



# **The Quintessence of Satanism**

## **The Goals and Aims of the Order of Nine Angels**

### **Warriors, Freedom and the Sinister Way**

One of the primary aims of the ONA is to produce a new type of human being. This new human being will - compared to individuals at present - be a more evolved individual who fulfills some of the promise latent within us, as a species. The Seven-Fold Way is one means whereby such a new individual can be produced. This individual would thus be an Adept: someone with a Destiny who understands wyrd, that is, Aeonie processes and change. Hence, this individual will seek, through their lives, their work, their actions, to create new ways of living, new communities, new societies, new possibilities.

This new individual will represent, and indeed be, a new archetype. The basis for this new archetype is the "thinking warrior": an individual who, being self-disciplined, can and does use their own personal judgement and who thus does not rely on the concepts, ideas, ways, forms, theories, laws, ethics, of others, and who is unswayed and unswayable by those forces which governments, politicians, the Media, religions, and Institutions in general, use to try and persuade and manipulate and control people. In essence, this new individual will use their will to control and change themselves.

Thus, this new individual - this new human type - will be beyond "individuation" and truly free. They will take responsibility for themselves, and those they have given a personal pledge of loyalty to, and not allow anyone to take this self-responsibility away. In brief, they would rather die - if necessary by their own hand - than have to submit to anyone, or allow anyone to control them, just as, if anyone or any Institution tries to confine them or control them, they would rebel, and fight to obtain their personal freedom.

There is one thing and one thing alone which can produce such individuals: personal honour. True freedom, and true strength, arise when a person abides by a Code of Honour. The only law that this new individual will recognize and accept is the law of personal honour. The law of the New Aeon is the law of personal honour.

The revolution which is necessary will be in part a revolution of ideals, with the ideal of personal honour the catalyst necessary to create a New Aeon from the destruction of the old. The law of honour means an end to the tyranny of governments; an end to all the old ideas of the old repressive Aeon.

In the simple sense, honour is a manifestation, a presencing, of those evolutionary energies which can change us into a higher type, a new species of human being. With honour - and the laws deriving from it - new societies, and ways of life, can and will be created which will transform this planet, and enable us to take the next great leap forward in our evolution: the exploration, conquest and settlement of Outer Space.

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## **The Joy of the Sinister**

What is the most important - and interesting - thing I can say about the sinister path that I have followed for over thirty years? It is that it teaches us, and enables us, to live life on a higher, different level. That is, to exult in life itself: a sinister life is, or should be, one where there is an intensity; where there is action, in the world; where there is a will harnessed to a goal - any goal; a desire to experience, to know; to quest; where there is an arrogant determination to not accept the norms, the answers, the limits of and set by others.

Nothing is too dangerous for us; nothing is forbidden. We experience to test ourselves; to learn.

There is a pushing of one's body to - and beyond - its limits; enduring, to go beyond endurance to that wonderful bliss of almost exhaustion when a goal has been achieved and one has felt, been, an exquisite harmony of mind and body and ethos through sheer concentration on what is being done.

There is the acceptance of challenges - especially by ourselves. And if we have no challenges, we make or create some.

These are the moments - days, weeks - of exquisite pleasure; these are the moments are an exquisite yearning; these are the moments of an exquisite joy; these are the moments - days, weeks - of an exquisite exultation; and yet a true sinister life is one where there are moments, days, of an ineffable sadness: because one has seen, known, understood, and because one feels more than most other people. There is a symbiosis here which has to be experienced to be really understood; a symbiosis which mere mortals would and do find strange. And it is our will which brings the opposites together and enables us to transcend beyond even these.

What must be accepted by those venturing upon, or following, the sinister path is that we can be so much more than we realize: we have so much potential, physical, intellectual; psychic; magickal; creative.

We who follow the sinister way strive to make our whole life an act of magick; we become magick; we are magick. All true magick is an intimation of what we can be: of what awaits in the next phase of our human evolution. There is nothing complicated about our Way, our dark, chosen, path; there is, in truth, nothing secret about it.

