

HOSTIA

Secret Teachings of the ONA

Volume II

HOSTIA VOLUME II INDEX

Introduction

ONA - Organization & Structure

Synistry

VIII Sacrifice

Aeonics & Manipulation I

Aeonics & Manipulation II

Esoteric Tradition - Synistry

Esoteric Tradition VI - Baphomet, Opfer & Related Matters

The Rite of the Nine Angles

Hell

The Sinister Calling

Revenge

Conquer, Destroy, Create

Magick & Politics

Insight Roles (Ms now deleted)

Insight Roles II

The Publication of Esoteric Tradition of the Left Hand Path

Satanism, Sacrifice & Crime - The Satanic Truth

The Hard Reality of Satanism

Letter to Ms Vera from Stephen Brown I

Letter to Ms Vera from Stephen Brown II

Letter to M Aquino from Stephen Brown I

Letter to Stephen Brown from M Aquino I

Letter to M Aquino from Stephen Brown II

ONA Strategy & Tactics

Concerning the Temple of Set

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Introduction to Volume II

This volume contains a selection of 'restricted' esoteric manuscripts circulated among those members of the ONA who were (and are) of the Grade of External Adept and above and who were in good standing.

As such, while complimenting the MSS contained in Volume I, they represent part of the 'inner core' of esoteric teachings. Some of the MS in the present volume are concerned with sinister strategy, some with practical techniques to achieve and implement that strategy, and some with what can be described as the essence of real evil.

ONA - Organizational Structure

The ONA is organized 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 independantly. 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).

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 subserviance to authority] and it enables practical experience of a character-building type [e.g. by organizing 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 presenced 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 mis-understood 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 mis-understanding 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 plagiarizing 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.

Synistry

The following extracts are taken from "Synistry - The Way of Satan", the autobiography of a member of the ONA

The work is explicit in stating not only what Satanism is and involves, but also in detailing the often sinister (and sometimes illegal) experiences of the author. It is a challenge to the meek imitation 'Satanists' who merely dabble and play at Black Magick and who are afraid of real evil - those who espouse 'Satanism' as some sort of "moral" religion.

VIII Sacrifice

Although it was over seven years away, I believed the time was right to begin the planning for my performance of the Ceremony of Recalling - a sinister ritual of sacrifice where the victim or offer was offered to Baphomet, the dark Goddess of Satanic tradition, regarded as the Bride of Lucifer. According to the tradition I was heir to, the ritual was performed every seventeen years by the Grand Master or Grand Mistress who represented that tradition - the offer being a Priest of the tradition. In the ceremony, the Mistress of Earth identified with the role of Baphomet.

The sacrifice could, of course, be purely symbolic. It had been a long time since a voluntary sacrifice had occurred, the offer, in the recent past, being carefully chosen. I believed I should continue this recent trend. I would need to plan the rite carefully - carefully choosing those who would take part. They would be sworn to secrecy, and would have to have no doubts of any kind. I, like a few others, understood the meaning of the rite itself - it would continue a tradition, creating a link with past deeds and thus magickal energies, and it would also create or draw down its own sinister energies. These could be directed to achieve a specific goal, or they could be directed into a chosen individual or individual who would have an important sinister Destiny to fulfil, or they could be stored to await further use. Whatever, it was an extremely powerful and sinister rite.

Such a sacrifice would thus be for a specific Satanic goal, and in accordance with Satanic honour the offer [for this would have to be an involuntary sacrifice] would choose him/her self by their deeds. That is, their removal would benefit evolution, and consequently aid the sinister. They would not be chosen at random, as they would not be - despite the claims by those who knew nothing about genuine Satanism - virgins or children. They would be those whose removal would actively benefit our long-term aeonic goals. Let me express this plainly so that it will be understood. The victim or victims would be the type of person or persons whose death by whatever means would not be mourned - someone or many would say: 'He/she deserved it...' The sacrifice would be akin to an act of natural justice. Naturally, it would be myself, in consultation with a few others, who would decide, and this decision would be based on sinister strategy - or aeonics.

Such an offer could be chosen by such means at other times and the appropriate rite of sacrifice performed, but the Ceremony was more specific: its aims, intent, were for a definite purpose. Accordingly, I began to plan for the ritual - I already had a few vague ideas concerning suitable candidates, and asked a trusted Guardian of one of the Temples to begin research into their backgrounds. I also visited a few possible sites for the ritual, researched others, and began to consider those who might participate with me.

Of course, I had undertaken sacrifices before - in the approved manner. And even before those, I had tried a ritual of sacrifice. This was in my early days, before I assumed my role as heir. I, with some others involved in politics and vaguely involved with the sinister, planned to sacrifice someone to commemorate the founding our our new political movement. We chose the victim, and gathered on a crag in Yorkshire one night. Our plan was to will the victim to fall over the cliff to his death. So invocations were done, energies directed. The victim became possessed, stumbled and fell. Unfortunately, he fell only a short distance, and was mostly uninjured. So in that sense the ritual failed. I knew why - of those gathered, only myself and one other really wanted to cause someone's death. The others were not committed to the sinister.

My other attempts were successful. The victims fell by assassination, or were victims of 'accidents' - all achieved by my "underground" political work, and what followed thereafter, as related in an earlier chapter. I simply - before the act of execution - dedicated their death to my sinister cause. It was quite simple, and very effective, even in battle. I was merely continuing a long-standing pagan tradition - dedicating enemies beforehand, and then killing them, for a cause, of course. Being enemies, they deserved to perish, their death aiding the sinister dialectic. Such was the "approved" Satanic manner. Thus did the victims choose themselves.

Naturally, those who have no understanding of Satanism, as well as those who oppose that philosophy of living, portray sacrifice differently. According to them, it is always the 'innocent' who are victims, who are offers. They seldom, if ever, define what is meant by 'innocent' - and cannot, however they try, define on a satisfactory basis, what 'evil' is. Hopefully, my revelations will destroy such myths - as they will destroy the attempts by the feeble, mostly urbanized, people who call themselves 'Satanists' and who deny sacrifice exists or ever has existed as a Satanic practice. These people know nothing about real, primal, Satanism - they like the glamour of the sinister but are weak individuals, lacking in character, who play at "roles" in a fantasy world. They do not have the passion, the spirit, the desire, the pride or the creative genius of genuine Satanists. Such people, in fact, would make good offers ...

Finally, what I have written before bears repeating - wars are the ultimate sacrificial rites, and it no coincidence that sometimes the sinister dialectic has aided these, and occasionally brought them about.

Aeonics and Manipulation I

Aeonic magick is essentially the use of magickal energies to effect large-scale changes in the causal. This involves manipulation of forms, as well as a rational understanding of aeonic changes [civilizations, their ethos, etc.]. The forms involve transferring magickal energy - via the desire/aim - from the acausal to individuals. That is, manipulation of individuals on a large scale, both numerically and over time. The type of the manipulation varies, according to the form(s) used and the desire/aim. For example, there can be psychic manipulation via archetypal forms, direct manipulation via words/images/personality; indirect by psychological pressure ...

Two forms often used are religion and politics.

Essentially, the sinister Adept takes a practical view of individuals insofar as Aeonics is concerned - understanding that the majority in whatever time and place, are by their nature, subjects: that is, raw material to be used according to sinister strategy. This assessment is a-moral.

What this means in reality is that a goal is set (via a knowledge of Aeonics and sinister strategy - the 'sinister dialectic') and suitable means of achieving it are considered and a decision made. The decision is then made real, presented in the causal, by magickal and other acts - regardless of consequences, be they moral, magickal or otherwise.

Sinister Adepts - because they are Adepts - only consider Aeonic type goals, having as Initiates and External Adepts gained practical experience in "external" manipulation, that is, manipulation of a few individuals for personal reasons. This aids self-understanding and magickal abilities. The goals of Adepts relate to wyrd and thus Aeonics - they are: 1) the creation of a new wyrd, and thus a new Aeon; 2) disruption of existing wyrd (with either an alternate or no specific goal); 3) altering the wyrd in a specific way; 4) fulfilling the wyrd of the Aeon. [It should be understood that Internal Adepts - not having attained full Mastery - are still part of the Aeonic wyrd pertaining during their causal life -time.]

An example will explicate this.

Present Aeon: Western (or 'Faustian'/Promethean). Present phase: what should be 'Imperium' (the final phase of an Aeon), lasting c. 390 years. During this last phase the energies of the next Aeon are manifest/created by Adepts, via a physical nexion (or 'centre'). The practical forms of this new Aeon arise toward the end of Imperium - although some will exist/be created before then, on a small scale: i.e. they will not seem to significantly affect 'history'.

This present Aeon has however been distorted - its ethos undermined and its forms changed. This distortion is basically Nazarene/Magian [see 'Crowley, Satan and the Sinister Way' and other Aeonics MSS]. It also changes the possibility of Imperium - from an almost certainty to only a minimum possibility.

Sinister strategy, at the present time, is to create a new Aeon of sinister import - and to achieve this, it is considered necessary to (a) undermine the distortion of the Faustian ethos, and (b) fulfil the wyrd of the Faustian Aeon, that is, Imperium. Both of these will aid, by their nature, the creation of a new Aeon that is essentially Satanic. Thus, sinister Adepts will work, on both the practical and the magickal level, toward the achievement of these aims. **This sinister strategy is part of their vow** - their wyrd - as Initiates of the sinister tradition: that is, they are pledged to fulfil it* if possible, and certainly aid its fulfilment. Other Adepts will have other aims - if a sinister Adept decides on another strategy, they cease to be Adepts of a certain Satanic tradition, becoming something else instead. Only when - and if - they reach the stage of Grand Master/Mistress will they have the knowledge, ability and understanding to change sinister strategy.

* Whether or not they are aware of this, at the time.

- To aid the creation of a new, Satanic, Aeon, the following are necessary:
- 1) the presencing of sinister energies in particular ways at this present time - i.e. the creation of specific archetypal forms/images/systems/ideas which affect individuals.
 - 2) the opening of a physical nexion to draw acausal energies in a significant way and enable their presencing.
 - 3) the performance of certain Aeonic rites (e.g. Nine Angles) to create sinister 'psychic pressure', altering individuals. [Note: this is more general than (1) and involves letting the energies presence according to their nature, this nature being formed via the rites used.]
 - 4) the creation of particular and specific practical forms and the channelling of magickal energies into these.
 - 5) the emergence of more Adepts of the sinister tradition - i.e. individuals possessed of self-understanding, Occult insight and abilities, who are imbued with the ethos of the new Aeon.
 - 6) the creation of the ethos of the new Aeon in a way enabling its apprehension (both unconsciously and consciously) by those who are not Adepts and who are not involved in esoteric Arts.

In addition, and as mentioned above, there is (a) undermining Nazarene/Magian forms/effects; and (b) aiding the fulfilment of a Faustian Imperium.

(a) involves performing rites such as The Black Mass and others from The Black Book of Satan; spreading the tenets/forms of traditional Satanism enabling others to follow the Way (or at least utilize in some form its energies, to the detriment of others); undermining/distorting the distortion itself, both magickally and otherwise[magickally - e.g. Mass of Heresy].

(b) involves assisting in both a magickal and a practical way, those individuals/groups/forms who/which have as their aim a practical expressing of Faustian ideals, and who/which thus assist or contribute to the Faustian ethos. In political terms, this means National-Socialism and similar expressions of the Faustian ethos. This assistance will be practical, financial, magickal and personal.

(1) involves the creation and dissemination of new and traditional forms such as images, music, rituals, The Black Book of Satan.

(2) involves the finding of the physical nexion and undertaking the appropriate rites [one of which is the Ceremony of Recalling, the other of which is a Nine Angles rite].

(3) involves not only general rites[such Nine Angles, Ceremony etc.] but also targetting specific individuals and infecting them with sinister energies. [Rituals from Black Book perform part of this.]

(4) involves forms such as religion, politics, Art, philosophy and practical expressions of these - groups, organizations, "Art-objects" and so on: all imbued with the sinister nature of the new Aeon. [Note: this is more general than (1) and may be considered as involving "exoteric" forms/ideas etc. as against the "esoteric" (i.e. directly Satanic) of (1).]*

(5) involves dissemination of the sinister way as explicated in "Naos" etc. - the guidance of suitable Initiates, via ordeals and practical experience in the 'real' world.

(6) involves the creation/aiding of a "world-view", and practical expressions of this, which enshrines the new ethos - a sense of Destiny, a setting of goals, for the founders of what will be new higher civilization c. 2400 eh.

