

HOSTIA

Secret Teachings of the O.N.A.

Volume III

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Adeptship - Its Real Meaning and Significance

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

An Adept is an individual who has undertaken an Occult quest and who has, as a result of that quest, the following abilities/attributes:

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

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

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

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

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

Returning to the example mentioned above - that is, real Adeptship is more difficult to attain than being selected for and successfully training with a Special Forces unit. The selection procedures for such a Unit are tough, and the training likewise. But the individual undergoing them has a definite, concrete goal - and that individual is with others: there is a comradeship, a desire not to 'lose face' in front of others. Also, the individual is in a definite environment - usually a training camp with Instructors and other members of the Unit. There is a 'tradition' with its special signs: a uniform, a beret, an insignia. And everyday concerns - food, shelter etc. - are taken care of.*

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

*Except, of course, during training exercises of the survival kind - but these are limited, in time and space, and part of 'the course' which is real and known.

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

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

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

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

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

- 1) Several physical (and mental) goals of which the minimum standards are (a) walking 32 miles carrying a pack weighing not less than 30lbs in under 7 hours over difficult hilly terrain; (b) running 20 miles in less than 2½ hours over fell-like/mountainous terrain; (c) cycling not less than 200 miles in 12 hours.
- 2) Having organized and run for not less than six months, a magickal/Occult group/coven/Temple of not less than seven people and performed ceremonial and hermetic rituals regularly.
- 3) Having found and loved (and probably lost) at least one 'magickal companion' and worked with them in a magickal and personal way over a period of many months.
- 4) Having attained an understanding and mastery of esoteric magick - external and internal - via practical workings over a concentrated period of time lasting at least two years. And, following this, have begun to understand what is beyond external and internal magick - i.e. Aeonick magick and processes.
- 5) Having experienced in real-life situations, danger involving one's possible death.
- 6) Having faced many and severe dilemmas of a personal and 'moral' nature the resolution of which required a choice and which consequently brought a maturity of outlook and a sadness.
- 7) Having spent at least three months living totally alone in an isolated area without talking to anyone and without any modern comforts and distractions.
- 8) Having developed one's intellect by mastering a complex and abstract subject hitherto foreign to one: e.g. advanced mathematics, The Star Game; symbolic Logic.

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

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

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

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

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

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Mastery - Its Real Meaning and Significance

Mastery is one of the names given to the achievement, by an individual, of one of the advanced stages of the Occult way or path. In the septenary tradition - which some regard as the authentic Western tradition in contradistinction to the Hebrew 'Qabalah' - this stage is the fifth of the seven that mark the quest, and those who reach it are often known by the titles Master of Temple or Mistress of Earth.

It follows from the stage of Internal Adept, which is the stage of Adeptship [qv. the MSS 'Adeptship - Its Real Meaning and Significance]. Between the two, lies an area often called 'The Abyss'. Basically, an Internal Adept [or simply 'Adept' for short: an 'Internal' Adept is distinguished from an 'External' Adept by virtue of the former having achieved an internal as well as an external insight/understanding and a skill in both internal and external magick] has discovered the nature of their unique Destiny in the real world. That is, they are aware of personal wyrd. Before they can venture into and beyond the Abyss, this Destiny has to be strived for - the Adept has to make real, in the real world, this dream of Destiny.

For every Adept, the Destiny is unique. But for all it means an interaction with the real world - in effect transforming their inner vision and energies in a practical way and so in some way (often quite significant) changing the real world. All Adepts effect changes in others. Some do this in a directly magickal way - for instance, by running a Temple/group and teaching esoteric traditions. Some do it via creativity - for instance, music, Art, writing. Some do it via direct action which appears to non-Initiates as divorced from Occultism - for instance, politics or business. Some combine elements of all of these. There are many other ways. What is important is that the Adept is using their skills and abilities, derived from achieving Adeptship, in a practical way - their life has a vitality, a purpose, a dynamism which is beyond that of most others.

While this is occurring, the Adept is learning and evolving further. For some Adepts, the majority in fact, this interaction, this striving for a Destiny, is totally satisfying. In effect, their wyrd is this Destiny. [Note: wyrd and Destiny are not identical. Wyrd is beyond, but includes personal Destiny. The 'Tree of Wyrd' comprises all the seven spheres or stages of the Occult quest.] In esoteric terms, they possess no desire to progress further; and usually their desire to follow the Occult path to its ending fades, slowly, and then is lost in everyday and personal concerns. Their quest has been a phase of their lives - a rewarding one, but nevertheless a phase, which they mostly consider they have 'outgrown'.

However, some Adepts see and understand this Destiny in a different way. Or, rather, they feel it differently after a number of years of striving. They gradually become aware of what is beyond, in esoteric terms: they understand this Destiny as a part of their wyrd, and that wyrd as the 'dialectic of change'. In essence, they understand in a real, complete way [i.e. not just 'in theory'] what Aeonick magick is - of how their life and deeds are part of an Aeonick imperative.

Of course, all Adepts - if they are genuine - understand the rudiments of Aeonick theory. But this is a purely intellectual, abstract, understanding. It is cerebral, devoid of numinosity. Further, most Adepts are aware of the rudiments of Aeonick magick - but, once again, this awareness is cerebral. What occurs in some Adepts is that by the very process of striving to achieve a personal Destiny in the real world, they gradually come to understand what Aeonics really means, in personal and supra-personal terms: **they experience Aeonick magick via their striving**. This makes it real to them in a meaningful way - cerebral understanding is mostly a vacuous understanding.

In essence, therefore, the esoteric understanding of these Adepts grows in the only way real esoteric understanding does - via practical experience of the realities. They acquire more insight into the world, the cosmos and themselves. On the psychic level, the energy which imbued their personal Destiny, which gave them the vitality, the "elan" to pursue it, wanes. They begin to seek after something else - they desire what seems to be an intangible wyrd.

Thus, they move toward 'The Abyss' after some years of striving in the real world, of garnishing experiences, of learning from them. In effect, the self-image, which Adeptship created, is waning. [Note: Initiation creates an 'ego-image'; an External Adept has both an ego-image and the beginnings of a self-image. An Internal Adept has achieved a self-image: a certain unity of conscious and unconscious/pre-conscious forms. This self-image is vitalized by a Destiny.]

For a period, the Adept lies between two-images: the self-image which has almost died, and an intangible but tantalizing wyrd-image. This is often a most difficult time in the personal life of the Adept. There is nothing and no one to help them.

Gradually, they may achieve more understanding and come to understand the real essence hidden behind appearance: in themselves, others, the structures of the world, the cosmos itself. They will also come to realize what is missing from their own life - in terms of experience. Accordingly, they will redress the balance by living to attain what they lacked, to fully complete themselves. This, of course, is difficult, requiring as it does not only a genuine self-honesty and awareness, but also a real understanding of what the balance itself actually is. Here, 'theory', book-learning and such like is no use.

Then, when some balance is achieved, there will be a discovery of the essence of not only Aeonic Magick but also what the essence of magickal forces really are. A discovery of that which is beyond opposites - a return to and a going away from, primal Chaos.

Following all this, there is usually an ordeal which is magickally ruthless - which ascertains if the person undertaking it has actually achieved both an internal and a magickal mastery. In the septenary tradition, this ordeal is the Grade Ritual of Master/Mistress which involves the candidate walking, alone and unaided and carrying all food etc., a distance of 80 miles in isolated terrain, starting at sunrise on the first day and ending at sunset on the second day. After reaching the target distance, a magickal ritual is performed which is psychically dangerous.

Then, there is a certain satisfaction of having achieved the stage of Master of Temple/Mistress of Earth.

Naturally, the above is only a brief outline of the transition from Adept to Master or Mistress. The salient points are that it involves many years of striving for something in the real world, of causing changes via a Destiny; that there are and must be more experiences to take the individual far beyond 'the self'; and that there is a real understanding of what lies beyond external and internal magick - of the patterns and processes of dialectic change, of evolution itself: in brief, of Aeonics. And a real Mastery of forms.

To provoke or cause the individual to go beyond 'the self', the experiences of necessity are hard. By their nature they take the Adept to and beyond the limits of living - mostly in a way more extreme than those which form the character of an Adept and which therefore a novice may undertake to experience and learn from and so grow.

Because of all this, the Adept who progresses to the stage beyond possesses real wisdom. They have achieved many things. They are different from ordinary mortals - inside, where it matters. They know because they have experienced: because they have seen more of life; because they have been to the limits of themselves and gone beyond what they were. And because they have maintained their resolve to follow the Occult path they have chosen to its ending.

In effect, they belong to a new race - they are part of an elite more exclusive than that to which Adepts belong. They have developed a significant part of their latent potential; have fully understood themselves, the world, the people in it, the esoteric or hidden forces in the world, and the cosmos itself.

This does not mean that they are infallible or that they have nothing more to learn. Neither are they deceived by their own abilities and understanding. They are, however, aware of what it is they must do, conversant with their own abilities and the dialectic of change. That is, they know how to use Aeonick Magick to affect evolution - and do so, for their own life is a part of the creative change necessary.

Most who claim to be a 'Master' (or 'Mistress') are charlatans. As with the false Adepts, they appoint themselves to this title, or are appointed to it by someone who claims to have progressed even further. They have not achieved it. They have not achieved anything significant in creative terms; have little or no self-understanding; possess no real knowledge of Aeonics and Aeonick Magick. They have not lived their limits - and gone beyond them. They have no 'genius', no wisdom. They are still full of self-delusion, particularly about their esoteric knowledge and their own abilities, and have no real insight into others, let alone themselves. In fact, many who claim to be 'Masters' lack even the basic qualities of an Adept.

The same applies - even more so - to they who claim to have gone beyond the stage of Mastery, and I shall explain why in words which will expose them for the frauds that they are.

The stage beyond that of Master - often signified by the title Grand Master - requires for its achievement significant Aeonick works. That is, it requires the person to have produced profound changes in the causal and magickal forms which mark a particular Aeon: or to have actually presented esoteric/magickal energies in such a way that a new Aeon is created. This does not mean that someone believes they have done these things - 'on the magickal level'. It means that the structure of evolution has been significantly altered in accord with the wyrd of that Grand Master/Mistress: and in such a way that the changes are perceptible, in real life, in those forms and structures which Aeonick energy is presented in the causal, such as societies.

This does not mean a playing at magick by heading some self-created Occult organization or Temple - or writing/talking at great length about Occult matters. Neither does it mean that one assumes the title by taking over some already existing organization or group. It most certainly does not mean someone else awards it or confers it.

Further, it means one has not only reached the limits of present knowledge regarding Aeonics and other esoteric matters [and knowledge in the sense of practical experience] but has also extended those limits by one's own creativity - taken conscious evolution further. That is, added in a profound way to a conscious understanding and to the means for others to attain such understanding. This in itself does not mean anything 'dogmatic' or of a religious nature - or 'given to one' by some entity/supra-personal intelligence or whatever. It is never 'revelatory' in the sense of a religion. That is, it does not mean one is "appointed" by some entity/extra-terrestrial intelligence or whatever and so "heads" some sort of messianic crusade of a religious nature.

The frauds indulge in pseudo-mystical babble and Occult histrionics - they expect and mostly demand obedience. They play a "role" and often dress the part. Of course, by doing these and similar things they obtain followers, sycophants - i.e. weak individuals who need to fawn and obey. All the frauds rely on something external to themselves, be this something a "role", a mandate, a divine/diabolic revelation, an imagined/real lineage, an organizational authority, a messianic/diabolic/extra-terrestrial commission or whatever.

In reality, all these traits and actions are signs of someone not yet achieved Adeptship - someone striving for self-insight.

A real Grand Master (or Mistress) has a wealth of practical experience both Occult and 'in the real world'. They have genius - a highly developed intellect

and a creativity. They possess empathy in the highest degree. They have judgement. They possess a critical awareness and understanding of all those factors and forms which have and do shape and change our evolution both conscious and unconscious from individuals to Aeons. And they are unique - 'their own person'. They owe allegiance to no one and they are not constrained by any affectation or role (such as conforming to the imagined image of a Master or Grand Master or 'teacher'). Like genuine Masters and Mistresses, they are spontaneous and human, without affectation of 'knowledge' or 'cleverness'. Neither do they pretend to be 'venerable'.

There are perhaps two or three genuine Grand Masters/Mistresses a century - and that is all. And this is unlikely to change, given the present capacity of individuals to delude themselves and given the fact that few are prepared to undertake the really hard and difficult struggle that lasts for at least a quarter of a century and which creates such a unique entity.

As regards the last stage of the Occult way, which the septenary tradition describes by the term Immortal and which the distorted and inauthentic tradition of the 'Qabalah' describes as the stage of the "Ipssisimus" [and I had to look-up how to spell the word], this really is not obtainable except in the last few years of the causal existence of a Grand Master/Mistress who has created for themselves an acausal and thus Immortal existence. Thus, anyone claiming this title in the causal or mortal world is, 'ipso facto', a fraud - and one who has little or no knowledge of **real** esoteric matters. Those who so claim, show themselves up to be not even a genuine Master or Mistress - and seldom, if ever, even an Adept.

As Aeschylus once explained - *πάθει μάθος*; one can learn through adversity/suffering as so achieve wisdom. Before this 'law', people suffered, but did not learn. Most Occultists have never suffered, and so learn nothing; they eschew ordeals, and real life experiences, in favour of mystical meanderings and a religious mentality. Or they find comfort, an escape in the Occult.

A real Occult quest involves adversity - undertaking hardships, surmounting real physical, mental and psychic challenges; forging into the unknown, alone. Questing through adversity to transform one's existence.

It takes years of self-effort and adversity, of accepting challenges and triumphing, to achieve real self-insight and genuine esoteric understanding, and thus to become an Adept. It takes even greater effort and adversity and learning to go beyond that.

