

SATANISM

A Basic Introduction For Prospective Adherents

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(Order of Nine Angles)

Introduction

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

It is written by someone who has been involved in Satanism for a quarter of a century and who now has the honour of being the Grand Master representing traditional Satanists.

The work is honest and revealing and therefore informative, and will go some way to demolishing the myths prevalent regarding Satanism. Because of its honest and revealing nature, it will also undermine the many pseudo-Satanists who have little or no understanding of what real Satanism is all about.

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

I - The Satanic Game

SATANISM is understood by its genuine adherents as a particular Occult way or method. That is, it is a specific path or way toward a specific goal, the following of which involves a particular way of living.

The specific path is a dark, sinister, or 'Left Hand Path' one, and the specific goal is the creation of a new type of individual.

On a more general level, Satanism is concerned with changing our evolution and the societies we live in - creating, in fact a new human species and a civilization appropriate to the new type of human being.

However, Satanism is often regarded by the mis-informed and by its enemies, as being one or more of the following: (a) worship of the Devil/Satan; (b) a religious cult which practices Black Magick; (c) an inversion of the Nazarene religion and its rites; (d) a sect which preaches and practices perversions and sexual licence.

Further - an incorrectly - the figure of Satan Himself is commonly held to derive from the religion described in the Hebrew 'Old Testament', with the word "Satan" being regarded as derived from the Hebrew word for "accuser".

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

Thus, in essence, Satan as a word represents 'Adversary' in the sense of opposing norm, the accepted, and this sense is still retained in the usage of 'Devil' (e.g. Devil's Advocate). The word 'Devil' is derived from the Greek word above, via the Latin 'diabolus'.

The figure of Satan is thus seen to be not a Hebrew invention, as hitherto supposed, but in fact a representation of Opposition, Heresy: a refusal to accept the 'accepted'.

Satan is regarded, by Satanists, as a symbol - both real and archetypal - of Defiance, of Pride (a refusal to bow down and meekly submit) and thus of creative change. From Opposition derives a synthesis, the process of dialectical change which governs evolution.

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

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

Thus, because of 'human nature', Satanism is suited to a minority - the few who can really defy and go against accepted norms. For it is a fundamental principle of Satanism that each individual Satanist finds his or her own limits and thus lives, and if necessary dies, by their own morality or ethics. That is, a Satanist accepts no standards, no code of ethics, no morality: they create their own standards, and live by their own morality, however dark or evil that morality may seem to others or 'society'.

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

Satanism is an individualized defiance, an individual quest - it is the principle of evolution in human practice: the strong survive, win through, while the weak perish.

However, this does not mean what most opponents of Satanism assume it means - a license for anarchic self-indulgence and a wallowing in lust/depravity and so on. A Satanist has a goal, an ulterior motive beyond the satisfaction of the 'ego' and an indulgence of unconscious impulses. This goal is to excel - to go beyond what one is. To do this requires a self-mastery, a real self-discipline. Both of these can only be acquired by experience in real life. A Satanist desires to evolve - this requires strength of character, resolve. What a Satanist does, in real-life or in ritual, is to explore the limits of themselves and the world - to experience and so grow, to fulfil the potential of existence, of 'god-head'/divinity latent within them. Everything is a means to this - rituals, other people, society itself.

As a result of the ulterior motive, there is perspective - an understanding beyond the impulse/feelings/desires of the moment or the experience. In brief, there is real insight and judgement, a self-awareness.

Of course, this is not easy. The failures become trapped in - or never go beyond - the moment and the desires/impulses/feelings of the moment. In simple terms, the failures, the pseudo-Satanists wallow in their dark side and that of 'society' without either understanding it or transcending it.

Fundamentally, a Satanist knows and understands where they are going and what they are doing/why they are doing it: the failures, the pseuds, are trapped by the acts or acts or experience. The Satanist is strong, proud, defiant, self-disciplined and in control; the failures, the

pseuds are in thrall to their feelings, emotions, and without any real self-discipline and thus insight.

Naturally, the way of Satanism is not easy: the methods, experiences and so on which the Satanist uses to obtain their goal are risky and dangerous. It is easy to fail, get caught or whatever. There is nothing to aid the Satanist in his or her quest - nothing to make it easy or easier: there is only his or her determination and learning from experience; the gradual development of character from experience, and thus a real evolution.

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

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

Some of these Satanic practices are, viewed conventionally, evil and some are 'illegal' or at least rather dubious in nature. They are chosen by the Satanist to further their development and to help what is known as the 'sinister dialectic of history'.

They are chosen to aid the unique Destiny which the Satanist wishes to achieve - to fulfill their existence in a unique way. For each Satanist wishes to make their mark on the world - to achieve something with their lives, this achievement being significant. They wish to change things - for their life to have an effect: to participate significantly in evolution. Thus, a Satanist, aware of their Destiny - or desiring to achieve a Destiny - seeks experiences which will aid that destiny, which will enable its complete fulfilment. The choice is theirs, and theirs alone - there are no restraints, other than that they should work and achieve or aid that Destiny.

