

The Quintessence of Satanism

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Satanism is not merely attending nor even conducting ceremonies or rituals of a 'Black Magick' kind. Nor does Satanism mean or imply membership of an avowedly Satanic group. Neither is Satanism merely the enjoyment of material delights. Rather, Satanism - quintessentially - is an attitude and a way of living. This attitude expresses a strength of character - a belief in oneself and one's Destiny. Part of this is pride, and part of it is defiance: an individuality, a dislike of limits. However, perhaps the most important part is a self-knowledge or self-mastery born from having gone to and often beyond one's physical, mental and moral limits. The way of living creates this strength of character, and maintains it, and enables even that to be gone beyond. Satanists use life to express in living a new way or ways of being, to fulfil their potential and to live at and beyond the limits of existence thus taking evolution further. The way of living is essentially practical - that is, a following of the path to Adeptship and beyond for this involves experiences, ordeals, challenges, a learning of new skills and the drawing out of latent genius. A Satanic Initiation therefore means much more than a rite of self-Initiation or a ceremonial ritual of Initiation conducted by an established group or Order. It means a desire to follow the Satanic way - and the actual beginning of following that way by undertaking the deeds, tasks, rituals and ordeals of a Satanic novice. Anything less is simply playing at Satanism - a sign that the 'Initiate' lacks Satanic character or the ability to achieve it. In traditional Satanism, as exemplified by the ONA, this means: a) that the novice undertakes several physical challenges of endurance and succeeds in them. These have to be difficult and require some training. Then the novice b) tests Destiny and builds character by undertaking challenges in the real world, such challenges conforming to accepted Satanic practice re defying the limitations of the herd. [Here, guidance of an experienced Satanist is useful.] c) the novice begins hermetic magickal workings with the intent of (i) gaining experience in and mastery of such magick; (ii) garnishing from these beginnings a certain self-knowledge [qv. 'Naos']. d) the novice studies the tradition (as explicated for example in Esoteric Chant, the Star Game, the septenary system) and so gains esoteric knowledge and understand e) After these undertakes the ordeal which is the Grade Ritual of External Adept and so passes on to the tasks, ordeals and undertakings of the next stage - for example, organizes and recruits individuals for their own Satanic Temple to perform and gain experience in ceremonial magick and provide themselves with pleasures and experience of manipulation. [See the Order MSS relating to the following of the Seven-Fold Sinister Way as, for example, given in The Black Book.] Following this - which takes some time, probably a year or so - there are more experiences awaiting, more delights, joys and hardships, more challenges to be undertaken, more self-discovery to be achieved. It cannot be stressed enough or repeated too often that Satanism - of the genuine sort anyway - involves such practical undertakings allied to a desire to experience, to transcend what one is at a particular

time: to accomplish the task one initially set oneself at Initiation. That is, achieving Adeptship and beyond, by following the way of Satanism. This means a self-advancement, a self-experiencing, a self-effort, a self-achievement and a self-learning via direct experience. Anything less is not Satanism and no clever words, no amount of pseudo-intellectual mystification can obscure this reality. Thus, because of human nature, there will be few who will possess the desire to become real Satanists - to actually undertake the tasks, ordeals and challenges. Most who profess an interest - and a large number who actually go ahead with Initiation be such ceremonial or hermetic - will soon turn away when they realize the real difficulties involved, when they understand that they are expected to work toward their own development. Most of these will all too easily find excuses to justify their turning away. They will perhaps be easily seduced, such is their weakness of character, by others who promise 'easy solutions' some kind of 'magical' way to Adeptship, by organizations which take away the pain, suffering and delight that self-effort 'on the edge' entails and which provide security for their members, which keep them in thrall to self-delusion. Or many will just be too lazy, too enured to their comfortable existence to change. Whatever, they will be proved unsuitable, unfitted. There is no way that the way of Satanism can be made easy - for in its very hardship and danger, in the very fact of self-effort being required over a period of years, lies its quintessence. For the dilettantes, for the role-playing fantasy mongers, for the self-indulgent too lacking in self-discipline' there are plenty of pseudo-Satanic organizations around, plenty of pseudo-Satanic 'masters' who require sycophancy, who act out of role and who will be only too pleased to welcome another pupil or student, The choice is as simple, and brutal, as that. - Order of Nine Angles -