Real wisdom is still, unfortunately, a precious commodity. The esoteric path to Wisdom is open to all - its techniques and methods **work**. But such is the primitive self-awareness of most people that they cannot appreciate this or be bothered to undertake a real quest in search of the next stage of existence. So the Occult babbling will continue, and the frauds claim their titles. De nihilo nihil fit.

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Arthurian Legend - According to the Secret Sinister
Tradition

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

- 1) Arthur was a 'Romano-British' chieftan.
- 2) His wife was called Gonnore, and her father was a chieftan whose base was the fortified site now known as 'old Oswestry'.
- 3) Arthur's base - and thus "Camelot" - was the city of Viroconium (present-day Wroxeter in Shropshire).

This city was the capital of a prosperous and powerful war-lord and British chieftan Vortigern (c. 450 ev). It was also associated with the war-lord Ambrosius, who was of Roman descent.

Arthur maintained a continuity and a certain style of life - 'Romano-British'. He followed in the tradition of Vortigern and Ambrosius, being a powerful chieftan whose rule extended far. He flourished after Ambrosius - c.500 ev.

- 4) Arthur and his people were **pagans**. Their beliefs were indigenous ones, connected with gods and goddesses.
- 5) Arthur fought many battles to secure his Kingdom from rivals. Some of his battles were with invading tribes - but for the most part, these new tribes settled peacefully into what is now England. There was more assimilation than there was conquest. [The idea of 'barbarous hordes' ruthlessly invading is a myth - created by later generations and part of a Nazarene indoctrination campaign.]
- 6) One of his relatives - known under the later name of 'Modred' - sided with some of his enemies (i.e. rival chieftans) and Arthur fought against him in a battle in which he was badly wounded.

The site of this battle was near the Camlad River and the modern Shropshire hamlet of Wotherton.

Arthur returned to his stronghold via a lake called now 'Marton Pool', near Worthen (SW of Shrewsbury). At the time, this lake had an island - a mound containing a grove of trees. The place was regarded as sacred, and the waters were reputed to have healing powers. The island was an abode of a goddess, and a Priestess lived there. This was the 'Lady of the Lake'. This mound still exists, although today it is not surrounded by water, as the Lake has shrunk to become a Pool.

- 7) The 'Merlin' of legend was actually a pagan wise-man who was adviser to Arthur. The abode of this person was the area around the west of the Long Mynd.
- 8) After his final battle, Arthur returned mortally wounded to his city, where he was buried. Some time later, the city was peacefully evacuated, as it had become undefencable. A new stronghold was founded on a mound between a loop of the river Severn, and Arthur was re-buried here. This mound served as one of the seats of the Kings of Powys - much later a town grew up around it called Scrobbsbyrig. The town was later called Shrewsbury.

One early name for this mound was said to be the 'hill of the Alders'

A Nazarene Church now stands near the site of Arthur's tomb.

- 9) Arthur's "clan-symbol" was a Dragon.

Satanism - Or Living On The Edge

Genuine Satanists are at the sharp end: they **act**. They strive for and implement their personal Destiny and they work for the fulfilment of sinister strategy. That is, by their lives, by their ways of living, they actively aid the creative forces of Darkness. Or, expressed another way, they do the work of the Prince of Darkness.

In contrast, the dabblers, the psueds, keep themselves secure in their imaginary and fantasy 'Satanic' worlds - with correspondence, meetings, conclaves, discussions; with performing and writing/reading about worthless Occult rites; with their babbling about their psuedo-mystical fantasies.

A Satanist will be living Satanically - and will therefore be dangerous, in the real world. They will do Satanic deeds rather than just talk or write about them. He or she will be, for instance, disrupting society in a practical way, or working to actively create a new, revolutionary society which is more Satanic. They might be real heretics - fighting against the State either politically or via armed warfare if that State (as most Western ones do) upholds the Nazarene sickness of spirit (evident in modern political ideas like 'liberalism' and 'humanism' and 'equality': the triumph of the worthless at the expense of the noble). Or perhaps they will be aiding the collapse of such a State, and fostering a reaction, by morally undermining it, for example by dealing in drugs or pornography. Or maybe they will be teachers in influential positions, subverting others in secret towards Satanism or those transient forms Satanism often assumes to gain control and influence. Or they might be actively culling the worthless, the scum - by being a vigilante, or a zealous, honourable Police Officer ...

Whatever, they will have a direction, a purpose, an intent which goes beyond the edification of their own ego. They will be working to achieve something great by virtue of which they can excel in their own lives and thus really live to the full. They will be developing and using their potential, their skills - and thus exulting in life, in overcoming challenges. They will be contributing toward their own evolution and that of existence itself because they are harnessing in a practical way the darker forces.

This direction, purpose and intent is Satanic strategy, or Aeonics. A rational and thus conscious understanding of those forces which shape and change evolution and the forms assumed by sentient life from individuals to societies to civilizations and Aeons.

It is this sinister or Satanic strategy which makes genuine Satanism what it is, and it is knowledge and understanding of this strategy which marks the genuine Satanic Initiate from the imitation.

A Satanist not only acts in a certain way - achieving things in real life - but they **know what they are doing**; they possess **perspective**. An Initiated knowledge. This 'knowledge' is not primarily of the psuedo-mystical kind, to do with rituals or other Occult workings/techniques. Rather, it is primarily concerned with how and why certain things are as they are, and how those things can be altered or changed. In essence, it is about how cosmic forces interact with and change/evolve life - about the mechanisms by which Aeons, civilizations, societies and ultimately individuals grow, are or can be influenced and changed.

In the past few decades, many professedly Satanic organizations have arisen, and some have propounded various aspects of the genuine Satanic world-view. But almost without exception they have shown themselves to be lacking in real esoteric knowledge - i.e. Aeonics. Quite often, someone from one of these organizations will 'sound-off' and reveal their ignorance, particularly concerning the actions of real Satanists in the real world. For instance, it has become fashionable in these psuedo-Satanic circles to castigate individual Satanists, or a Satanic group, if that individual or group becomes

involved in Politics - particularly if those Politics are on what is often termed the 'extreme Right'. What the ignorant writers and/or speakers in question have not understood, is that such political action is chosen Satanically - to achieve things, both for the individual(s) concerned and for Satanism in general. That is, those who are so involved are so because they are consciously and with ruthless determination aiding the sinister dialectic: i.e. Satanic strategy. They are living on the edge - causing and aiding change/disruption in real life.

The ignorance of the psuedo-Satanists is revealed in another area - ethics. There is not and cannot be any such thing as Satanic ethics. What there are, are means to achieve Satanic goals and the means are a matter for the individual Satanist striving to achieve those goals. That is, it is for each and every Satanist to decide, for themselves, what is or is not acceptable. This is so because Satanism, in essence, is individual - it is not nor can ever be, religious in any way. Those who believe Satanism is or should be religious, do not understand Satanism at all.

As I have written and said many times, Satanism is an individualized defiance and affirmation: one of the fundamental aims of Satanism is to produce or develop proud, strong, unique, individuals of character who possess 'spirit' or 'elan', and who possess insight and genuine esoteric knowledge. The aim is not to develop subserviant, obedient, sychophants who cannot think for themselves. Satanism aims to develop the instinct and judgement of each person - and Satanists are critical, aware and capable of assessing things and situations for themselves. Or rather, they will be, after appropriate training/guidance. I make no apology for repeating yet again the statement that the religious attitude is anathema to Satanism: Satanism is a rebellion against the religious, dogmatic, instinct.

Satanism shuns obedience to a self-appointed authority; it despises the very idea of a religious 'mandate' and it does not idolize anything - not even the individual Satanists of distinction. Satanism is at the very edge, the frontier, of conscious understanding and knowledge and Satanists are the ones who try and often succeed in extending that frontier - in bringing more of the cosmos into conscious awareness and thus **control**. They dare, defy, are heretical, possess the courage to dream and make their dreams of Destiny real.

Because they know themselves, others and the esoteric workings of existence, they are in control, masters. They effect change. And they acquire all these things because they possess perspective, a perspective whose foundation is Aeonics.

What, then, is Aeonics? It is an esoteric understanding, and an understanding which in these times of overt and covert Nazarene domination is heretical. It is a knowledge of the processes by which Aeons arise, change and are replaced by another Aeon, and how the creative energies of a particular Aeon are made manifest via a civilization and thus the societies within that civilization and the individuals within those societies. It is also a knowledge of how all these various **forms** (or causal structures) can be changed - by esoteric or magickal means, and by more practical means.

On the purely individual level, Aeonics shows and describes how the psyche/consciousness of the individual is influenced, both directly and unconsciously, and how that individual can be changed or controlled. One form of such change is esoteric development - i.e. the techniques and so on, magickal and otherwise, by which the individual can achieve Adeptship and beyond. One form of such control is via archetypal images.

In simple terms, an Aeon is an expression of evolutionary change. In esoteric terms, it expresses how the acausal intrudes upon, and thus changes, the causal. For convenience, the causal may be described, here, as the 'everyday' world - the world of linear time (past, present, future) and three spatial dimensions (height, breadth, width); the world wherein we live out our lives. The acausal may be described, again simply and for convenience here, as the creative energy that drives evolution - i.e. Satan.

A civilization - or more accurately, an Aeonic civilization - is how Aeonics

energy, or the acausal, is ordered in the causal - i.e. an Aeonic civilization is how change is produced in the causal. Within each such civilization there are societies, and within each society, individuals. All civilizations, Aeons and individuals are examples of organisms - they are born, change and they die (in the causal, at least). These varying organisms are born, change and end in certain ways, and these processes can be studied and thus understood. This understanding gives the means of control.

Aeonic civilizations are regarded as being tied to, or part of, a particular Aeon, and each Aeon represents a change in our evolutionary development. Thus, each Aeonic civilization represents a significant step in that development: the invention, discovery of significant things, and the development of a greater understanding - of ourselves and the cosmos.

The first Aeon is called the Primal and is dated from around 9,000 to 7,000 BP [where 'BP' represents Before the Present: i.e. c. 1990 eh]. Each Aeon, for classification, has a name and is associated with a specific geographical area, a symbol and a 'magickal working' - or how the acausal energy was perceived/understood then. All Aeons, except the Primal one, are linked to a named civilization. Further, each Aeonic civilization possesses an ethos or sense of Destiny. Aeons and their associated civilizations are listed below.

Of course, there are other civilizations - but Aeonic ones are the most significant ones because they produce significant evolutionary change by virtue of being a nexion, or nexus, for acausal energy - i.e. one may consider them, in magickal terms, as giving form directly via their structures and peoples, to acausal energy. Other civilizations are linked to or derive from, these Aeonic civilizations and while they may have in some way contributed to some evolutionary change (e.g. in terms of invention/discovery) that contribution is much less than for Aeonic civilizations.

Aeon	Magickal Working	Aeonic Civilization	Aeonic Dates
Primal	Shamanism	--	9,000 - 7,000 BP
Hyberborean	Henges	Albion	7,000 - 5,500 BP
Sumerian	Trance;Sacrifice	Sumerian/Egyptiac	5,000 - 3,500 BP
Hellenic	Oracle;Dance	Hellenic	3,000 - 1,500 BP
Western	Ritual	Western	1,000BP - 500 AP

It should be obvious that the esoteric 'symbol' of the Western Aeon is "Satan" - i.e. Nazarene religion/ethics/forms are a distortion of the Western Aeon. The exoteric expression of the Western civilization is Science & Technology: the desire to rationally discover and to exercise control over the environment via technology.

All Aeonic civilizations end in Empire, and this Empire or Imperium lasts for around 390 years. The ethos of an Aeonic civilization is mostly manifest to (non-Initiate)consciousness via archetypes and a Destiny. These archetypes and this Destiny are different for each Aeonic civilization. The Destiny is often enshrined in a literary/poetic/saga-like form, and this form, for nearly all such civilizations is of the 'hero-motif' type: the successful response of a hero or heroes to a challenge or series of challenges. For instance, the Hellenic form was Homer's Iliad and Virgil's Aeneid.

The present Western civilization is at the stage where it should be entering its Imperium (c. 1995-2385 eh). However, the natural archetypes of the Western civilization have been mostly transplanted by alien Nazarene ones - and its sense of Destiny almost lost due to Nazarene ethics and social forms.

As each Aeonic civilization enters its Imperium, the energies of the next Aeon are or can become manifest, via a nexion or 'Gate' (or "sacred site") which channels acausal energy into causal forms. The next Aeonic civilization follows after three to four centuries - i.e. it takes that length of time for the Aeonic energies to effect large-scale changes in the acausal. Or rather, it has, until now.

This brief and simplified description of Aeonics allows sinister strategy to be understood. Aeonics describes what has and is occurring in those forces that do mould and have moulded individuals still in thrall - i.e. non-Initiates. The knowledge gains brings a genuine understanding, a perspective. It enables effective sinister magick - it enables the Satanist to act, in the real world, and produce effective changes. To really live - to play at being god: i.e. to be like Satan.

It is a fact that most magickal acts are useless - they achieve nothing, except perhaps self-delusion. (Some may achieve a few, external, results edifying to the ego.) And they are useless because few really understand what they are doing. They evoke long dead 'magickal' forms from past Aeonic civilizations - or rather try to; they prat about with archetypal energies they do not understand. They confuse the forms and try to use some from one Aeon and some from another. Or they try and create their own. Or they are fundamentally so esoterically ignorant that they are infused with psuedo-mystical garbage and fanciful 'aeons' and extra-terrestrial beings and/or diabolic entities from obscure and worthless mythologies.

The Satanist, having access to the real esoteric tradition, can work effective magick, both personally and Aeonically.