In consequence, some of the deeds they may undertake may be - and really should be - evil. That is, disruptive of norms, both personal and supra-personal (ie. 'society' based). Some may involve 'culling' (ie. removing human dross or those who oppose the Destiny of the Satanist - via sacrifice or whatever). Some may involve 'illegal'/terrorist/amoral acts.

What is important about what is chosen and done is that (a) it aids or fulfills the Destiny of the Satanist so choosing and acting; and/or (b) it aids Satanism in general ie. it helps to fulfil the "sinister dialectic of history". There are no other considerations - ethical, moral, religious or whatever.

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

The archetype for this change is Satan - the Adversary, the Heretic, the Proud One who refuses to bow down before some 'god'; who refuses to accept subservience. To achieve this change there has to be a learning - a gradual increase in the number of genuine Satanists: i.e. in those who are free of external and internal restraints and who allegiance is to the creative energy that creates all life and engenders its change and thus evolution and which therefore is the essences of existence.

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

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

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II - Some Questions Answered

Q: Is Satanism simply Devil-Worship?

A: The term 'devil-worship' is used in a number of ways - often to describe 'Black Magick' and the alleged practices of 'Satanists': e.g. sexual rituals, animal sacrifice. What is usually described by this term are the activities of Occult dabblers who have no knowledge of real Satanism, and who play at being Satanists - invoking The Devil and so on. Often, the term 'Devil-worship' is used in the moral sense to describe 'perverted' behaviour in an Occult setting.

In the literal sense, Devil-worship means a religious worship of the Devil.

In all the above senses, Satanism is not 'devil-worship': Satanists do not worship anything, and the practices and rites of Satanism are quite different from the popular 'media' image/model.

While some of the rites involve various Occult forms - robes, a Temple and so on - most are removed from such associations. The real magick of a Satanist takes place through their way of living - what they do and achieve in real life and situations, by trying to fulfil their Destiny and aid the sinister dialectic. They live Satanically, rather than play Occult games.

Those that do have an outward Occult or ritualized form, are only a learning, a stage for the Satanic novice - the mere beginnings of their Satanic life. [The ceremonial rituals are given in 'The Black book of Satan'. They include The Black Mass, the Initiation Ceremony and The Death Ritual.]

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

A: He exists, but not in the way most believe: e.g. a horned figure with cloven feet. Rather, He is not bound by our everyday spatial and temporal dimensions, but exists instead in what esoteric tradition calls 'the acausal'. We apprehend the acausal mostly in an archetypal way - i.e. we impose an image upon its acausal and non-spatial structure.

The 'conventional' descriptions of the Devil or Satan are basically childish Nazarene images. The reality is far more terrifying and evil - when viewed conventionally, of course!

Further, terms like 'respect' depend on the opposites inherent in

an un-initiated view. In reality, there is only a working with the acausal energies or forces or 'entities' as those things are: a becoming-like the Devil; an identity-with Him, if you wish. And this is an extension of one's own being or existence, rather than a negation, a submergence.

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

Q: Does Satanism involve human sacrifice?

A: Sometimes a Satanist may undertake a culling - either during a magickal ritual or in the real world (e.g. by assassination, manipulating someone to do the deed). Whether or not this is done depends on the Destiny of the individual Satanist - on whether a particular person or persons need removing in order for that Destiny to be attained.

However, all victims for such removal must be suitable - that is, they will be judged as worthless, dross: or be suitable because their removal will aid the sinister dialectic. They, of course, will be judged and found suitable, Satanically. In practice, this means that once someone has been judged to be worthless (in terms of their character and deeds) or otherwise found to be suitable for sacrifice, they will be tested in order to confirm this judgement/suitability. The tests give them a sporting chance. Two or three tests are usually conducted, without the victim's knowledge. Only if they fail these tests will a culling be undertaken, for the glory of Satanism in general.

The "raison d'etre" for Satanic culling, is some people are worthless, a liability to evolution, and their removal is healthy: it aids the human stock. And thus helps to achieve Satanic goals.

Further, those chosen really choose themselves, by their deeds - they reveal their worthless character or their suitability by what they do, or do not do, in real life. Thus, a culling is akin to an act of 'natural justice', a restoration of the creative imperative.

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

A: The 'Law' is an accumulation of tireless attempts by the mediocre majority to prevent the creative few turning life into a succession of ecstasies. Or, less poetically, it is an attempt to restrain the healthy, noble instinct of the strong - an attempt to usurp the judgement of experience.

What matters is that each individual develops their own judgement - possesses a sense of 'natural justice', a mature and strong character (born via experience). The 'Law' is an expression of tyranny - of someone else taking away this judgement and character: of society treating people as

children.

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

A: One of the fundamental aims of Satanism is to develop individuals - to develop a mature, insightful, character, a Satanic spirit.

Satanic training, of a novice, aims to build character, to develop a unique individual aware of their potential and their destiny. This training can only begin when the individual can assess things - or begin to assess them - for themselves. This generally means around the age of sixteen. Before then, there can be no participation in Satanism, whether this be rituals or anything else, simply because Satanism involves each individual making their own choice - of deciding, for themselves, that they wish to undergo Satanic training or undertake a Satanic way of living.

