

HOSTIA

Secret Teachings

of

The O.N.A.

Volume I

INTRODUCTIONS

THE TREATISES OF THE CHURCH

THE SACRILEGIOUS DIVISION

THE SACRILEGIOUS DIVISION

THE SACRILEGIOUS DIVISION

THE SACRILEGIOUS DIVISION

THE SACRILEGIOUS DIVISION

THE SACRILEGIOUS DIVISION

THE SACRILEGIOUS DIVISION

THE SACRILEGIOUS DIVISION

THE SACRILEGIOUS DIVISION

THE SACRILEGIOUS DIVISION

THE SACRILEGIOUS DIVISION

THE SACRILEGIOUS DIVISION

THE SACRILEGIOUS DIVISION

THE SACRILEGIOUS DIVISION

THE SACRILEGIOUS DIVISION

BAROMET - A NOTE ON THE TITLES

SINISTER - A NOTE ON THE TITLES

A NOTE ON THE TITLES

THE SACRILEGIOUS DIVISION

THE SACRILEGIOUS DIVISION

THE SACRILEGIOUS DIVISION

THE SACRILEGIOUS DIVISION

THE SACRILEGIOUS DIVISION

THE SACRILEGIOUS DIVISION

THE SACRILEGIOUS DIVISION

THE SACRILEGIOUS DIVISION

THE SACRILEGIOUS DIVISION

THE SACRILEGIOUS DIVISION

THE SACRILEGIOUS DIVISION

THE SACRILEGIOUS DIVISION

THE SACRILEGIOUS DIVISION

THE TEMPLE OF SATAN - A BRIEF SATANIC ANALYSIS
CLOCKWORK - A GUIDE TO CLOCKWORK AS
SACRED SCIENCE AND ARTS - THE SATANIC TRUTH
THE HARBOR OF SATANIC ORIGIN
THE HISTORY OF SACRED TRADITION OF THE ORDER
THE ORDER OF THE NINE ANGLES
MUSIC, INFLUENCE AND FORM
ARTS AND THE ORDER
THE SEPTENARY STAR GAME
THE SEPTENARY STAR GAME - ESOTERIC HISTORY
STAR GAME ADDENDUM
ADVANCED STAR GAME
INFERNO ALPH - A BRIEF PRACTICAL GUIDE
GRADE RITUAL - GRADE MASTER/HANDOUTS
THE HISTORY OF SACRED TRADITION OF THE ORDER
MUSIC OF THE ORDER
AEONICS
AEONIC AND OTHER ASSOCIATED CIVILIZATIONS
AEONIC HISTORY - GENERAL HISTORY
AEONIC HISTORY - GENERAL HISTORY
AEONIC HISTORY - GENERAL HISTORY
AEONICS & POLITICS
AEONIC HISTORY - GENERAL HISTORY
AEONIC HISTORY - GENERAL HISTORY
AEONIC HISTORY - GENERAL HISTORY

Copyright 1992 eh Anton Long & Order of Nine Angles

First Published 1992 eh

Printed & Published by
Thormynd Press
PO Box 700
Shrewsbury
Shropshire
England

Introduction

The present work contains esoteric manuscripts circulated among members of the ONA. The MSS contain further details of the sinister tradition of that Order and compliment the information about it already available in the books 'Naos', 'The Black Book of Satan' and 'The Deofel Quartet' as well as that published in the journal 'Fenrir'.

The aim of publishing these MSS is to make the rituals and methods of this sinister tradition available to all those who might be interested. Such publication, as will be evident, enables individual potential to be fulfilled, aiding the emergence of a new Aeon.

The essence of genuine Satanism can be simply stated: it is a way to inner development, the goal of which is a new individual. This way involves three essential stages and these exemplify the spirit of that way and the individuals who follow it.

The first is direct experience, the second is direct practice and the third self-development. The first involves direct experience of both the external 'world' and the inner (or psychic) 'world' through striving to achieve certain goals both practical and magickal. The second involves using 'practical' (or causal) and 'magickal' (or acausal) energies to manipulate others, situations and energies in a practical way - producing changes in accord with certain goals. The third involves beginning the process again but starting from the new level of self-understanding and ability attained - pursuing different (and probably more complex) goals.

A Satanist is an individual explorer - following in the footsteps of others (and perhaps using their guide books) but always seeking further horizons, daring to defy convention (in ideas as well as in morals and attitude) yet part of an evolutionary succession enabling what is experienced to be understood and become beneficial. For this reason, a genuine Satanist understands tradition as important and necessary - the culmination of centuries of insight and experience, a useful guide which enables further progress and exploration: a starting point for that inner and outer journey which is begun by Initiation, as well as a map of the way chosen and followed.

This tradition is not sacrosanct - but it does possess a validity until the individual reaches the stage where the unique genius within each individual has been brought to fruition enabling the creation (from experience and self-insight) of a unique way and a fulfilling of a unique Destiny. In magickal terms, this is the stage of Internal Adept, where that unique Destiny is made known (dis-covered) and where the individual Initiate has developed the talents necessary to fulfil it by a following of the previous stages - a stage reached from between three to five years after Initiation.

The tradition (explicated in the 'seven-fold sinister way') provides only a beginning - it is for the individual to go beyond it, toward the dangers and rewards of the Abyss. It is, however, necessary - since it is, in one sense, a 'short-cut': enabling self-development to be achieved far quicker than would be the case without it as well as fully enabling the explication of individual potential. This does not mean that following it is easy - the path may be shorter, but it is just as dangerous (and in some places, more so). It is a mountain path to the summit rather than a meandering valley path, and enables the horizon, the other mountains waiting to be conquered, to be seen - as they cannot be seen from the wooded valleys below.

But each new Initiate must walk this path - alone. And for each it is a new experience, a process of direct learning and a personal achievement, for only a very few have ever ventured that way before and stood atop the summit that is 'Internal Adept' to see in the distance the still higher peaks that wait beyond the Abyss.

What is important is following that path - and going beyond it, toward the Abyss - actually undertaking the journey and experiencing in real time what is encountered and seen: of being taken to the very limits of your endurance and abilities. No one can do this for you - just as the path does not lead to some pleasant grove where you sit at the feet of some 'Master' listening to their past experiences and fables. It does not involve you staying comfortably 'at home' with the security of your known world and friends and ideas, just as it is not a 'mental' journey done in comfortable surroundings and with no physical effort or danger. It is practical, and direct - and involves physical and psychic hardship, and while you may be a little soft when you start, you will not be so when you succeed, just as if you believe you are tough enough now, you will be rudely awakened.

Is this what you really want?

The Seven-Fold Sinister Way: A Comprehensive Guide

Aim:

Essentially three fold: a) Initiation; b) magickal Adeptship; c) fulfillment of individual wyrd and potential.

Stages:

1) Neophyte; 2) Initiate; 3) External Adept; 4) Internal Adept;
5) Master of Temple/Mistress of Earth; 6) Magus/Magistra; 7) Immortal

Note: Initiates are sometimes known as 'Novices', Neophytes as 'Oblates'. External Adepts as 'Professed Brother/Sister'; Internal Adepts as Priest and Priestess; a Magus as 'Grand Master'.

Neophyte:

Tasks: Study of Esoteric tradition as given in Order MSS - particularly Black Book, Naos, Azoth and 'Fenrir'. After this preliminary study (c.1 month) undertake ritual of Self-Initiation [Black Book] and construct simple form of the Star Game [Naos].

Initiate:

Tasks: Study septenary system in detail [Naos etc.] and begin workings with the spheres and the pathways. Study and use of Tarot.

Undertake hermetic workings/rituals for specific desires/personal requests.

Continue with study and use of Star Game - relating the abstract symbolism to the Tree of Wyrd, septenary etc.

Set a demanding physical goal [e.g. running 20 miles in 2½ hours or less or cycling 100 miles in less than 5½ hours or walking 32 miles in less than 7 hours: it must be one of these] train and achieve it.

Seek and find a companion and Initiate this individual [Black Book] and then undertake the workings with the spheres and pathways with this person.

Begin to teach this individual the Star Game, and use the game together.

Undertake the Grade Ritual of External Adept.

*The first stage is the awakening of the darker/unconscious aspects within the psyche. These aspects/energies are identified with in the rite of Initiation and then symbolised in the workings with the spheres and pathways following Initiation. These workings give practical experience of the darker forces/energies. The Star Game begins the process of objectifying these energies in a more conscious way: giving greater insight and control, and this is the beginning of self-awareness since the Tree of Wyrd is symbolic of individual consciousness, both unconscious/ acausal ('sinister') and causal, as well as representing the forces/energies beyond the individual psyche.

The setting of a physical goal, by the Initiate, and the training to achieve it, is important because it enhances the vitality and develops personal qualities important to the magickian: determination, elan and so on. This task must be undertaken, for without it, the Initiate stage is not complete.