Personally, it means working with the energies/magickal forms of the present Aeon as those energies/forms are. It means eschewing the distortion which has so affected the Aeon and its civilization. One aspect of this distortion is the 'Qabala'. Thus, any "Satanist" who uses any of the forms or symbols or whatever of or deriving from this Qabala is aiding the distortion and thus in effect undermining Satanic energies/values. That most "Satanists" cannot see this, just shows their lack of real esoteric understanding - i.e. their lack of a genuine Satanic Initiation.

One magickal form of the genuine Western tradition, is the septenary. Another is the understanding as 'Baphomet' as one name of the dark goddess - the Bride, Lover of Satan. Yet another is the knowledge of the real origins of both the word and the form of 'Satan' - from the Hellenic, to which the Western Aeonic civilization was loosely affiliated in its origins and growth, and from which certain esoteric traditions survived. [The derivation of the word 'Satan' is from the Greek $\alpha\tau\tau\acute{\iota}\alpha$ meaning 'accusation'. It became the Hebrew Satan, whence also (Sh)aitian.]

On the Aeonic level, the esoteric knowledge of Aeonics means the Satanist can judge what to do, and act both in the magickal and the practical sense.

Aeonics shows that there has been and is a distortion in the Western energies, and that, given no distortion, the Destiny of the Western civilization was Empire - i.e. the triumph of 'Satanic' values on a world-wide basis for the benefit of an elite within the Western civilization. Aeonics also shows that it is possible at this moment in time to create a nexion and thus draw forth the energies of the next Aeon - to effectively create the next Aeonic civilization.

Thus, effective courses of action are: (a) aiding the creation of an Imperium; (b) countering the distortion in order to introduce new forms/energies; (c) opening a nexion and thus aiding/creating a new Aeon, consciously [Heretofore, most Aeons have not been created via magickal intent because the knowledge to do so was lacking.].

All of the above mean changing evolution - societies and individuals - on a significant scale. (a) involves disrupting present societies magickally and practically and aiding Imperium-like forces; (b) involves countering the Nazarene forms and those allied to it, and creating new forms and presencing them via individuals/groups/society etc. All involve aiding Satanic forces - e.g. spreading Satanic ideas esoterically and exoterically; aiming to become/guiding others to become Adepts of Satanic traditions. All involve action in the world.

There is much more to Aeonics, and esoteric tradition, than this. But sufficient has been described for the real essence of Satanic living to be understood.

A Satanist has a desire to excel - to effect changes; to be significant. They are not content to just live, to just survive. The perspective of Aeonics provides an intent, a purpose, by which they can achieve not only self-excellence but also change existence - fulfil or aid the sinister dialectic. They can help to build an Imperium, where Satanic values can be realized and where combat, war, conquest and exploration can make strong and extend the frontiers, take evolution to its limits. They can ruthlessly undermine and destroy and so aid a change. They can work works of genuine sinister magick and so influence others, create new structures and archetypal forms, and kill and then dismember the corpse of the Nazarene, exultant, as they revel in their mastery... They can, in brief, fulfil a real Destiny.

Meanwhile, the psuedo-Satanists can continue playing their pathetic games and fawning on one another, achieving nothing in the long-term and probably nothing in the short-term either. They can continue imbibing the the drug of delusion, and so waste their life.

Everyone has a choice - only the gifted choose wisely.

ONA 1991eh

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PO Box 235-
Shrewsbury
Shropshire
England

4th November 103 yf

Dear Mr Bolton,

Thank you for the copy of the letter to the Finnish 'Setian' which was most interesting.

Enclosed herewith some further material and MSS for Review and publication, should you be interested in publishing the MSS. The two sets of essays - "NS Essays" and "Physis - Essays in Praise of NS" are now available from Rigel Press at the address above, and not from the Thormynd address. They are £1 (or US\$5 cash including Air Mail) each.

In your letter, you made mention of 'generational Satanists' and their contempt for Setians because of the Setian philosophy being 'divorced from Nature'. 'Traditional Satanists' feel the same way - the Temple of Set, like the Church of Satan, seems to be a collection of urbanized individuals who enjoy playing the intellectual (or rather, psuedo-intellectual) game of Setianism. For the most part, they have lost contact with the primal both within themselves and in Nature - they need the comforts and safety of urbanized society, although some of them may occassionally play "survival" games after which they return to the comforts of their home, their family, their friends, their 'Satanic' circles and pylons. They are rather like the individuals Adolf Hitler encountered in the early years of the NSDAP who dressed up in ancient Germanic costumes but who did not have the guts to face or fight real enemies, on the streets. [There is a lovely quote in 'Mein Kampf' about this, which you might be familiar with.]

Basically, such people are soft - inside, where it matters. As one of the enclosed MSS explains; "Attaining real Adeptship is more difficult than being selected for, and training with, a 'Special Forces' unit (such as the British SAS)." In traditional Satanism, the novice has to undergo real ordeals which test their strength of character - overcome difficult physical challenges. They are expected to live Satanically in the real-world (by, for example, fighting for an "extreme Right-Wing" organization or being a vigilante), as they must, if they wish to become Adepts, spend at least three months surviving in the wild, completely alone and without any of the comforts of urbanized living. The ordeals, the living Satanically, enable them to experience the primal within themselves; while the living in the wild of course forces them to experience primal Nature, and what is really hidden in themselves. From all these comes a learning, and a real Satanic character. Or, as I have written many times, failure.

The ONA makes no concessions. The novice either undertakes the tasks, the ordeals, and methods, and succeeds; or they do not, and cannot be considered a traditional Satanist: they are failures. They have not been selected and therefore cannot be (traditional) Satanic Adepts.

In my own life, I have done all what is expected of a novice, and much more. I struggled to and beyond Adeptship, and I know there is no easy way for real achievement. For essentially, the essence of Satanism lies in the striving, the achievement, and then a moving-on to new challenges and achievements with a genuine esoteric understanding which enables perspective: i.e. the implementation of the sinister dialectic. Satanism has other facets, of course - the ceremonial, the 'esoteric knowledge of magick', the philosophy and so on. But these are really incidentals - they are not the essence.

What organizations like the Temple of Set have done, is to take some of these incidentals (and/or distorted versions of them) and set these up as 'Satanism': and they have been believed! They have duped others. They have attempted to re-make Satanism in their own image - and the result is a spineless affected psued or the cowardly ill-disciplined self-professed

"magickian".

For a number of reasons, it has been necessary to increasingly attack the psuedo-Satanic organizations and to explain in greater detail the secret teachings of traditional Satanism (e.g. relating to culling). One reason, is the appalling level of reasoning and genuine understanding shown within 'the Occult' - a lamentable comment on the ability of people to delude themselves. Another reason, is that it is clear the distortion which so affects the Faustian civilization, has affected the Left Hand Path in general and Satanism in particular. In practical and magickal terms, the Church of Satan was an infiltration of Satanism by the distortion - i.e. by the spirit of the Nazarene and those forms derived from the Nazarene (in terms of ethics, politics and so on). The Temple of Set has simply continued this distortion - affecting a few minor changes in structure and attitude, and that is all. Of course, not very many will understand what I have just written regarding the distortion, and even fewer will comprehend the Church of Satan as belonging to the same world as the Nazarene.

On one level it is an attitude to existence. The Church of Satan took some of the trappings of Satanism - which, in its genuine form, is a contradiction 'par excellence' of the distortion expressed by the Nazarene - but it gave them a spirit which was entirely alien to genuine Satanism. It took, for instance, the carnal philosophy and the morality of the strong, as well as some of the magickal symbols/forms of the Left Hand Path. But a real Satanic intent was never within those forms; there was no real Satanic knowledge, no esoteric knowledge or perspective. All the forms did was encourage a self-stupefaction, a glorification of a puny ego, and a living-in a psuedo-magickal fantasy world with 'Satanic' rituals and conclaves and 'grottoes'. In short, all the Church of Satan and its version of 'Satanism' did was encourage personal weakness, fetishes, and a purblind hedonistic individualism - as well as a religious mentality: an obedience to the 'Church' and a fawning upon its 'leader'. In brief, it did not liberate, it did not make strong - it did not encourage the creation of a new race who acted Satanically in the real world and so profoundly changed it. The Church of Satan was part of the distortion, not a cure for it.

The Temple of Set continued what the Church had started. They took or tried to take their version of Satanism into intellectual realms - and, like the Church, they had no understanding whatsoever of genuine esoteric sinister tradition. For they mixed up aeonic images and magickal forms, and used aspects of the distorted qabalistic tradition - in short, they made their 'magick' ineffective and worthless both from the personal and the Aeonic point of view. It is charitable to believe that the founders of these organizations, as well as those who enabled their survival, were just plain charlatans, fiddling or tinkering about with magick without really understanding it. They used the images and forms of Satan, Set, Baal, they delved around in mythology and found others, and created lots of fantasy images - mixed them all up; intellectually found justifications for their approach. They strung together bits of qabalistic magic with bits of Crowley; added a touch of demonism (of the Nazarene/Babylonian or whatever sort); specialized in self-created workings of the dream-image kind. The result? Something so absurd it would be laughable were it not so detrimental to real Satanic change and thus Satanic strategy.

Are you and I and a few others the only ones who understand? Who know that real sinister (or Satanic) magick involves using Aeonic energies to create change and so alter evolution? That one cannot intermingle Aeonic forms - from one Aeon and another one or two - if one hopes to affect Aeonic change? That Aeonic energies are presented via a civilization whose ethos and archetypal and other forms hold the majority in thrall - controls them unless and until they become free via the synthesis and transmutation which is genuine Adeptship? (That is, until they have objectified those energies internally, and thus can master/control them.) That this present Aeon and thus civilization has suffered a profound change/distortion which is essentially de-evolutionary and whose most obvious form is the Nazarene sickness?

Satanism means this liberation from external and internal forms, assumed by Aeonic energies, and the ability to control those energies for an ulterior purpose. It means a rational knowledge of what really is, in both magickal and practical terms; a real insight into one's self and the cosmos.

No condemnation is too strong for organizations like the Temple of Set which foster the "status quo" of ignorance regarding genuine magick. Which have tried to appropriate the one thing which can really liberate and which can change the patterns of evolution - i.e. Satanism.

The ignorance of such organizations and the people within them is displayed all the time. For instance, they do not understand the use of politics, by Satanists, as a means to achieve evolutionary change - as part of a dialectic. All they do is condemn those who do act from a 'moral' point of view - or from an 'intellectual' one which sees their version of 'Satanism' as being "beyond politics"! Neither do they have the slightest understanding of those who provoke change and de-stabilization by appearing to do 'immoral' things, such as drug-dealing. Once again, they reveal themselves for the non-Initiates they are. I have to continually repeat that the only guiding factor for the actions of a Satanist, in real life, is the sinister dialectic - that is, will the action benefit the Satanist (in terms of their esoteric development) and will it aid genuine evolutionary change: the achievement of Satanic qualities; the fulfilment of the goal of Satanism in the long term.

Neither I nor the ONA shies away from difficult practical issues of a Satanic nature. Consider the Satanic drug-dealer. He or she is playing a part (admittedly a small one - but such individuals have to start their Satanic careers somewhere! They have to do 'on-the-job training'!) - they are aware, because they are genuine Satanists, of what they are doing: i.e. they have a knowledge of sinister strategy. They are aiding the collapse of a worthless society, and may also be aiding the weak ones (the addicts) to cull themselves. They are also engendering a 'moral' response in others - e.g. in the Establishment. Some of those in this Establishment (e.g. Police Officers) gain real understanding by exposure to the dregs, the worthless: i.e. they develop a good instinct, from practical experience, and so see the druggies as dregs. Thus, they are ripe for conversion to a radical resurgence of noble values, politically expressed - for the sake of illustration, let us say here a radical organization of the extreme Right. They have seen the liberal/Nazarene society, and it does not work - it produces dross; encourages vermin. And so on. Naturally, this is a simplified analysis, but at least the Satanic intent of the original act - the drug-dealing - can be seen.

Of course, the Satanists are few, and secret. But that does not mean they are 'powerless'! They seek to be the real motivators of change - both of themselves, and others, in terms of society, the civilization, and the Aeon itself. Hence, they really are diabolical, and sinister. And of course **dangerous**.

The above is only one example - not all Satanists undertake such actions as dealing in drugs. Some may involve themselves in aiding/creating the political form. Some may indeed be the Police Officer. Or the Judge. Whatever, they all know what they are doing, in Aeonic terms; they are all striving to change existence, and thus themselves, by actions in the real world. They are all enjoying playing at gods and goddesses.

Naturally, only some understand in all its complexity and effects, the goal - and can plan accordingly. And can motivate, urge others, to action. These are the real Masters and Mistresses: the really diabolical and evil ones. Those who have a genuine over-view of centuries and more, of millenia.

A Satanic Adept, for instance, might intuitively understand the supra-Aeonic goal. But their rational understanding will be limited - to a century, perhaps. They will see the present goal of Satanic strategy as an Imperium and, after that, a new Aeon and a new civilization. The novice will perhaps only understand the Imperium, rationally - that is, in terms of its effects and their own Destiny. But, hopefully, their understanding will increase as they progress, as, hopefully, the number of novices and then Adepts and then Masters/Mistresses will increase with the implementation of sinister strategy.

The Temple of Set, and the other psuedo-Satanic organizations and individuals, lack both the primal awareness (of Nature and what is within each individual) inherent in real Satanism, and the esoteric knowledge or over-view afforded by Aeonics. It is to be expected that they and these others will continue with their campaigns of dis-information against the ONA. Quite possibly, they might descend to the personal level (if they have not done so already), and reveal their ignoble spirit. By revealing the dark secrets of traditional Satanism in a way that is not open to mis-interpretation - by expressing the true nature of Satanism (e.g. in culling; Aeonic action) - we have made it difficult for them to 'defend their corner' without trying to undermine our credibility, and it will be interesting to see whether they will reduce themselves to ethical tautologies. Whatever, with all esoteric tradition and practices revealed, everyone now has the opportunity to consider the matter for themselves - assess the differing versions of Satanism 'on offer'. Which really is as it should be.

