuals to change themselves, to evolve, consciously, and so become part of that evolutionary change. (2) Changing/influencing the structures (such as societies) to make them instruments for such change or at least not detrimental to it.

- (1) involves such things as External and Internal Magick - a following of the Seven Fold Sinister Way.
- (2) involves Aeonic magick - e.g. the creation of new archetypal forms or images and the infection in the psyche of others which results from introducing them - and gaining/using influence.

It should be understood that while the tactics of I above can and do change, the tactics used to attain II remain essentially the same because the goal is precise. Further, I in many ways aids II - that is, the opposition to some fixed idea or dogma, accepted at a particular moment in history, provokes a change and leads to a new synthesis and thus an evolution of conscious understanding in individuals, thus aiding the sinister dialectic on a higher level.

Essentially, I is exoteric, and II esoteric Satanism - and it is necessary to make this distinction because the means of I vary with time (over centuries) while II remains relatively fixed, and all too often novices (and others) confuse a tactic used in I (such as politics) as something Satanic when it is only a tactic, a means, a form.

The reason 'why' there is (in genuine Satanism, anyway) a sinister strategy - a dimension beyond the personal - is simple: it is in the nature of Satanism (genuine Satanism, anyway) itself. Satanism at its highest level is concerned with 'cosmic change' - that is, it is an expression of the evolution of conscious existence. Evolution is something we, as conscious beings, can participate in and indeed create - by so doing, we are extending the range of our being, fulfilling (and going beyond) the potential we possess; affirming our existence in the most intense way possible. Viewed another way (in terms developed recently to explicate such things - i.e. make them more conscious and thus controllable) Satanism accesses the acausal, via nexions, and so increases the amount of the acausal presented in the causal. These nexions are psychic (within the psyche of individuals), physical (places on Earth where the causal and acausal intersect or are close) or created via magickal rites.

Aeonics, and the sinister dialectic, are means which enhance our existence as Individuals - which offer us the opportunity not only to increase our consciousness and our abilities, but to use that consciousness and those abilities.

Thus, Satanism, correctly understood, is more than a glorification of the ego, or an indulgence in pleasures, or some kind of intellectual, 'esoteric' knowledge. It is also more than just living 'on the edge' and garnishing dark and other experiences [that is only a stage - qv. the MS 'The Practice of Evil, In Context'].

In essence, the sinister dialectic is Satanism and Satanists in action - it is Satanists playing at god: altering themselves, others, societies, civilisation and evolution itself. This is its purpose, and the justification of sinister strategy.

The Quintessence of Satanism

Satanism is not merely attending nor even conducting ceremonies or rituals of a 'Black Magick' kind. Nor does Satanism mean or imply membership of an avowedly Satanic group. Neither is

Satanism merely the enjoyment of material delights. Rather, Satanism - quintessentially - is an attitude and a way of living.

This attitude expresses a strength of character - a belief in oneself and one's Destiny. Part of this is pride, and part of it is defiance: an individuality, a dislike of limits. However, perhaps the most important part is a self-knowledge or self-mastery born from having gone to and often beyond one's physical, mental and moral limits. The way of living creates this strength of character, and maintains it, and enables even that to be gone beyond. Satanists use life to express in living a new way or ways of being, to fulfil their potential and to live at and beyond the limits of existence thus taking evolution further.

The way of living is essentially practical - that is, a following of the path to Adeptship and beyond for this involves experiences, ordeals, challenges, a learning of new skills and the drawing out of latent genius.

A Satanic Initiation therefore means much more than a rite of self-Initiation or a ceremonial ritual of Initiation conducted by an established group or Order. It means a desire to follow the Satanic way - and the actual beginning of following that way by undertaking the deeds, tasks, rituals and ordeals of a Satanic novice. Anything less is simply playing at Satanism - a sign that the 'Initiate' lacks Satanic character or the ability to achieve it.