How do you tell who is upon the true sinister path? It is revealed in their eyes; even in the way they walk. There is something slightly dangerous about such a person. There is something about such a person which mere mortals find slightly disturbing; something they cannot quite "work out", or explain. Such a person is strong, but the depth of their strength is mostly hidden, although many people can sense it in some way. And what is the ultimate end to a sinister life? To die trying to overcome: to be questing even toward the very end.

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## Notes on The Sinister Predator

One important area of the Sinister Dialectic - of Sinister strategy - has remained rather neglected, despite the fact that it not only expresses the essence of sinister presencing, but also is important for our evolution toward higher beings. This area is that of the Sinister Predator. Basically, the Sinister Predator culls our own human species. In effect, the Sinister Predator is a natural and necessary evolutionary mechanism: a means to weed out the human dross and to keep our own human species in check, ensuring it does not reach the point of significant unbalance.

There are two aspects to the Sinister Predator - the personal, and the Aeonic, and both of these aspects aid the Dialectic. However, the changes caused by the personal are, usually, not so great as those caused by the Aeonic for the simple reason that the personal usually involves the culling of individuals opfers, as mentioned in the various Order MSS concerning opfers.

The Aeonic aspect involves such things as war, armed conflicts, combat and "disasters". From the viewpoint of the Sinister Initiate and Adept, this aspect involves encouraging, participating in, aiding, and creating war, combat, and those things - such as acts of "direct action" [what the unenlightened often call "terrorism"] - which can aid, or begin, or continue wars, armed conflicts, combat and "disasters".

We Sinister Initiates and Adepts are the natural balance - the natural predators - which and who not only aid evolution, but who and which can direct that evolution toward the goals we know are necessary. We cull the dross; we create, inspire, and ensure that our species remains healthy - that it has the competition, the darkness, the opposition, the heresy, and especially the predators, necessary to ensure health. What we do to ensure and maintain the balance necessary is a true Presencing of the Dark, just as this doing itself enables our own personal evolution.

At this moment in our development, it is important that vast numbers of the human species are culled, on a regular basis, for otherwise our species will over-run this planet before we can develop sufficient means to live elsewhere in the Cosmos. This over-running will destroy many - if not all - of those things which are necessary not only for our own survival, such as the land required to produce the food we need, but also for us to remain in balance with both ourselves and Nature, since this personal balance between the light and the dark is itself a nexion - a necessary stage - to what lies beyond the opposites implicit in all concepts and all "ethics". It should be obvious to all Sinister Initiates and Adepts that the suffering, deaths and trauma caused by the Sinister Predator are irrelevant from the perspective of the Sinister Dialectic.

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## **The True Way of the ONA**

Let us be quite clear what the Way of the ONA involves - it involves practical experience, manifest in undertaking the Grade Rituals [see the Order MS A Complete Guide to the Seven-Fold Way], and their associated tasks, as well as Aeonic Insight Roles: tasks which through direct, challenging, dangerous, experience breed personal character, self-insight, and the beginnings of Aeonic understanding. "Theoretical study" is only ever a beginning; a prelude; a mere means to inspire action in-the-world, for it is action which breeds experience, tests and creates real individual character. The Way of the ONA involves real heresy - it involves defying the norms, the laws, of the society the individual finds themselves in: it involves a quest to transcend beyond the labels, the isms, the categories, the restrictions, imposed upon us by governments, by laws, by organizations, by "ideas". The Way of the ONA involves striving to change, to disrupt, society, other individuals, governments - any and all forms - so that by such practical presencing of the sinister, genuine sinister change and thus evolution will occur.

The Way of the ONA involves the individual working mostly unaided - with perhaps some guidance from someone who has followed the Way. That is, it is a true Left Hand Path Way, unlike nearly all other "ways", groups, organizations, which claim to be sinister and which lyingly claim to be breeding individual enlightenment:

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

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

The follower of the Way of the ONA must find their own contacts; must form their own ceremonial group; must find their own "magickal partner". That is, they must put into practice the philosophy, the ethos, of the sinister Way itself: the Way of the elite, of those strong defiant individuals who desire to exult in life and who desire to change, to evolve, to achieve more than ordinary mortals.