On the personal level, your own sagacity and insights merits recognition, and your work likewise. What a global conspiracy we must seem to some of our more paranoid enemies!

With best wishes,

Stephen Brown

Box 38-262
Petone
Wellington
New Zealand
20 Oct 1992

Dear Markku

Thanks for your letter of 12 Oct., and for the two articles which I'll be pleased to publish.

When you said that you were going to publish a Social Darwinist magazine I thought it very encouraging and relevant - obviously you've changed your mind.

You say that primordial law is inappropriate in Satanism, that it's the opposite to the concept of Satanism as non-natural and a rebellion against the natural order, more akin to christianity. Yet all of christian history and of the TYPE of people who are attracted to christianity should tell us that such religions are outside of nature - anti-nature because of a dis-ease certain TYPES feel with themselves, shut off from the 'Tree of Life' to put it in allegorical terms.

'Setianism' is of course of recent origin - the result of a feud between Aquino and LaVey. Satanism goes back a bit before Setianism and even before the Church of Satan, and even before ancient Egypt - it's a reflection of man's understanding of the workings of the cosmos.

Nature is NOT a (onefold) static system. The flux, the dynamic evolution are a reflection of it - as Darwin saw, for example. Evolution, genetics, selection, etc. are operative WITHIN nature - basic school science. Nature consists of polarities clashing and interacting - dialectics - responsible for change. This change in the cosmos is pushed by what physicists call entropy - what Satanists call Satan - in the Orient 'Sat' (The All) and 'Tan' (the energizing principle or Dark Force behind it). I think I tried to explain this in a prior letter (?). The ancients recognized this, the Tantrics saying 'Shakti without Shakti is a corpse' i.e. Shiva the cosmos - Shakti the energizing element - 'Satan', 'entropy' the 'Dark force in nature' or whatever one wants to call it.

The Norse saw it as a clash of Ice and Fire - again polarities working within nature. Ragnarok - the forces of nature overturning the status quo, causing change, evolution, WITHIN nature. Satan is the rebellious ASPECT OF NATURE.

This is what the ancients have taught for milleniums - here's where Satanism comes from - not from the founding of TS or CS a few decades ago.

This is what is still taught by generational Satanists (the real ones, I mean, not the imaginery ones of the christians and neurotic women who claim to have suffered cultic child abuse). Such real generational Satanists have a general contempt for what they call 'Converts' (much like the Jews' contempt for the 'goyim'), but they have a very special contempt for Setians because they see Setianism as having taken over their symbols etc., and presented Satanism or the LHP in a totally opposite manner - akin to christianity - divorced from nature.

No, nature does not have 'one law' - it is in a state of flux, dynamic, because of entropy, of what we call the Satanic principle acting on it. I recognized this long ago and wrote of it in my own publications with some emphasis. Science, so long as it is not chained to a political or religious dogma like Marxism for example, does not have one law - it seeks to unravel the manifold laws of nature. Christianity has ~~not~~ law - obey its dogma; so does Setianism which describes itself as an "ethical religion", as the ONLY genuine Satanic religion because of an Infernal Mandate, religious dogma at its worst. So it proscribes certain people and organizations, just as Stephen Brown of the ONA so accurately described it.

So when I was given an ultimatum by Austen to quite associating with ONA and Balder my reaction ~~was~~ automatic - these are reflective of the genuine Satanic tradition, and what's more they are doing something in the K&L world. What do we have in the TS - a bunch of letter-writing, rituals, records of ~~my~~ dreams, etc. which apart from the imagery, is hard to distinguish from any New Age outfit. What do we have in the 'Scroll' - more dreams, mystical blabber, nothing real; an escapism.

ONA told it like it really is - intuitive, considering they must have been limited by the amount of TS material they've read. But they recognized the attitude, and we should be able to recognize how correct ONA is in its analysis of TS because we've had access to the material. The ONA offers a rational critique of TS, and how does

Notes on Study and Practice in Modern Satanism

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

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

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

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

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

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

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

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

The Practical Esoteric Aims of Satanism: 90-130yf

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

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

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

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

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

On the practical level, it is considered necessary, in order to achieve strategic goals, to support the creation of a Western Imperium - that is, to support those forces trying to undermine in a practical way the current Nazarene/Magian status quo. This means upholding heretical views such as racial inequality, and denying 'the Holocaust' - as well as aiding/supporting National-Socialist/"racist" causes. The tactical aim here is the creation of a pro-Aryan, National-Socialist type State which has a noble, conquering spirit

or ethos, and thus which re-presents Satanic values in action in the real world. An alternative aim is the emergence of a 'religious' form for this same noble, conquering ethos.

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

With the fall of this heart-land, the Messianic dream of the Magian would be unrealizable.

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

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

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

The present Aeon is the Western - and this Aeon dates from c.500 eh to c.2000eh in terms of the energies being predominant. The aeonic civilization follows some centuries later: for the West, arising c. 900 eh and ending c. 2400eh. The energies of the next Aeon follow or arise some centuries after the last Aeonic ones: in practice, this means at the end of the civilization of the last Aeon; when the Imperium is collapsing. Thus, the new Aeonic manifestations will arise c.2400eh.

In the past, Aeons arose as part of the unconscious process of dialectical change. However, we are now at the stage of evolutionary understanding when we can alter the process itself because of that conscious understanding which Aeonics, cliology and so on, gives us. That is, we can significantly alter the process of aeonic evolution and thus the civilization which gives form and reality to aeonic energies. The time for such change is when the energies of one aeon are waning, and the energies of the next aeon have not arisen in any significant way.

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

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

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

Initiation implies a development of real insight and judgement - and a learning of genuine esoteric knowledge. The esoteric knowledge of Satanism, hitherto secret by nature because it was and is heresy, is essentially a knowledge of Aeonics - of those factors governing evolution/change from aeons to individuals. One insight of a Satanic Initiate is into the forms and structures assumed by aeonic energies in the causal.

This insight means that a genuine Initiate understands a transient form such as 'National-Socialism' as a practical expression of some of the principles of Satanism and as, in the long-term, contributing to evolutionary change via its inherent dynamism and acceptance of the forces of Nature. Such an Initiate understands that, at this moment in aeonic history, such a form is **necessary**: ie. this form (or something very similar) and only this form presences the sinister in the way that sinister must be presenced to achieve the strategic goal of Satanism over centuries.

The current practical concerns of traditional Satanism lie thus with the Western civilization - with aiding those forms which can or do presence the sinister, or which will change societies to the benefit of the sinister. The tactics are geared to this. Thus, an encouragement of Islam in certain Arab states may be a tactic used - because Islam acts to discourage the 'American' materialism which would otherwise flourish, and thus offsets 'American' (read covert Zionist) influence. This in itself poses problems for America and thus the Magian.

However, the aeonic or essential reality, is that Islam is a transient form which like all religions enshrines the dogmatic, anti-evolutionary ethos, and while in the very long-term the goal is enlightenment or Adept-like liberation and thus understanding for **everyone**, the practical reality means that a working with this

particular transient form is tactically right, in order to achieve the goals connected with the present Western civilization and thus the establishment of a new Aeon.

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

The present reality is as stated above - no amount of 'wishful thinking' or idealism or sentiment will change this. One either aids aeonic change and thus contributes toward evolutionary change, or one does not.

On the magickal level, as well as aiding the forces of Imperium and countering the distortion, acausal energies can be presenced to begin the process that is the next Aeon. That is, a nexion can be created, consciously, and the acausal energies consciously directed into temporal forms, some of which will be 'magickal'. This is in addition to aiding the present aeonic forms. In effect, these new acausal energies will create the next Aeon and thus its associated aeonic civilization.

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

Ita lex scripta.

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The Song of a Satanist

In an important sense, most of my life represents genuine Satanism in action - a going to extremes, a learning from the experiences of those extremes, and a doing of dark, dangerous and sometimes "illegal" deeds.

This life stands in stark contrast to those of the psuedo-Satanists, some of whom have acquired a notariety and a 'fame'. I have - as a Satanist should - been intoxicated by the essence of life itself - by that which inspires, which causes the creativity, self-absorption and genius of all great artists be they musicians, writers, warriors, explorers or whatever. I have dared to dream and to defy - and have dared to try and make my dreams and inspiration a reality. I have used my life for some purpose - striven toward goals with a passion that overcomes all obstacles. I have known great love - physical, intellectual, and of the soul, the essence of existence. I have also known the opposite - the sadness that awaits all who venture into the dark starkness of the Abyss within and without. And thus the synthesis of these and other things which is the prehension of wisdom.

This living has been an ecstatic affirmation of existence - a self-surmounting. The goals striven for were for the most part irrelevant: what was important was the striving for **something** with a passion. For in such striving, in the action in the world so entailed in the striving, there was an intensity which captures the immortal and which re-presents the spirit of Satanism: that heroic defiance which is the essence of all conscious evolution and thus civilization itself.

Such exultation is dangerous. By its nature it is individual. It is anathema to those forms and structures which suck vitality and which by their very existence, level individuals down and break or try to break their spirit. It is Heresy. It is testing - some become possessed; some perish; some are broken in spirit and descend to the mediocrity of the majority; some are caught in the snares left by those who adhere to those things which suck vitality (such as religion and 'law' and ethics). But some few survive and prosper and thus inspire others to venture out where no one has dared to go before. And of those few who survive, there are some who can express in words or other mediums (like music) what they have felt, and experienced and learnt - in a way which is easily understood. These few are the really dangerous ones...

It amuses me - and has amused me - when I come into contact with modern, self-professed 'Satanists', be such people a part of some 'Temple' or 'Church' or 'cult', or be they working on their own. With a few notable exceptions, these people are ridiculous - for them, Satanism is an intellectual philosophy, a collection of rituals, and/or an anarchic attitude. For them, it is an object of study, and involves meetings, discussions. For them, it is communal, and involves 'ethics' and/or a religious approach and attitude. For them, it is a glorification of their ego and a wallowing in the pleasures and wealth this existence can offer: an excuse for self-indulgence and lack of self-discipline.

In reality, Satanism is an attitude to living - and an attitude foreign to these mostly urbanized people who profess to be Satanists. Satanism means living one's life in a certain way - achieving things, in the real world by one's own efforts and because one is exulting in existence itself consciously. That is, one's life is intentional - a striving toward a higher existence by practical deeds, by overcoming challenges which take evolution to new realms. A Satanist strives to change themselves - and then the world itself. They desire glory, fame - to be significant. They are not content, and even when a goal is achieved, there is the need to find and strive toward another goal, another way of living. There are always new experiences awaiting - new levels of achievement.

A genuine Satanist needs action - they need challenges, because they possess within themselves the 'fire of Satan', that vitality which is the quintessence of living. This vitality shows in their eyes, their character - it is evident in

their deeds.

Fundamentally, one becomes a Satanist by acting like one - by doing Satanic deeds. A Satanist of some experience would say one and more of these things: "I have experienced combat; I have killed, watched comrades die. I have loved - and hated. I have discovered something for the first time. I have been alone for months, bereft of most things, and thus come to know myself. I have faced my own imminent death, not once, but many times. I have achieved things with my body I thought not possible. I have exulted in overcoming physical, intellectual and psychic challenges. I know the passion that motivated Beethoven, van Gogh, Nietzsche, and I know the feelings and greatness of Caesar, Adolf Hitler and Alexander the Great... I have heard the music of the galaxy and the stars and planets within it. I have been in a Prison cell and known the meaning of freedom. I have culled human dross. I have done criminal deeds - to learn and defy."

Of course, these things are only examples - there are many more. What is important is that they express real experiences of a dangerous or learning kind: they breed character; they test. They are selective. They are the type of deeds done by individuals with spirit - the type of understanding such an individual possesses, if only intuitively at first.

A Satanist will live life on the edge - will take up a profession which allows him or her to excel in deeds of action or creativity or exploration, or all of these. They will become experts in their chosen fields - and these fields by their nature will require persons of character and inner strength who prefer to work alone. Fields like assassination; Special Forces; Political manipulation... And then, having achieved, they will move on - to new ways and deeds. Or perchance they will die, defiant to the end.

Whatever, their quality of living will far surpass that of the weak majority. Their experience of both the dark and the light will be deeper, more extensive, and thus will they possess a greater insight, a greater understanding, a real depth of character.

In contrast, the self-professed 'Satanists' will be shallow - all talk, with little or no real experience of living on the edge. They shy away from real self-effort, from real self-overcoming, and build fantasy worlds in which they find comfort. They need the company of others, as they need their ego to be massaged by what they regard as their 'Satanic peers'. They talk an awful lot with others about Satanism, and probably, having learnt a lot of 'theory' from books and various organizations, write their own 'Satanic' rituals which they perform with the glee of the necrophiliac.

Some of these denizens of pseudo-Satanic organizations and cults will indulge in anarchic behaviour to impress themselves and others. But by so doing they reveal a lack of character - for a genuine Satanist possesses nobility and a self-discipline that others seldom understand.

Imitation Satanists make excuses - and devise theories to explain their lack of Satanic deeds in the real world. They have seldom if ever changed themselves to something greater than what they were at Initiation, and they most certainly have not changed the world in any way, significant or insignificant. They have achieved no glory - discovered nothing new; not extended the frontiers of understanding by even one micron. Instead, they wallow in obscure doctrines and consume the drug of self-delusion. To be brief, they have not composed a Satanic song which illustrates their life. They labour, but in vain - Poeta nascitur, non fit.