In traditional Satanism, as exemplified by the ONA, this means:

- a) that the novice undertakes several physical challenges of endurance and succeeds in them. These have to be difficult and require some training. Then the novice
- b) tests Destiny and builds character by undertaking challenges in the real world, such challenges conforming to accepted Satanic practice re defying the limitations of the herd. [Here, guidance of an experienced Satanist is useful.]
- c) the novice begins hermetic magickal workings with the intent of (i) gaining experience in and mastery of such magick; (ii) garnishing from these beginnings a certain self-knowledge [qv. `Naos'].
- d) the novice studies the tradition (as explicated for example in Esoteric Chant, the Star Game, the septenary system) and so gains esoteric knowledge and understand
- f) After these undertakes the ordeal which is the Grade Ritual of External Adept and so passes on to the tasks, ordeals and undertakings of the next stage - for example, organises and recruits individuals for their own Satanic Temple to perform and gain experience in ceremonial magick and provide themselves with pleasures and experience of manipulation. [See the Order MSS relating to the following of the Seven-Fold Sinister Way as, for example, given in The Black Book.]

Following this - which takes some time, probably a year or so - there are more experiences awaiting, more delights, joys and hardships, more challenges to be undertaken, more self-discovery to be achieved.

It cannot be stressed enough or repeated too often that Satanism - of the genuine sort anyway - involves such practical undertakings allied to a desire to experience, to transcend what one is at a particular time: to accomplish the task one initially set oneself at Initiation. That is, achieving

Adeptship and beyond, by following the way of Satanism. This means a self- advancement, a self experiencing, a self-effort, a self-achievement and a self-learning via direct experience. Anything less is not Satanism and no clever words, no amount of pseudo-intellectual mystification can obscure this reality.

Thus, because of human nature, there will be few who will possess the desire to become real Satanists - to actually undertake the tasks, ordeals and challenges. Most who profess an interest - and a large number who actually go ahead with Initiation be such ceremonial or hermetic - will soon turn away when they realise the real difficulties involved, when they understand that they are expected to work toward their own development. Most of these will all too easily find excuses to justify their turning away. They will perhaps be easily seduced, such is their weakness of character, by others who promise 'easy solutions' some kind of 'magical' way to Adeptship, by organisations which take away the pain, suffering and delight that self-effort 'on the edge' entails and which provide security for their members, which keep them in thrall to self delusion. Or many will just be too lazy, too inured to their comfortable existence to change.

Whatever, they will be proved unsuitable, unfitted. There is no way that the way of Satanism can be made easy - for in its very hardship and danger, in the very fact of self-effort being required over a period of years, lies its quintessence.

For the dilettantes, for the role-playing fantasy mongers, for the self-indulgent too lacking in self-discipline' there are plenty of pseudo-Satanic organisations around, plenty of pseudo-Satanic 'masters' who require sycophancy, who act out of role and who will be only too pleased to welcome another pupil or student,

The choice is as simple, and brutal, as that.

ONA 1989 ev

The Publication of Esoteric Traditions on the Left Hand Path

For a long time, genuine esoteric tradition was handed on an individual basis, from Master/Mistress to novice. There were many reasons for this, most of them practical: the tradition was esoteric, liable to misinterpretation, and many of its tenets and rituals involved what would have been regarded as 'heretical', anti-social and/or illegal acts. Furthermore, the methods used to train novices often made those novices into, outlaws, and set them against conventional society. Also, for a long time, the teaching and teachings of the tradition was heretical in Law - a criminal offence against Church and State. Secrecy was essential and necessary.

This state of affairs pertained until quite recently. With the burgeoning of interest in 'the Occult' in general, the LHP became somewhat less secret and certain aspects of the tradition were discreetly circulated. What were mistakenly taken to be 'esoteric' traditions and, given the new openness toward the occult and the repeal of anti-Occult laws, freely distributed and/or published, were (a) the useless Grimoire/Qabalistic tradition, or (b) a misinterpreted Crowleyism,

or (c) of a showman/ghoulish/self-professed type with bits cobbled together from (a) and (b) with archaic myths and unenlightened egoism thrown in. The real tradition - with its darkness and danger - remained hidden.