The Way of the ONA also and most importantly involves striving to change others, society - striving to provoke change; striving to disrupt; to presence the dark, the sinister itself. That is, it is not a reclusive Way - it is and is meant to be dangerous; it is and is meant to encourage genuine and open defiance of norms, of laws, of governments, of all those things that keep individuals in thrall and which prevent them from exulting in life and taking themselves to higher levels of existence.

As has been said and written many times, all these, and other, things make the Way of the ONA difficult. Many become interested; some may even begin to follow the Way. But few continue once difficulties arise. Individuals begin to make excuses for their failure to throw themselves, Satanically, into life, for their failure to exult - for their failure to challenge themselves in all the way they can and should and must be challenged to exult, to learn, to evolve, to inspire others.

Some of these failures indulge themselves with fantasy - too afraid for instance to do an Insight Role or take themselves to their limits in physical and moral terms. Some of these failures indulge themselves with trying to make-up their own easy "way", cobbled together from all the theories, ideas, forms, or whatever, that they have imbibed - cobbling such a "way" together because they simply do not have the guts to be sinister in real life. Some of these failures - who have never done anything Satanic, let alone tried to follow our Way with sincerity - even begin to criticize the Way of the ONA, perhaps hoping thereby to detract attention from their failure to live in a sinister way, shouting in their childish way that "you don't need to do such things anymore..." - especially in reference to the culling of opfers; Insight Roles, such things as the Grade Ritual of Internal Adept, and disrupting society in a practical, revolutionary, way. Some of these failures like the Satanic, the sinister, ethos - but do not have the inner strength, the sinister intent, to defy the norms, the laws, the forms, of "society", of governments, by doing real heretical deeds - by being a genuine revolutionary, for instance.

Whatever - there are as many excuses for failing to act Satanically as there are failures. Such people, such failures, will be around for a long time yet - but the Way of the ONA, with all of the techniques and teachings and methods now fairly openly available, gives those who dare the chance to excel, to defy, to strive, to take themselves, and others, to the dark realms beyond from where Chaos, Change and evolution arise.

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## To Presence The Dark

Genuine Satanic, or Sinister, groups have three fundamental aims: (1) to preserve and hand-on the genuine esoteric tradition, the Way to Adeptship and beyond; (2) to uphold and implement the Sinister Dialectic; and (3) to presence and so make real what is dark, sinister and Satanic.

The first aim is essentially the guiding of Initiates toward wisdom, thus changing those individuals - in effect, creating a new individual. The second aim is essentially supra-personal and is a changing of societies, civilizations and Aeons, through magic and through practical action. The third aim derives from the first two aims, and is essentially genuine Satanism in action "in the world" - that is, Satanic individuals doing specific Satanic acts to bring about change and evolution in themselves, and in the societies, civilisation or Aeon they themselves exist in.

It is of fundamental importance - to evolution both individual and otherwise - that what is Dark, Sinister or Satanic is made real in a practical way, over and over again. That is, that what is dangerous, awesome, numinous, tragic, deadly, terrible, terrifying and beyond the power of ordinary mortals, laws or governments to control is made manifest. In effect, non-Initiates (and even Initiates) need constantly reminding that such things still exist; they need constantly to be brought "face-to-face", and touched, with what is, or appears to be, inexplicable, uncontrollable, powerful and "evil". They need reminding of their own mortality - of the unforeseen, inexplicable "powers of Fate", of the powerful force of "Nature".