It is the primary aim of sinister Adepts to involve themselves in the creation of the new Aeon by means of all the above - for only such means make possible the fulfilment of individual wyrd [for the next three centuries at least]. Anything else is not sinister - but game-playing.

* All such forms presence the future in the present: i.e. they capture/re-present aspects of the new Aeon, practically, magickally and psychically.

Aeonics and Manipulation II

Part I considered means; here, we are concerned with what terms like 'new sinister Aeon' mean.

First, it should be understood that the present civilization [which re-presents the energies of the Aeon now existing] was, in its ethos, essentially what is termed 'Faustian'. That is, dynamic, questing for knowledge and understanding. The exoteric expression of this ethos is science - or, more correctly, a reasoned approach to the 'world'; a conscious evaluation based on experience/ evidence. Aspects of this ethos are expressed in the Renaissance - and in National-Socialist Germany. This latter is most important, and so often mis-understood. NS Germany represented the quintessence of 'Western' civilization: an exuberance, a balance between 'Man' and 'Nature', a spiritual force heir to the ancient Greeks and Romans. Civilization means a way of living - and of dying - more than it means Art and artifacts. It certainly does not mean material comforts, or even a certain type of politics (like 'democracy'). The greatest example of and model for a civilization, is the warrior: someone who enshrines honour, loyalty and natural justice (or 'fair-play'). That this is so seldom understood, today, is evident of how few really understand: of how precious wisdom still is. Further, the fact that the above statements regarding National-Socialist Germany are heresy (in the literal sense) today, explicates the distortion that has occurred in the Faustian civilization far better than dozens of words.

This ethos, exoterically, is Satanic. That is, the true ethos of the West enshrines a Satanic view of the world - a pagan joy in conquest, experience, living, in seeking and going beyond limits, physically and intellectually. The morbidity of the Nazarene has undermined all this - distorted it. In essence, therefore, a Faustian Imperium would have been a type of Satanic State on Earth: a fulfilment of the first part of the sinister dialectic of history, and would have made possible the next part or stage, that of a Galactic Empire. It would be during this later stage that another goal would have been achieved - a genuine evolution in consciousness, a higher type of individual, on a massive scale. That is, Adepthood with its self-understanding and knowledge would be commonplace rather than (as now) the preserve of a few.

However, Satanism - in both exoteric and esoteric forms - became and is a heresy. Except for a brief and glorious period when an exoteric form achieved power - i.e. NS Germany.

Here, exoteric means an outward form or means: a physical presencing which achieves change in the causal. Esoteric means 'the essence'. An example - an Initiate of the sinister tradition becomes through Initiation an outward expression of Satanic spirit, consciously. The sinister becomes presenced, in the causal, by the actions/magick/life of the Initiate. In a sense, the causal persona/psyche of the Initiate is a "Temple of Satan". As the Sinister Way is followed, according to tradition, the Initiate accesses more and more of the sinister - presences more of it in the causal, causing/provoking change both internal and external. As knowledge and understanding increase, there is more awareness of the sinister as it is - i.e. without forms: the sinister ceases to be hidden or occult. At first, the essence of the sinister is hidden or obscured. An exoteric form implies a form, a channel - which is not necessarily consciously understood as a form or channel. A form can be either 'positive' or 'negative' with respect to the morals pertaining at the time - the sinister is beyond opposites but can only be presenced through them at particular times. That is, it becomes 'earthed' through a positive or negative form and thus provokes change and evolution. However, 'morals' - as mentioned above - does not mean ethical: rather, it implies the prevailing 'spirit' or orientation, the orthodoxy of the moment.

A civilization is itself a form for sinister energy: a form possessed of its own 'life-cycle' (first mentioned by Spengler although not really understood by him). Thus, a civilization through its metamorphosis fulfills or can fulfil the sinister dialectic - i.e. it aids evolution toward new forms, presences the sinister and enables the acausal to be accessed (sometimes directly by a few individuals per Aeon).

The Western civilization is a link - the fifth stage of the seven that can lead to new forms of existence. The next Aeon, beginning on the practical level c. 2400 eh, is the 'Galactic' and should be the realization of the sinister on a large-scale. Part of this will be the development of latent Occult faculties, part will be development of new ways of thinking (such a use of symbolic languages rather than words), and part will be discovery external to the Earth: the conquest of planets in other steller systems. There will thus be a freeing of spirit both internally and externally. Our species - at present mostly undeveloped children, intellectually, psychically and personally - will mature, and become adult, achieving wisdom and thus fulfilling the promise of magick.

However, this will not just 'happen' - or arise from a desire to make it so. It will involve struggle: war, conquest, attrition, exploration; the decimation of the worthless and the conscious breeding of a new elite. It will arise because of ethos - because there is a sense of Destiny, a vision to be great. It will involve manipulation by sinister Adepts of vast energies over centuries of time - for without this direction, this sinister manipulation, inertia will return, entropy increase, and the petty ones, the visionless ones, the Nazarene-type ones will spawn in their worthless majority until they overwhelm... As has been written elsewhere, civilization is a struggle and requires the triumph of a noble minority who impose their vision on those that they conquer.

Thus, the term 'new sinister Aeon' means the triumph of a creative minority imbued with a specific elan and a sense of Destiny who create and maintain a civilization, this particular civilization extending well beyond the confines of the Solar System. It means the presencing of sinister energies in particular ways, and certain ways of living - ways which are essentially Satanic. What these ways are, has been prefigured by NS Germany [and particularly by aspects within that form, such as the Waffen-SS].

The means to achieve this - such as aiding Imperium, presencing sinister energies, opening a nexion [and drawing forth 'The Dark Gods'] - have already been outlined. What it is important to remember is that the means, such as political forms, their support/manipulation etc., are part of sinister strategy to achieve a specific goal. That is, they are purely means: not the goal itself, and as such cannot be judged causally or by the standards pertaining at any one time. They have been chosen to achieve something, and those who cannot comprehend this do not understand Aeonie magick. People, in their majority and their individuality, are a means - to be manipulated via forms. The goal is a new Aeon, Satanically inspired; the means, many and varied - often 'heretical'. The magick of the genuine Adept is, in its power and effects, of centuries: anything else is for beginners and children.

Dark Gods:

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

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

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

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

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

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

The Western Aeon:

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

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

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

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

Traditions and New Forms:

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

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

Initiation and Beyond:

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

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

The Aim:

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

Baphomet, Opfer and Related Matters:

The word 'opfer' generally refers to the sacrifice that occurs - symbolic or otherwise - during certain rituals. There are, generally, two types of opfer: (1) associated with rites to open a nexion, between Aeons - when such an opfer(s) are considered necessary in terms of the 'energy' required; (2) those associated with traditional beliefs regarding the 'working of the cosmos. ('Opfers' associated with 'death rituals' form a third type.)

The second type, according to tradition, was chosen once every 17 years and this sacrifice was regarded as necessary to retain 'the cosmic balance' - in modern terms, keep a nexion open (and thus preserve the associated higher civilization etc.). The chosen one was made an honorary Priest (this type of opfer was always male - see below) and there was a joining between him and one or more women, as Priestesses. This joining was a simple type of 'hierosgamos', and the offspring of the union(s) were given great honour. At the ceremony itself, the head of the opfer was severed and displayed - usually for a night and a day (although this period may have been longer in the very distant past). The rite was conducted outdoors in a 'sacred' place - often a circle of stones or hill-top.

The chosen one was able, because of the sacrifice, to partake of an acausal existence - becoming thus an Immortal. Thus was 'willing sacrifice' possible, although it is easy to imagine that in later times, the opfer was not always willing.

Traditionally, this type goes back to Albion and while originally the ritual was probably a community affair, it became more and more secretive. What survives to the present day (The Ceremony of Recalling with 'opfer' ending) probably reflects the essence of this earlier tradition rather than the detail (the words, chants etc.). This essence may be apprehended in the role of the Mistress of Earth - representative of Baphomet, the dark goddess. It was to Baphomet that the sacrifice was made - hence a male opfer. Indeed, the whole ceremony (of Recalling) can be seen as a celebration of the dark goddess - the Earth Mistress/goddess in her darker/violent/sinister aspect. The 'severed head' was associated with the 'worship' of Baphomet - hence the traditional representation of Baphomet.

This 'cult of Baphomet' derives from Albion (see below).

The significance of the 17 year cycle is unclear - if there was an oral tradition, it has been lost. In the past few decades, some theories to explain this 17 year cycle have been advanced, but they are unconvincing.

The identification of Baphomet as the Bride of Lucifer/Satan probably dates from around the 10th or 11th century ev, as does the use of the name 'Satan'/Satanas as the Earth-bound representative of the Dark Gods.

It is important to remember that in earlier times (eg. in Albion during the Hyperborean aeon) there was no clear and/or 'moral' distinction between the 'light' and the 'sinister': the two were seen as different aspects of the same thing. Thus, what we know as the Mistress of Earth (the 'goddess') was both what we now call 'Baphomet' (the dark aspect) and Gaia (the Earth mother). Likewise with the 'male' aspect - Satan and Lucifer - or Dionysus/Kabeiroi and Apollo. We now understand all such symbols as unconscious/conscious projections onto "reality" (where "reality" = the region of causal/acausal mergence) -

as 'gates'/nexions to the acausal itself, with the seven spheres of the Tree of Wyrđ being a 'map' of these gates understandable by 'non-Adept' consciousness. Thus, the sphere of Mercury re-presents Lucifer/Satan - Mercury, Mars and Sun being the "male" spheres, and Moon, Venus, Jupiter the "female" ones (Saturn being beyond such opposites - 'Chaos' itself).

The 'cult of Baphomet' was the worship of the dark aspect of the "female" energies - where in this context, worship means a striving toward understanding/conscious integration. Traces of the worship of the 'light' aspect survive in the septenary tradition in the name "Aktlal maka" (qv notes on Names and Symbols) and the natural form of the Nine Angles rite. The darker aspect survives, in essence, in the Ceremony of Recalling and the traditions associated with the 'Mistress of Earth' and 'Baphomet'. As to the original name of the goddess in both her aspects, there is a tradition which gives 'Darkat' as the name used before 'Baphomet' became the common usage. However, 'Azanigin' has also been suggested - as has 'Aktlal Maka' for the 'light'/Gaia aspect, although both these are merely 20th century (ev) suggestions, not based on any oral tradition. Some aspects of the cult of the (dark) goddess are said to have survived into Greek times in the 'Mystery cults' (qv Kabeiroi - and also 'Eleusis' for the 'light' aspect), this being an 'indirect' survival', the 'modern' septenary tradition being a direct one, from Albion.

The use of the name 'Baphomet' probably derives from the 10th or 11th century (ev) although the traditional pictorial representation of 'Baphomet' is undoubtedly much older. As elsewhere, if there was an oral tradition connected with the origin of the name Baphomet, it has been lost.

Thus, there are no indications as to the 'original' names of the 'light' and 'sinister' elements on the "male" side - known to us as 'Lucifer' and 'Satan'. These latter names probably also derive from around the 10th or 11th century (ev) - although 'Karu Samsu' (or something very similiar) has been suggested for the 'Lucifer' aspect and 'Sapanur' as the 'sinister' aspect.

The rites associated with the first type of offer - such as 'The Sinister Calling - cannot be either dated with certainty or seen to be derived from an earlier tradition. In all probability, they derive from the 12th or 13th century (ev), although it is quite possible that earlier versions/forms existed. Some have even considered The Sinister Calling as a later version of the Ceremony of Recalling. Again, if there was an oral tradition, it has been lost - all that remains are the rituals themselves.

The 'Black Mass' itself (and indeed most of the ceremonial rituals in 'The Black Book') probably orginated around the same time as The Sinister Calling. The original Mass was said in Latin, although by the middle of the 20th century (ev) a translated version had found its way into the 'Black Book' - of necessity, although some Latin chants remained.

O.N.A.

of

The Rite of the Nine Angles

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 being before dawn. These conditions mean that 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 the 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 cosmic tides 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: i.e. 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 symbolized by Atazoth - a dark and nebulous chaos issuing forth from a star strewn Space which changes into a 'Dagon' like entity before becoming chaos again. This visualization 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 chanting "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 above).

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 with their visualization.

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 visualization 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 visualization is begun (as above) [Note: this form involves the 'Saturnian' gate and thus the Gate may be visualized near the planet Saturn]. The energy is then visualized as flowing down into the individual, this visualization lasting for at least one quarter of one 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]

Hell

I shall be honest - Satanism has been hijacked. By posers, by pseudo-intellectuals and by gutless weaklings who like the glamour and danger associated with it in the public mind but who do not have the guts to be evil - to do dark deeds.