To (c) belonged the Church of Satan, which made Satanism akin to a fantasy role-playing game or games with some sorcery added to impress. The later schism which gave birth to the Temple of Set (born not with a bang but with a whimper) was not unexpected given the structure and orientation of this 'Church' - and neither was the fact that the leader of this schism based his Temple and authority on what was termed an 'Infernal Mandate', and declared Satanism as a religion, much misunderstood.

Meanwhile, the old traditions continued, in Europe and elsewhere, in their traditional way - secretly, accepting but few novices and these only after severe tests and ordeals. The traditions, writings, rituals, methods, ordeals and techniques remained unavailable except to those few. After lengthy deliberations and consultations, the individual representing traditional groups, decided to gradually make the esoteric tradition which he and others represented available on a selective basis, to reveal, for once and for all, what the LHP and Satanism were really about. The real impetus for this decision came from Aeonian strategy - making the tradition available would enable an increase in the number of genuine Adepts, thus hastening the presencing of the darker forces on Earth, and so fulfilling the sinister dialectic of history. This increase, however, would be gradual - over centuries.

With this dissemination, the purpose, intent and methods of Satanism and the LHP could no longer be misinterpreted and the posers and charlatans who professed to be 'Satanists' would be exposed - at least to those with any sagacity. With the secrets accessible to those who sought to find them, the real esoteric work could continue, as it always had, in secret - the training, via direct experience, of those few strong and gifted enough to undertake the difficult and dangerous journey along the Left Hand Path.

ONA 1991 eh

ONA - Organisational Structure

The ONA is organised on the basis of cells, basically for two reasons: (1) Security and (2) Effectiveness.

The structure means that each new Initiate/member has one (at most two) Order contacts who channel information/teachings and so on, and who offer guidance/instruction. When this member reaches the stage of External Adept, they usually form their own Temple for ceremonial magick and for teaching, recruiting their own members, whose Order contact thus is that External Adept. Each Temple thus formed exists independently. Hence, if it or any of its members are 'compromised', the chain cannot lead very far, enabling other members in other Temples to remain secret and so continue with their own work, both personal (following the path to Adeptship) and aeonic (aiding the sinister dialectic).

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Further, such a structure is effective, because: it enables each member to progress at their own pace; it enshrines a fundamental principle of genuine Satanism [individuality, and freedom from subservience to authority] and it enables practical experience of a character-building type [e.g. by organising and running a Temple at an early stage].

Essentially, the Order is secret - and intends to remain so as far as most of its members and activities are concerned. However, its teachings and traditions have been and will continue to be made progressively more 'public', that is, available - thus enabling any individuals who may be interested to follow (if only in part) the way of genuine Satanism, for those individuals by so doing (however slightly) will aid the sinister dialectic, increasing the dark forces presented on Earth. Some of these may progress to the Order.

This 'working secrecy' is necessary because Satanism cannot now be anything other than selective - it is elitist, being a hard and dangerous path, and part of its effectiveness lies in work of an 'underground', clandestine nature [e.g. some essential work is done by those involved in 'respectable' positions, which positions would no longer be available if the Satanic beliefs/practices of those involved in such work was generally known: i.e. they were discovered to be Satanists]. This secrecy will not change in the immediate future [for c. 20-30 years, that is] due to the nature of the societies in which we are forced to work.

Satanism can never become (until the 'New Aeon' arrives at least) respectable: for to become so would destroy its numen, its viability as a way to genuine Adeptship. It is dark, evil - for the few who genuinely dare. This daring, as mentioned in other MSS, is practical, in real-life situations, involving danger, requiring courage, and defiance of both one's own limits and those of others, including the society of the moment. While society and other structures restrict and deny the promise of Satan, this dark defiance is required - and, moreover, required as a working system which achieves results, both personally and aeonically. What will change, is the number of individuals who can try this way to liberation - and while this will increase, it will do so only slowly over a period of decades. This will be a cumulative process which will aid (and indeed create) the next Aeon, the Satanic one when what is regarded now as dark and sinister will hold sway.