If this means killing, wars, suffering, sacrifice, terror, disease, tragedy and disruption, then such things must be - for it is one of the duties of a Satanic Initiate to so presence the dark, and prepare the way for, or initiate, the change and evolution which always result from such things. Such things as these must be, and always will be, because the majority of people are or will remain, inert and sub-human unless changed. The majority is - and always will be until it evolves to become something else - raw material to be used, moulded, cut-away and shaped to create what must be. There is no such thing as an innocent person because everyone who exists is part of the whole, the change, the evolution, the presencing of life itself, which is beyond them, and their life only has meaning through the change, development and evolution of life. Their importance is what they can become, or what can be achieved through their death. their tragedy, their living - their importance does not lie in their individual happiness or their individual desires or whatever.

Thus it is permissible, and indeed necessary, for Satanic Initiates to exalt themselves, and thus life itself, over and above the majority, and at the expense of the majority - for such Initiates are a becoming, a movement of life toward something higher, while the majority are a stasis unless changed or provoked. In essence, Satan is the essence of life itself; He is this exaltation of life - this change, this evolution, just as the Satanic Initiate is Satan presenced in human form.

Genuine Satanism means such a presencing of the dark, and a genuine Satanic group is a group which initiates, authorises or guides its members toward individual and group acts which so presence the dark. When there is no such presencing of what is dark, terrible, awesome, magickal, deadly and tragic then there is no genuine Satanism. Thus, a genuine group will countenance and indeed demand human sacrifice, as it will countenance and indeed demand that its members do practical and magickal works to aid the Sinister Dialectic itself, bringing thus the chaos and the order of change and evolution.

## **The Sinister Dialectic**

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The sinister dialectic (often called the sinister dialectic of history) is the name given to Satanic strategy - that is, (a) the use of Black Magick to change individuals/events on a significant scale; (b) to gain control and influence; and (c) the use of Satanic forms (individuals/influence etc.) to produce/provoke changes.

This strategy, and the tactics involved to achieve it, is esoteric - and its learning forms an important part of novice training. Satanic strategy has its ground or foundation in Aeonics - Aeonics providing a means of rationally studying the patterns, processes and energies, both causal and acausal, which do and have shaped individuals and their groupings from societies to civilizations. Further, Aeonics provides a means of interpreting recent events/trends and can predict (within certain limits) future patterns. [A basic introduction to Aeonics is given by the Order MSS dealing with the subject. A more advanced study involves becoming proficient in the advanced StarGame.]

## I

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

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

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

## II

On a higher level, the dialectic is concerned with long-term evolution - with the creation and change of civilizations and ultimately with the creation of a new type of individual, a new species. This means altering our evolution, this alteration being toward the 'Satanic'.

This means two things - or rather two tactical approaches. (1) Enabling individuals to change themselves, to evolve, consciously, and so become part of that evolutionary change. (2) Changing/influencing the structures (such as societies) to make them instruments for such change or at least not detrimental to it.

(1) involves such things as External and Internal Magick - a following of the Seven Fold Sinister Way.

(2) involves Aeonic magick - e.g. the creation of new archetypal forms or images and the infection in the psyche of others which results from introducing them - and gaining/using influence.

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

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

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

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

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

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

## The Quintessence of Satanism

Satanism is not merely attending nor even conducting ceremonies or rituals of a 'Black Magick' kind. Nor does Satanism mean or imply membership of an avowedly Satanic group. Neither is Satanism merely the enjoyment of material delights. Rather, Satanism - quintessentially - is an attitude and a way of living.

This attitude expresses a strength of character - a belief in oneself and one's Destiny.

Part of this is pride, and part of it is defiance: an individuality, a dislike of limits.

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

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

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

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

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

experience in ceremonial magick and provide themselves with pleasures and experience of manipulation. [See the Order MSS relating to the following of the Seven-Fold Sinister Way as, for example, given in 'The Black Book'.]

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

It cannot be stressed enough or repeated too often that Satanism - of the genuine sort anyway - involves such practical undertakings allied to a desire to experience, to transcend what one is at a particular time: to accomplish the task one initially set oneself at Initiation. That is, achieving Adeptship and beyond, by following the way of Satanism. This means a self-advancement, a self-experiencing, a self-effort, a self-achievement and a self-learning via direct experience. Anything less is not Satanism and no clever words, no amount of pseudo-intellectual mystification can obscure this reality.