In some circumstances - for instance a child born to parents who are Satanists - there is a simple ceremony involving dedicating the newborn to the darker forces. But until that child grows and can decide things for themselves, there is and can be nothing else. To to otherwise, is to contradict the essence of Satanism.

Satanism is not interested in 'corrupting' others without their consent - it is interested in creating strong, unique individuals of real character who can think and judge for themselves. Anything else is not real Satanism.

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

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

I shall give an example, and one which will make the softies (and incidently the pseudo-Satanists) shudder in horror! Some people in their weakness become addicts - for this example we will say on drugs. As such, they are life's failures. A Satanist views them with contempt - they have made their choice, and revealed a weak character. Thus, he or she might consider it worth their while - and certainly justified - in 'using' these worthless people, by, for instance, supplying them with what they need. To wit, drugs. This would be profitable, and enable the Satanist to live their life a little more Satanically. It would also aid the sinister dialectic -

in two ways. First, the addicts might in the near future die, and thus remove or cull themselves. Second, the 'drug-culture' is symptomatic of a society or societies infested with the Nazarene disease: where a slave-morality has triumphed and noble, strong instincts are repressed/suppressed. (Where, for instance, the idea of combat, of war, as healthy, is heresy.) Such a society or societies need to be undermined and destroyed and replaced by healthier ones.

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

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

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

A: The first thing is to make sure one understands what Satanism is and involves by contacting other Satanists, for instance, or reading genuine Satanic material such as the works of the O.N.A.

Then, having so understood, one makes a decision to begin the quest along the 'Left Hand Path' and to act Satanicly. This is usually formalized in some way via a simple rite of Initiation - which basically means that one affirms one's desire to follow the way of Satan. This rite can be either a ceremonial one, via an existing Order or Satanic group, or a hermetic 'self-Initiation'. Examples of both are available to those curious enough to find them.

Following this, one undertakes various tasks, techniques and methods over a period of some months, the aim of all of which is to build a solid Satanic foundation, in terms of character. These are all accessible in various Satanic works. Quite a number of these involve gaining experience in the real world, while some involve directly Occult/magickal work - e.g. rituals.

The emphasis throughout is on self-achievement and self-effort. This 'noviciate period lasts about a year, perhaps two. There are then more challenges to undertake, more ordeals to develop character and aid one's

judgement and insight and self-mastery.

Of course, there are also many rewards - some carnal, some material, some spiritual (in the sinister sense, naturally!). There develops an awareness of one's Destiny and an understanding of what is hidden from the majority by virtue of their rather rudimentary level of consciousness and knowledge.

During all this, one is aiding the dark forces by the very act of doing Satanic things. That is, aiding evolution - of one's self, and existence in general. One is being significant; doing and achieving.

If one is fortunate enough, there may be guidance and advice from someone who has gone that way before - from a Satanic Master or Mistress.

What is important, is that one really lives; achieves things; works in and alters the real world; and learns and so develops - in character, insight, knowledge and so on.

Most people waste their lives. A Satanist wants to be a god - and is prepared to change the world to make their dreams a reality. Most people dream, but lack the courage to act. What matters is that one does something - if somethings do not work out as one planned, there are other places, other times. New dreams to dream and fulfil. And life does not even end with causal death - one can become Immortal! The form of life simply changes. But this immortality is not given - it is not a reward. It is achieved, it is a conscious act: a becoming-one with the dark force itself, with Satan.

There is much that is numinous, but nothing known that surpasses Man in numinosity. That is, of all life, we as individuals possess the most potential - have the 'creative fire' of life itself. Satanism is a means to not only understand this, but to implement it - fulfil our divine (and diabolic) potential. To live this existence to the full. To participate in evolution. And to evolve to another realm entirely.

But Satanism is dangerous - it is testing. It requires a demonic desire, a strength of character. It is genuine Heresy. It is for the few who can really defy, who really wish to become like gods and are prepared to take the risks involved.

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List of O.N.A. Works

- * The Black Book of Satan - A Guide to Satanic Ceremonial 56 pages
- * Naos - A Practical Guide to Becoming An Adept 125 pages
- * Hostia - Secret Teachings of the ONA. Volume I 130 pages
- * Hostia - Volume II. 60 pages
- * Hysteron Proteron - Inner Teachings of the ONA. 27 pages
- * The Sinister Taro - 21 colour illustrations with explanatory notes
- * The Satanic Letters of Stephen Brown 35 pages
- * The Deofel Quartet:
 - Vol. i Falcifer, Lord of Darkness 102 Pages
 - Vol. ii Temple of Satan 99 pages
 - Vol. iii The Giving 103 pages
 - Vol. iv The Greyling Owl 99 pages
- * Hostia - Volume III 29 pages
- * The Black Book of Satan II
- * The Black Book of Satan III
- * The Self-Immolation Rite (Audio Cassette)
- * Fenrir - Journal of Satanism & The Sinister

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