Thus, it has been necessary to disseminate the teachings and traditions of the Order, and this dissemination will continue and increase, as part of Sinister strategy. This part of sinister strategy was begun a decade ago by the Grand Master representing traditional groups. It was carefully planned and (so far) has been carefully executed.

The initial stage involved circulating some details about traditional Satanism (the Septenary system; dark gods mythos) among some sections of the Occult fraternity. Thus, a few articles were published, and the existence of the Order itself made known, for the first time outside traditionalist groupings, thus confirming certain rumours about such a group existing, such rumours having been in circulation for some time. Over a number of years, more information was made available - although still within the 'sub-culture' of the Occult underground. This attracted some interest (and a few Initiates - incidental to the main intent) and was followed by the establishment of, at first, a newsletter, and then a "zine", both of these being of an 'underground' nature, both in terms of quality and the manner of distribution (i.e. selective, advertised in similar underground publications). Furthermore, the number of copies distributed

was kept low. The aim was two-fold - to create a sense of exclusivity (thus making the Order at first difficult to locate/find) and to pose no direct threat, that is, the zine and those associated with it would be seen as totally on the fringe, without resources and probably without any support. Thus, the activities of its members, always secret, would pose no threat and no investigation of any kind would be contemplated. Thus, both of the aims mentioned above could be achieved - dissemination of the tradition, and preserving the secrecy necessary for valuable work to continue.

After a few more years, the next step was taken - the distribution, again on a small scale, of works containing in detail the whole tradition. The format of these works would be the same - of a kind to intimate only a small scale enterprise. Thus were 'The Black Book of Satan', 'Naos', 'The Deofel Quartet' and other works made more accessible for the first time. Furthermore, the scarcity of these works would create an 'aura' about them - an aura which hinted at the darkness of the tradition. This would be re-inforced by making available the most sinister aspects of the tradition - aspects which would also contradict the meanderings of the armchair 'Satanists' who prattled on about Satanism being misunderstood and not really being evil, and who had increasingly come to notice as the decade came toward its end.

Naturally, this would provoke a reaction - both from those within the Occult and those without. The reaction from those within the Occult (and particularly those who said they adhered to the Left Hand Path) would establish their own position, and thus their total misunderstanding and lack of real insight. In brief, they would continue their word-games and fantasy-roles when confronted by the reality of genuine Satanism. But, equally as important, some would assimilate the tradition, or parts of it (perhaps unconsciously, perhaps consciously by plagiarising it) and thus not only be influenced by it but also aid the sinister energies it re-presented because of that influence. [Thus, some of the meaning of the term 'sinister dialectic' can be glimpsed.]

The next stage was to give form and substance to certain aspects of the sinister energies that the Order and thus its tradition represented - among such forms being Satanic images (e.g. in the form of Tarot images) and music. These, by their very creation, would presence such energies (unconsciously influencing others - particularly 'the susceptible ones'). They also would be distributed in the manner used hitherto, spreading that sinister influence, partly (as the other earlier dissemination had done) via the process of psychic contagion.

Following this, there would be a gradual increase in both the quality and the number of items distributed - without however the genuine darkness of the forms and tradition being diluted. In addition, more subtle approaches would be used - gradually contaminating psychic energies with strands of the sinister and thus overtly/covertly influencing/persuading others outside and within the occult, and drawing them into that ever expanding circle of those touched by the powers of Darkness. [This paragraph explicates the current stage of play.]

Thus, secrecy is preserved as and when necessary, while the tradition and thus the sinister is effectively spread.

Appendix - List of Related Order MSS

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- Naos - A Practical Guide to Becoming An Adept. 121 pages.
- [The Black Book of Satan](#) (aka Codex Sacerus) - A Guide to Sinister Ceremonial. 56 pages
- Hostia - Secret Teaching of the ONA. Volume I. 130 pages.
- Hostia, Vol II. 56 pages
- The Deofel Quartet, Volume I [Falcifer, Lord of Darkness, Temple of Satan]. 211 pages.
- The Deofel Quartet, Volume II [The Giving; The Greyling Owl]. 221 pages.

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