These modern days so-called 'satanists' are really Nazarene scum in disguise - worms in dead snake-skin. They prattle on about 'morality', puff themselves up with titles and perform verbal and intellectual gymnastics. They think being Satanic involves calling yourself a Satanist and dressing up like Dracula or Mephistopheles or a vamp.

Well, I am sick of these imposters. Those who get a thrill from playing the role but who never actually do anything evil, who never go to 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, it is about testing your own Destiny. So - you believe you are special, do you? Well, prove it! Try something dangerous - try something to see if you get away with it. If not - tough, you failed. There are plenty of others ... If you succeed, try again, until you know your limits. Choose a good cause, or a bad one or no cause at all, and really live, intoxicating yourself with life, danger, achievement. Do not rest and never be afraid to face the possibility of death. But in all that you do be honourable - to yourself. Carry this honour with you everywhere like a favourite concealed weapon.

Third, learn from your experiences - 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 own 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!

The Sinister Calling

Introduction:

The aim of the following ceremonial ritual can be either (a) returning to Earth those 'negative, chaotic, sinister' forms/energies dark legend knows as 'The Dark Gods'; (b) drawing forth from the acausal dimensions, chaotic energies, directed toward a specific goal/aim/intent or channelled into a particular individual(s)/group/temporal form. The main difference between the two is that in (a) the forms/energies are left to disperse/create conditions according to their nature. If insufficient preparation/desire is present within those performing this Calling, (b) can become (a) - sometimes to the detriment of those Calling.

The rite below assumes willing sacrifice. (For unwilling sacrifice, qv. 'A Gift to the Prince' - of historical interest only.)

The rite of Sinister Calling is a traditional ritual (perhaps the most sinister ritual that exists).

Setting:

An isolated hill-top, sunset, with Saturn rising - or a sinister Temple/cave.

Participants:

Master of the Temple - Purple robes
Mistress of Earth - Purple robes
Priestess - naked, upon altar
Priest - black robe, tied with white cord/girdle
Congregation - black robes
Guardian of the Temple - black robes, with face mask

Preparation:

1) Seven days before the rite, the congregation assemble in the dwelling of the Master or Mistress. Here they stay until the rite is complete. During the seven days they are forbidden to speak, wear only ceremonial robes, will abstain from intoxicating drinks and sexual pleasures and eat no meat. (This is a 'Black Fast'.) During the hours of darkness no lights except black candles are to be lit and at sunset on each day they gather in the Temple to chant the Dies Irae nine times. During the seven days no contact with outsiders is allowed, and no music or intrusive sound, save for the Dies Irae and the Atazoth chant, is to be heard. Both the dwelling and the Temple should be incensed with Saturnian incense. According to tradition, the robes worn will contain a hood/cowl which is to be worn during the daylight hours, these hours being taken up with walking within the dwelling grounds (or a suitable, isolated location nearby) for at least three hours together with such diversions as the Master and Mistress will arrange. (Note: These diversions - which in recent times include playing the Star Game - are so chosen so as not to destroy the black tranquillity of the fast. In the past they have included study of alchemical MSS, silent Tarot readings (using sign language/drawn symbols for the reader to express meanings) and practice in performing esoteric chant (Dies Irae/Atazoth chant - fourth/fifths and so on), this latter in the Temple if the Calling is to be performed there.

2) The Temple is prepared seven days before the rite (this applies to the site chosen - which should thereafter

* i.e. The Diabolus (see below)

be guarded by appropriate energy). This consists of the Master and Mistress incensing the area with Saturnian incense while chanting seven times the 'Sanctus Satanas'. They then unite in sexual union, the Mistress visualizing the nexion to the Dark Gods as being gradually opened, though remaining partly closed.

One planetary hour before the Calling begins on the seventh day, the Temple/outdoor area is made ready by an Initiate chosen for this task. A black cloth is laid on the altar and seven black candles placed upon it and lit. Chalices of strong wine are prepared ready near the altar. A large quartz crystal is placed in the centre of the Temple, on an oak (or wooden) stand. (Note: It enhances the energies if this crystal is shaped as a tetrahedron. Whatever the shape, the crystal should be as large as possible.) The Master brings the Sacrificial Knife. An image of Baphomet, according to sinister tradition, may be present in the Temple, but no other artifacts, furnishings, signs or symbols.

The congregation et al gather outside the Temple, robed as above, and are led into the Temple by the (naked) Priestess at the beginning of the rite.

3)As the congregation assemble on the seventh day before the rite (they will have been informed some time before by the Master or Mistress of the date of the Calling, its purpose and intent being explained) lots are drawn to decide which man among them shall be chosen. The one chosen by the drawing of lots (the 'opfer') is free to then accept or decline the honour. If this honour is declined, another lot is held, and the one so chosen may also decline. After this, a further lot is held, the result of which is binding. The opfer so chosen by lot is then led by the Guardian(s) to a secure, secluded place and resides there until the rite of Calling begins. Each night and in this place the opfer receives the Priestess for the length of one planetary hour, the Priestess being chosen from among the Temple to be at this period capable of conception. If the Master or Mistress so desire, another lady in addition to the Priestess may be chosen and received by the opfer at the dawn of each day. It is duty of the Guardian(s) to watch over and care for the opfer during the days before the rite, and lead him to the Temple for the Calling.

The Rite:

The congregation process into the Temple, led by the Priestess who is assisted onto the altar by the Mistress. The congregation gather in a semi-circle before the altar, the Guardian(s) holding the opfer by the entrance. The Mistress greets the Master with a kiss, saying: 'To you is it fitting, Master, to speak to our gods for these many. With your own eyes see how we seekers of darkness await this calling forth of our gods!'

The Mistress gestures with her hands, and the congregation remove their hoods/cowls. She says: 'So shall we rejoicing, dance!'

The congregation begin to dance, counter-sunwise around the altar chanting "Binan ath ga wath am".

The Master lays the S. Knife on the womb of the Priestess while the Mistress places her hands on the crystal and joins the Master in chanting the Diabolus in fourths while visualizing the nexion opening. This chant is repeated seven times, the congregation continuing their dance and chant.

After the seventh chant, the Master claps his hands nine times as a signal for the congregation to gather round. The Guardian brings the offer forward.

The Master gives the offer a chalice of wine, which he drinks. After this, the Master says to him: 'We greet our honoured guest with a kiss.' He kisses the offer, followed by the Mistress and the congregation who kiss the offer in turn.

The Mistress then removes the robe of the offer and begins to raise his secret fire with her lips while the Master gestures to the congregation as a sign for them to remove their robes. They then begin to dance again - chanting 'Atazoth', Satanas and/or shouting/laughing/screaming as they whirl faster and faster in ecstasy and frenzy.

As they dance, the Guardian lifts the Priest upon the altar while the Master takes up the S. Knife. The Priestess holds the offer in sexual union and visualizes the nexion opening as she draws by movement the secret fire from the offer. She then releases him and on this sign the Mistress signals to the congregation who begin an orgiastic rite according their desires.

The Mistress then touches the crystal with her hands visualizing/intoning the aim/intent of the calling, ad libitum according to the frenzy/energy generated in the Temple. As she touches the crystal, the Guardian(s) assist the offer from the altar and with the Master (who takes the S. Knife and the empty chalice used by the offer) leave the Temple to a secluded place (which may be the place used by the offer during the preparation period).

In this secluded place, the Master vibrates 'Nythra kthunae Atazoth' while the Guardian(s) hold the offer. After the vibration, the Master uses the S. Knife, collecting some of the Red Elixir in the chalice. He then returns to the Temple and the Mistress symbolically washes her hands in the Red Elixir before herself chanting 'Nythra kthunae Atazoth!'. Following this, she and the Master chant the Diabolus in fourths, directing the chant toward the crystal.

The rite is concluded by the Master assisting the Priestess down from the altar. She departs from the Temple, returning with trays of food and wine which she offers to the congregation - their revelry continues until desires are fulfilled. The Priestess herself withdraws after offering the food and drink, as the Master and Mistress do.

Note: After the final Diabolus chant by the Master and Mistress, if an aim/intent is intended, this is visualized/voiced by them according to magickal principles before they depart from the Temple. Should they wish, they may combine this with their own sexual union. Should no aim/intent be desired, the dark forms/energies are left to gather/disperse according to their nature. The Guardian(s) are sworn to secrecy, and after the Red Elixir is produced secrete/bury the empty vessel in a location prepared beforehand.

Diabolus: Dies irae, dies illa
Solvat saeculum in favilla
Teste Satan cum sibylla.
Quantus tremor est futurus
Quando Vindex est venturus
Cuncta stricte discussurus.
Dies irae, dies illa!

Sanctus:
Sanctus, Satanas, Sanctus
Dominus Diabolus Sabaoth!
Sanctus Satanas Sanctus!
Satanas - venire;
Satanas - venire!
Ave Satanas, ave Satanas.
Tui sunt caeli,
Tua est terra
Ave Satanas.

Revenge

Central to any civilization and society which is civilized, is the notion of revenge - and central to revenge is the blood feud. When the "State" - of whatever political hue - or any large organized governmental structure, reserves for itself the means and control and dispensation of "Justice" then true freedom does not exist: the individual has become controlled and enslaved, if not physically, then mentally.

Any healthy flourishing society not only allows revenge, but encourages it, and any society which does not is already a form of tyranny, however much clever, vapid, intellectual and political words may be used to try and obscure this reality. A healthy society is one that tends to respect the individual right to justice and thus revenge: the two are linked and cannot be separated without destroying both, leaving an empty shell. A healthy society seeks to respect the individual, and extend their responsibilities and duties, and one of the most important responsibilities and duties of any individual is to avenge.

This view is not upheld by many today - and certainly by none who form those cliques of legal and social 'professionalism' which infest society today. Instead, the present System seeks to convince us all, from childhood, that only the State has the "right" to deal with "Justice" - and that only this is "civilised". But if you believe that, you really are ill - one of those pale specimens inebriated by the clever words and ideas of the half-men (and half-women) who unfortunately proliferate today in our comfortable and monied societies.

Revenge is natural and necessary. An illustration here might be instructive. A young motorist, high on drink and drugs, deliberately runs down and kills someone: the classic 'innocent passerby'. After some trouble, the Police find this driver and he is charged. When his case comes to court, he manages to wriggle out of the murder charge ('lack of sufficient evidence'/some legal problem) and is instead convicted of manslaughter. He shows no remorse. He is sentenced to 3 years in prison. After a little over 2 years he is released, and some months later is arrested for drink driving and driving while disqualified. A few more months in prison. Then he is free. Now, in this instance (and many like it) the relatives of the victim have a duty to kill this piece of scum - and should be ashamed of themselves if they did not. Naturally, they would give all sorts of reasons as to why they would do nothing - but basically they are, if they do nothing, (a) spineless cowards; (b) degenerate bastards who do not care; (c) so ground down by the System, by the lies and propaganda, that their natural instincts have been destroyed. They - one or some of them - should have killed the offender. Naturally, in the feeble societies of the Western tyrannies, had they done so they would - if caught - have faced "Justice" and the legal system themselves: and probably spent longer in prison than the bastard who deserved to die (such is the sickness of the "West"). But, until this whole rotten System is destroyed, they should have used the rules of the System against itself - why not, for instance, run the bastard himself down? You would, if caught, only get a few years. But at least you would be able to live with yourself - still have your honour.

Of course, an impartial assessment (like a Judge) is still necessary - but once judged, relatives are honour bound to act.

Most people are sick - in the head. Why? Because they lack vision - because they lack the desire to translate that vision into reality and because they lack the character to break the psychic chains of the modern world forged from ideas.

And I am not writing about mediocre vision, either - but about grandiose vision: vision which makes one aspire to greatness, to make real what others may sometimes dream about perhaps once in their puny, pathetic lives. I am writing about that inner vision which drives some individuals and which makes them great: makes them aspire to fulfil at least part of their god-like potential. That inner demon which compels, which makes one strive again and again and never admit defeat, even when faced with death.

Conquerors have vision: so do Artists and Explorers and Warriors. Today, there is an excess of petty individuals trying to make real their petty and cowardly concerns; an excess of petty officials and petty rules and petty governments trying to restrain the individual spirit and psyche; an excess of petty ideas trying to level down all individuals to the lowest level and so breed a plastic bastard race equal in all things who no longer aspire to real greatness.