Most Satanists cannot publish an autobiography, or even have a biography which relates their life in detail while they still live, for the simple reason that it would probably render them liable to prosecution by those asinine guardians of even more stupid system of 'Law'.*If this threat does not exist, then their life has not been Satanic enough. And, moreover, that life is never completed until causal death - something written at a certain age, should be out of date within a few years. It if was not, then again the full Satanic promise of one's

* Plus the fact that most wish to continue their sinister esoteric work in secret, to aid the sinister dialectic.

existence has not been fulfilled. The time for the publication of such writings is after the causal death of its subject - although an expurgated version may serve a purpose, for some replete with experiences who wish to express the essence and inspire others to follow and then surpass them.

In my own case, I have written a brief recollection of some of the experiences of my Satanic life, for posthumous publication. But even in that MS, there were many things not recalled, perchance the MS falls into the wrong hands before the right time. Such a recalling - of dark and occasionally ecstatic deeds, most of them "illegal" and all of them "heretical" in this purblind society - will have to await my twilight years and a recounting of them to a trusted Satanic comrade. And even though the MS was written only two years ago, it is already out of date ...

And of that living, it is the essence which is important, not especially the details. From that living, I have distilled the quintessence into words which cannot be mis-understood - devising a method by which others may obtain that elixir. I have constructed a guide to the goal, drawn a map and explained the goal in detail, because I have been there. I explored, and discovered.

Now others can benefit from the lessons learnt from such a life. Non generant aquilae columbas.

Meanwhile, I anticipate the lies, rumours and distortions will continue, based on jealousy. The small and weak of character have always sought to drag those who are outstanding down to their own level of mediocrity - at least in the eyes of others.

Stephen Brown (ONA) 103yf

(For Publication)

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

The Difference Between the Left and Right Hand Paths:

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

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

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

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

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

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

Further, the goal or aim of the LHP is individual specific - it is the raising of that individual to 'god-head'; the fulfilment of individual potential and thus a discovery and fulfilment of their unique Destiny. That is, it breeds a unique

character, a unique individual. The RHP, on the contrary, is concerned with 'idealistic' and thus supra-personal aims - aiding 'society', 'humanity' and so on: the individual is 're-made' by abstract and impersonal forms.

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

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

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

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

Satanism:

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

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

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

Satanism is, in part, the acceptance of the necessity of change - of the reality of things like struggle, combat, war, creativity, individual genius, defiance. Of the evolutionary and puritive nature of these things. But Satanism is much more

than the acceptance of the reality of these things - of their necessity. It is also the individual seeking to be like Satan - to be Satanic. A true Satanist does not worship some Being called Satan. Rather, a Satanist accepts the reality of Satan [on all levels] and quests to become, in their own life and beyond, a type of Being of the same kind as Satan - that is, to change their own evolution and that of others: to evolve to a new type of existence. The existence can be described by what is known as 'Satan'. This quest is a dynamic and real one, and it means that those who aspire to follow the way of Satanism go further than others who merely follow the LHP. That is, Satanism leads to new areas of being: it goes beyond 'the Black Arts' while having its foundation or ground in those Arts. Part of this is a greater esoteric knowledge (e.g. Aeonick Magick) and part in techniques or methods or create a new individual. The Satanist effectively learns to play at being god.

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

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

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

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

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

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

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

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

Evil:

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

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

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

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

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

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

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

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

Introduction to the 'Deofel Quartet'

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

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

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

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

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

In order to guide the interested reader and student of the Occult Arts, some 'Themes and Questions' concerning the Quartet are included as an Appendix to Volume I.

The works are reproduced exactly as they were originally circulated - in manuscript form, with typed/hand-written corrections.

ONA

Responses and Critical Analysis:

Each novice reading the Quartet should try and analyze their response to it - the feelings, expectations, points of agreement and disagreement and so on which arise from reading it.

A first reading will be sufficient to show the works of the Quartet are Satanically subtle - i.e. they are not blatant 'horror/Black Magic(k)' stories and neither are they pornographic. They are also not akin to the amoral diatribes of other writers - e.g. de Sade.

Instead, they are intended for those of discernment, those who can see beyond mere appearance and affectation - i.e. Satanic novices: those who wish to know and who seek to question; those who wish to discover secrets (often about themselves).

As explained elsewhere, they deal with problems a novice following the Left Hand Path might be expected to come across or be familiar with - both in terms of their own development/feelings/expectations, and in terms of real sinister magick. Such magick is for the most part subtle and esoteric - it is hidden and bears little, often no, resemblance to what most people (and some Initiates) consider magick to be.

Hence, those who turn to the Quartet hoping to find the kind of cheap and sensational thrills often associated (in the herd-mind) with 'Black Magic(k)' stories and 'horror' will be disappointed. The Quartet is not intended for such sensation seeking, uncritical and weak individuals - it is intended to instruct Satanic novices in some esoteric aspects of their craft: to aid their own understanding and sinister development.

'Falcifer' concerns Initiation and the gathering of Satanic experience. It also deals with the Dark Gods - revealing esoteric knowledge. The energies which give form to the 'story' are concerned with the first sphere on the Tree of Wyrd - magickal form 'Night/Nox'; Tarot images - 18, 15, 13; Alchemical Process - Calcination.

The Temple of Satan also concerns the Dark Gods - but it deals mainly with emotion on the personal level, particularly 'love': how a Satanic Initiate of some experience encounters and deals with this emotion. 'Love' of this type is a stage, to be experienced and transcended. For a Satanist not yet achieved Adeptship, this feeling is often a snare, a trap - which they can fall into, thus ending their sinister quest. It is about still unconscious feelings and desires - about making these more conscious, controlling them and transcending them. Third sphere on Tree of Wyrd. Magickal form - Ecstasy. Images - 6, 14, 17. Alchemical process - Coagulation.

'The Giving' concerns 'primal Satanism' - and a more subtle magick and manipulation than the previous works. It is a story based on fact - on real life happenings and real people. It reveals a real Satanic Mistress in action - someone quite different from the 'accepted' notion of a Satanic Mistress. Spheres - Third and Fourth. Forms - Ecstasy/Vision. Images - 7, 12, 5; 6, 14, 17. Processes - Coagulation/Putrefaction.

'The Greyling Owl' (the title is significant) concerns the second sphere, and the magick is even more subtle and esoteric than in the previous work. It requires an understanding of individuals as those individuals are - a subtle changing of them. Magickal Form - Indulgence; process - Separation; Images - 0, 8, 16.

In all the works of the Quartet, "the other side" (i.e. those with 'morals') is shown in context - moral individuals are described and things seen from their point of view. **It is vitally important for a novice to be able to be detached** - to see things and people as those things and people are. Only thus can they learn judgement and discover how to work esoteric sinister magick. Such detachment is necessary - and its cultivation part of Initiate training. It is the aim of the Quartet to cultivate this ability - and the self-criticism which is a part of it. This 'criticism' is a self-awareness, a self-knowledge. Thus, some characters in the Quartet and the views/attitudes they express may provoke the Satanic Initiate into disagreement and possibly discomfort. This is intentional. The novice should analyze why they react as they do - and why they 'expect' certain things/certain views/certain outcomes.

In short, they are entertaining Instructional Satanic Texts - those who are prepared to spend some effort in understanding them will discover their many layers, and so learn.

The Deofel Quartet - A Satanic Analysis

Falcifer:

This MS deals with overt magick in a magickal setting - Temples, rituals etc. It describes Satanic initiation from a Satanic viewpoint, and the tests etc. a novice may undergo as well as the awakening awareness appropriate to a novice.

It also deals with the Dark Gods - describing them and the magick which returns them to Earth.

Of all the MSS of the Quartet, it is the most easily understood, although it does contain some hidden/esoteric meanings. These, however, are quite explicable since the perspective of the MS is overtly Satanic.

Temple of Satan:

This also has an overtly magickal setting, but deals with the stage beyond that of a novice: i.e. someone who has been involved for some time and who has developed certain magickal skills - e.g. manipulation.

Melanie is the archetypal Satanic Priestess: sexually alluring, using her sexuality to manipulate and captivate, enjoying some delicate pleasures (e.g. sadism). But, as a true Satanist, after some time she becomes bored by the routine. So unconsciously at first, she seeks after something else: and is drawn toward Thurstan, against her better Satanic judgement. She is "drawn" because she still has to gain a deep self-understanding - because there are still aspects which remain unconscious and powerful in her psyche (relating to the 'numinous' power of love etc.). Gradually, she falls in love - but is she herself being manipulated toward this by Saer? And if so, why? [Consider the crystal he left with Thurstan for her to find and read.] Saer is 'beyond the Abyss' - an image/symbol of aeonic magick as against Melanie's external and internal magick. This love causes the loss of her magick.

But she gradually understands its purpose - to propel her toward the next stages of the sinister journey, and to provide a child who because of her own sinister abilities and the apparently non-sinister abilities of Thurstan will have special qualities. That is, the child will be beyond opposites (as, e.g., symbolized by Melanie and Thurstan). Toward the end, Melanie is presented with a choice - love, or her duty/destiny. She chooses the latter, and her magick is restored.

Claudia is a complication for Melanie - a further test/distraction. Does her love cause her lover's death? Pead and Jukes, representing old aeon magick, try to keep Melanie and Thurstan apart - because without him she cannot fulfil her Satanic wyrd: i.e. move on to the next stages and thus undertake aeonic magick, to the detriment of the old order and 'the light'.

The Giving:

This MS has several esoteric strands, and several overt meanings. Lianna is a Mistress of Earth (note: stages beyond Melanie in 'Temple') and it is her duty to undertake The Giving - rite of sacrifice.

As a Satanic Mistress, Lianna uses magick in a subtle way, as befits her status. This magick is esoteric (e.g. empathic) but she also directly manipulates others, although in a subtle way. Consider how she draws/attracts Thorold to her: sending Sidnal to him with books, visiting his shop as a customer ...

Lianna requires two important things: an offer, and someone to father her heir. The MS describes her attaining these goals.

Mallan is a recent initiate - enjoying as all good Initiates should, overt magick and evil. He involves Rhiston in his games. Lianna however presents Mallan with a choice - finely and subtly presented. She advises him that his activities are not conducive to further advancement, for she understands

he has become ensnared by some of his desires, rather than enjoying them and then discarding them to rise beyond them and so attain self-insight and mastery. However, he sees her hints 'morally' - he mis-interprets them because he cannot see what she is trying to do; i.e. he shows no Satanic insight. The reader is shown this from Mallam's perspective - like Mallam, a certain discernment is required to see beyond the outer appearance to the essence. [This sudden change of perspective occurs in the MS several times, as it does many times in other parts of the Quartet. The reader should often ask: what is really going on here? A critical judgement is required because often the characters and what they may do/say are not what they seem: i.e. the real intent/magick is hidden.]

As it is, Mallam's lack of insight means he believes Lianna is making a 'moral' point, and he openly breaks with her.

Following this decision by Mallam, Lianna provides him with a test, a new opportunity to prove his worth or otherwise. She sends her Guardian, Imlach, to him - unknown to Mallam, of course - with a secret MS. Again, Mallam fails to realize what is happening - he cannot 'see through' Imlach. Instead, he is overwhelmed by unconscious desires: material greed, lust for power. Rather than controlling, and using his desires for some purpose, he lets his desires control him. So he goes to Lianna's village - and again fails, because he does not recognize the young woman as a Priestess of Lianna's tradition: he sees her as dull, easily manipulated. Thus, he shows he has no genuine magickal insight or abilities.

hence he becomes a candidate for sacrifice. Basically, he chooses himself - he is not chosen because of his "evil" activities. They merely provide a fail-safe to deflect attention from his disappearance (when the rite is completed): no one in 'conventional' society would miss him/mourn him or worry about his disappearance.

Lianna also tests/manipulates Thorold. Does she also manipulate Monica? Or is she genuinely annoyed when Thorold becomes involved with Monica? Is this a further test of Thorold? Certainly, for Lianna, Monica's death or removal is necessary - or seems to be. Lianna has drawn Thorold into her world - and changes him, for he is captivated by her: in a sense, in her power. He has qualities which she judged would make him a suitable person to father her child.

The MS ends with an unasked question: what is to be Thorold's fate when his purpose has been achieved? That is, when he has fathered her child. Will he be an offer, or will he become part of her tradition? Clues to the answer are given at various points in the MS. Also, is Lianna a Satanist? Certainly, she does not seem to be - there are no 'Satanic' rites, no invocations to Satan. At one point she says she belongs to an older tradition. Does she say this for a reason? - To deceive? She certainly represents a primal darkness: and is a genuine Mistress of Earth ... This raises the question as to what genuine Satanism really is: a question answered, in fact, by Lianna's actions as described in the MS from its beginnings to its end.

The Greyling Owl:

This is the most esoteric and therefore the most difficult MS to understand - at a first reading - and when viewed by conventional/accepted ideas of Satanism/Black Magick.

It shows real magick in action on several levels: manipulation, empathic, forms (e.g. music), images, and via opening psychic nexions within individuals.

Essentially, the MS deals with the changes wrought in the lives of Mickleman and Alison, and how these are made to aid the sinister dialectic - i.e. sinister aeonic strategy, to aid the presencing of sinister energies in the causal and so bring/provoke change to the benefit of the sinister, aiding evolution.

The magick here is that appropriate to an Internal Adept and beyond, while the energies described (the outer form) are symbolic of a particular sphere on the Tree of Wyrd (Mercury), although other energies are sometimes involved/intrude.

This magick is far removed from external magick and thus rituals/robes. This magick means a working with individuals as those individuals are - a subtle re-orientation of their consciousness/lives.

Mickleman is gradually changed, and brought into an influential position - the Professorship - without him realizing this is occurring, in the magickal sense at least. He believes he is still in control of his own Destiny - and it is important not to undermine this belief, except insofar as a certain self-insight is obtained. He must have this assurance of his abilities, this confidence, to fulfil what is his 'hidden' wyrd. He becomes aware, on terms he can cope with/is familiar with [this is important], of certain archetypal aspects which will be important for his future professional development/standing. These aspects, by which he will influence others in a non-magickal way by 'seeding their minds', will aid the sinister dialectic. Part of this would be through academic work (aided by the insights attained during his 'manipulation') and part by his own life-style: his 'decadent' past and his future deriving from that past - both would influence others, providing inspiration, and thus changing others in certain ways.