The seeking, finding and working with a companion begins the confrontation with the 'anima/animus' energies/archetypes resulting in practical experience of them as well as enabling the use of sexual magickal formulae [qv Rite of Nine Angles etc.]. This is a very important part of developing self-awareness, and the 'ritualized' setting enables both practical experience and the possibility of developing self-insight. (This 'ritualized' setting is first the workings with the spheres and pathways, use of Star Game, and then later the organization

of a Temple [see below].)

External Adept:

Tasks: Organize a magickal group/Temple for the performance of ceremonial rituals as given in the Black Book - the Ext. Adept as the 'Master'/Mistress of this Temple, the companion as the 'Mistress'/Master'.

It is the task of the new External Adept to find suitable members, Initiate them and so on. Regular sunedrions should be held [Black Book, for details. The Ext. Adept is called a 'Choregos' while running the Temple.].

After the group has been run for c. 3-6 months, the Ext. Adept should set another but more demanding physical goal, train and achieve it. [For example, running a marathon in less than 3 hrs (men) or 3hrs 30 (women); cycling 100 miles in less than 5 hrs (4:45 if really determined) or walking 50 miles in 13 hrs.]

After running the Temple for between 6-12 months, choose a Priest and Priestess from the group to run the Temple while the Grade Ritual of Internal Adept is being undertaken.

°Notes: The titles assumed by the Ext. Adept, the companion and those appointed by the Ext. Adept to positions within the Temple such as Priest and Priestess, are purely honorary, and do not signify the achievement of the magickal grade associated with that title in the 'Seven Fold Way'. It is one of the tasks of the Ext. Adept ('Choregos') in running the Temple to appoint suitable members to fulfil the positions required by rituals (e.g. Priest, Altar-Priest, Thurifer and so on). It is up to the Choregos whether to inform members that the Temple is organized as part of the tasks/training of an Ext. Adept in the sinister path. If the Choregos decides to do so inform the members of this, then those members, should the Choregos so wish, may also begin to follow the tasks of the Seven Fold Way as above: the Choregos always keeping a step or two (in terms of Grades) ahead of them. No one can be appointed to the Grades themselves: not even by a Grand Master - the Grades must be achieved by each and every individual, the only exception being Initiation. Initiation may be given, according to the ceremonial ritual [Black Book] by anyone of the grade of External Adept and above who organizes a Temple, provided that the Initiate completes the initiate tasks as above.

The final task of an External Adept is to prepare for and undertake the Grade Ritual of Internal Adept.

*The tasks of an External Adept develop both magickal and personal skills. The organizing and running of a Temple brings further magickal experience as well as enables several archetypal roles to be lived, this living vitalizing (partly through the energy of the archetypes) the individual, enabling greater magick. One of the roles is that of the 'shadow' - the sinister magickian adept at ritual. The personal qualities developed include manipulation, the charisma of power and sexual/material pleasures. There is also a growing self-awareness, and understanding of archetypal energies as well as the further confrontations with the anima/animus. There may also be glimmerings of the unique wyrd of the individual - a wyrd revealed through the ritual of Internal Adept.

Internal Adept:

Tasks: Depending on the wyrd of the individual, either continue with and expand the Temple (training Initiates in the Seven Fold Way and so on) or begin the personal tasks revealed by the Grade Ritual.

Study of and training in Esoteric Chant [Note: this may be undertaken earlier, by an Initiate or External Adept if an aptitude exists and someone of or above the Grade of Internal Adept is willing to give instruction.].

Study of Advanced Star Game and esoteric, aeonic aspects of both forms of the game['cliology' etc.].

Preparation for and undertaking of Nine Angles rituals: 'natural' and/or 'chthonic' according to desire.

Further training of companion up to and including Grade Ritual of Internal Adept, if required.

Prepare for and undertake Grade Ritual of Abyss.

Master/Mistress:

The fundamental tasks of this Grade are three-fold: the teaching to suitable individuals of the Seven Fold Way either on an individual basis or via an organized Temple; the performance of Aeonic magick, and development of proficiency in the Star Game, particularly the advanced form.

Some may opt to specialize in a particular field.

°General Notes:

The Initiate stage lasts between six months to a year. The External Adept stage lasts from one to three years. The Internal Adept stage lasts from three to seven years.

Fundamental books, manuscripts etc:

*The Black Book of Satan [Re-issued 1989 ev: a complete guide to sinister ceremonial rituals and organizing a Temple] 63 pages

*Naos [A guide to hermetic workings, basic septenary system and the Star Game] 65 pages

*Azoth[An introduction to more advanced septenary workings] 38 pages

*Falcifer [A fictional account of noviciate training] 103 pages

*Temple of Satan [A fictional account of confrontation with anima/aminus in a sinister context] 109 pages

*Advanced Star Game 5 page MS

*The Forbidden Alchemy 4 page MS [Note:published in 'Fenrir' no.8]

*Rite of the Nine Angles (and other Order MSS)

Insight Roles - A Guide

As stated in several esoteric Order MSS, the Satanic novice is expected to undertake experiences in the real world. This is above and beyond the tasks mentioned in the various guides to the 'seven-fold Way', which guides were intended for publication and thus did not contain the secret tasks. These secret tasks are outlined in the MSS 'The Secret Tasks of the Sinister Way.' One of these tasks, undertaken by an Initiate, is an "Insight Role".

An Insight Role is in effect an extended magickal ritual and involves the individual living in a certain way and striving for a specific (often non-esoteric) goal. It involves playing a specific 'role'. The novice is expected to learn from this experience. It is important that the novice identifies with the role to the extent that friends/associates and those the novice is brought into contact with by virtue of that role do not realize the novice is playing a 'role'. For the duration of the Insight Role, the task of that role should be the main interest/occupation of the novice.

Insight Roles, as a technique, have been used by Satanic novices for at least a century, and this technique has as its primary aim the gaining of self-insight by the novice using the technique. The technique also develops certain skills - some magickal, some involving the gaining of Satanic judgement and insight. Expressed simply, Insight Roles develop Satanic character. Until quite recently, Insight Roles were wide-ranging and also exceptionally difficult to undertake - the novice was expected to undertake a role which was the opposite of what they considered their own character to be. [qv. the now deleted Order MS 'Insight Roles' I & II.] The technique, however, has been recently revised by the Grand Master representing traditional groups. In this revised form, it is an extremely effective noviciate technique, although (like all genuine esoteric techniques of Satanic magick) it is still difficult to undertake and still requires a genuine Satanic commitment from the novice. Like the Sinister Way itself, it is not for the dilettantes or the imitation 'Satanists' who merely wish to play at being Black Magickians.

One essential aspect of an Insight Role is that it requires the novice to change their life-style and usually their place of residence. Another, is that it tends to isolate them from non-Satanists. Third, it often brings them into conflict and confrontation - with others, and themselves. Fourth, it tests them - forcing them to find inner strengths and reserves. Or, of course, it destroys them - or makes them renounce their Satanic quest and vows. All these are necessary.

All Insight Roles are demanding; some are physically dangerous. All force the novice to make choices - to learn. All, when successfully undertaken, build self-confidence and thus character. All, in brief, express Satanism in action.

The novice is expected to make his/her own choice from the roles outlined below. It must be understood that: (a) only the roles listed below are actually Insight Roles, so the choice must of one of them; (b) the completion of at least one of these roles is necessary before the Internal Adept rite can be undertaken.

It is usual for the novice to undertake an Insight Role following Initiation and after the completion of the tasks outlined in the MS 'The Seven Fold Way - A Comprehensive Guide' (i.e. after completion of the tasks associated with the stage of Initiation and before undertaking the rite of External Adept). However, if the novice wishes, an Insight Role can be undertaken when he/she is an External Adept and has completed all the tasks of an External Adept (such as running a Satanic Temple for a certain period of time). Generally, it is advisable for the novice to undertake a role before External Adept. Further, should the novice so desire, two Insight Roles can be undertaken, one after the other. This is an interesting experience - but requires a demonic commitment.

During some of the roles, the novice should try and keep their Satanic views and beliefs secret, and become in fact a shape-changer, a chameleon.