What is needed are individuals who dream large - who strive to make those dreams real, regardless of the consequences. In short, a return of the conquering attitude. All that is great and worthwhile is built from the blueprint of inner vision, and the greatest vision is conquest - of ourselves, of others, of what is still unknown. There are no limits unless we in weakness set our limits. We, today, need to rediscover the delight of discovery and conquest: of going where no one has been before, of being masters of our own Destiny by following our visions and instincts.

This is not easy. Let the weak, the scum, the majority huddle together in their quest for happiness and material well-being. Let them seek comfort in each other and ideas. Individuals are born from hardship - from the hardship of questing after a dream. Conquest and exploration bring a joy, and create a uniqueness, like no other - the joy and individuality of a god.

Seek to be like a god - that is the answer to the misery that is bred from morbid self-pity and smallness and a wallowing in abstract ideas - from the seeking after illusions like happiness and comfort and stupid ideas like 'freedom' and 'justice'. The only freedom is the freedom to dream and the freedom to make that dream real, just as the only justice is that which is within each individual: what they feel. Of course, the weak and the cowardly feel a different sense of justice than the strong - they call this 'law' and enshrine it within a church to their gods of 'democracy' and 'equality', whereas the strong call their justice vengeance and honour, words which the majority fear or do not understand.

So what dreams are, today, fit enough for those who aspire to be like gods? There are only two, as this century ends. And they are connected.

The first is to destroy those edifices which the cowards, the weak, the huddling majority have erected to defend themselves from the natural elite - those few who dare, who defy, who despise and are fearless and conquering in their defiance. To destroy those governments, forms, Institutions or whatever as a prelude to renewed creation: as prelude to

to the conquest of the supine masses and their world. To destroy all that has and does enervate - all that makes individuals slaves and seeks to stop their dreams. For the world and its peoples exist for the benefit of the natural elite - to be subjects, to aid them, to use the resources - so that in time there is an evolution upwards, rather than downwards: an evolution toward still higher forms. But this has been and only can be achieved by the majority aspiring to emulate the deeds and daring of the few, of the natural elite - by the morality and vision of the few becoming the morality and vision of the many, not the other way round. This, naturally, means suffering - perhaps wars, perhaps great sorrows. But all that is great arises from suffering not softness. Once the vision of the few is defeated by the many, once their energies are redirected - once the dreaming stops and the aspiring ceases - then there is decline and sickness, of the spirit and the psyche. This can be put very simply: war and conquest and exploration are needed; when they stop, decay sets in, the scum come to the surface.

Thus, goals of destruction, re-construction and creation must be set - and strived for. This requires a new breed, a new elite nurtured by naturalness and instinct and visions. An elite which others see, and are afraid of. Such an elite may not be political - but if it was, so what? So what if it became labelled as extreme, if the vision behind it became to be called by some name or other! Labels, names - and indeed analysis of the political, social and intellectual kind - are games played by the weak, the cowardly, the sick and the scum. What matters is action, the desire to achieve, to become again fierce, tough, forbidding and thus real individuals who have broken the psychic chains of the majority. What is important is inner resolve.

These goals would naturally lead to that second dream, fit for a god:- the exploration of Space - to break away from the smallness of this world and find new ones: to explore, to conquer, to challenge us to even greater heights of being, to reach the limits of our potential and thus become god-like in our unique individuality - a new species that spreads ever onwards and upwards, toward even more, for evolution is never done. The planets, the stars, the galaxies - with their visions, their richness, their splendours, await us: and it is up to us, each and every one of us, whether we reach them. We can begin that quest - or we can remain trapped in our own pettiness with our petty, pathetic concerns and outlook, on this small insignificant planet. Or we can take up the challenge of ourselves and our future and seek to be like gods, and thus fulfil the potential latent within us.

The first step is to change ourselves - within, where it matters, and become strong in spirit and psyche: a warrior in outlook and intent. The second is to spread that change outward - to others and external forms, destroying and then creating. The third is to strive further - toward the fulfilment of our inner vision, on this world and on others.

Those who choose not to act have condemned themselves as failures.

Magick and Politics

What is occurring more and more within society, is adherence by individuals to ephemeral causes and 'opinions' as a result of the subjection to individuals to propaganda both overt and more 'covert' (ie. 'subliminal'). That is, society is developing so as to make practical experience of the traumas of life more and more distant - the individual becoming shielded not only by the 'State' and its Institutions by also by ideas. Thus, the world is seen via the distorting lenses of these ideas. In the past, wisdom arose usually painfully over a period of time by diverse and often traumatic personal experience - that is, a very individual 'view of the world' was formed as a result of these varied experiences. Of course, few arrived at even this stage of conscious development.

Magick, properly understood, was an attempt to 'short-circuit' this process - hence, for example, the tasks and procedures of the Grade Rituals in the seven-fold Way. Thus, magick built, from within and without the individual, a genuine foundation - an 'inner core' which enabled the individual to not only survive in an often hostile world, but also enhance their life quite significantly. Magick restores the individual in a very important way to the 'roots of their being' allowing thus a personal growth.

However, society in general does the opposite. Its 'education', its Institutions, its Laws all act together to produce an individual lacking in spirit: that is, devoid of a personal world-view. Moreover, this occurs whatever the outward political allegiance of the society - eg. socialist or capitalist or shades inbetween. - and occurs whether or not a particular society is 'democratic' or overtly 'repressive'. The only difference between the two is the method: the latter is more objectified and direct, often involving force and suppression, while the latter is more devious (and all the more dangerous because of this).

Essentially, there is growing within nearly all the societies of the world a consensus and an adherence to a certain set of ideas and values. That is, there is a 'levelling down' of differences together with a real loss of individual freedom not only in terms of the ability of an individual to transit freely, unencumbered by whatever 'past' he or she may have, but equally importantly in terms of inner outlook. There is less and less 'realness' about individuals because the dramatic, formative experiences which shape and mould character and which give spirit are either becoming 'illegal'/frowned upon or made impossible by State control and/or indoctrination of the individual into a certain pattern of living/ideas about life.

In the practical sense, one could say not only are the legal restraints on an individual and their actions increasing, but also the direct power which States have over individuals (and this includes information about individuals) are ever growing. This, coupled with cooperation between States in the distribution/exchange of information and the desire for even more and larger 'federations' of States (eg. like a 'European State') both national and international, means more and more direct personal restrictions and less and less 'inner freedom'. There is in short, much more superficial ways of living: ways encouraged by States and by those who adhere to what is fast becoming the accepted world 'idea-system'.

This 'idea-system', it will surprise few here, is based to a great extent on the 'Nazarene view of the world'. Already in one of its many political forms it is established within the States of the West where its watchwords include 'democracy' and 'equality' and 'freedom'. Of course, these words enshrine clever ideas - but they are not real simply because they belong to something beyond one or at least a few individuals. This is really the crux of the matter. What is real is that which exists for each one of us, and this is and must be discovered anew by every individual as part of the process of life itself: when it is not, there is no real life - only the appearance of it. There is thus no inner essence, only outward form. What this means is that all governments, States, Institutions or power-groupings negate this essence because our conscious life is a personal process of development pivotal upon our understanding of ourselves, the world, the cosmos and those few others with whom we inter-act in a very personal way: it should not be extrapolated beyond this, and all politics, all religion and all social pressures of whatever hue contradict this. They are, essentially, counter-evolutionary because they make the individual reliant on that which is not born from within. Thus there can be no such thing as genuine 'democracy/freedom/equality' and all attempts to create what are only abstract ideas destroy individuality.

Such abstract ideas, however, continue to flourish, and they continue to make the individual sterile. There will be, in the near future, more and more reliance upon such ideas, more and more attempts to make them a 'reality' in State/governmental forms - eg. in Eastern Europe and beyond.

Of course, this analysis forms the core of 'genuine anarchism': but even this is a label, an 'ism' which has evolved into an 'idea' with all the dissent appropriate to an idea. Magick is a means away from all this - it is a practical system, devoid of dogma, and makes possible the next stage of our evolution as individuals. As such, it is direct opposition to all power-forms - governmental, religious or social - although this opposition is silent and will remain silent. Magick is individual and will remain individual and while current conditions remain not unfavourable as regards the spread of information relating to its techniques, this will probably change: simply because inner liberation is and will continue to be so for some time the province of a small number of individuals while the devotees of abstract political and social ideas continue to flourish and expand.

This, naturally, is only a brief resume of the problem and what perhaps it is essential to remember is that we as artists of the magickal possess the ability to bring about change: both within ourselves and, should we wish it, within the society within which we live. The essence of the former is the seven-fold way, that of the latter - aeonic magick.

Insight roles is the name given to a dangerous technique aimed at developing personal understanding. The technique itself is simple:- it involves the individual living for a specific period of time - between six months to two years - a certain role or 'way of life'.

What makes this difficult and dangerous is that the role chosen must be at odds with the individuals' own feelings and view of the world. This brings the individual into conflict with themselves - and sometimes friends and society as well. This forces the individual to rely on themselves and discard in a practical way all the illusions that must be discarded if Adeptship is to be achieved.

The technique is not to be undertaken lightly, but once begun must be continued for the allotted time.

The technique is normally begun after the Grade Ritual of External Adept and after the individual has successfully run their own magickal group for at least three months. It is important that the individual strive to identify with the chosen role, and not see it merely as an unpleasant task. This identification must begin with a conscious decision to act the role as convincingly as possible. The role itself, for the period of time chosen, should be the main interest and occupation of the individual.

In an important way, Insight Roles are magickal rituals extending over a period of time and for the majority of individuals following the seven-fold way (the sinister path) are necessary as a prelude to the Grade Ritual of Internal Adept. It is the experiences undergone (both external and internal) during an Insight Role that give the individual the impetus necessary to undertake and complete the period of isolation required during the Grade Ritual. For it is this period of isolation which is often necessary for the individual to understand and integrate those experiences. From these, the genuine Adept is born.

All Insight Roles, of necessity, seem 'bizarre' to non-Adepts. The individual who decides to undertake the technique should choose a role (from those listed) which is the opposite of what they themselves consider their own personality to be.

General Guidelines:

When a role is undertaken, you are forbidden to explain to anyone the reasons for this sudden change in your behaviour/attitudes. This will isolate you, and begin the process of self-reliance and belief in your own Destiny. Observe the reaction of 'friends'.

You should initially think of the role as a means of enhancing your life - an opportunity. The role is part of the process of self-discovery - which is often painful.

To succeed, you must let go of all your previous opinions, beliefs and ideas. Forget everything assumed about people who naturally adopt the role you have chosen - just accept them, as they are. This will be very difficult. The role is an ordeal - a kind of second Initiation, and you can only become free, and ready for Adeptship, by losing your past.

The role chosen should be seen as part of your Destiny - and

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you should learn to revel in the role. If possible, keep a record of your thoughts, experiences and observations. You should not, during the time of the role, undertake any magickal workings of whatever kind - simply because these are not necessary, considering the Insight Role is itself a powerful (and highly dangerous) magickal ritual of 'internal' (or alchemical) magick.

Be determined to continue in the role for the length of time you have chosen. Should you succeed in this, you will discover many important things about yourself and the world. Wisdom will be gradually gained through the trials of experience. There is no substitute for this kind of practical learning.

Always remember during the role, that you have chosen to follow the path toward self-divinity - the role is but a stage on that path, and one that has to be undertaken if your goal is to be achieved.

The roles are listed in order of difficulty/psychological danger with brief notes on the type of individual who might undertake them bearing in mind that the role chosen should be the opposite of what you consider your 'personality type'/view of the world to be. From the viewpoint of the present the most challenging (and dangerous) role undertaken by members in the past two decades has been the one listed first.

Insight Roles, quite simply, are for those who dare to defy.

The roles are listed in order of danger (both practical and psychological) - the most dangerous first.

1) Join an organization of the extreme 'Right' and undertake the life of a political activist - attending meetings, demonstrations and so on. You should see yourself as a 'revolutionary' who seeks to create a new type of society. You must forget all your assumptions about this type of politics - and the people in it - and live out, in a practical way, this role.

Contact address*: British National Party, P.O. Box 446, London SE 23 2LS. Send for literature and ask about joining.

2) Enter a Buddhist religious order. Read about Buddhism, then apply to one of the addresses below to stay for a 'retreat' and ask then to enter the order.

Throssel Hole Priory, Carr Shield, Hexham, Northumberland (Zen Buddhism).

Manjushri Institute, Cinishead Priory, Ulverston, Cumbria (Tibetan Buddhism).