Alison also is changed - realizing the power of music to transform. Again, her aims, dreams, hopes etc. are described from her own perspective, from her own 'moral' view of the world. However, her fundamental insights are 'provoked' via the subtle magick/influence of Edmund etc. Further, the future forms she creates/uses, while having the appearance of conventional forms (and perhaps a moral content), will achieve and aid the sinister [or at least most/some of them will]. She herself will see her aims in terms of her own perspective: often 'morally', without fully realizing what she and her work are achieving - opening nexions, and presencing dark energies to influence/infect others. This arises because she has been influenced/directed by magick in a specific way: to access a certain nexion within her own psyche. [All this is a very important notion to understand - and marks the insight appropriate to those who aspire to go beyond the stage of novice. It reflects genuine magick in action.] Her thoughts/action etc. (as others) are often 'morally' described.

The dark interior life of both Edmund and Fiona (and thus their real aims) are hidden - i.e. not overt, as generally befits a Master and a Mistress. Such Adepts generally work esoterically - they do not fit conventional 'Satanic' role-models. In their different ways, Edmund and Fiona live in the ordinary world in an 'ordinary' way - they are real shape-changers who blend into their surroundings. This enables them to work sinister magick effectively. Further, Edmund possesses no trappings normally assumed to be part of his station - he has no wealth, no power, no obvious influence. His Satanic power is internal, hidden - it is insight, wisdom, magickal skill of a rare kind. This skill enables him to work magick on others (and thus the world) as those others are - in the confines of their own roles/image for the most part. Fiona's magickal work is often more overt - e.g. using her sexuality to advantage, but her real magick is still hidden. Thus the MS describes real Adepts at work.

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A Note Concerning 'Breaking the Silence Down':

This MS is often regarded as making the Quartet into a Quintet. It is similar in its magick to the Greyling Owl - although the background is Sapphism.

Basically, Diane - who already possesses an intuitive awareness of primal darkness and thus Satanism - is led toward self-discovery and a magickal partnershi

She has an insight into the female persona/strength (after the attempted rape) and discovers the power of music to capture the essence hidden by appearance.

She is seduced by Rachael, who uses music (her piano playing) as a magickal act. Apthone is the archetypal immature product of this age and its societies: swayed by desires, and using petty manipulation to achieve lowly goals. When he becomes a threat to Diane, he is dealt with by those who desire her, magickally and sexually (Rachael and Watts). Is his accident purely chance? Or is someone, or two, watching over Diane? In the end, Rachael wins Diane. She is an hereditary sorceress - carrying on her grandmother's tradition (thus missing a generation: Rachael's mother). This tradition thrives in a certain part of the countryside near where Diane lives.

As in 'Greyling', the perspective is often that of the character involved: i.e. events/thoughts etc. are seen through their eyes, with their (often moral and conventional) understanding/attitudes. This gives an appreciation and understanding of these people as they are - and how magic affects them, usually without them being aware of it. It requires the reader to suspend and transcend conventional Satanic/sinister notions (which are often only the outer form of what is Satanic/sinister rather than its essence). This should enable genuine magick to be understood - as it should aid the understanding of how forms/energies etc. affect/change individuals, often unconsciously. All this should aid self-insight.

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NEXION

A

Beginning

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Per Sorensen was dead.

His death did nothing to ease the shelling. Katgusha rockets still shattered the buildings around. A tram burned as rubble from a nearby explosion slithered onto the tracks in front of it and the armoured troop carrier bearing Sorensen's body turned to avoid the flames.

A pretty woman wearing a Wehrmacht helmet for protection against debris looked up at the carrier and briefly smiled. But her smile did nothing to relieve Dieter's sadness, and he watched her as she walked nimbly through the rubble clutching a canteen of water. The block of buildings ahead of her shook with explosions, and smoke and dust drifted away with the slight wind. Somewhere nearby a man screamed.

Dieter and his comrades did not move as the carrier bore them and the body toward the Ploetzensee cemetery. Zhukov's Red Horde was near and Dieter imagined he could hear small-arms fire in the brief pauses between shell, rocket and bomb. Despite the explosions, no one ran along the streets, and a tired Volksturm guard waved the troop carrier through the intersection. Nearby, young boys in Hitler Jugend uniform worked cheerfully, digging a trench parallel to a lane of twisted, torn trees. Their leader spoke, but Dieter heard nothing except another shell burst nearby. For a few seconds the boys stood silent, their caps removed, as the carrier passed. Sturmscharfuhrer Hermann acknowledged their respect with a salute.

Sorensen's coffin was made from empty ammunition crates and Dieter helped lower them and their body into the grave. The symbolism seemed fitting for a man who had fought for three years on the Russian front, always with his machine-pistol dangling on a lanyard around his neck.

Dieter's eulogy was brief: "Bright and glorious that warrior's Destiny who in battle-array stands for his children and home, stands for the woman of his heart, bravely opposed to the foe. So Death may come, when it will, bringing this life's thread to an end.

"For think not that Destiny will allow for a man to live always unharmed, great though he be, though even he boast descent from the gods. Even though the coward pass through

fury of battle safe to his home in his flight - Death will assail him there. But then he dies unlamented, unloved by his folk, while both the high and the low weep by the tomb of the brave.

"Yes, with a nation's tears wherever he may die, we bewail him; and if he the brave lives he is hailed all but a god upon Earth. Strong as a fortress of defence in the fight do we gaze on our hero: his are deeds for the many, and he does them alone."

Amid the falling shells Hermann led the last salute before the honour guard fired their three salvos over the grave. A woman flak helper threw fresh Spring flowers before earth protected the body: not for Sorensen the mutilation the Soviet troops inflicted on the bodies of dead SS officers.

The men, led by Hermann, were singing 'I Had A Comrade' and there were tears in Dieter's eyes. Sorensen had saved his life, twice.

The journey back to the dug-out was slow, and Dieter wished Zhukov's troops would attack. For every bullet a kill; for every Panzerfaust a tank. Vengeance for Sorensen's death.

The smoke twilight from the battle bombardment was long, and Dieter was relieved when the first tank appeared, lurching over the rubble in the street. A Soviet sniper made a dash for the safety of the Church facade on Dieter's *right* but then stopped to clutch his throat and topple to the ground dead. The tank turned abruptly, its machine-gun hitting nothing that was living. Dieter aimed the pin on the edge of the Panzerfaust at the tank, gripping ~~thoxx~~ the weapon under his arm. His muscles ached from the repetition and there was no elation about the kill.

Close-range Soviet bombardment began while machine-gun fire spattered the ground ~~around~~. The buildings around - or what was left of them - hid a few German snipers and Dieter was trying to judge their number from their sporadic fire when the bombardment and bullets ceased. Dieter tensed while buildings and the burning tank crackled with fire.

A few grenades were thrown, then the slow rush of Soviet troops among the rubble and the bodies.

"Tank riders!" shouted Dieter.

The only thing tank riders did was advance and die, and Dieter did not disappoint Stalin's expendable peasants. He shot two, three, six. Hermann had run out of grenades. More ^{Soviet} snipers were seeking cover to provide cross-fire but Dieter could only target one before the others escaped into the rubble of the Church. He threw his last grenade after them.

The young machine-gunner in the dug-out beside Dieter was dead and he rolled the bloody body away before quickly changing the clogged barrel of the gun. Hermann fed the ammunition belt until, without a sound, he slithered down the trench, shot in the head. The tank riders were crawling closer but Dieter held their advance with Hermann's sub-machine gun while through the smoke filled street another tank lurched toward him.

Soon, Dieter had no more ammunition, the men in the dug-outs behind him were dead and he began to throw bricks, stones and anything else he could find before scrambling back to find a weapon with which to kill. From the still warm hand of one his dead comrades he took a Mauser pistol but had no time to aim. The shell from the tank exploded near him knocking him over before burying him under earth, rubble and wood.

Dieter awoke to consciousness to hear the crackling of a nearby fire and the distant explosions of battle; to smell burning wood and flesh, and to see above him framed by the crack of light, a large brown rat.

No voices reached him and when he clawed his way cautiously into the light he could see no human movement along the street. The light drizzle refreshed him, and he let the rain water soak his hair and trickle over his bloodstained face before crawling toward his dug-out. The tank smouldered but the dead Soviet troops had been removed.

Along the street an old man pulled a wooden cart while beside him two women walked enwrapped in long coats with black shawls covering their heads. From the end of the cart two sets of bare feet protruded. A squad of Zhukov's soldiers led by a bandy-legged officer in a peaked cap strutted toward them. They shouted and laughed. The old man

tried to speak, but the officer knocked him down before three soldiers dragged one of the women into the facade of the Church. She screamed and resisted and was shot. Several soldiers pushed the other woman to the ground.

Dieter shot the officer through the head. Surprise and his marksmanship killed four more before inaccurate fire was returned but within seconds he had shot the remaining three.

"Thank you," said the old man as Dieter approached. "You must go - there are more."

Dieter knelt down to retrieve a selection of weapons from the bodies before helping the woman to her feet. Her beauty surprised him and he forced himself to turn away.

"Where is the front-line?" he asked.

"There is no front-line," said the old man sadly, staring at the ground.

Before Dieter could reply, the woman spoke. "You must go - if they find you alive ..."

"And you?" he asked.

The woman smiled. "We are now the children of Fate. We shall head West.

The old man knelt briefly beside the body of his dead daughter before covering her face with her coat. He dragged the two bodies of his wife and young daughter from the cart to lay them beside, covering them as best he could.

"I have no more strength to carry them for a burial," he said.

A lorry smouldered at the end of the street where a building showed a tilting inside of floors.

"Where is your Regiment?" the woman asked.

Dieter looked around the scene of their last battle. "I am the Regiment!" he said proudly. Dizzy and weak from loss of blood and concussion, he collapsed against the cart.

"We must help him," he heard the woman say.

The old man sighed, wearily. "Yes, I know."

The last thing Dieter remembered was the woman's beautiful smile.

II

Wolfram stared into the quartz sphere while outside his shuttered room the high-ranking SS officer waited in the cool air of the Bavarian Alps.

There was no mystery in what he sensed through the medium of the crystal as, many years ago, there had been a mystery when a guant young man fresh from war had saught with Dietrich's help to seek him out. Now they both were dead and he alone of the original seven was left to try and build from the ruins of the destruction a new empire to reach toward the stars.

The Dark Gods that for most of his life he had served would be waiting among those stars and he had only to open another Gate for their power to be his for him to use it as he had used it to help that young man of vision. Yet there was something that he did not understand about the events that had brought destruction to his dreams. Some other power oppossed to his own must have been invoked and he moved away from the crystal to stare for several minutes at the pieces scattered over the seven boards and one hundred and twenty six squares of the Star Game. But he could see no pattern that might explain the events and, sad, he shook his head to ~~play~~ play perhaps for the last time/^{upon his piano} his favourite piece of music by Bach.

The music brought a quiet joy and he entered his plain Temple to seek the guidance of his gods. The quartz tetrahedron glowed, a little, as it had done for the past few days and he rested his hands on it. The coldness seemed to drain away his sadness and joy and he imagined ^{he} ~~was~~ was travelling through the dimensions beyond the seventh Gate. There was a presence awaiting him among the stars at the very edge of the galaxy and he allowed it to shape his consciousness as many times in the past it had been shaped. The futures of his own planet lay in visions around him and he had only to find her desire to make one future real.

With one possibility he returned to the terrace where against the backdrop of mountains the officer waited, holding a sheaf of files. The files contained the personal details of SS officers who had distinguished themselves in the savage combat of the last few months of the war, and Wolfram read through them all slowly and with interest. Per Sorensen, his favoured, was dead but in an hour he had found a successor.

He handed the file of the chosen to the officer. "You can make the arrangements?"

"Yes!" replied the officer curtly but with respect. "And the country?"

"England."

The officer was surprised. "As you wish." He saluted, bowed slightly and left the terrace to walk down the steps toward the road.

Dieter could recall little of his journey. Burnt by fever he heard mumbled voices, the sound of aircraft, smelt putrid smells, felt a damp cloth on his face and the bumping as the cart trundled its slow way across a ravaged land. At length, daylight stung his eyes and he saw a convoy of lorries, Soviet soldiers standing idle, the husks of burnt-out tanks. Behind the cart where he lay hidden he could see a straggle of unkempt people pushing or carrying on their backs their few possessions.

A few more miles and the old man ceased his pulling of the cart. 'There is a Soviet check-point ahead' someone had said.

Slowly, night drew its darkness over them and the people huddled in the small convoy for safety stopped, exhausted and hungry.

"What shall we do?" Dieter heard the beautiful woman ask her father.

Stiffly, Dieter climbed from the cart. A haggard woman in a black skirt, coat and shawl stared at him. Even in the twilight his uniform was distinct. Soon, everyone was staring at him.

"There's a reward for the likes of him!" crooned the old woman. "It would feed us all for days!"

Several of the group stood up to move toward Dieter. The old man who had pulled the cart moved between them.

"You make me ashamed to be German," he said to them.

"Germany's finished!" shouted the old woman. "And it's due to the likes of him!" She spat on the ground. "When did you all last eat, eh? A proper meal, I mean. Meat and fresh vegetables!"

Dieter held the old man's arm. "I am strong now and shall leave."

The old man nodded. He held out his hand. "Hans-Peter Schemm."

"Hauptsturmfuehrer Dieter Norkus." They shook hands.

"My daughter, Ilse."

Dieter bowed toward her. "I have much to thank you and your father for."