The Roles:

- ° Either by foot or by bicycle or by accepting lifts, travel alone around the world, taking between six months to one year (or more). You must live frugally, and carry with you most of what you need. You should travel to as many countries as possible, the more remote the better and expect sometimes to find work to enable you to travel further.
- ° Become a professional burglar, targetting only victims who have revealed themselves to be suitable (e.g. by testing them - qv. the Order MSS dealing with victims etc.). The aim is to specialize in a particular area - e.g. Fine Art, jewellery - and become an 'expert' in that area and in the techniques needed to gain items.
- ° Undertake the role of extreme political activist and so champion heretical views (by, e.g. becoming involved in extreme Right-Wing activism). The aim is to express fanaticism in action and be seen by all 'right-thinking people' as an extremist, and a dangerous one.
- ° Join the Police Force (assuming you meet the requirements) and so experience life at 'the sharp end' and being a servant of a higher authority. *

All roles should last for at least six months and all must be completed (i.e. you leave them) before the end of eighteen months. All the roles will by their very nature test your Satanic views and beliefs and thus your desire to continue along the sinister way. All will expose you to difficulties.

Once the choice is made, it is up to you to find means of undertaking the role - e.g. in the case of joining the Police, finding reasons why which will convince a selection panel; in the case of becoming a burglar, finding someone to buy your stolen items and so on.

The essence of these Insight Roles can be succinctly stated: Incipit Vitriol.

ONA 1989 ev

* Note: In times of actual War, an alternative Insight Role is to join one of the Armed Forces and so gain combat experience.

The Secret Tasks of the Sinister Way

The Order MS "The Seven Fold Sinister Way - A Comprehensive Guide" details the tasks and so on which an individual following the sinister path must undertake in order to reach Adeptship and beyond. That 'Guide', however, is exoteric. There are, in addition, esoteric tasks to be undertaken. These tasks have remained secret by virtue of their nature - they represent genuine Satanism in action and as such often are 'a-moral'. Such esoteric tasks are revealed following a Satanic Initiation.

Further, to understand these tasks, it is necessary for the Initiate to be familiar with, and in agreement with, the secret teachings explicated in the various esoteric MSS - for example, 'The Hard Reality of Satanism', 'Satanism, Sacrifice & Crime', 'Culling - A Guide to Sacrifice', 'Guidelines for the Testing of Opfers', 'Victims - a Sinister Expose', 'The Practice of Evil in Context'.

For a long time, the matters mentioned in these secret MSS were transmitted only on an oral basis - it being forbidden for the teachings and practices so transmitted to be written down or divulged to non-Initiates. However, as explained elsewhere, this has now changed.

Accordingly, this MS will detail the secret tasks which a Satanic novice must undertake as part of their commitment to Satanism. That is, these tasks - and the others detailed in the MS 'The Seven Fold Sinister Way - A Comprehensive Guide' - are both required and necessary: without them, there can be no genuine advancement along the way, for such tasks develop that character and those abilities which are Satanic and which thus represent the presencing of the dark forces on Earth via the agency (or vehicle) of the Satanist.

As has been stated many times, genuine Satanism requires commitment - it requires self-effort, by the Initiate, over a period of years. It involves ordeals, the achievement of difficult goals, the participation in pleasures and the living of life in certain ways. Only thus are self-insight and genuine Occult abilities born - only thus is an Adept created.

Neophyte:

Before Initiation and after undertaking the tasks of a Neophyte as given in the 'Guide' MS: (a) find an area where game is plentiful and, equipping yourself with either a cross-bow or an ordinary bow (such as a longbow) hunt/stalk some suitable game and make a kill. Skin and prepare this game yourself (if necessary 'hanging' the game until it is ready) and (when ready) cook and eat it. "Game" in this context means [for the U.K.] venison, hare, rabbit, partridge, pheasant, wildfowl and so on. In effect, you are assuming the 'role' of hunter.

(b) obtain, from a Nazarene place of worship, some 'hosts'. If you are seeking Initiation into an established group, this will be your test of fidelity (etc.) and the hosts will be used in the celebration of the Black Mass. If you are undertaking a self-Initiation (as for example given in The Black Book of Satan) then immediately following this rite you should trample on or otherwise defile these 'hosts' (e.g. by urinating on them) saying "By this deed I pledge myself to counter Nazarene filth and give myself, body, blood and soul, to Satan, Prince of Darkness." You should then burn the hosts or what remains of them by placing them in a vessel containing flammable liquid and setting this alight, laughing while the burning seals your gesture and your oath.

Initiate:

After the rite or ceremony of Initiation and following completion of the tasks as given in the 'Guide' MS, you should choose and undertake, for between six to eighteen months, an 'Insight Role'. [See the MS 'Insight Roles - A Guide'.]

External Adept:

(a) With the Temple (formed as one of the tasks of an External Adept - see the 'Guide') perform a Black Mass with hosts obtained by a neophyte of the Temple wishing Initiation.

(b) Train several members, and yourself, in the undertaking of tests relevant to choosing an offer. Select some suitable victims, using the general guidelines for so selecting, and undertake the relevant tests. The victim or victims having been chosen, perform The Death Ritual with the intent of eliminating by magickal means the chosen victim(s). Thereafter, and having completed all the necessary preparations, select a further victim using Aeonics or sinister strategy as a guide and undertake a culling either during a suitable rite (e.g. the Ceremony of Recalling) or via practical means. You may elect to do this latter yourself, or you may nominate a trusted, suitable member in good standing to undertake this for the glory of the Temple, using a method of your own devising. At the same time, perform a Death Ritual.

It must be stressed - (i) the victims must be chosen according to Satanic principles as given in the various Order MSS; (ii) those chosen must be tested according to Satanic principles as given in the relevant MSS; (iii) the acts or acts of culling may arise from your own implementation of Satanic strategy and tactics or from one of the members of your Temple who is fulfilling Satanic wyrd by some role or Satanic act, that member having elected to follow the sinister path in a committed way.

Beyond External Adept, there are no secret tasks of a prescribed nature, for those following the sinister path, to undertake.

These secret tasks, together with the tasks and ordeals and rites described in the 'Guide' and explained in detail in the books "Naos" and "The Black Book of Satan" (and explicated in the various Order MSS contained in 'Hostia I/II' and 'Hysteron Proteron') represent the Way of Satan. They are Satanic. As such, they are fitting only to a minority. Some who profess to be Satanists (and who may be seeking a Satanic Initiation in an established Order) will read them, or hear of them, and be surprised, perhaps even appalled. 'They are not necessary' they or some others will say, fearing to really begin following the reality of the Left Handed Path as marked out by those tasks.

But Satanism and the Left Handed Path are as they are - dark, dangerous, difficult and full of diabolic ecstasies. So it is, so it has been and so shall it be - to enable evolution while the fearful majorities in their sloth and delusions continue their morbid existence.

ONA

Selling Water By The River

Question: What is Satanism?

Answer: Satanism is fundamentally a way of living - a practical philosophy of life. The essence of this way is the belief that we all as individuals can achieve far more than we realize during our lifetime. Most people waste the opportunities that life can, does and can be made to bring. We are gods when we awake.

Q: How do you then understand magick?

A: Magick is essentially the opening up of areas of consciousness latent within all - a means of changing the individual and the world. The techniques of magick (for example, rituals) are simply means to achieve this. For too long magick has been mis-understood as 'spells, conjurations' and the like, and while such things are magick, they are only a beginning, a mere intimation of what real magick is all about.

Q: You often use the term 'traditional Satanism'. What does this mean?

A: Traditional Satanism is a term used to describe the sinister path which for centuries was taught on an individual basis from Master (or Mistress) to pupil. To this path belongs the Septenary System, Esoteric Chant, the comprehensive training of novices (including the development of the physical side), the Star Game, and - most importantly - the Internal system of magick (the Grade Rituals etc.). This path is also known as the Seven-Fold Way.

Q: I've heard of La Vey and his 'Satanic Bible'. How does the Seven-Fold Way differ from his Satanism and those who follow his views?

A: La Vey took what may be described as the popular/media conception of Satanism - the black-robed, Mephistophelean figure - together with the 'pleasure principle' and some simple magic(k), mixed it with the qabala and various historical myths and legends pertaining to the dark side, and served the whole lot up to a gullible audience. The whole thing was pretty pathetic - although it did provide some with a few thrills. There was no substance to either La Vey or his 'Church': no inner path, direction or way. Nothing original.

The Seven-Fold Way, on the contrary, possesses direction, and goes far beyond the external type of magick implicit in both the 'pleasure principle' and ordinary sorcery. It offers the individual the difficult (and sometimes dangerous) path to genuine Adeptship - to self-mastery, self-excellence and ultimately wisdom. It is not a refuge for the neurotic, the weak-willed or the self-deluded, but rather a challenge to the daring.

Those who follow in the foot-steps of La Vey (as a recent 'Temple' does) have added little - they are still trapped by 'role-playing', still fettered by self-delusion (often about their magickal abilities) and still lack not only self-insight but also that spontaneity which is one of the marks of a genuine Adept. They concern themselves still with the awarding of meaningless titles, seek members

and the recognition of the 'authorities'. They teach the same historical mish-mash as La Vey and possess an originality quota of zero.