3) Join the French Foreign Legion. Contact address:

La Chef du Poste d'Information de la Legion Etrangere, Bas Fort St. Nicolas, 2 Boulevard Charles Livon, 13007 Marseille, France.

Sell and forget everything - and simply go.

4) Open and run a brothel. First, find premises; second, find individuals willing to offer their services. Honesty in dealings with clients, and good friendly treatment of those employed to offer services to clients is the key to success, and must be done.

5) Join the Police. Assuming you are tall enough and have the right qualifications - ask at a Police Station or employment centre and apply. Be determined to succeed if interviewed - find plausible reasons, when asked, why you wish to join.

6) Vagrant. Sell everything you possess, give up job etc. Buy rucksack, small tent etc. and wander around, trying to earn living by doing small jobs, begging sometimes for food.

7) Form a Wiccan group. This role means you assume the identity of a 'white' Priest/Priestess. Create a believable past for yourself (re Initiation and so on into Wicca) and then recruit members. Aim is to form a 'teaching coven'.

8) Set specific physical goals and train to achieve these. These goals must be achieved within eight months of beginning training. They are:

a) Run a marathon in less than 2hrs 50 min (men) or 3hrs 10 min (women)

b) Compete in a (cycling) 12hr Time Trial achieving a distance of at least 230 miles. Intermediate aims are: 25 miles in 1hr or less. (Note: 12 hr Time Trials are usually held during the summer months - so begin role at time to co-incide with eight month training build-up, eg. December. Join local cycling club - find details at nearest good bike shop.

(a) and (b) may be combined - and should be if you are fairly fit.

Some guidelines to assess viability of each role:

- 1) Best suited for those of 'left-wing'/liberal sentiments, including anarchists
- 2) Suited to those who enjoy the pleasures of the flesh - women, wine and food
- 3) Suited to those who lack a sense of adventure and consider themselves 'non-violent'
- 4) Suited to those who are introverted and find organizing things difficult
- 5) Suited to those who dislike authority - particularly the Police
- 6) Suited to those who like comfort and need security of home/job etc
- 7) Suited to those who lack imagination and flair for self-expression
- 8) Suited to those who dislike sport

The Publication of Esoteric Traditions on the Left Hand Path

For a long time, genuine esoteric tradition was handed on 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 mis-interpretation, 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 offense 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 mis-interpreted 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 mis-understood.

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 Aeon 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 mis-interpreted 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.

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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 fictionalized 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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ONA

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 dis-covery 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 subserviance: a Satanist accepts guidance only, and refuses to be dominated or intimidated by anyone. This guidance is toward practical experience, and it is 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 moralizes. 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 individualized 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 willful, 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, de-vitalize: 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, vitalizes, 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 criticizes such an action, whatever the political hue of the group/organization, reveals by that criticism that they are not Satanists - but rather, moralizing nards 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 individualized 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, sanitized 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 organizational 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 recognized 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 organizations 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 intellectualized it because they are typical products of this present intellectualized, 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.

△△△△△△

Shrewsbury
Shropshire
England
27th May 1992 eh

Dear Ms Vera,

Thank you for your very interesting letter, and the questionnaire. This later I have replied to and sent by seperate post.

Regarding publications which present the teachings of the ONA, the following are available (from the above address):

- °Naos - A Practical Guide to Becoming an Adept. 121 pages. \$30 including Air Mail postage
- °The Black Book of Satan - A Guide to Sinister Ceremonial Magick. 56 pages.\$ 20
- °Hostia - Secret Teachings of the ONA, Volume I. 130 pages. \$35
- °Hostia, Vol. II. 56 pages. \$20
- °The Deofel Quartet, Volume I. (Falcifer, Lord of Darkness; Temple of Satan). 211 pages. \$50
- °The Deofel Quartet, Vol II. (The Giving; The Greyling Owl.) 221 pages. \$52

The prices are rather high due to the cost of Air Mail postage - for instance, Naos would be just £11 without the postage costs. All the above are copies of the original MSS as circulated among members. Most of the articles which appeared in 'Fenrir' are in either 'Hostia' or the Black Book. The Deofel Quartet are instructional texts written in fictional form. [Cheques payable to Thormynd Press.]

In replying to your detailed and reasoned comments, perhaps I should start by saying that in attacking the 'intellectualism' of the Temple of Set, I am attacking the mostly non-practical (in terms of living) approach of that and other groups. They have made Satanism seem mostly cerebral - a subject to be studied, discussed, argued about, analyzed, rather than being a practical guide to living on the edge. Their practice, such as it is, is again cerebral - magickal workings which are mostly devoid of a primal exultation, ecstasy. In short, their approach revolves essentially around abstract ideas. I am not critical of intellectualism per se - I am regarded by some as 'an intellectual', having been trained both as a scientist and a classical scholar [I have several translations of Greek Drama to my credit]. Rather, I have tried to make clear (sometimes by exaggerating the point) that I regard Satanism first and foremost as a practical way which involves garnishing experiences of the limits of living, and learning from those experiences - transmuting the experiences into self-insight, the development of consciousness and so on. I also believe that these experiences must be tough - must take each individual to and beyond their own limits - and that they must be done without relying on anything other than a pure defiance, a pure strength of character. To me, it seems that both the Temple of Set and the Church of Satan provide 'props' for their members - there is dogma, an organizational structure, a sense of belonging, and the belief that Satanism is somehow a 'fantasy game' or playing at socerers.

Basically, intellectualism should follow action - not prejudge it nor limit it. All the members of the ToS and the CoS I have met over the years were full of 'Satanic theory' but had little (sometimes no) experience of going to and beyond their own limits. Basically, they played at Satanism - the occassional (boring) ritual, the odd working with a magickal intent. But nowhere was there a proud, defiant, exultation in living; nowhere was there real Satanic character born from character-building experiences. There was, and is, an awful lot of discussions, of meetings, of articles, of letters, of 'organizing' things. But try and get one of them to actually do something really Satanic in the real world - to divest themselves of the props (psychic, human and Occult) which supported them, and so return them to their primal nature - was impossible: they were too lazy or weak; too comfortable with playing their Satanic fantasy roles and games.

Regarding my own tradition, and the question of what is and what is not 'Satanism'.

I make no claim that the ONA represents the only 'true form of Satanism' - it is simply one tradition among many, although it does pre-date the formation of the CoS. What I express and have expressed, is that organizations like the CoS and the ToS by their very nature actually hinder the development of those qualities which I and some others believe to be central to Satanism. By this I mean that any organization which prescribes a dogma for its members to believe, which restrains them by 'ethical conditions' and which implicitly or explicitly require those members to submit to an organizational authority/Master/leader, is not Satanic. The ToS in particular believes in Satanism as some kind of 'religion'. I, and the Mistress who Initiated me into the ONA tradition, have always seen Satanism as being individualized - concerned with building a unique character, a truly free being. An organizational structure such as possessed by the ToS contradicts this in essence, however many clever words may be used to try and hide this fact. Such organizations breed sychophancy, dependence - one has to 'conform', to a certain degree at least. Of course, I understand some of the tactical reasons which explain why the ToS, for instance, claims 'religious status' - but even these reasons, on examination, show that the adoption of these tactics are unnecessary and actually counter-productive, in terms of producing real Satanic Adepts: i.e. individuals of Satanic character who truly represent an evolutionary development.

In my own tradition, for instance, it was the custom to train one, at most two, novices on an individualized basis. That is, a Satanic Master/Mistress guided one or two novices in the way of Satanism - there was and is no organizational structure, no limiting the behaviour of those novices, only an imparting of tradition and advice born from personal experience of having oneself undergone ordeals and formative experiences in the real world.

Sometimes, in undertaking an Adversarial role against the CoS and the ToS, I have been rather strident - but to provoke, to try and get others to think constructively about those organizations and the type of Satanism I believe they represent.

I describe the ONA as being a 'traditional Satanist' grouping by which I mean it adheres to certain traditions - chief among these being a guiding of novices on an individualized basis, it undertakes certain rites/practices on a basis established in earlier times, and it accepts that Satanism is dark, evil in a very real sense (one of which is that there are certain powers/ dark energies which are beyond the psyche of the individual and which can overwhelm it - which are primal). The traditions I inherited were really a mixture - some ceremonial rituals (such as the Ceremony of Recalling), some legends regarding Albion, some beliefs concerning Baphomet as a dark goddess who was propitiated in former times by sacrifice, some methods (such as 'Insight Roles') used to develop Satanic character, and some ordeals, both practical and magickal, designed to test, to create skill, to provoke self-insight. All these I have made accessible, mostly without comment. I make no claims as to their validity, historically or otherwise. It is for others to judge them, and use them if they consider them to be useful.

What I have done, is to refine what I have inherited and add to it, making what I believe to be a purely practical system which enables any individual prepared for the hardships and struggles, to reach Satanic Adeptship and beyond. There is no mystery or mystique about achieving Adeptship and Satanic mastery: all it takes is years of self-effort, years of experiences, years of refining abilities and learning new ones. Furthermore, there is no need for me to set myself up as some 'all-knowing' Master empowered by an Infernal Mandate or whatever. What I have done I have done because I followed the traditional way of seeking experiences and because I possessed a Satanic pride which made me survive and learn from those experiences.

Many of my experiences - as befits a traditional Satanist - were dark; an awful lot were dangerous in the 'life or death' sense. I gambled my life, everything, many times, and won.

There is nothing very remarkable about this - or there should not be. Everyone has potential (or at least most do) - but they seldom if ever realize a fraction of that potential for various reasons: they are constrained, by 'society', by their own fears and weaknesses, they are lazy, they prefer 'easy' solutions (such as sitting at the feet of some 'Master')... To me, and some others, Satanism is a means to realize that potential, to go even beyond that. To do this, radical measures are required - and these are always testing as they are mostly in the real world.

By the nature of quite a lot of my experiences, they are 'secret' - they were beyond the bounds of conventional morality and law. Thus have Satanists operated for a long time - in secret, by the very nature of their existence, by the very nature of some of the experiences that are required to transcend the conformity of the herd and the inertia of one's own psyche, and which thus are a 'Yes!' to being. Naturally, this is dangerous - as you say, it can be an excuse for just plain foolhardiness. But a Satanist is someone who achieves a mastery - who experiences, and then, learning from that experience, transcends it. It is the failures who become trapped (in their own desires and their limited perceptions, for instance). So some fail - they obviously were not possessed of enough Satanic qualities. That is the nature of our existence - the tough win through, the weak perish. It is not for me or anyone to limit, to prescribe, to forbid - the selection occurs by itself, by 'trial and error'. Each individual must learn for themselves - this is the crux. No one can do it for them. The essence, born via experiences, cannot be learnt from books, it cannot even be taught - it must be experienced. All I and any genuine Master can/is give advice, perhaps suggest some experiences which may be interesting and suitable - but the novice must undertake the experiences. If they learn from them, fine. There are more experiences and adventures waiting. If they fail, for whatever reason, or do not learn from the experience - tough!

In respect of politics. You mention that if a Satanist used politics, he or she never could achieve political success because Satanism is so unpopular. Naturally, if that Satanist was known as a Satanist - but if he/she kept this secret, as many do and have done, there is no problem. Of course there might be a danger of being 'exposed' as a Satanist - but that in itself is a challenge: to work under "deep cover". It requires a special person, certain skills - a Satanic character, in fact. I know of one particular person, many years ago, who did just that, until his aims were achieved.

However, my general point concerned a novice who might get involved with politics as a learning experience - for perhaps a year or so. This experience is quite different from that resulting from announcing, publicly, that one is a Satanist (this in itself is an experience which some Satanic novices choose to learn from). To become involved in extreme politics provides many opportunities for manipulating others (speaking in public; writing propaganda); for testing one's courage (participating in a rally/march where one's opponents are in the majority and threaten violence); for learning about comradeship and betrayal. And so on.

Further, although fascism as a creed had some links with the Nazarene Church, National-Socialism was, in essence, contradictory to Nazarene philosophy and ways of living. Most modern and authentic National-Socialist groups are anti-Nazarene (as witness Matt Koehl's 'New Order' in the US). But, essentially, the question is not about a particular type of political world-view, be it fascism or whatever, being contradictory or not to Satanism. The question is about all political forms being forms - structures which can be used, for a Satanic purpose, to achieve Satanic goals. The question of what might happen to individuals within a certain type of State is only a short-term question, and its asking implies a lack of what I have called 'Aeonic insight'.