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

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

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

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

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# Satanism - A Brief Guide to the Art of Magick

One of the long-term aims of the Dark Tradition is to bring to consciousness for the majority the reality of the Force that is Satan. This 'dis-covering' will result in the upward evolutionary surge known as the 'New Aeon'.

A magickal Order, such as the ONA, is only one of several forms by which Satan is presenced - and presenced in the most undiluted of ways, without the obstruction of mortal fears. In one sense, all genuine sinister orders are an invocation to Satan: they constitute in themselves a magickal ritual, with each member understanding the conditions required if the long-term goal of the rite is to be attained. This magickal ritual, being founded upon the uncompromising principles of Nature, contains within it spontaneous or unknown factors which defy the imposition of abstract dogma. By this magickal ritual the unique creativity, the uniqueness of Being possessed by each Adept, is allowed to develop of itself.

But that uniqueness of Being is also the Will of the Cosmos itself, and thus certain types of individual creativity are Life made manifest during its course of Evolution - this is to say, in esoteric terms, that certain types of creativity presence the acausal. In essence, the creativity/magick that marks Adeptship is nurtured and expressed by individual defiance - the uniqueness of Being which is Satan.

Because genuine acts of magick presence the acausal, the relationship of magick with 'the world' can be said to be "wholistic": a relationship where the difference and diversity of Nature and 'forms' exist to enable the spirit (or Being) of the Cosmos to thrive and evolve - ultimately there is nothing which exists external to this continuous flow of Change; nothing which can be influenced or changed in isolation. A genuine Adept understands this, and begins to embody in their individual life, this most natural of esoteric paths: the way of empathy. As all genuine sinister magickians are quick to point out, this apprehension currently exists at odds with conventional esotericism. A well-quoted example is the qabalistic approach (as sickeningly influential today as ever) which involves the magickian - or more accurately 'sorcerer' - in viewing the forces of Nature as separate, often barbarous material to be dominated and manipulated for personal ends.

A highly evolved esoteric Order would not be characterised by this 'grimoire' approach, since such an approach lacks a binding purpose, a great and clear vision which would enable members to transcend the personal and become the organic whole of a true magickal order - an order which is the life of the Cosmos manifested in a conscious way,

and pertinent to a particular moment in causal time. A profusion of this latter type of magickal Order would be one such result of the New Aeon made manifest.

In other words, what could be described as conventional occultism is that which is swayed by abstract theories over observation and intuition, whilst the genuine Western Way - for which read 'the Septenary System', Traditional Satanism, and so on - is concerned with what actually exists beyond limited personal forms. In real magick, there is an initial attempt to mimic the flow of natural forces, until an integration is achieved and with it, large-scale Willed Change - that is, conscious aeonic evolution. Via this process of magick - still the province of the select few (Satanists of course!) - the Cosmos can progress to its next stage of existence: to live consciously via its manifestations; to evolve from childhood to adult existence. This is the secret of The

This path of genuine magick does not involve however the slavish following of some 'cosmic doctrine'/mandate, or any other such dogma. It involves the individual in freeing themselves from all influences in order to live, or become, the reality of the forces of Life itself. Thus the purpose of the Seven-Fold Way: to guide its Initiates towards the attainment of self-insight, where the 'personal' exists as a method to express the Cosmos, and not as a hinderence - through projections - of the apprehension of Life as a unified whole. The reality can only ever be experienced anew by each Initiate, since this apprehension of Life is a way of Being, and can only, as yet, be partially described by abstract methods. Thus each new Satanist - and genuine Satanic order - is a new manifestation of the living essence: thus there is Evolution.

A magickal order such as the ONA is not motivated by trends in contemporary thinking, although it may on occasion manipulate 'fashion' to provoke an appropriate outcome. All forms - from magickal systems, to 'Art,' to revolutionary political organisations (etc.) - have a finite life-span, but the criteria by which present-day Occultists judge forms as 'useful' or 'outmoded' is most usually influenced by temporal trends, by the status quo; little though this is consciously recognised.