They have failed to understand that the ceremonial, ritualistic and 'theoretical' approach is but the first small step toward inner progress. Because of this, there can be no organized 'Temple', no 'authority' within it, no proselytizing and no awarding of grades/initiation or titles. There is only - in the genuine path - a limited amount of guidance, and the struggle of the individual through experience.

Q: But surely rituals are important - e.g. the Black Mass?

A: Yes - but only in the beginning stages of the Way when the novice/initiate is discovering the hidden (or magickal) forces of nature and themselves, and is daring to walk along the path to Adepthood.

Ceremonial and hermetic rituals are the province of the novice and the 'External Adept' and are pointers to what is beyond.

Q: Which is what?

A: First, the discovery of the unique Destiny of that individual; second the living of that Destiny, and third, for those whose Destiny becomes fulfilled by such living, the crossing of the Abyss. From the Abyss the Master and Mistress is born. All this takes many years.

Q: What then is the purpose of your Order?

A: To offer our teachings and guidance to those who might be interested. In former times, teachings were kept secret, but there is no need for that now: the opportunity is open to all.

Q: But are you not still secretive?

A: Yes and no. Those who seek hard enough will find us, and those who are sincere will not be put off by the obstacles placed in their way (sometimes by us). For those who are, there are plenty of other groups around.

Q: What about Initiations?

A: We do not offer Initiation - candidates achieve Initiation. We do not offer nor award (for money or anything else) Grade Rituals or titles of any kind: these are again achieved by individuals, through their own toil, hardships, terror and joy. We simply guide them toward the self-achievement that, e.g., the Grade Rituals represent. Any other way is simply fraud and self-deception.

Grade Rituals - which signify the different stages of achievement along the Seven-Fold Way - may be likened to running in a race. You either race, or don't; and if you race, you either win (achieve the goal) or do not. You may pretend to yourself that you have raced and run, but in the end you are fooling only yourself.

Q: What, then, are the Grade Rituals?

A: They are tasks, simple in form, but difficult to complete successfully. For example, the Grade Ritual of Internal Adept simply involves the candidate in living totally alone and isolated for at least three months: without any of our modern 'conveniences'/technology, and without speaking to anyone. Simple to describe - difficult to undertake. The 'ritual' is the (alchemical) change which occurs in the individual by virtue of living so for at

least three months. Such primitive isolation creates the Adept, bringing a genuine mastery of magick and a lasting self-insight.

It is the intention of the Order to publish all the Grade Rituals in the next issue of 'Fenrir'.

Q: Returning now to the popular conception of Satanism, what about sacrifices, the blackmailing of members, sexual crimes and so on?

A: Satanism is all about - in its beginnings - making conscious (or liberating) our dark or shadow nature. In the past, certain experiences were often undergone in order to achieve this, and some of those experiences were often frowned on by 'conventional' society. Some might have been 'illegal' at the time as well. But gradually (at least in traditional Satanism) a way was found to 'short-circuit' these evolutionary experiences which enhanced the consciousness and thus wisdom of those undergoing them - if they survived, of course. Thus was Internal Magick evolved. This enabled the experiencing of the dark side, and its integration, as well as made possible what was beyond.

This system had been gradually refined and enhanced, and while it avoids the quicksand of criminality it is still not lacking in danger or difficulty. It offers, in short, the distilled essence of thousands of years of evolutionary understanding - and makes possible the next stage of our evolution as a species: Homo Galactica.

Q: You stress the development of the physical side. Why?

A: Because traditional Satanism aims to develop the whole individual - mind, body and character. We give our novices difficult physical goals to achieve (such as running 20 miles in under 2½ hours - fitter individuals are naturally given more difficult tasks) because the striving for such goals, and their achievement, develops qualities necessary in any Adept. They are tests of determination and character, and sort the serious out from the pathetic. The striving also creates a physical joy, increasing the vitality of the person.

Q: I met someone recently who claimed to be a 'Master'. I had my doubts about him. Is there some way of identifying a genuine Master?

A: The answer should be obvious. A Master is someone who has passed beyond the Abyss, the stage beyond an Adept. In consequence he will be somewhat detached: intense and serious, but also natural, spontaneous and quite cheerful (almost playful, sometimes). But perhaps most of all, he will not take himself too seriously, and he will certainly not play a 'role' or fulfil the expectations of novices (e.g. by dressing up, cultivating a 'demonic' stare and answering questions mysteriously). He will possess that illusive quality - natural charisma.

Q: What about wealth - and power? Surely all Satanic Masters possess these?

A: Some do, some do not. The sign of a Master is neither wealth nor power, but achievement - of wisdom, skill in esoteric arts, and original creation (e.g. the extending of human knowledge, artistic creativity). The Destiny of each Master is different, as is the life-style which reflects that Destiny. For example, out of the four Masters who exist in the West at this moment in time, one lives

a somewhat isolated existence with hardly any material possessions, while another lives in relative luxury and splendour. The former concerns himself primarily with aeonic magick, while the latter teaches a few pupils.

Genuine Masters do not conform to someone else's expectations or ideas: they are individual, and unique.

Q: Do you worship a being called Satan?

A: Genuine Satanists do not worship anything - not even themselves. Fundamental to Satanism is a desire to overcome, to accept challenges and to seek to know and understand. A genuine Satanist would rather die - laughing and defiant - than submit to anyone or anything. Most people waste their lives and die old and miserable: the Satanist revels in life and adventure, and knows the right time to die, for challenges never end. This way of living is hard, and this way of dying breeds fear among the feeble multitude who prefer comfort and security to the ecstasy of living on the edge like gods.

As to Satan - each Initiate discovers the reality for themselves. All that need be said is that there are external forces beyond the psyche of an individual: in genuine Satanist magick there is identity with these darker external forces, not a fear of them and certainly not a submission. This, of course, is somewhat dangerous - but the strong survive, and the weak perish. Good riddance to the weak.

Q: So, fundamentally, you would say that Satanism is the way you live your life?

A: Yes, as I indicated at the beginning. Magick - of whatever type - enhances your life, and is a way to knowledge and increased vitality. Magickal acts are important in the beginning, but most important of all is our attitude to life and our ways of living. This is why we despise the Nazarene philosophy - the Satanist is proud, strong, defiant, while a Nazarene is afraid of living, afraid of dying and mentally sick: weighed down by guilt and envy. The meek espouse peace because they know the strong would destroy them - so they infect the strong with the disease of 'pacifism', with guilt because they are strong ...

Q: But surely that particular philosophy - of, as you call it, the 'Nazarene' - is dying out today.

A: As an organized religion it might be - but over the past two hundred or so years this poisonous philosophy has sprouted various political and psuedo-political forms, and it is these forms which are eroding our vitality. There have been a few attempts to cut out the cancer - but they have unfortunately failed, and the cancer grows and spreads.

Q: What, then, can you do?

A: Why should we do anything? Most people are stupid and deserve their fate. We offer an alternative - those who have if only in a small way the Promethean spirit will be drawn to us and thus have the opportunity to master their own Destiny. It is up to each and every individual: we can point the way, but they must make the effort to walk along it.

Sinister Shadow Magick

Satanism is dark, and Satanists revel in evil. As a word, evil is regarded as deriving from the Gothic (via Old English) "ubils" implying 'beyond' and 'going beyond due limits'. Later, the word - like so many others - was re-interpreted 'morally', in the abstract terms of Nazarene fundamentalism and 'evil' became a general term, applied to one's opponents and those excesses which timid and psychically ailing Nazarenes feared.

Genuine Satanists do evil, they cultivate evil: they are evil, in all senses of the term now accepted. Imitation Satanists, however, play mental and intellectual games: they enjoy the 'thrill' of calling themselves Satanists. Some go further, and may revel in a local notoriety, finding a vicarious pleasure in being known as a 'Satanist'. But these imposters do no evil - in fact, they explain (quite often) that Satanism has been misunderstood and is really rather a "moral religion" (or something of the kind), perhaps even an 'ethical knowledge'. Such people are pathetic - and certainly not Satanists.

In the beginning, a genuine Satanist will cultivate evil on the personal level - by going to and thus finding his or her limits. This involves more than just going beyond the (accepted) limits imposed by society or whatever. It means experience, on the practical level, of evil and all that it implies. Later, when the Satanic novice has some experience and thus self-understanding and mastery, there is impersonal evil. The first is sinister shadow magick of the external and internal kind. The second is sinister shadow magick of the aeonic type - the manipulation, changing, of individuals and events on a not insignificant scale, that is, one which produces tangible results and often disruption/creation/evolution and thus continues the sinister dialectic of history. This is called 'shadow magick' not only because it is mostly secretly done, but also because it is dangerous, psychically and physically, involving as it does acts of defiance against the restrictions imposed by all other forms and individuals.