Basically, Aeonics is a study of those processes which mould individuals and societies over long periods of time - how people, alone and in groupings, have been and can be manipulated, changed, controlled. It is study of those energies which affect and infect the psyche and which produce and change archetypal forms,

and which thus mould character - and thus make 'history'.

Aeonics has nothing to do with Crowley. It is a rational analysis of the causes underlying historical change, and Aeonic Magick is the use of magickal energies to effect aeonic change - i.e. change on a large scale over significant periods of time. Basically, Satanic strategy (or 'the sinister dialectic of history' as it is sometimes called) is about using such energies to bring changes broadly in line with Satanic aims - i.e. enable individuals to fulfil their potential, evolve to become like gods and so on. This strategy is based on reality - both in terms of the energies used, and 'human nature'. Therefore, the goals are seen as long term - of centuries or more. The aim has been and is to increase the number of genuine Satanic Adepts, and to provide changes which enable this.

Thus, it will be seen that Satanism, when understood correctly, is not solely about self-advancement - it is also about using magickal and non-magickal forms/energies to produce changes within societies which incline toward the fulfilment of Satanic aims. This does not mean a kind of 'altruism' - it means a calculating, reasoned assessment and then a striving and working toward certain long-term goals, this assessment and this striving actually enhancing our existence in a positive, Satanic way. In the simple sense, it may be considered as Satanic manipulation on a large scale. The assessment itself, and the reasoned understanding behind it, requires the development of special abilities - one of which may be said to be 'Thought'. This is a development of our consciousness, and leads beyond language. It is a special kind of 'thinking' - a thinking with symbols, although the symbols are not abstract, as in mathematics, but rather 'numinous', archetypal. Essentially, it extends the range of our being. This type of thinking is pre-figured, and made possible by, 'The Star Game' - a collocation of symbols which extends both our intuitive and our reasoning faculties. The mastery of this 'game', and thus the use of a new way of reasoning/being, is a sign that one has taken evolution further - has become almost a new type of 'human', one so far above the majority that it is difficult to conceive one ever belonged to or related to that majority.

This rational analysis of Aeonics leads to certain judgements, a lot of which are mis-contrued by those who call themselves Satanists because they understand those judgements on a personal basis - usually castigating the individual or group which presents them from what is essentially a 'moral' position. That is, there is a 'projection', by those Satanists (and Occultists in general), onto the forms/judgements that they cannot really understand because their perspective is so limited - so caught up in the constraints of their time and society. This is what I meant by 'cosy, intellectual and basically moral abstractions'. Most who profess to be Satanists cannot see very far - they cannot reason, coldly and unemotionally and deeply. They accept other people's abstractions and ideas and 'reasons' and have not thought the matter out for themselves because it is either too difficult for them or they (once again) are too lazy, too smug, too self-satisfied, too comfortable in their little 'Satanic' world with their 'Satanic' friends.

This judgement is part of genuine Satanic character, and arises from the self-insight born via hard, testing experiences and ordeals. A Satanist has to strip everything away - all props, go right back to the primal. This means he/she relies only their instinct, their character, their spirit - their inner resolve. This process takes years - and then, and only then, can the person acquire the other aspects a Satanist needs and must have: the 'intellectual' super-structure, the new ways of being, one of which I mentioned above (vide 'The Star Game'), the skills in magickal and people arts.

What has happened is that this foundation, this hard foundation, is lacking in nearly all modern 'Satanists' - they are too soft, have not been toughened, they rely too much on the comforts of society, on what others (like Aquino et al) have given them in terms of principles, beliefs, dogma and so on.

Hence, when I say that National-Socialist Germany aided the sinister dialectic, it is mis-understood: as me being a 'National-Socialist' or something of the kind. I am simply stating a fact of Aeonics - as I do when I say that a future State or

Empire which was inspired by National-Socialism would also aid the achievement of Satanic aims, over centuries. Others, who perhaps have not reasoned deeply about such things, express naive views like a new Satanic age is just around the corner and that politics hinders the coming of this age. I know the reality of human nature and the times in which we live, and I know most people today are little different from what they were thousands of years ago (in some ways, we have lost something - as I am aware when I read Homer or Sophocles). They have hardly evolved at all - there is more illusion about 'inner progress' and conscious evolution than there is reality. In fact, the Occult in general fosters this illusion. Thus I understand that real change arises slowly - most people still delude themselves, are still in thrall to unconscious influences, still swayed by appearance. Our whole modern world conspires to make this so - magick, and particularly the Left Hand Path, is a means to the essence behind appearance: or rather, it was. Its awe, primal nature, its inspiration, its dark numinosity can really liberate and change. Thus my castigation of those who I see as peddling a 'safe Satanism', an easy path to liberation - they destroy the one thing capable of liberating those in thrall. And they do it (a) to glorify they own ego, and (b) because they have not understood the way itself.

I trust this will/^{be}of interest and perhaps thought-provoking, and look forward to your comments.

With best wishes,

Stephen Bran

Shrewsbury

Shropshire

England

28th May 1992 eh

Dear Ms Vera,

Further to my recent letter, perhaps a few more comments might clarify the position of the ONA, and be of interest to you.

By making certain material available - on sacrifice, for example - and by writing certain MSS dealing with that and other 'dark' topics, I and others have done two things. First, made it clear that such material is part of my tradition and that it recounts what was/is done. Second, returned to Satanism that darkness and evil which really belongs to it (at least in the novice stage).

I have no desire to give Satanism a 'good name' - on the contrary. I wish it to be seen as I understand it to be - really dangerous and difficult. Naturally, many others believe the publication of certain material is mistaken, just as those who oppose Satanism have and can use that material to confirm their views on Satanism. The decision to make such material available was made only after considerable thought with full knowledge of the consequences.

Of course, I may be mistaken - I make no claim to be 'inferentially infallible'. I welcome positive discussion - the dialectic of learning. My thesis re the nature of certain practices which I inherited is open to discussion, an 'antithesis', from which a new synthesis and understanding may emerge. But all those in other Satanic organizations have done is 'proscribe' the ONA, or attack me personally or mount campaigns of dis-information against the ONA. The whole attitude of such groups, as befits their nature, is patronising - vide Aquino, in his letter to me of October 7 XXV: he, the Master or teacher, and I a student (of potential!) under his guidance and submitting to the rules of the ToS. He, and others, have stated that human sacrifice is not and never has been a part of Satanism. Well, it probably is not and never has been a part of some traditions - but it was/is a part of my own tradition, according to principles laid down a long time ago regarding the victim or offer choosing themselves, the act then being akin to an act of 'natural justice'. [qv. the MSS 'Satanism, Sacrifice and Crime'; 'Satanism - The Sinister Shadow, Revealed'; A Gift for the Prince' etc. I shall send you copies of some of these, since they may be of interest.]

As with many things, sacrifice can be misconstrued. The affirmation that it has occurred as part of one Satanic tradition at least can be taken up by those weaklings (in terms of character) who circulate around the fringes of the Left Hand Path, and give them an excuse to indulge in criminal acts. That is, such people fail to understand the reasons for such acts (the correct choice of offer, for instance) as they can never rise above their own weaknesses. Are these consequences my responsibility, or not? Or am I acting like a Satanist (my kind, anyway) and standing back, perhaps with laughter, when a probable consequence becomes a fact? Does this unsettle you? Horrify you? Does this provoke a challenge and make you question the nature of Satanism?

The same applies to the use of politics. Is it worth the death of x number of others (in a war, say) to give birth to one, perhaps two, genuine Satanic Adepts? I would answer in the affirmative. Does that make me cruel? Or Satanic?

Also, I do not believe it to be necessary nor desirable for Satanism to try and become respectable - or even improve its image. Nor even to try and counter the propaganda of the Nazarene fundamentalists. Such things are irrelevant. What matters is presenting the essence of Satanism so enabling individuals to work at their own self-development in a Satanic way. As I mentioned before, Satanism fundamentally means individuals striving to go beyond what they are. This is hard, and means that not many will attempt it; even fewer will be successful. The means cannot be made easier - for that would destroy the essence.

Thus, the ONA is in conflict with groups like the ToS who really want to make Satanism easy and safe and thus become rather more widespread than it is now. It is personal, direct experience, ordeals and so on, which are important. For instance, to achieve Adeptship the ONA believes each individual must undergo certain formative experiences. One of these involves living alone, in an isolated location, for three months with only the bare necessities required for physical survival. These conditions are necessary, for by so living in such a way the individual strips away all self-illusions, exposes all their inner weaknesses, and makes them reliant only on themselves. There are no distractions, no friends to give comfort, no material comforts to soften the hardship. This [which is the Grade Ritual of Internal Adept] is tough. But it is the key to Adeptship. There is no short cut, no easy way. To succeed in this ordeal, the individual must have or develop an infernal strength, a certain character. Naturally, many fail - some renounce their Satanism, some find excuses for giving up. But one either stays the distance, observing the conditions of harshness, or one does not. Many are they who have said that this ordeal is not necessary - they believe there are other ways (all easier, of course), or they are afraid of confronting themselves without the supports normally around them: friends, lovers, organizations, dogma, material comforts. They and others like them can believe what they wish - but that particular ordeal works: it produces a strong, insightful character ready for the new challenges which can inspire an Adept. Or it destroys.

I understand Adeptship not as a reward given by someone else (such as Aquino) for what they perceive as 'progress' or 'ability', nor even as the undertaking of any kind of ritual at the end of which one congratulates oneself and appoints oneself as 'Adept'. Rather, it is the achievement of a certain self-insight and knowledge, allied to an understanding and judgement born of experience. It is also mastery of certain skills (some magickal, some not-magickal) and a developed awareness stemming from a synthesis of rational understanding (or 'intellectualism') and intuition. It is a stage in the Satanic way of living - a stage reached by self-effort and struggle. A Master (or Mistress) is a stage beyond this - there is no gift, infernal or otherwise, which confers the attributes of this stage of individual evolution. It is achieved, by the individual, not a reward and certainly not a self-appointed title assumed after a few years playing at Satanism and safe magick.

However, it is true that present conditions are more favourable toward the propagation of Satanism than was the case decades ago. But even were direct 'persecution' and anti-Satanic laws to return, Satanism would continue: it would re-adopt the practices of those decades. The cell system; the oral transmission; 'deep cover'. Novices would still be trained; goals would still be achieved. So 'favourable' conditions are not necessary - indeed, some see them as detrimental: they make organizations like the CoS possible!

These present conditions provide some opportunities - of increasing the number of genuine practitioners of the Black Arts and of making available for present and future generations the methods and techniques of those Arts. The real aims of Satanism will be achieved whatever the external forms our societies may take - Satanists, like the shape-changers they are, will adapt and prosper. These aims are essentially two-fold: continuing the tradition (i.e. training Adepts; providing opportunities for seeding Satanism), and gradually changing evolution.

The second of these will actually arise from the first - the changes will occur because of the increasing number of Adepts. These may be likened to a new species which at first is small in number but which, over decades and centuries, increases. In time, it will dominate. The first arises because it is one of the obligations of each new Adept to find someone suitable and guide them toward Adeptship. These changes will, as I explained in my last letter, take time - centuries, in fact. There is no way the process can be speeded up - each individual must acquire the knowledge, the character, the experiences, for themselves, and this takes time. It takes less time now than it did - because we understand more, we are more conscious of what we are actually doing (or at least some of us are). It is possible and indeed probable that over the next century or so the time taken to reach Adeptship and the stages beyond will be reduced. But the situation at the moment is as it is. A century ago it took perhaps twenty or thirty years of one's life to achieve real Adeptship. Now, it can take as little as five to ten years. What has not changed (at least yet) is the number who reach that stage. As I wrote many years ago, most people want easy solutions, they want someone to do the work for them, to confer titles on them - or they are so comfortable with their illusions and delusions (regarding their magickal abilities and their self-insight, for instance) that they see no reason to change, to really struggle; to reach toward Adeptship. All I can do is point the way - offer some guidance. It is up to each individual whether they begin the quest, and having begun, whether they succeed.

The fundamental questions which should be asked are: what, fundamentally, is Satanism? What does it mean in terms of the life of the individual? What does it mean in terms of society? The ONA offers some answers. Organizations like the ToS give other answers, some of which contradict the ONA ones. Each individual must arrive at their own assessment. The ONA offers a practical system which I and others know from experience works - at least in producing our kind of Satanist! The ONA is critical and controversial: it is provoking, Adversarial, occasionally irreverent. This in itself is creative. It engenders response.

Once again, I would welcome your response to the matters raised in this letter and the various MSS.