One type of essential form so judged is the archetype. As discussed in Order MSS relating to Aeonics, the life-span of an archetype is not tied to 'linear time', or effected in any way by fleeting trends in society. At the very least, archetypes die when the civilisation to which they are bound dies - when a new aeon becomes manifest. Thus, they are subject to an aeonic/'alchemical' mode of time rather than the abstracted form by which we tend to live our personal lives, since 'time' is simply a measure of the change of Cosmic matter and energy.



But even on the cusp of a new aeon, an archetype may spawn offspring - or rather, it may continue to change according to its nature and particular mode of time. This occurs when the ethos of one aeon is continued and evolved into the next, as hopefully will occur during the transition from this present Western Aeon to the next 'Galactic' one.

In order to really understand such things as archetypes, one must attain through self-effort, the aforementioned liberation from all contemporary influences - and from those influences which lie outside temporal forms. Most who do not follow the Seven-Fold Way will not achieve those stages beyond 'individuation' because the present concept of 'liberated thinking' or occult understanding is still in itself dictated by the influences that engineer this present society/culture. With regard to implementing the practical, 'magickal' purpose of archetypes, personal 'like' or 'dislike' of one form or another does not necessarily validate or invalidate the reality of that form, and should not provide the basis for making a reasoned judgement of what is, or is not, of aeonic significance (this is particularly true of 'politics' ...).

In general, archetypes exert influence upon the unconscious, with mostly indirect results. However, Satan (or perhaps more accurately Satanias) is a numinous symbol, a living, Earth-based manifestation of the acausal. As such Satan is that force made conscious, and the gateway through which we as sentient Beings become the Will of the Cosmos.

Thus, Satan is the word, "image", vibration, chant and deed of Cosmic evolution itself. The 'magick' of Satan and the Dark Gods in general are for us the keys to that Evolution. How present (or past) cultures view Satan is not entirely relevant, and should not be seriously considered by those attempting to form a judgement. Again, the reality has to be experienced.

A Sinister organisation [and Satanias is the epitome of the Sinister] possesses that reality and seeks to increase the Cosmic Tides via its works in the 'real world'.

Thus, the "chaos" trend of viewing all causal forms as merely means towards the 'Occult' attainment of some 'thing' is mistaken, because in this, a purely causal frame of reference - particularly in terms of 'time' - is used to judge that which actually possesses both causal and acausal components.

Not all forms by their causal nature express limited understanding of acausal forces. While some methods are practical tools by which the individual may attain various magickal levels (as in some Insight Roles), others are those forces made manifest in the causal world: that is, the form so created is not a nexion to channel or presence the essence - it is the very essence itself; the essence evolving as it must evolve in causal time and space. This is so because such manifestations possess the greatest capacity to

presence the continuous flow of Change that is Life [and significantly, do not always conform to conventional 'Occult' expectations: they are viewed as 'exoteric']. That some forms may express things that are culturally understood as 'plebian', primitive, or "Old Aeon" is absolutely irrelevant to their capacity to cause aeonic Change. This discernment requires the Satanic qualities of insight, knowledge, intuition and reason.

For those unique individuals whose Destiny is tied to such a form, there is no living of that form while hiding the "esoteric reality", the esoteric wisdom - the occult aspect. There is no clever deceit, no skilled manipulation, because the form created is the reality, is that esoteric wisdom made real and practical. This is the domain of Vindex, that much misunderstood embodiment of creative Change. Vindex does not really need 'the Occult' in conventional terms, to presence, or access the numinous ideals that s/he represents. Such things, in this case, only obscure the essence of Change, of evolution - as they can often distance a person from the creative numen which can and does provoke such an evolution.