Neither of these mean a type of juvenile "rebellion" nor purely 'mental' acts (achieved by ritual or anything else). They mean a directed, calculating, purposeful involvement in real life and situations: for the beginner Satanist (the novice) just as much as the Adept. What differs, is the aim - at first, it is personal, to aid self-mastery, understanding and thus build Satanic character; then, it is impersonal or aeonic. Thus one image of the genuine Satanist - someone in control, seeking more mastery of life; seeking more challenges and goals and insights.

Let me be explicit so I cannot be mis-understood.

1) The Satanic novice will aspire - to what is beyond, in all things. This means practical experience, testing Destiny and achieving difficult goals in the personal life. It means real danger in the real world, not cheap manufactured 'thrills' of self-induced stupour and loss of control - but rather, life and liberty threatening situations. These may be and often are amoral, illegal and evil - all laws are "fundamentally an accumulation of tireless attempts to stop creative individuals making life into instants of poetry".

Naturally, some guidance may be needed - it is easy to become lost, directionless, or caught - and this is where the advice of a more experienced Satanic Adept may be useful. However, the acts of a Satanist are not random nor motiveless and neither do they arise from any weakness of character nor uncontrolled desire. Instead, they arise from fulfilling Satanic wyrd - or, viewed another way, from presencing the energies of 'darkness'/Satan on the Earth in accord with sinister intent.

An example will explicate this. A Satanic novice, having developed to a certain extent via ordeals such as Grade Rituals, the achievement of personal, physical goals and the organizing and running of a Satanic Temple, desires to go further. For this, practical experience and some guidance is needed. Let us assume the novice is advised or chooses to use a political form to achieve this experience - and thus becomes involved with radical 'right-wing' politics because such people already possess an element or two of Satanic spirit, the 'other sides' in this form and at this moment in the history of this aeon representing the Nazarene disease in another guise. Thus, she takes part in direct political actions - this is both exciting and dangerous, given the prevailing sickness of this age. Gradually, she acquires practical experience "on the edge", and hopefully some real, tangible enemies, if she is performing right. These enemies probably hate her for her political views - and some of them may even try to harm her personally. Thus, one or more of them deserve to die - or at least come to some harm, psychically if not physically. For they not only threaten her own Destiny and thus achievement, but also Satanic wyrd, because she by her actions is fulfilling higher, Satanic goals (in simple terms, presencing the darker forces via a tangible form). This fulfilling is expressed in the form she is guided toward or chooses for herself via a knowledge of Aeonics. On the practical level, she can and should undertake magickal rites (such as the Death Ritual) to aid her - but other means can be used, such as assassination. She may wish to do this herself, or she may manipulate others into doing it. The result is the same - personal experience and development, and aeonic energies presenced via the execution of the act. This is her own evolution, and that of the acausal or sinister, furthered.

Given the nature of the form chosen, this Satanic novice, by using such a form to the utmost of her ability (that is, seeing it as fulfilling a part of her own Destiny - conventionally, "believing in the correctness of the views so espoused") goes beyond the norms of society and its herd majority and thus achieves personal knowledge of the illegal and the forbidden (in that society).

2) Beyond this, when Adeptship is attained by experiences such as the foregoing, the Satanist will try and open a nexion - to directly access acausal energies on Earth via rites such as Nine Angles etc. This is the beginning of aeonic shadow magick - and this involves an even greater commitment to change than before, on the practical level. What form or forms this takes depends on individual wyrd, dis-covered by the Grade Ritual of Internal Adept and prepared for by previous rites, and experiences. It may be political, as it may be the use/manipulation of archetypal forms/images with sinister intent - or involve using 'religion' as a Satanic instrument of change. Whatever the form, the changes are supra-personal - they effect more than a few individuals. In fact, they radically disrupt existing forms and norms. For example, a political form may be chosen and used. After some time, violence, riots somewhere, the spread of a new idea ... The rising of a type of State in essence inspired with sinister energies and thus contributing to aeonic evolution ... Perhaps a war, to propitiate with blood the darker forces ...

Thus, it will be understood that Satanists act in a directed way, whether they are novices, or Adepts. Their evil has a purpose [as Satan Himself does - as do THEY who are beyond Him have a purpose, on this Earth]. The acts, and the evil, arise from a Satanic desire and understanding made real in a practical

form or forms. The going beyond, the evil, are part of Satanic wyrd - on the personal and aeonic level. I repeat - they are not directionless, motiveless acts, nor do they arise because the person doing them is somehow inadequate or weak or in the thrall of some uncontrolled desire* The Satanist is controlled - knowledgeable, particularly about themselves and what Satanism means in supra-personal terms. They are part of history - participants in a sinister dialectic of supra-aeonic proportions, and aware of the power of the sinister to change both themselves and those forms which others through the ages have created to shape our evolution or which [like the Nazarene disease] hinder our evolution.

Have I been understood? Does this sound the death-bell for the imitation Satanists? γνώση τέχνης σημεια της εμης κλύων. It is a pity that this, like Satanism, is so often misunderstood and mis-translated.

ONA

* The conventional description of Satanic deeds and 'crime': most so-called Satanic crimes are acts by dabblers who have no self-insight and even less self control; the rest, results from acts by characterless, insipid morons who are weak. Such description and such attributions arise from a fundamental mis-understanding of genuine Satanic acts.

DIABOLIC ETYMOLOGY

Diabolic:

The word 'diabolic' itself derives from the Greek διαβάλλω meaning to "pass beyond" or "over", from the root διά - "through" and, as a causal accusative, "with the aid of".

Later, διαβάλλω acquired a more moral sense - for example 'to set against' (Aristotle) although it was sometimes used (as διάβολος) when a 'bad' or 'false' sense was meant, as for example, a false accusation.

Later still, διάβολος became "devil" or "The Devil" in the sense of Nazarene theology.

Devil:

The early forms of the English word 'devil' are regarded as deriving from the Gothic (e.g. the Old English divul) 'diabaulus' which came from the Latin 'diabolus'.

However, the Old English 'deofol' and kindred words like the Old Frisian 'diovel' could possibly be derived from the suffix 'fel', a variant of 'fell' meaning fierce, savage, wild. Then the original form, e.g., deofel, would mean the 'fierce/savage/wild' god. There is some justification for the use of the Latin prefix in this manner - e.g. 'deodand', which occurs in 12th Century English. It is interesting in this context that 'fell' (from the Latin 'fello') was often used to describe both a wild, fierce person (such as an outlaw) and a brave man or warrior. Much later, the word passed into general usage as 'felon' - with a moral sense.

Satan:

This is often regarded as from the Hebrew, meaning accuser. However, the Hebrew is itself derived from the Greek αἰτία - "an accusation" - qv. Aeschylus: αἰτίαν ἔχω .

The Greek form became corrupted to the Hebrew 'Satan' - whence also 'Shaitan'.

In Greek of the classical period αἰτία and διαβολή were often used for the same thing, particularly when a 'bad' or 'false' sense was required.

It is not generally known, outside of certain academic circles, that Hebrew is Greek [a Jewish scholar once wrote a book with that title; it did not please his brethren] - that Hebrew is essentially in its origins a corrupt form of Greek, with some other influences thrown in.

Evil:

The word 'evil' derives from the Gothic 'ubils' which meant a 'going beyond' (the due measure) - and did not have a 'moral' sense. Only later (under the influence of Nazarene theology) did it acquire a strict moral sense, and become an abstract absolute.

ONA

Guide to Black Magick

According to traditional Satanism, magick may be divided into three forms: external magick, internal magick and aeonic magick.

External Magick

This is results magick or sorcery, and it is the magick of the Initiate and External Adept. It itself exists in two forms: ceremonial and hermetic.

Ceremonial is ritual magick - ceremonies and rites where more than two individuals are involved. Ceremonial magick can be done for basically two reasons: to create/draw down and then direct magickal energy for a specific aim (e.g. cursing), or to represent through words and symbolism the myths/knowledge of a particular tradition or cultus. Sometimes, however, the energy generated by a symbolic rite can be directed to a specific end - as in the Black Mass.

Hermetic rituals usually involve one or two individuals ('sex magick' is usually hermetic) and are generally done extempore. They require those undertaking them to possess or be capable of developing during the ritual, an empathy with the forces/energies employed, as well as possessing the necessary desire to direct the forces/energies. In contradistinction, ceremonial rituals are usually written down and when performed a set text is followed, with only minor variations to allow for the emotion of the moment.

Internal Magick

This is when magickal techniques (e.g. Grade Rituals) are used to alter the consciousness of an individual. The rites of internal magick 'open the gates' between the causal and the acausal, and change the perception from 'ego' consciousness to the 'self' and what is beyond. In the Jungian sense, internal magick produces 'individuation' and leads to Adepthood.