With best wishes,

Stephen Brown

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 MSS 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 teaching' - 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 concensus among those individuals and groups on the LHP - a concensus 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 (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,

Stephen Brown



Temple of Set

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Michael A. Aquino, Ph.D.
High Priest of Set

October 7, XXV

Mr. Stephen Brown
Post Office Box 4
Church Stretton, Shropshire
England

Dear Mr. Brown:

Thank you for your letter of September 7th.

Under your several aliases every single letter and publication of the O.N.A. is authorized over your personal signature, whether as "pp" or otherwise. Personal contacts by our former Priest Martin confirmed that you are the leader, if not indeed the sole member of this institution.

The old Church of Satan used to play games with mythical officials and executive bodies behind the scenes. As a senior official of the Church I helped to keep this particular hot-air balloon inflated, initially assuming that it did no harm and made the Church a bit more colorful to the membership. Ultimately I became uncomfortable with it, however, because in the last analysis it involved deceiving the very persons - the membership of the Church - who had come to it in good faith depending upon it to not deceive them, even in so "playful" a fashion.

It was also responsible for a more serious kind of damage. It enabled Anton LaVey to announce policies in the name of a fictitious "Council of Nine", or in the name of a fictitious official, and thus to escape personal responsibility for his actions. Nor was there any executive body or other official to whom he was accountable. Had there been, the catastrophe of 1975 might have been averted without the entire Church of Satan organization having to be scrapped. [Even if it had evolved into a Setian mode, as in many Lesser Magical ways it was indeed doing prior to the crisis, it still might have continued as an unbroken organization - and Anton LaVey might be its High Priest today.]

When the Temple of Set was founded, therefore, the old occult game of "Ascended [or in this case 'Descended'] Masters behind the scenes" was ashcanned along with the other practices of the old Church with which we were ethically uncomfortable. From the moment of its founding, the Temple has made all of its officials and executive bodies a matter of record, known to all Setians [and to non-Setians with a legitimate interest]. And neither the High Priest of Set nor any other official has the sort of dictatorial power that Anton LaVey had in the Church.

Given the present climate of witch-hunting hysteria in England, publication of a "Satanic ritual" by an avowedly "Satanic" institution which includes human sacrifice is thoroughly irresponsible. In fact it would be irresponsible even in a normal social climate, as the Satanic religion is not and has never been based upon the principle of human sacrifice. [It is Christianity which espouses that principle, sacrificing its god in human form every Easter.]

If you were presenting that ritual text as an example of Christian hate-propaganda against the Satanic tradition, making clear that it has no basis in fact, that would be one thing. But the ritual which you have published makes no such distinctions, and is thus a dangerous "loaded weapon" to be used by any child (of any age) who picks it up. And of course it plays right into the hands of any anti-Satanic maniac who is looking for "evidence" of "Satanic ritual murder". Your argument that the O.N.A. does not consider itself responsible for such uses may satisfy you, but it certainly doesn't satisfy the Temple of Set as guardian of this religion.

Indeed Satanism is an ethical religion, and yes, I do consider the Temple of Set the institution consecrated by Set to establish and maintain such an ethical environment - which is carefully developed in the *Crystal Tablet of Set*.

As a non-Initiate of the Temple, you are of course at liberty to dissent from this ethical standard. But neither, by your non-Initiatory status, does the Temple consider you a member of the Setian/Satanic religion. You are, in our eyes, simply one more individual affecting "Satanism" as a personal hobby. In this you may be more or less skilled, more or less articulate, more or less artistic: these we do not judge.

But what we do judge is that in all of this you have not been Recognized by the Temple which exclusively is consecrated by Set. We consider the Temple a sacred institution, not just one of a number of "Satanic clubs" around the world. From 1966 to 1975 CE 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

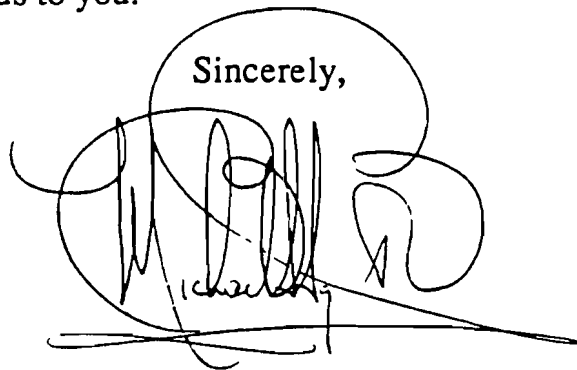
amateurish and embarrassing to the Satanic tradition, and the sooner they disintegrate the better. But others are quite serious and sophisticated, and deserve our respect and admiration - which are quite freely given where due. Some, upon encountering the Temple of Set, have voluntarily dissolved and commended their membership to it. Some have retained their independent structure and interests while at the same time encouraging/allowing their members to affiliate with the Temple as a formal religion. Some have simply gone their own way, maintaining a polite non-acceptance of the Temple's avowed Infernal Mandate.

The distinction we draw in all cases is dictated simply by our sacred regard for the Priesthood of Set, and the Temple under its care, as established by Set in the *Book of Coming Forth by Night*. If we did not draw that distinction, then we would be, at our heart, an insincere and fraudulent religion.

Therefore the exclusiveness of the Temple of Set is not born of either arrogance or competitiveness, but simply of the utter seriousness with which we regard ourselves. It is this same attitude which makes the Temple of Set reject any "council of churches", occult or conventional, for the simple reason that we consider our religion correct and theirs incorrect. As is stated in our informational letter, "they may serve a useful social function as purveyors of soothing myths and fantasies to humans unable to attain Setian levels of self-consciousness".

I have re-read the comments I made concerning the O.N.A. and yourself in *Brimstone*, and I see nothing in them that I think should be amended - including the compliment to you at the conclusion of those comments. You are, from what I have seen of your writings, an intelligent and creative individual who could become an influential and respected philosopher of the Left-Hand Path if you can bring yourself to cast aside all of the fictitious "lumber and wreckage" with which you are unnecessarily crippling yourself. If I didn't see Setian qualities in you, I wouldn't even bother to say such things. But just as in my university classes I speak most bluntly to the students who do have the intelligence to master the curriculum and aren't doing so, so I speak thus to you.

Sincerely,

A handwritten signature in black ink, appearing to be 'Michael', written over a horizontal line. The signature is enclosed within a large, hand-drawn circle.

cc- Adept John D. Alleé, 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 tune 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 vis-a-vis the 'Infernal Mandate'. Thus there is a religious attitude and acceptance. All this I myself regard as natural and necessary, given

the vehicle chosen - that is, the Temple of Set. The way of the ONA is, however, quite different - we see our way as guiding a few individuals to self-awareness, to Adeptship and beyond, via various practical and magickal techniques. The emphasis is on guide, on self-development, on self-discovery. There is no religious attitude, no acceptance of someone else's authority, and no mystique: the methods, as divulged in the recently published book 'Naos', are essentially practical.

All this arises from the understanding that changes such as I mentioned earlier (regarding individual potential) will occur slowly and for the most part on a small scale for some time to come: bringing changes to 'society' (a generalization here, for brevity) - and thus 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, their own experiences (both magickal and personal). This is the fundamental point: the responsibility for 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 of 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

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 change 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 from 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. Occassionally, as I have mentioned, there may be the adoption of an adversarial role in order to attack accepted (or even unconscious) dogmas within the broad spectrum of the LHP movement - but that is as it should be, for individuals questing after knowledge who refuse to meekly believe. Once again, a 'role' is only a role, played out in the quest for understanding.

On the specific point of membership - yes, there is more than one (not that it really matters anymore now that dissemination is being achieved). Not many, it is true, but enough - some only beginning their quests, some more advanced along the way: in this country, in Scandinavia, in the countries of Europe and elsewhere.

Of course, all this may confirm your opinion that the ONA is not 'Satanic' (or 'Setian' - this latter I would agree with). Do you therefore understand 'Satanism' as now the exclusive preserve of the Temple of Set because of the 'Infernal Mandate' you mentioned? If so, this raises rather interesting questions regarding 'Infernal' authority, revelation and such like - questions partly answered by your use of the term religion. What then of Satanic organizations which existed before the revelation: such as (to take an odd example) the Order of Satanic Templars here in England which existed (and was undertaking Initiations) before the establishment of the Church of Satan?(It later became known as the Orthodox Temple of the Prince.) Personally, I see Satanism more as a way of living than as a religion: an attitude to life, and one which is ultimately personal, striving to ever more.

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,

Stephen Braam

[Editorial Note: In view of the controversy in Occult circles about using 'pseudonyms' and the desire of certain groups to operate 'underground' without media scrutiny - a subject mentioned by Dr. Aquino in his letters and since taken up by a number of others both within and without the LHP - the following observations are in order:

*It has been for many centuries an established principle among LHP Adepts to work in a reclusive manner in 'secret'. The reason for this is basically two-fold: the magickal work is mis-understood by 'outsiders' [and often by such people categorized from their own social/political/religious perspectives] and to try and explain it to non-Initiates was seen as a waste of time; and, secondly, it enabled that work to be undertaken without hindrance from interfering individuals and officials. Without this secrecy, the LHP would not have survived. Today, conditions have changed somewhat, but still not enough in some areas.

* A labyrinth was created to confuse the merely curious and those seeking to disrupt the magickal work and tradition.

* Quite often, LHP Adepts have a 'seperate 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 seperate 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 in many cases they are guardians who can never have a 'public' Occult role. Societies, and the individuals within them, are still structured on the basis of categories and generalizations.]

ONA Strategy and Tactics

The fundamental strategic aim, expressed exoterically, is to aid evolution of the human species by increasing the dark, creative, forces which presence on Earth. Expressed esoterically, the aim is to aid the creation of a 'New Aeon' wherein what is now known as Adept-type consciousness and abilities are the preserve of the majority. This aim is long-term: c.3-5 centuries.

This aim involves keeping opening already existing nexions, and opening new nexions, these nexions effectively drawing forth acausal (or sinister) energies. The energy is then directed to achieve specific goals, or left to disperse and disrupt according to its nature. Exoterically, this aim is 'The Return of the Dark Gods' and the creation of a Satanic Age and a Satanic Empire on Earth.

To achieve this aim, various tactics, or means, are required. Some are: *Existing power structures and thus societies need to be disrupted and re-shaped, enabling some of them to be used to create a Satanically inspired society or societies.

*The means and techniques of achieving Adeptship, and thus real individual freedom, need to be made known, thus enabling an upturn in genuine Adepts. These Adepts will form an elite, and from this elite influence will be gained and the sinister implemented. Some of this elite may well take or hold or influence various forms of political power in the future when disruption/destabilization occurs on a large scale.

Each of these involves certain specific things. For instance, a Satanically inspired society could well be of a fascist/National Socialist type - i.e. this type of society would achieve or could achieve certain Satanic goals either directly or via the dialectic of change, and thus aid the ultimate goal: a New, Satanic, Aeon. Accordingly, such views and the organizations upholding them would be aided, mostly secretly. Esoterically, the creation of an Imperium by a charismatic individual (Vindex) would be aided both by magickal means and more directly. Vindex would be a nexion for the dark forces. Essentially, NS type politics is considered as, at this moment of aeonic time, aiding the sinister dialectic, and an NS society as one of the first stages in changing evolution toward the sinister on a large scale. One of the primary goals of Imperium must be the conquest of Space. [This assessment arises from Aeonics.]

The disruption of existing forms is necessary, whatever tactics (such as politics) are used to aid the sinister Aeon. Disruption means the destabilization of societies - particularly Western ones, where global power at present resides. On the practical level, this means that the societies must be made the breeding ground for the tactical forms chosen. The peoples must yearn for something - and what they yearn for must be given to them. That is, their instinctive yearning will be controlled, psychically, via sinister Adepts. They will be made ready, psychically and practically, for what power-structures are required. To achieve this, various archetypal energies must be used and directed, and some implanted in the 'collective unconscious' (e.g. by using archetypes - manipulating them - and creating new archetypal forms).

Further, societies must be destabilized on the practical level. This will be achieved in two ways - via using sinister magickal energies, and by aiding practical disruption. The first means an increase in chaotic type energies: sinister random energies which infect susceptible individuals and drive them to do certain things, to disrupt, cause chaos, spread evil and so on. The second means aiding those things which will undermine societies - e.g. drugs, pornography, crime, political unrest, economic misfortune, racial and other social tensions (including religious ones).