"It was nothing," she said, "compared to the sacrifices some have made."

"And the war?"

"Unconditional surrender."

"The Fuhrer?"

"Dead - so they say."

Dieter sighed. "I hope I shall see you again."

"Koblenz - that is where we go," Hans-Peter said. "Ask for us near the Florinsmarkt in the Old Town - if it still exists."

"Until then, I thank you." He brought his heels together in the Prussian manner, bowed toward Ilse and strode purposefully away from the road into the gathering darkness.

Dieter walked for several hours across fields before stopping to take a rest and check the two pistols he still carried. The night silence was strange after the bombardment of Berlin and he could not sleep only try and dispell the sadness he felt because the war was over with Germany's defeat. He did not know what to do except journey toward the farm of his father in Hessen. But Germany was in ruins, occupied by foreign armies and he felt himself bound still by the oath of loyalty sworn those many years ago.

Dawn's first rays found him in a small copse. Somewhere near, he knew, would be a farm, with water and food but probably foreign soldiers, and he forced himself to remain within the cover of the trees until darkness brought ~~again~~ again the freedom he needed to resume his journey.

Sleep did not come, just insistent hunger, thirst and the boredom of inaction. Twice he thought he heard voices and once, the distant rumble of tanks and when night came he was content with the caution born of combat to edge his way slowly through fields, avoiding all roads and tracks.

Toward dawn he came upon farm buildings. A man slept by the entrance to the courtyard, a rifle beside him, and Dieter watched the buildings for nearly an hour before walking down the track to kick the sleeping man awake and taking his rifle.

"Good people!" the startled blurted out. He saw Dieter's uniform and shouted several words in Polish.

"Quiet!" commanded Dieter. "You speak German?"

"Yes!" said the old man proudly.

"Who is in charge here?"

The man stood up to face Dieter. "Landrat von Leiden."

"No Russians."

"No," replied the man nervously, "not yet."

Dieter looked around, listening. "The Landrat - tell him I want to see him."

"Of course!"

Dieter did not have long to wait. Von Leiden stumbled toward him, bent and shuffling because of arthritis.

"Berlin?" he asked.

"Yes."

"You have come a long way. Alone."

"Yes."

"Hmmpf!" He turned to speak to the Pole who was skulking behind. "Fetch some of the bread. And water." He scowled. "And a little of that sausage you have hidden in the urn."

The Pole displayed no emotion, and skuttled away.

"No manners these Poles," muttered von Leiden. "They steal my geese."

"I am Hauptsturmfuehrer - "

"I do not care who you are. The Russians are everywhere."

"How far to American lines?"

"Not far - a day, walking. Perhaps." He stared at Dieter's uniform. "My son - " he began. Then, abruptly: "I have some old clothes, should you wish. Your uniform - "

"No, thank you."

Von Leiden shook his head. "This war's ending - it is not the same. No honour in peace."

Dieter gave him the rifle and this gesture of trust brought tears to von Leiden's eyes. "Our old world of honour lies in ruins." Then, seeing the Pole return he took the food and water and gave them to Dieter saying, "Go, and quickly."

Dieter stuffed the black bread and sausage into his pockets. The water was cold and refreshing and he cleaned his face briefly before handing back the jug, bowing his head to von Leiden and striding along the track toward the fields.

He walked for several hours, unconcerned about being seen for he had resolved to die fighting, like all his comrades, rather than surrender. He stopped briefly, to take from an inside pocket his Knight's Cross which he pinned to his camouflage jacket, making sure all his insignia were clear and bright. Nearby, he heard someone whistle.

It was a tuneful whistle and, as it came nearer, Dieter recognized it as the Parade March of the 18th Hussars. It was whistled by a boy dressed in the striking uniform of the Napolas.

Dieter let him pass as he lay hidden by a tree before calling out to the boy.

"Heil Hitler!" the boy replied with enthusiasm. Tall and muscular, he appeared to Dieter to be the perfect advertisement for the Jungmannen.

Dieter returned the salute, with less enthusiasm. "Where are you heading?" he asked.

"Home!" replied the boy cheerfully, his left hand resting on his dagger.

"Where is that?"

"Hamburg. And you, Hauptsturmfuehrer?"

"S... "

"No, sir."

Dieter gave him all the bread and half of the sausage.

"What will you do when you reach Hamburg?"

Brightly, the boy said, "Build a new Germany!"

"Germany will certainly need re-building."

"Sir?" the boy asked seriously.

"Yes?"

"I would consider it a great honour if you would allow me to accompany you."

"What about your home?"

"There will be plenty of time!" He stared at Dieter's Knights Cross.

"Have you seen any action?"

"Yes! Anti-aircraft battery at Grunewald. Then when the Reds came I joined some Volksturm and Hitler Jugend. When we ran out of ammunition we split up."

"I have no intention of surrendering. But you are Germany's future."

"I am not afraid to die."

Dieter smiled. "I can see by your eyes you speak truth." He gave the boy one of his pistols. "You might need this."

In silence they walked together for many miles while Dieter's spirit grew troubled, and he was about to order the boy to leave him and find safety in the American lines when ahead they saw a straggling line of soldiers.

"Go now," Dieter said, "while you can."

The boy smiled and shook his head before releasing the safety catch on the pistol. Slowly, the soldiers encircled them.

The boy was lying on the ground, his young, earnest face intently watching the advancing soldiers. Dieter took the pistol from him.

"The future is yours," Dieter said.

"And you, sir?" the boy asked.

"At least they are American," said Dieter, throwing the pistols away and raising his hands in the gesture of surrender.

III

They were taken to a small village occupied by the Americans. Several of the timbered houses, as well as the Saxon church, lay in ruins while around the largest standing building which served as American headquarters, small groups of old woman and young children sat, strangely silent, on the ground. Amongst the destruction, trucks, jeeps, stores and American soldiers were littered without any appearance of order.

Pushed against a courtyard wall, they were searched for the third time.

"O.K.," shouted the American Sergeant, "turn around you Nazi bastards!"

The American Major who approached them did not smile. Behind him a small bespectacled soldier carried a clip-board.

"Rank, name and unit," he said to Dieter.

"Hauptsturmfuehrer Dieter Norkus, Waffen SS, Nordland Division ..."

"Sir," the bespectacled soldier interrupted, talking to the Major, "the boy."

"What?"

"G2 orders, sir."

"Take over, Sergeant!" The Major strode back toward his headquarters, his clip-board carrier in tow.

With the Major gone, the Sergeant approached Dieter. "Let's see that medal," he grinned. "Kinda nice, aint it?"

He went to rip it from Dieter's uniform when the boy sprang forward. Without speaking a word he wrenched the American's arm and tripped him up.

The other guards laughed.

'You son of a bitch!" Enraged, the Sergeant jumped up, snatched a rifle and smashed the butt into the boy's face. Dieter moved toward him, but two guards pinned his arms against the wall. Nearby, a few birds sang their ^{unending} songs of Spring. The Sergeant ripped the Knights Cross from Dieter's tunic.

"Sergeant Piaggio!" shouted the Major from his doorway. With a swaggering gait, the Sergeant walked over to him and their conversation was interrupted and brief

Dieter was forced into the building and onto a chair. The Major said a few words in German before Dieter said "I do speak English."

"Great! Cigarette?"

"No, thank you."

"Where is the rest of your outfit?"

"They fell in Berlin."

Nearby, a brief burst of gunfire could be heard.

"How did you get here?" the Major asked.

"I walked."

There was a knock on the door and the Sergeant entered without saluting. "That kid, Major," he said. "Tried to escape. We had to shoot."

Dieter stared at him, his eyes bright with anger. "How heroic of you to shoot an unarmed boy!"

"Shut your mouth!" shouted the Sergeant.

"I wish to report this to a senior American officer," said Dieter.

The Major was smiling and the Sergeant had started to laugh when Dieter leapt across the room to grab the machine-gun the Sergeant was holding. His hand was on the barrel, his finger near the trigger when his two guards beat him into unconsciousness with the butts of their rifles.

For Dieter the ^{next} ~~few~~ few days became a blur of impressions: a long journey in a ~~covered~~ covered lorry with other prisoners of war with whom he was forbidden to speak, an interrogation, another journey, another interrogation, a guarded prisoner of war compound where he and the other prisoners were forced to sleep on the ground.

He lost count of the days and weary from the months of fighting, the shock of defeat, lack of sleep, hunger, the journeys and the interrogations, he sat in the back of an American lorry watching through the ~~open~~ open flap the stream beside the road as the lorry wound its way among some hills. The day was warm, perfumed by the scent of Spring's flowers and ^{Dieter} Dieter began to recall the quiet beauty of the Germany he had known in Hessen as a boy, ~~and~~ his spirit began to yearn to return to the house of his family where to renew with his own hands the cultivation

of their lands. There was a family legend, he knew, connected with the farm and he possessed a desire to wander free and homeward to hear his grandfather tell it. But Germany was in ruins, he himself was a prisoner of war and he still believed he was bound by his oath of loyalty sworn in the exuberant first year of the war. 'My Honour Commands Loyalty' said the motto on his ring - and to all the questions that in the last few days he had been asked his answer was always the same: 'I have done nothing,' he would say with pride, 'that is dis-honourable.' But they did not understand.

'For my fatherland in sadness I weep,' he recalled from memory for himself when alone or when no one would listen or believe his words of truth, 'for of my country am I robbed. How great is the chant of our woe: tear upon tear is shed and only the unseeing dead forget how to weep ...'

Enwrapped in dreams of his home, he did not notice when the lorry stopped. But the driver brought him and his two guards out into the warming sun to move the rock-fall from the narrow road.

An old man shuffled slowly toward them along the road while they worked and Dieter was dragging the last rock away when he reached them. Without speaking he walked straight to the two guards who were ^longing against the side of the lorry, grabbed them and knocked their heads together. Limply, they fell to the ground. The astonished driver went to draw his holstered pistol but swift like a wolf in attack the old man leapt toward him striking at his windpipe with his hand. The driver fell down to lie still on the road.

The old man was smiling, his eyes bright and blue like the clear sky of summer.

"Come, Dieter Norkus, we must leave."

Dieter did not question his sudden freedom and followed as with surprising agility the old man led him upwards through the rocks and trees, along twisting tracks to a small wooden hut. Dieter recognized the SS officer who was waiting inside.

The officer handed him a sheaf of documents, saying: "All the documents for your new ~~is~~ identity are there.

few days from now, and you will be in your new country."

Dieter looked up from the documents. "Which is?"

"England."

Dieter was surprised. "May I ask - for what?"

"To continue what has been achieved, and prepare for what is next." The Officer saluted, bowed, and left.

"I", the smiling old man said, "am Fundi and will be your guide. Come now, for there is much to do."

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 magickal 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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ONA

Copula cum Daemone

or

A Summer's Tale

ONA

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scrambled around. Behind the curving trunk of the tree loose rocks lay clumped, overgrown and mossy and she gave them a cursory look before realizing.

"Come on, help!" she shouted to her sister, and together they began to clear the rubble. It was not long before they discovered the entrance to a cave.

"I don't like this," Ceridwen said.

"It's probably just an old mine shaft. Might even be Roman." She squeezed herself into and crawled along the passage. It widened after a while, enabling her to turn around.

"Goes a long way in. We need a lantern."

Richenda left her sister at the cave entrance, and she had almost reached the track which led back to their cottage when she heard a horse approaching. She hid in the bracken, but it was only Owen, her nearest neighbour, and she watched him raise the gun he carried to shot at a Skylark. The bird fell, and Owen sent his dog after it. Owen was partial to Lark pie. She could see his ruddy face smile as he urged his horse

She did not wish to speak to him and waited until she was alone again. Ceridwen was asleep when she returned to the entrance of the cave, carrying two lanterns and a flint tinderbox. She lit them both, woke her sister and led her into the crumbling, dank passage. It slanted gently downward to sharply turn and end in a small chamber. Toward the left Richenda could see another passage, but it was almost completely blocked by rubble and large rocks. She tried to move some, but soon gave up and she turned, crouching, to see Ceridwen digging at the ground with her hands. There was a smile on Ceridwen's face as she extracted something from the rubble.

Outside, in the bright light, she used the dirty hem of her dress to clean it. The crystal was large, cold to the touch, and shaped like a tetrahedron.

Now, Richenda thought, I have a question, which hopefully the old man can answer.

II

"So - you failed us." The speaker was dressed in a cassock of a Priest. His face was wrinkled with age, his hair white, some of his teeth rotten, while his body seemed too small to support the large head. He looked dismissively at Paul who was kneeling before him the cold damp Chapel.

"Forgive me, Father," Paul said in a pleading voice.

The Priest turned to this three companions, who nodded gravely.

"Rise," the Priest said to Paul, affecting a smile. "And sit with us."

"These followers of the Devil," he continued, "cannot be allowed to continue with the blasphemy." He turned to whisper to his three companions. "Inveni servum meum, oleo sancto meo unxi: manus enim mea auxiliabitur ei, et brachium meum confortabit eum." To Paul, he said, "I have a special task for you, my son. Have you faith enough to accept?"

"Yes, Father."

"You must be strong, my son. Watch her well. See who she sees. Follow. We will pray and plan anew. You have studied well with us - quod ex commixtione homines, et tali modo nasciturum ess Anti-Christum. We fear this, and depend on you." He gave Paul a small phial. "Holy relics, to guard you. Go now."

Paul left. It was a long walk along the lanes and tracks to the sinewy small valley that gave one access to Richenda's cottage. A man leading several tethered pack-mules passed him as he skirted the grounds of Linley Hall. He wished the man with the wizened face and torn, dirty clothes, a good-day but received no reply. The man barely looked up and briefly met Paul's gaze before looking nervously around, his hand clutching at the pistol stuck into his belt. Then he was gone from Paul's sight as the track he had chosen led him and his mules eastward toward the Port Way over the Mynd.