The main rites of internal magick are the hermetic workings associated with the spheres and pathways of the septenary Tree of Wyrd, and the Grade Ritual of Internal Adept which involves the individual living in isolation for at least three months.

It is one of the main functions of established Orders and Temples to prepare their members for internal magick and offer guidance along the way.

Aeonic Magick

This is the magick of the Master, the Mistress of Earth and the Magus, and its basis is an understanding of those forces which influence large numbers of people over long periods of time. On one level, aeonic magick is the alteration/distortion of such forces; on another, it is the 'creation' of new energies and their dispersion over the Earth to change conscious evolution. In one sense, this is the 'blackest' magick of all.

Satanism, as a way of magick, has no seasonal rites, no servitude or submission to any diety and no fear. There are thus in Satanic rites no defensive circles or measures of any kind: only an exultation in the forces of the rite, a prideful possession and mastery.

Rituals are often done at the time of the full moon because it helps one to see when the ritual is done outdoors and because it gives atmosphere to the rite. Sometimes, rites are conducted on or around the seasonal changes - solstice and equinox - because there is magickal energy present then (due to Earth's changes) and this energy can be harnessed. The same applies to planetary workings - the rising and setting of planets (astronomically calculated for the horizon of the observer - and not using the fraudulent 'planetary' tables given in most books). Such planetary energies exist - but are generally small, and have little effect on rituals done correctly. Most Occultists delude themselves about the nature and extent of these energies (this is particularly true of the Moon) - to become sensitive to them is difficult in our shielded, technological society. Generally, only Adepts (and the naturally gifted) possess the required empathy.

However, this said, the full moon is rightly associated with 'lunacy' and 'demonic' possession - as any one who has worked nights at Mental Hospitals will testify. This power can also be harnessed during a ritual.

Celebratory rites in traditional Satanism are of two kinds - 1) those that express the energies of Satanism - e.g. the Black Mass, Ceremony of Recalling - and whose performance thus distorts the currents of the Nazarenes and the Old Aeon; and 2) those which create new energies appropriate to the Satanic age of fire to come - e.g. invocations to the 'Dark Gods'.

The Black Mass is still celebrated simply because the Nazarenes (and their allies) are still powerful and still polluting us with their filth. It is still the main ceremonial rite performed on a regular basis by organized Temples, and - like all ceremonial rituals - its performance gives identity to the Temple, strengthening the magickal and personal ties of the members as well as furthering the work of the Prince of Darkness because it is a rite of Black Magick.

The mysteries of the Nine Angles form an important aspect of genuine Black Magick. On the physical level, the nine represent energy vibrations - for according to tradition, a crystal shaped like a tetrahedron responds to voice vibration of the correct pitch and intensity. In simple terms, the crystal amplifies the power of thought and produces magickal change. Quartz gives the best results, although spinel may be used. The tetrahedron shape has to be created from the natural material by a skilled operator.

On another level, the nine symbolize (that is, re-present) the progression of Aeons and thus the Aeonie energies. The representation is that of the nine combinations of the three alchemical substances ($\Theta(\Theta)$ $\Theta(\frac{\gamma}{\delta})$ $\Theta(\frac{\alpha}{\beta})$ etc.) over the seven fundamental levels, these levels being the spheres of the septenary 'Tree of Wyrd'. The Star

Game is a physical representation of these symbols - the seven boards are the spheres, and the pieces are the alchemical variations. (It should be noted that the nine main variations spread over the seven spheres also represent an individual - their consciousness, life and wyrd.) Thus the magick or 'sorcery' of the Star Game - an imitation (magickally done) of an Aeon or individual whose change (the moves of the Star Game) is manipulated by the magickian (the 'player' of the Game). The Star Game has two sets of twenty-seven pieces - one set white, the other black, representing the two aspects of cosmic Change (or the causal and acausal). These pieces are spread over the seven boards.

The Nine Angles also symbolize the seven plus two gates (or spheres) that join our causal universe with the acausal (or 'magickal') universe. The seven are the spheres of the Tree of Wyrd (zones of magickal energy), and the other two are the Abyss - where the causal and acausal meet in temporary stasis - and the acausal itself, which is beyond even the Tree. The Abyss, in the septenary system, lies between the spheres of Sun and Mars, and its crossing is the ordeal of the Adept and the genesis of the Master/Mistress of Earth. It signifies the beginning of acausal perception.

The other important form of Black Magick is to do with self-survival after death. This can be done in two ways, depending on the aim of the operator. The first is transference of the essence of self-hood, near the moment of physical death, into another physical body, ensuring thus the continuation of existence on the physical level. The second is passing the acausal Gate - creating an existence entirely in the acausal dimensions.

The first involves finding a suitable body to inhabit; the second has some resemblance to the creation of the 'diamond body' in some of the esoteric schools of Taoism and it is this form which is generally undertaken by the Adept. The first is sometimes done as a temporary measure or if the wyrd of the individual compels completion of some task on the physical.

The process of the first involves the creation of a strong 'astral self' - via chant and visualization and strengthened through acts of magick over a period of time, sometimes using a crystal tetrahedron to ensure the right amount of magickal energy. Thus an 'astral double' is created - and this energy is most usually stored in a crystal until the time for transfer. Meanwhile, a donor should have been found - a good, healthy specimen. The psyche of this donor is then infiltrated through both astral and physical contact. The actual transfer occurs during a ritual with both donor and operator present (the former may be hypnotized or drugged or otherwise enticed) - consciousness being transferred to the 'double' which then ousts the weakened psyche of the donor.

The second form is actually the next stage of conscious evolution - and the goal of the Adept.

What it is important to realize about traditional Satanism is what is meant by 'Satan'. Traditional Satanists regard Satan as not simply a symbol of self consciousness, but rather as a representative of those supra-personal forces beyond the individual psyche.

To see 'Satan' as simply a self symbol - as two recent 'satanic' groups do - is, firstly, to be self-deluded about the nature of cosmic forces, and second, to make (or attempt to make) Black Magick tame and safe. To deal with greater forces is to court danger - psychologically and physically. Traditional Satanists see this danger as a means: the strong survive and the weak perish; this simply being a reflection of genuine Satanist philosophy rather than the tame view spewed forth by the imitation and toy 'satanists' who abound today.

Satan - in traditional Satanism - is never represented pictorially, and apprehension of the physical or causal manifestation of our Prince is an experience that each Satanic novice achieves for themselves by undertaking rites of Black Magick according to the dark tradition. This apprehension may or may not change when the new Master or Mistress of Earth is born via the ordeal of the Abyss, and it is up to each and every Adept to undergo this experience since the reality cannot be taught - only experienced in the primal Chaos that is the Abyss. What pictorial representations that are used, are those of the forms sometimes chosen by the Shape-Changer himself, for the Prince of Darkness must have his fun with feeble mortals.

It is important to realize also that the name 'Satan' is not His real name - it is a convenient epithet, used because it expresses part of His nature. There is, in fact, no real 'name' as we understand names - only perhaps a sound vibration (which cannot really be written down) which summons Him to our consciousness and our world. In a sense which few people will understand, Satan is the essence of the acausal: the cosmic force of Chaos whose intrusion into our causal dimensions disrupts the entropy that linear time produces. Our species requires and has required symbols to enable apprehension and evolution - and this is true also of the Initiate (and to a lesser extent of the Adept) who belong to that lower order. The Abyss destroys - or creates a new species, a new 'mind' capable of functioning on levels not normally accessible to those of the lower order. And the most potent symbol of certain cosmic forces has been, and still is, Satan.

In reality, Satan (who has a secret or 'genuine' name known to all Initiates) concerns Himself generally only with Aeonic magick - the changing of this world. Through Him, the Masters and Mistresses work Internal Magick, and through their Orders, Initiates undertake rites of External Magick, to the glory of His name.

It is a fact - seldom fully understood and appreciated - that most individuals follow the creative lead of a few. It is also true that some of this majority absorb the creativity of others and bring it forth again, sometimes slightly altered, to claim it as their own - and that this whole majority needs the stimulus of new forms, ideas and ways, born via a creative genius or two, to vitalize them and begin the process of internal and external change.

The recent history of Satanism gives evidence for this. Various types of Satanism have emerged over the centuries, as have various exponents of it. Historically, Satanism is often taken to be - by those unacquainted with the Left Handed Path - as Diabolism, that is, the invocation of the Devil and the making of a pact with Him. This is evidenced in the medieval Grimoires and in those who were accused of such things. Later, various individuals were regarded as 'Satanic' and as teaching a form of Satanism, the most familiar being A. Crowley, Esq. Still later, various organizations emerged, each claiming to be Satanic and each teaching what they called was authentic Satanism. The most significant of these are the Church of Satan (Anton LaVey), the Temple of Set (Michael Aquino) and the Order of Nine Angles (ONA).