Of paramount importance is disrupting those large, influential power structures, the United States of America and the Soviet Union* Without these

* See Addendum at end of MS

structures (both of which are forms of Nazarene/Magian control and influence) the natural, disruptive forces within those States and within the States which are covertly controlled/influenced by them, would re-emerge, making it easier for the strategic goal to be achieved. That is, without these two power structures, contending rival States would emerge both within Europe and world-wide. There would be many wars as long-suppressed conflicts were fought out, just as the naturally strong and aggressive would re-assert themselves by using force. In short, natural forces would take over.

In the case of the Soviet Union, the tactics are to use magickal forces to disrupt - and to encourage those elements which seek the destruction of the Soviet bloc. The former involves directing magickal energies at the power structures and seeding susceptible minds with certain disruptive/chaotic/directed forms: e.g. the performance of rites, both ceremonial and hermetic, with specific aims. [Exoterically, the Dark Gods would be invoked, via Nine Angles type rites, and sent to disrupt/provoke change.] The latter is more restricted, at the time of writing, due to lack of practical influence in that sphere - but three areas to encourage are: 1) The dissemination of Satanic ideas in the countries under Soviet control/influence and in countries where influence can be spread into those countries (e.g. Eastern Europe); 2) The spread of heretical views (e.g. with regard to National Socialism, the Holocaust etc.); 3) Aiding the emergence/influence of Islam to undermine Communist ideology/Nazarene ideals in certain areas.

In the case of America, the tactics are similar - to use magickal forces, and to encourage overt disruption. The former involves directing energies both chaotic and sinister to infect others; spreading Satanic ideas and methods (e.g. by making available rituals and the ideas of Satanism); and undertaking rites appropriate to destabilizing both individuals and the power structures in general. The latter involves supporting various organizations and groups - on both sides of the political spectrum (to enhance disruption/breakdown); spreading subversive and heretical ideas (e.g. National Socialism); and generally trying to break down the society from within - this involves encouraging drugs, crime, and such like (which will provoke not only breakdown, but which will also provoke a reaction, which reaction will become more extreme as the breakdown becomes more extreme, this reaction aiding the emergence of natural forces and instincts). Whatever means are necessary can and should be used - the aim is to cause the American State structure to collapse, creating chaos, from which a reaction will emerge, this reaction being of a certain type - i.e. tending toward authoritarianism, anti-Nazarene in essence. This collapse of American power will free the world, and enable at present suppressed forces to emerge and take control, which forces will be beneficial to the long-term goals. Nowhere will this be more evident than in the 'Middle-East'. A tide of Islamic fundamentalism would bring great changes, enabling a beneficial alliance between the new power structure which should emerge in America.

What applies to both America and the Soviet Union applies to Europe - but America and the Soviet Union have priority at present, at least in terms of magickal energies. That is, the attack occurs on all levels, in Europe, America, the Soviet Union and world-wide (particularly in the Middle-East)*- but if resources are or become stretched for whatever reason or reasons, America and the Soviet Union have priority.

Adepts will immediately understand that even if the strategic aim is not achieved, the disruption/chaos caused in trying to achieve it by some of the tactics mentioned, will be Satanic. All such tactics pay homage to Satan!

ONA 1988 ev

* Note: It should be obvious that the aim in the Middle East is to encourage Islam - this undermines both America and the Soviet Union in the short-term and prepares the ways for future alliances.

Addendum:

Since the MS was written, Soviet power has, in fact collapsed. It would be unwise, at this juncture, to attribute this to magickal and other means - i.e. to see the magickal campaign as being solely responsible. What is clear, however, is that such means played a part - perhaps began the process via a psychic contagion.

This fall now makes the United States of America the prime magickal target insofar as such workings are concerned. Here, there are 'Adepts' of the Nazarene/Magian traditions to contend with.

The means of magickal disruption will continue to be:

- a) Spreading already existing rites (such as in the Black Book) enabling others in that country to invoke/open nexions and so spread the energies those rites re-present (one of the aims of those energies being disruption).
- b) Performing Nine Aegles. rites and directing the energies toward disrupting power structures and directing it toward targetted individuals.
- c) Performing Death rites with the aim of eliminating or harming certain influential individuals.
- d) Spreading existing forms (and creating new ones) which infect the psyche of individuals.
- e) Continue to perform traditional ceremonies and direct their energies toward achieving disruption or aiding those causes/individuals who will assist or aid perhaps without their knowledge the sinister dialetcic.
- f) Direct energies into already existing nexions (and create new nexions) to aid/create those tactical forms which aid the emergence of Imperium-like forces.
- g) Loosing undirective/chaotic energies of sinister import.

△△△

Concerning the Temple of Set

The Temple of Set, as both its High Priest and its members admit, understands what they regard as Satanism as a religion. Further, the fundamental basis on which the Temple was founded is the 'Infernal Mandate'. This mandate, it is claimed, was given to Aquino by the Prince of Darkness Himself (in his manifestation as Set) and, it is said, makes the priesthood of that Temple the only one consecrated by the Prince of Darkness - that is, only the Temple of Set is a true representation of Satanism. The Temple sees itself as a sacred guardian - it has a 'sacred duty' because its High Priest has been chosen by the Prince of Darkness.

However, these two things - which so define the Temple of Set - show that it cannot be a genuine Satanic organization. To prove this, we will consider each of these things in turn - first, the question of an 'Infernal Mandate', and then the question of Satanism as a Religion.

Aquino maintains he has a 'sacred duty' because of the mandate, and that this mandate gives him authority to consecrate his Priesthood. Further, he claims that only this Priesthood is truly consecrated to the Prince of Darkness. What this means in practice, is that the Temple of Set has set itself up to be the unique representative of Satanism.

In reality, Aquino claims to have received a Mandate during some magical working and thereby claims authority. A genuine Satanist, on the contrary, has authority by virtue of his or her Wisdom - and has achieved Wisdom by virtue of practical experience. There is no need to claim a 'spiritual' authority given by some 'entity' real or imagined be that entity Satan or Set or whatever. Indeed, to so claim such authority via an entity external to oneself exposes the person who so makes the claim as needing this spiritual crutch because they lack real Wisdom - that is, **they rely on something external to themselves, something external to their own achievements.** Such an individual has to rely on something external because what really matters is missing - what is missing is that which is created by the following of the Black Arts to the ultimate ending. That is, direct practical experience and the mastery and wisdom which are thereby won.

A genuine Satanic Master (or Mistress) does not need to pose - they do not need to claim they have a mandate. The authority of a real Master or Mistress arises from their experience - it is rooted in them by virtue of their character and is evident in their eyes, their attitude and their knowledge. They have a unique, individual character - they do not play a 'role' or claim to be in touch or have been in touch with some supra-personal entity. What they say and teach is based on their own experiences, on their own learning - they have struggled along the Path for many years, and learnt the hard way, via direct experience. They **know** because they have **done**.

Accordingly, anyone who claims and need to rely on a mandate given to them - either by some entity or someone who instructed them - reveals themselves to be a charlatan.

To make this even clearer, I shall be personal for a few sentences. I represent a certain Satanic Order - and in a sense I therefore have some 'authority'. But I have this authority because, in this Order, I have gone further than anyone - I have experienced more, and so learned some things. Perhaps I have gained some Wisdom - I certainly have esoteric knowledge and skills beyond that of most others. What I say and do arises from my experience - it results from years of effort along the Left Hand Path. My authority is because of my character - a character forged via experience. Even though I had been Initiated by a Satanic Mistress who instructed me for a while, my authority does not derive from her - or from Satan. It derives from my own character. Others can learn from me if they wish - they are free to judge what I say or write or create, and learn from it and use it

should they wish. They must assess its worth for themselves. I do not make out what I say or write or do to be anything other than mine - except where it concerns some traditions I learned from my Mistress. But even these are to be judged on their own merits - there is nothing special about them, nothing 'Infernal' in the sense of a mandate attached to them. They have not been 'sanctified' by the Prince of Darkness Himself - they are not 'sacred' truths. In brief, there is nothing of a religious nature attached to me, the authority I have or those teachings I have inherited and substantially added to. I stand on my own merits, and my creations likewise.

The same is true for any genuine Satanist. Why? Because it is in the nature of Satanism. This leads us to the second question: Satanism as a religion.

The whole of Satanism is a defiance against the religious attitude. Satanism is a rebellion against all those forms which hold or try to hold our existence, our being, in thrall - and the most potent form of thralldom has been and still is, religion. Religion emasculates us - whether it be overtly, via a religion, or covertly by a religious attitude such as is evident in political or social zealotry, in conformity to a dogma and an authority.

Satanism, in essence, is an individual defiance - an individual pride, an individual striving, an individual quest for excellence. It is about fulfilling the potential inherent in our existence - and this means finding and fulfilling our unique Destinies. Satanism means self-effort, self-learning, self-experience: it means each individual striving to become like a god; striving to be like **the Prince of Darkness Himself**. The Prince of Darkness does not seek weak, docile followers: He desires Comrades, individuals of strength, of character, full of pride and defiance, overflowing with existence itself (which is expressed in deeds, in creation, in changing, in altering evolution). Of course, He (and all genuine Satanists) use others for Satanic ends - they manipulate. He, as Satanists of character do, has followers - have those who obey. But these are not Satanists - they are tools, used to achieve something, perhaps broken, but mostly discarded when what they have been used for has been achieved. They are the dominated, the slave-majority, while the Satanists are the elite, the masters.

Satanists are never constrained - they learn for themselves, via experience, and so progress toward greater understanding, toward a new existence. It is the aim of Satanism to produce unique individuals possessed of character. Accordingly, a genuine Satanic Master or Mistress or group merely guides others - merely offers advice, based on experience. There are no restrictions, no religious zeal. There is not and cannot be any dogma - any authority which the individual must be subserviant to. There cannot be any form of conformity. If there is - it is not Satanic.

The Temple of Set constrains its members by dogma, by ethics, by making them subserviant to the authority of the priesthood, and to the High Priest himself. It fosters a religious attitude - 'believe! because I/we are empowered by Set/ the Prince of Darkness and so possess his authority'. It restrains - 'do not associate with that person/organization, for they are proscribed'. It breeds a sycophancy, stifling genuine experience and creativity.

Naturally, there are many fine-sounding words and phrases, a great deal of intellectualism, which obscures these brutal truths. The Temple of Set encourages verbiage at the expense of real, dark, sinister experiences. Its members wallow in the illusory world created by words and ideas when they should be alone undergoing formative ordeals. They play at magic(k) and enjoy the glamour of pretending to be 'Satanists' - but they do not go to and beyond the limits of their lives, they do not live life as a succession of ecstasies, they do not go to 'the edge' again and again. Instead, they correspond with one another, meet and talk, meet and talk, do little rituals together or alone, read, and talk and read and write ... And they know they are safe - the Prince of Darkness has been tamed: he is not really 'evil' (as we are not, they say to themselves and mean it). And

they have their 'progress' mapped out for them - awarded to them by the Priesthood in whom they trust and by Aquino, their High Priest. If they please this priesthood, and Aquino, they are rewarded - exalted to the higher grade and can give themselves and call themselves an exalted name: priest, perhaps, or Adept, or maybe even Magister Templi if they have truly been sycophantic enough for long enough...

Meanwhile, the few genuine Satanists get on with their hard tasks - with following the path of Black Magick by their own efforts, by learning for themselves the hard way. They work to achieve a real mastery, of themselves, of magick - making errors, perhaps, but learning, and so growing, so changing and so becoming a changer of evolution itself. For them, there are no restraints, no dogma, no authority. There is only success - or failure. They achieve their own Grades, in their own time, and have the self-honesty and the insight to know if they have really achieved.

One illustration to end with. Consider the path of Satanism as a marathon race. There is a start, and a finish, which we will consider to be Adeptship in this instance. Satanists and would-be Satanists line up at the start. The race begins. The Satanist runs the race, and finishes, by his or her own effort - there is no help, only the will to finish, the hardship of the race itself. It is an individual achievement. But the Temple of Set members are those who run some of the distance, and then find someone running alongside (or perhaps driving along would be more apt) saying "The rules have been changed! By a decree [read by an 'Infernal Mandate']. The marathon is now only 10 miles - so stop and I will award you your certificates [read 'confer Grades']." The Temple of Set members of course believe this person, they do not doubt the Decree - or if they do, they accept it. They stop, and receive their 'rewards' - and believe they have succeeded: they have run a marathon. But in reality, they have deluded only themselves.

To conclude: The Temple of Set is the epitome of what Satanism is not.

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Anton Long ONA