Paul chose a high vantage point, in the bracken, to observe Cold Hill cottage. The day was warm, and he was glad to be freed from the toil of work. He hated work, and had been glad when Father Albert had come to his father all those years ago. He hated their squatter's cottage perched near the bottom of Nind hill - always filled with smoke, with his brothers and sisters. Its walls were thick, composed of stone, undressed and found nearby, its windows tiny. There were only two rooms, and on most nights the children huddled together round the fire while their parents slept alone on a mattress made from moss. He had always been hungry. But the old Priest had saved him, and sent him to school in Salop town. He was sixteen, his mind full of stories of Empire and adventure, when the Priest found him work with a Farrier not very distant from Cold Hill cottage. So he had worked and came to know Richenda, as the Priest had planned. After four years, she had confided in him, as the Priest had done. Thus he had played the Priest's game, priding himself on his success. What stories he would tell in the Taverns when his adventures were complete!

The warm sun began to make him feel sleepy. He had seen no one around the cottage during the hours of his waiting, no sign of anyone within, and he began to wonder what it was like inside. He had only ever met Richenda at or near his place of work - and only twice near the circle of stones - and the more he thought about the interior of the cottage the more excited he became. It was there that she slept, that she kept her clothes. Perhaps even now she was sleeping. He could creep up, and see her through the window.

Soon, his excitement could no longer be contained, and he crept slowly down with beating heart and quivering limbs toward the cottage. He crouched outside, listening. No sounds reached him, except the breeze, the sound of a curlew, the cry of a raven, and he stole a look through one of the small windows at the back of the cottage. There was a woman, sleeping on a bed, and she was naked. Paul stared at her, unable to avert his gaze. It was not Richenda, nor Ceridwen. She seemed of middle age, her dark hair in disarray around her head and shoulders. He had seen one of his sisters naked, once. But this was different. He was a virgin, and as he stared lustful thoughts began to grow in his mind. Then the woman opened her eyes.

She looked directly at him, as if she had known he had been there, but she did not move, even to cover herself, or turn her eyes away. Instead, she began to very slowly

caress her breasts, smiling as she did so. Paul stood there, transfixed. Then she was beckoning him in, arching her body and touching the large mass of her pubic hair with her fingers. Its blackness contrasted vividly with her white skin, and he walked slowly to the door of the cottage, almost fearful that the vision would disappear before he got inside.

But she was still there as he walked into the bedroom. She sat up, still smiling, to stand and touch his face. Her touch startled him, because he had half-expected her to be unreal. Her fingers were warm, her touch soft, her breath fragrant and she kissed him passionately before starting to remove his clothes. "I am Melusine" she whispered in his ear as she dragged his naked body down with her onto the bed, her hand guiding his erection.

In his inexperience and passion, it was soon over, but she clung to him and he soon drifted into sleep. He did not know how long he slept, but he awoke when she moved to take his penis into her mouth. His recovery was quick, and she pushed him onto his back to ease herself onto his erection.

She would not let him rest, finding new ways to arouse him until even the vigour of his youth and the excitement of losing his virginity diminished and then were gone, leaving him exhausted. His eyes began to close, and she began to laugh. She was mocking him with her laugh. But it suddenly stopped, and he opened his eyes to see her gone. He rushed outside, but she had vanished.

III

Richenda waited a long time in the woods near her circle of stones, but Ceridwen did not come to meet her as they had planned. It was nearing dusk when, weary and beginning to worry, she began her walk back to the cottage.

She reached it in darkness, guided by her senses, her knowledge of the area and the vestigial light rarely absent on a summer's night in Britain. Spectral shadows entwined her cottage, and she understood. But the form that she had summoned to work her desire upon Paul did not return and she sat in a rickety chair before the empty grate of the fireplace reaching out to Ceridwen.

But she could sense nothing. It was as if some barrier existed between them, a barrier that not even her magick could breach. For some time she listened to the sounds of her night: a white Owl screeching, the jarring cry of a Nightjar. Tired, she closed her eyes to sleep.

"I hope I do not disturb you," a soft voice beside her said.

The old man, holding his staff, stood beside her.

"No," she said, without surprise, "I was just dreaming about you."

"You have found a question?"

"The crystal --"

"Ah! You are Mistress of a long tradition. As your own mother was. You are the daughter of a long line."

ways flourish still, for which I am glad. What was I saying? Oh yes. To change a whole folk is the aim of your magick: to bring wyrd, change on a large scale. Once, a long time ago now when ... when a young man was still learning like Logres, his ward, a change was begun. And after - new ways of living, new understandings. This by the crystal you have."

"How?"

"How? Simple. I give part answer: wyrd non est aliud, quam halitus aquae, terraeque, solis calore exacte attenuatus et coctus, a frigore secutae noctis in unum coactus, densatusque. And another part: veniebant Daemones, et cum mulieribus miscebantur. You have heard of the sangreal? Who now, alas, has not? But Phereder knew the secret - and ben Beirdd. There was a hermit - I forget now his name although Helinandus remembered him - who began to change the real meaning and make it as a vessal for that new silly god with crosses and flocks of silly sheep! It is, as von Eschenbach knew, lapsit ex coelis. And this you have, given by me, its guardian."

Richenda was very tired, and closed her eyes in sleep. When she awoke, she did not expect to see the old man, and did not. 'Veniebant Daemones, et cum mulieribus miscebantur' she heard in her head like an echo. Did she really understand? She believed so, and this pleased her, although she was still troubled by Ceridwen's absence.

'The crystal - ' a voice seemed to say to her, and she went to where it was hidden among the objects of the untidy and unclean cottage. She found it, and sat down at the table, clearing away the remains of the discarded and mouldering food to place it in front of her. She stared at it, and it was not long before her mind cleared and began to fill with images. She saw Ceridwen, almost naked, tied to a chair in a damp chapel replete with Nazarene symbols and images. Father Albert and two other men stood over her, leering as one of them began to beat her with a whip. They were shouting at her sister, although she could hear no words, and her sister sat as if oblivious to the blows, mocking ~~with~~ them with a silent smile.

Anger overcame Richenda, and the vision flickered, then vanished. Then, remembering, she formed her anger into an astral shape and sent it forth to bring her Paul.

IV

The presbytery was not large, and not even purpose built as a dwelling for a Priest, but Father Albert liked it, and the chapel attached to it. It was a gift, less than a decade ago, from the wealthy Sumner family. Recusants, the Sumners owned the village in the shadow of the Long Mynd and most of the surrounding land. So he said his Masses for the family and the few villagers who ventured to attend. It was a comfortable living. But Father Albert, educated as most Catholic Priests of the time had been, in France, had in his first year of residence come upon the legends and the whispers and the rumours of witchcraft and Satanism in

the area. So he had studied, and listened and learnt, seeking help from his learned brethren. Thus it was that he came to know of a coven perhaps centuries old, dedicated to the old ways and commerce with demons. And so his suspicions grew until he seriously believed this commerce was of great import - a new and important battle in the centuries long war. So he had begun to scheme to defeat his enemy.

His small study was filled from floor to ceiling with books, and from a crowded shelf he took down a manuscript bound in vellum. He opened it and began to read, and as he did so he felt someone laughing at him. He shut his eyes and began to pray: 'Exorcizamus te, omnis immunde spiritus, omnis. Satanica potestas, omnis incurio infernalis adversarii ..'

The prayer soothed him, and the laughter disappeared. The manuscript was hand-written in a monastic script and told of the signs by which commerce with demons could be told. He had read it many times, and read it again while he waited for his fellow believers to return with their prize. Ceridwen, sister of the women who knew to be hereditary leader of the coven. Paul, his oblate and pupil, had failed to return, and Father Albert suspected foul and demonic deeds. Perhaps they had him, and would complete their sacrifice. But with Ceridwen, he might forstall their plans ...

His reverie about his holy war was interrupted by the arrival of his companions. He had sworn them, with holy oaths, to secrecy, and they being god-fearing and educated like him in theology in the confines of a monastery, had obeyed.

Ceridwen had offered no resistance, and she let herself be led into the chapel where they bound her to a chair, these ageing relicts of an almost dying age.

"Speak, witch!" Father Albert demanded.

But she smiled and spat into his face.

They prayed over her then, but she still smiled. They sprinkled her with their holy water, held a crucifix near her face, but she said nothing, and did not attempt to move. After an hour they left her.

She was still smiling when they returned, an hour later.

"Tell us," Father Albert said to her as he clutched his Breviary, "this area is important, is it not? I have heard tales of that hideous stone circle - of what you do and have done there. Do you not promise the Devil sacrifices and offerings?" He turned to his companions. "Singulis quindecim diebus, vel singulo mense saltem, necem alicujus infantis aut mortale veneficium."

They crossed themselves in horror. "Why do you not answer us?" Father Albert said to her. "We seek only your good, your own salvation. We can save you from eternal damnation. If you repent, you can be saved. We only seek to help you, be your friends. It is our duty to save your soul."

He opened his breviary and began to pray. For nearly an hour he prayed. But she still smiled at them.

"There is a mark," Father Albert said, remembering his manuscript, "A mark made by the demon. It is imprinted on some hidden part of the body. Sometimes in the shape of a toad's leg, sometimes a hare or a spider." He motioned to his companions and they began to remove her clothes.

She was almost naked when Father Albert began to touch her breasts. "Et hoc modo," she whispered to him, "homo

jungens se Incubo non vilificat, immo dignificat suam naturam."

This startled and shocked him, both for its content and because of her obvious knowledge of Latin, and he sprang back, horrified. Quickly, his mind made many assumptions.

"She is a demon!" he shouted. His riding whip was nearby, discarded, and he grasped it in trembling hands. Then one of his companions, perhaps excited by the exposure of female flesh or from whatever other motive, snatched the whip and began to beat her with it, shouting 'Avante Satanas!' as he did so.

Cerdiwen smiled at them all.

Suddenly, Father Albert shouted. "Leave her! Leave her! We must pray."

They left her then, bloodied but defiant, while they went to the study to pray.

V

Richenda did not have long to wait. Paul came to her, as she had bid him do. He had been nearby, still under the spell of Melusine's body and lust yet morbidly ashamed of his betrayal of his faith and Father Albert. So he had sat and waited, for some sign.

A voice called him, and he came back to Richenda's cottage to stand on the step to her door, shivering with both fear and anticipation.

"Do you wish her again?" Richenda asked him.

"Yes," he said, staring down at the floor.

"Then she shall be yours. But first - do you Paul Jones renounce Yeshua, the Nazarene, and all his works?"

"I - "

"Say it! And this time there shall be no escape!" She held the fingers of her left hand against his forehead.

"I Paul Jones renounce Yeshua, the Nazarene, and all his works."

"Do you affirm Satan?"

"I do affirm Satan."

"Do you bind yourself with word and deed to me, your Mistress of Earth?"

"I do."

"To the glory of our dark gods?"

"To the glory of our dark gods."

"Then receive from me as a sign of your faith this kiss."

She kissed him, as Melusine had kissed him, tongue against tongue, while she pressed her body into his. Then she pushed him away. "Go now, and release her and bring her back to me. Then, before dawn, your desires will once again be fulfilled."

He ran the first mile, then stopped to briefly walk before running again, and it took him less than an hour to reach the house where Father Albert lived. For a while he waited in the darkness outside and as he waited he felt a strength growing within him. It was a dark strength, born from lust, youth, rebellion and fear, and he was smiling

as he knocked on the door.

Father Albert cried in surprise and joy when he opened the door to see him. "My son!" he said.

Paul pushed him aside and rushed toward the chapel.

"Are you possessed?" Father Albert said as he scuttled after him.

Paul did not answer. He untied Ceridwen and spat at the large crucifix which adorned the chapel.

"Quickly!" Father Albert shouted to his companions. "Quickly come! He is possessed!"

He tried to bar Paul's way, but was knocked aside. He fell, blocking the path for his two companions who could only watch as Ceridwen and Paul escaped into the shielding cover of the darkness.

Richenda was waiting for them by the door to the cottage.

"She is waiting for you, inside," she said to Paul before she embraced her sister in welcome.

He gave a brief smile, then nervously entered.

Outside, Richenda showed Ceridwen the crystal. "Do you wish to rest - or shall we begin?"

"Let us begin."

"First then, our foes."

They stood beside each other with the crystal between them and Richenda began her visualization. She saw the clerics ~~xxx~~ in the study of the presbytery kneeling and praying, their breviaries open before them. Then one of them looked up, as if to smell something. She saw Father Albert stand and turn toward the door just as it burst into flames. He shielded his face as books above and around them caught fire, raining down in sudden profusion. Soon, the whole room was ablaze and then the whole building. Nothing that was living escaped from it.

Satisfied, Richenda turned her attentions elsewhere. There was a scream in the cottage as she began her second visualization. The crystal, Paul, Melusine - they were all keys, as her vision had foretold. Had the old man returned to her while she waited for Paul to return with her sister - or had it been a dream?

The dark gods were waiting, as they had waited for centuries, and she would free them - earthing their power through a body yet to be born. She knew enough, through her mother's teaching and education as well as through her own intuitive understanding, to understand what she was about to do - what the old man had bid her do and what her mother had spoken of in mysterious words many times - and although she did not understand everything, she was happy to proceed and bring the dark forces back to earth.

She began to chant, as Ceridwen began to chant, the ancient words handed down by her mother. 'Nythra Kthunae Atazoth. Binan ath ga wath am!' She would not know where the child of her endeavours would be born, or to whom, only that, nine months hence, the chosen child would emerge into the world.

Inside the cottage and lying naked on the bed, Paul was dead, an expression of stark horror on his face. Near him on the floor, a recent crumpled newspaper lay. 'The Ironbridge Chronicle' was dated August 1888.