Diabolism: Central to all forms, is fear - of the powers, entities invoked. Hence the use of various forms of protection such as 'circles'. The "pact" so familiar from the Grimoires and accounts of Diabolism was one between a Master (The Devil) and a servant (the sorcerer). Implicit in all forms of Grimoire-type Satanism is the belief (deriving from Nazarene religion) of Satan as a fallen angel ruled over, ultimately, by "God" - there is always the possibility of being 'saved'. The archetypal Diabolist was a lapsed or practising Nazarene whose conjurations brought excitement and a sense of the 'forbidden'.

Crowleyism: While 'Thelema' as a doctrine and belief is regarded by many non-Occultists as "Satanic", there is very little real Satanism in it or indeed in Crowley's own life and works. The work of Crowley is, in many ways, a continuation of the Eastern-influenced esoteric groups and societies active before and during his own time - a type of Westernized Tantra heavily imbued with qabalism. The archetypal follower of Crowley is someone versed in Occult doctrines and mysticism who seeks through sex and other rites certain states of consciousness and who is orientated toward a belief in 'Thelema' as a new faith/creed.

Church of Satan: The church achieved a high media-profile due to the showmanship of LaVey. He expounded a philosophy of unenlightened egotism and self-interest together with a belief in carnality. The rituals were in the tradition of the Grimoires and imbued with qabalistic symbolism/notions (including some deriving from Crowley). Further, the Devil was dispensed with as an external Power - making the LaVey type of Satanism more of a practical belief system than a dangerous (in Occult terms) undertaking.

Temple of Set: The Temple was and is an essentially intellectual development of the Church of Satan. To the original was added an intellectual infrastructure (deriving in part from various mythologies and traditions) and an organizational

structure with the aim of making Satanism a new 'religion' acceptable to a significant number of individuals.

Both the Church of Satan and the Temple of Set (the latter more so than the former) insist upon belief in their own version of Satanism - and expect the adherent/member to accept/conform. There is thus a fostering of dependance by the individual upon the group (and in particular the leader(s) and Master).

Order of Nine Angles: The Order first emerged to public view in the early 1980's (eh) and basically taught that Satanism was a means to attain self and Occult insight and abilities, and that this could only be done on an individual basis via direct, personal, experience.

The archetypal Church of Satan member was a black-robed figure who played a "role" and who placed ego-fulfilment and pleasure before everything. LaVey was accepted as a 'Master' and an authority to be revered - and a personality cult developed.

The archetypal Temple of Set member is someone who has read a lot of Occult literature, who engages in discussions with others about their beliefs and practices, and who likes the charisma and appeal of being a 'Satanist'. Often, they dress for the part - and need a group identity, a sense of "belonging". They also accept Temple authority and are content to let an organization confer advancement upon them (in the form of titles and positions).

The archetypal ONA member is the lone sorcerer/sorceress struggling via practical (and sometimes dark) experiences toward self-attainment, guided by the teachings of the Order and by an occasional meeting with someone who has gone that way before.

Each of the above manifestations will be considered in turn. But what, then, is Satanism? By what criteria can such manifestations be judged? First, let us consider what Satanism is not. It is not an acceptance of conventional morality or ways of living; it is not a belief, or faith, which causes a rejection of the reality (and harshness) of life; it is not a refuge for the failures, the cowards and the weak ... Satanism is about pride, an acceptance of individual worth. It is about defiance - challenging the accepted, seeking to know the unknown and seeking the discover, to explore and to conquer: a refusal or bow down or give in. It is about excellence - of going beyond what is, in personal terms; of achieving a greater awareness and understanding than the majority. It is a desire to experience the limits of living, to strive for the gods ...

The Diabolist is insipid and rather pathetic, a historical curiosity only - a footnote in the psycho-pathology of the Nazarene religion. Crowley was a rather underdeveloped egotist who lacked the character to develop real self-insight. He could and did manipulate others, and did possess some Occult powers (intuitively) and some understanding of the Art of magick. His followers are trapped by the flaws of his system - chief among which are a belief-system (in 'Thelema') and methods which encourage self-stupification and self-satisfaction (and thus the illusion of development) rather than real self-insight and thus Occult abilities.

Church of Satan members (and to a lesser extent those of the Temple of Set) accept a sanitized Satanism - a "safe Satanism" where the Darkness is said to be only within, where it cannot threaten them. They also are stuck on the bottom rung of Occult understanding - seeing nothing beyond the ego and the carnal. The Temple of Set claims to go further, but there is little or no practical experience of evil, of the Sinister, of those Dark forces which are part of the cosmos - there is instead an intellectualizing. There is also no going to extremes, in living, no ordeals which challenge (and make) character. **No quest for personal excellence.** Instead, there is the security of organization,

the acceptance of Temple authority and mandates. In brief, a fostering of a type of mental servitude - in belief and in practice. All these are contrary to what Satanism is.

Only the ONA understands and practices Satanism **as it is**, with its insistence that Satanism is about individual self-development in both the real and the Occult worlds, and that this can only be achieved by hard, long, dangerous and toilsome experience. Further, the ONA has exhibited a creativity and an understanding which makes all other manifestations pale into insignificance. Thus, it is not surprising that it has been so influential in the past few years.

This influence has, however, seldom been acknowledged - other groups and individuals often borrowing the teachings, methods and ideas and claiming them as their own, this 'borrowing' not being confined to "Satanic" or Left Hand Path groups in general. This is both natural, and necessary - given the sterility of creativity which exists and has existed in such groups, and given the nature of the human species in general, and the Satanic in particular.

The chief contributions of the ONA toward an understanding of Satanism in particular and the Occult in general may be briefly described:

- 1) Satanism and the LHP as a means to individual development leading to Adeptship and beyond - via practical experience and ordeals (qv. the Grade Rituals);
- 2) the emphasis on developing both the mental and physical character of the individual;
- 3) a greater understanding of magickal (and Occult) forces - and thus their nature - via the development of the concepts of causal and acausal, and an abstract system to represent this, enabling conscious apprehension (as against belief and superstition);
- 3) the re-structuring of magickal forms and symbols in archetypal terms - in particular the septenary Tree of Wyrd and the Deofel Quartet (the later explicating the archetypal, particularly in the 'real world' from the viewpoint of the sinister novice);
- 4) the creation of a Sinister Tarot whose images are sinister and thus imbued with Satanic energy;
- 5) the emphasis on the individual Initiate working alone and achieving practical goals - without accepting in a religious way a higher authority - and making this achievable by all via the publication of practical guides to all aspects of Satanism (Naos, Black Book etc.);
- 6) revealing and significantly extending Aeonic Magick - enabling any individual to undertake such works;
- 7) bringing an awareness of the Dark Gods - of the sinister energies/forces which exist and which are supra-personal and thus dangerous to individuals, one aspect of which has been symbolized by "Satan"/the Devil ... ;
- 8) an emphasis on the personal qualities - the character - of a Satanist, enshrined in the concepts of excellence, honour and the motto "die, rather than submit to anyone or anything";
- 9) a re-affirmation of the positive, life-enhancing nature of Satanism as against the stereotyped image of obsession with death and decay - and a moving away from the "role"/image of the Satanist as showman-type 'Devil'/Mephisto figure obsessed with carnality and pandering to his/her own weaknesses, and seeking media-attention, toward the secretly working lone sorcerer/sorceress concerned with their own development and works of esoteric sinister magick ...

A perusal of literature, statements and other such causal forms by other groups and individuals since the manifestation of the ONA will show the extent of its influence - of how, in a subtle way, such individuals and groups have been changed by a sinister organization. Such changes, and such influence, will grow, although it may well go unnoticed by all save the few genuine Adepts.

It is indicative of the sorry state of most Occult paths - and the people who follow them - that there is an abundance of dis-information, deceit, mystification and cultivation of ego's.

Consider a typical case. A young man develops an interest in Occult arts, and eagerly seeks information and contacts. Books and articles are read, contacts made, perhaps a group or three joined. Soon, the young man is part of 'the Occult scene' and one of three things usually happens: (1) he accepts some system, or person, for a while and tries following what is expected - then, after some "practical" work, decides it is not right for him, and moves on to another system or person; (2) after a little while he comes to believe he has attained his goal (and thus is an 'Adept' or 'Master' or whatever) - usually after engaging in a few rituals and a lot of conversations and meetings with others; (3) after a short or intermediate period cultivating and fawning upon others (and thus assisting them in their endless campaigns to 'safeguard' their own reputations by attempting to discredit others via rumours and so on) he establishes an identity for himself -exaggerating his own achievements, knowledge and contacts. In short, there is the perpetuation of old Aeon traits and values - contra what the Occult in general is supposed to be achieving.