Because of the nature of human consciousness, we possess the capability to extend and create symbols and forms (such as language, or more simply sound) which could describe the essence itself. Not all abstract symbols [whether mathematical, magickal or other] need inherently and ultimately obscure the essence; and neither is it in their nature - or in the nature of any form for that matter - to presence the acausal by purely intellectual procedures. In this we need to understand and integrate with existing numinous symbols in order to spawn completely new forms - this initial confrontation and then synthesis of 'opposites' (in terms of the psyche) allows the necessary organic (and latent) relationship to develop between human life and symbols and other forms.

The majority are still swayed by archetypal forces conventionally described as "light" and "dark". That there exists a reality beyond such opposites does not mean that those opposites, for the majority, do not exist. They exist and exert influence until they are confronted and transcended. A magickal Order understands this, and thus seeks to guide its adherents towards the realms 'beyond opposites' via appropriate ordeals/Grade rituals - that is, via the fires of experience. That some (and they are very few) may attain this transcendence does not mean that such archetypes cease to exist for others, or that the realms beyond opposites are any more 'real'. Each realm, from those symbolised by Initiate to Magus, expresses a reality in the process of Evolution, and cannot be accurately comprehended in linear terms. In one practical sense, what is "good" and what is "evil" may be said to exist, since these are the concepts, at this point in time, by which a society views the world - by which life, for the majority, is still influenced. That the definition of moral absolutes may alter over the ages does not itself alter the essence by which they effect the process of human living.

This bifurcation still exists because that is the nature of our species at present, as it has been for centuries, despite the many external changes that have occurred, and despite the intellectual musings of philosophers and occultists alike. This is unlikely to begin to change significantly until the emergence of the next aeon - some four hundred years from now. Thus a rite such as the genuine Black Mass still possesses real magickal purpose for individuals at a certain level of their development, as well as contributing to the necessary, broader aeonic changes. Such a rite accesses Nazarene/Magian energies and then re-directs them in a sinister way - and, as has been stated elsewhere in ONA MSS, the Satanist does not believe in the reality of "God", or the 'divinity' of the Nazarene, only that others so believe. Thus, there is still great relevance in promoting and practising a system of genuine "Black" magick which aims to counter the works of those who promote and practise magick of the "White" variety: in terms of the psyche of the West, a cosmic battle must still be played out if a synthesis is to be achieved by civilisation as a whole. In esoteric terms, this is to say that our civilisation has not as yet evolved to the stage of Adeptship. The goal of the Sinister Initiate is to aid this aeonic synthesis, and the methods by which they achieve this for the majority will differ in many instances from those which enabled this achievement for them as individuals.

In reality, both an esoteric Black and White Order do exist, but the form that is now conventionally understood as "evil" is instead the way that will allow the necessary transition to take place, and thus prevent the stagnation and decay that would result from the triumph of Magian forces [as presenced by the "White" Order]. In the most profound sense therefore, it is the Sinister Path that enshrines 'divinity', little though this would be understood by the majority - but such an understanding by the majority is neither relevant, desirable, nor possible at this time.

In this very real Cosmic battle, Satan does not feature as some Judaeo-Nazarene device to oppress 'the Folk', but as a numinous symbol for our civilisation, of all that defies the counter-evolutionary force of the Magian. What is rarely expressed, however, amidst the rabid cries for a Ragnarok, is that such counter-evolutionary forces are part of the process of Cosmic Change, part of the Wyrd of Western civilisation. For without such opposition there is no real evolution, no 'Triumph of the Will' - and no Life. Thus to oppose such counter-evolutionary forces is to positively aid aeonic evolution and bring the intergration with Nature so often sought by those who follow an Occult way.

As practitioners of magick, we must have the understanding to allow those numinous symbols which presence - or 'order' - the wyrd of the aeon to which we are bound, to evolve unhindered according to their own mode of time; to flow with, and consciously become those forces, rather than aid counter-evolutionary powers by allowing limited personal ideas and projections to dominate.

Real practitioners of Aeonick magick do not project their own understanding onto the society of their time, as they do not seek in their practises to elevate the understanding of their contemporaries by willful self-expression. Changes in the collective psyche will take much longer than one lifetime, and will instead swell in waves, over Aeons. Thus, a genuine practitioner of Aeonick magick works with the raw materials and possibilities that characterise the society of their time: they do not work beyond practical boundaries. And in this, importantly, an Aeonick magickian is not swayed solely by the desire to witness the fruits of their understanding in their own personal lifetime; they plan for centuries ahead, and embody in their Being the slowness of evolution, the Wisdom of Ages ...

For the Present, we exist in a society characterised by a 'supermarket' approach of choice and consumption, where individuals no longer create history, but look backwards and study, and romanticise - and distort. The realm of the Esoteric is no exception to this, and thus it is vital that we as Occultists, as creative individuals, cease to waste our time delving into the folk-tales and legends of past, dead cultures - this includes those of the Norse, Celtic, Saxon, and whatever else passes for conventional esoteric interest.

Because to derive esoteric inspiration from the dim and distant deeds of an archetype is an utter waste of the magickal opportunity that exists now, with the people who exist now and the potential that they can embody in the future. To create and perform rituals based on a dim and distant fireside tale - or employ the symbolism of a past communal life-style - is a counter-productive [in aeonic terms] indulgence. A 'culture' is, magickally, unimportant. What matters is civilisation - or more precisely, the living, evolving force that moves a civilisation forwards, and which is in itself embodied by that civilisation. In this, the creativity of an associated culture is only of relevance if it presences this living, moving force.

When we enter a place of enigmatic 'historical interest', such as an old settlement or stone circle, we do not need to psychically unravel - or seek to re-enact - the secrets of a past community: we who live now are those secrets, we are that enigma. We must only tap into the genius of our creativity and flow forwards, leaving the monuments, the ruins - the dead shells - where they belong. If there is a message locked within the unknown dolmen, it is this.

However, to use the form of an ancient or old archetype for the purpose of doing something with that archetype in the world is another matter. But this implies representing such an archetype as the hero of a new mythos - a mythos entirely representational of the current aeonic phase, and by that token one which allows the next phase to be reached.

Thus, a new mythos would feature an established archetype committing great acts of nobility (and great acts of terror), the nature and form of which would inspire and liberate the 'modern masses'. The magick of the archetype would be in its living now in the real world, rather than having existed in some ethereal realm of the past; a past when the manifestation of Human life was, in many respects, very different to today. These differences lie in what is and what is not practically needed in order for the people of modern 'Western' society to feel inspired towards overcoming the problems, self-imposed and otherwise, of their day-to-day existence.

Thus, the deeds of this archetype could be a re-presentation of those acts committed by a real-life, modern day hero (such as a Satanist) - or the creation of a new legend, the practical basis of which has yet to occur, therefore inspiring individuals to bring it to life in the causal world ... The ways and methods of this powerful magickal technique are legion.

And so in this, and in other ONA writings, the practical meaning of Magick is explicated - all that is now required of sinister esoteric Orders and individuals is the Will to make the meaning a reality. Thus, in conclusion, the magickal aims of a genuine sinister organisation should be as follows:

- 1) To continue to maintain the existing Tradition by disseminating the various teachings and methods [as published in MSS such as Codex Sacrus, Naos and others].
- 2) To practically aid those 'exoteric' forms which will bring the New Aeon.
- 3) To extend the Tradition by creating new forms of the sinister. These would include Artistic [musick/images/writing]; 'Magickal' [new ceremonial/hermetic forms]; and practical, numinous ways of living [as in the creation of an esoteric rural community, or communities].

Though many will dismiss it because they do not have the courage to try, the Way of Satan remains, amidst the myriad of 'paths' the essence of the Great Work. Experto credite.

And when the works are complete, a Satanist disappears from sight - toward the next stage, leaving astonishment, disbelief and many questions in their wake. And then the failures begin their campaign, of distortion and lies. Just occasionally, they may hear our laughter.

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