Two things are involved in this process: the desire (mostly unconscious, and natural) for self-importance, and self-delusion. Part of this self-delusion occurs because of the 'intellectualization of the Occult' - there is too much talk, too much acceptance of what others say (particularly about others) without first-hand knowledge, too much theory and too much ego-domination where 'cleverness' (particularly in words) is rated above practical experience. Too much concern for someone's "past".

The result is almost inevitable (and a waste of the potential of Occultism) - the young man achieves no real progress, no real insight, no real Occult abilities. He has become infected with the 'Occult disease'. Instead of going within, into the wilderness, to lose all illusions and delusions and begin the hard and solitary path to Adeptship by practical work, there is the comradeship of being 'in the know', of 'being accepted' or working (mostly in intellectual or pseudo-intellectual ways) in a certain 'niche' and thus becoming self-satisfied in a comfortable way. The Occult thus becomes a 'habit' or an interest - a source of self-congratulation (perhaps even of material income) and a place where a 'role' is obtained and lived out. Some 'practical' work may be done - but the end result is the disposable Occultist so familiar from the recent past and the present: the attender of meetings (or the more modern 'symposiums' or 'conferences'), the seeker after and spreader of gossip and rumour, the pseudo-intellectual dilettante writing articles and books (and perhaps even editing a magazine) not from direct, personal experience but rather from hearsay, from self-opinion and from intellectual aridity and cleverness. Or, perhaps, the plagiarist enjoying a cliquy success and amateur adulation - or the self-appointed 'master/adept' who may need the mystique of an organization to mask his lack of character or charisma or who may be so self-deluded that he actually believes he has attained his goal. Then again, our young man may turn out to be one of those many failures who hang around the 'Occult scene' - flitting from one group to another, one 'master' to another, and talking, worshipping (both 'gods' and 'masters') and talking again and accumulating a mass of useless information, 'lore' and 'grades/degrees'.

Despite the interest in recent years in the techniques or ways of the Occult - despite all the many words written and spoken - there has been little or no real achievement on the personal level: no increase in the very few Adepts. Instead, almost the opposite has occurred - an increase in self-delusion, in glorifying the ego at the expense of obtaining insight; a turning away from effective experience to the glorification of the vapid, the intellectual and the 'non-directive', sensation seeking, temporary, 'mind-expanding' experience. In short, there has been less real self-discipline and more ego-biased stupidity and stimulation.

Adeptship, and the wisdom that lies beyond that, is obtained by a slow, hard process which requires self-discipline and the self-overcoming of hardships. There is no path to it which is not without difficulties and which is not solitary - which does not require the discarding of all those props which most require to survive: a dogma, friends, ideas, companionship, lovers, material security, 'masters' ... There is no potion to obtain which when taken will suddenly give insight or wisdom, no sudden revelations, from god or mortal, which instill wisdom, no technique to be used a few times a week, no ritual or rituals which will give personality or character or self-development.

This process requires years and involves certain ways of living - and often a certain guidance. It requires also the desire to reach the goal, to not give in when things become difficult or confused - a tenacity to follow the chosen path to its ending.

The Occult knowledge and insight of an individual is shown most of all by their bearing - by the way they relate to others. But this bearing is not the assumption of some 'role' (such as 'master' or 'guru' or whatever) - rather, it is genuine and spontaneous, full of individual character: neither affectation nor pretension. This is so because the knowledge and insight is within, acquired from experience. Where there is lack of real knowledge and lack of insight, there is pretension, artifice, the 'I must preserve my own ego by doing down all others' syndrome, and the inebriated laughter of the ill-disciplined, ill-at-ease discussion machine.

Our young man would do well to try and find some guidance from an insightful individual - and be prepared for a hard and long journey. Perhaps then, in time one new Adept will arise, and the 'New Aeon' be brought a little nearer.

~~XXXXXXXXXX~~ 1990 eh)

O.N.A.

Although it has been mentioned before, this bears repeating: magick, properly used, develops the potential of an individual in a realistic, practical way - that is, it produces, from the experiences undergone, a genuine insight and thus an understanding of self, others and the 'world'.

This is in complete contrast to what happens outside of genuine esoteric traditions where there is adherence by the individual to abstract doctrines, ideas and beliefs - that is, there is little or no understanding based on experience, on the reality apprehended through trials, hardship, explorations and discovery. Magick returns the individual to their inner core - destroying illusion, affectation and abstraction of the arid intellectual type.

Of course, one should really say - real magick, properly used, does this. There is an awful lot of pretentious 'magic' and 'magick' about. What differentiates real magick is first the practical nature of its methods (which are both 'internal' - ie. psychic - and 'external' - ie. involving practical work and experiences in the real world, not just "in the head") and second its structure or system: a working toward a definite goal. This goal is Adeptship (part of which may be said to be the Jungian 'individuation') and what lies beyond even this: wisdom. The striving for this goal (and the striving is necessary: it is not a 'gift' from someone) changes the individual in significant ways - there is a re-orientation of consciousness, insights and achievement.

The way of magick (as explicated by the seven-fold way) enables each individual Initiate to develop their own unique understanding or 'view of life' or 'world-view' - that is, it creates character, it uplifts the individual, separating them from the anonymous majority who mostly merely exist rather than live and who never evolve and understand. Today, individuals are 'mass-produced' - and conform to the accepted ideas and norms, even in the 'rebellion' that occurs, where the 'herd' or some fashionable 'trend' or 'idea' is followed without any understanding. Everything is categorized, made into moral opposites - and there is developing in society an almost religious zeal about certain attitudes, a zeal which restricts individual freedom and expression and which destroys genuine individuality. All this, however, goes mostly unnoticed, so low is the level of general insight - a situation brought about, in part, by the comfortable lives most people in the West today live; insulated as they are by technology, by material possessions, by the complexity of modern life and by ideas from life in its realness, rawness and danger.

That it is necessary to give an example to illustrate the categorization and zeal which is increasingly occurring is a sad reflection on the general level of understanding. The example to consider is the disease of "ism-itus": the creation of an abstract idea, described by a word ending in "ism". Examples of this "ism" are then sought - in society, individuals and so on, and then that society and those individuals must be "re-educated" is the "ism" is found since the "ism" is regarded as morally reprehensible, the abstract idea being formulated in an abstract moral way. This procedure is not new - it is essentially a religious fundamentalism, extrapolated into politics and social concerns, and may be said to derive from Nazarene beliefs and ideas.

The "ism" itself becomes a 'totem-word' - almost a 'magical incantation' - and is surrounded by an aura of guilt. To be associated with an "ism" - even worse to be an "ism" or be called the "ism" - is reprehensible, almost a 'sin', and in certain countries definitely a crime, punishable by due process of law (and usually, if convicted, by imprisonment). What this amounts to - when taken with the other abstractions foisted upon individuals (the "ism", remember is only one example of this) - is the production of essentially characterless people who seldom if ever have any real experience of life, who conform to a certain set of attitudes, and who are psychically unhealthy in that they are infected by notions of 'sin' and moral absolutes. There is little real understanding - only acceptance of the abstract forms which have been and are being projected onto and into 'history', 'society' and individuals and which give a comforting illusion of "understanding" and knowledge (and also, in most cases a smug moral feeling of superiority such as one sees in certain religious types).

Magick, however, is a means to destroy all this - and thus it really is subversive, and dangerous since it can free the individual, returning them to that inner Being where insight is born and from which understanding, and ultimately wisdom, can be cultivated.

This is the reality of magick - it produces the only 'freedom' that is real and which has meaning: that inner one, which allows further steps to be taken, which allows evolution to be continued. For magickal Initiation is a personal liberation - when an individual takes responsibility for his or her own evolution.

Further, this way to freedom, this means of liberation, should not be used only by a very few - it should be used by everyone, creating a whole society (or societies) of Adepts: a whole new era or Aeon in which all have attained to self-insight. Idealistic? Of course - but still possible, even if unlikely for at least the next few centuries. But herein lies that almost sacred duty of each Initiate - to keep this possibility alive by maintaining the reality and effectiveness of genuine magick.

(ONA 1990 ev)

It is a fact of external sinister magick that manipulation is necessary. There is manipulation of forms, images and magickal energies as well as direct and indirect manipulation of people.

People manipulation can arise from many factors and be undertaken for many reasons. Initially, it is often done by Initiates because they wish or desire to revel in the feeling that such manipulation can and often does bring - a sense of power and re-inforcing of the ego: it creates a sense of self-identity and purpose, enhancing the "role" of Satanist/Black Magickian.

Beyond this is the use by the External Adept of various roles - such as Priest or Priestess - which by their nature involve certain amounts of manipulation of others, e.g. in the running of a Temple or group. Experience brings skill - a learning from mistakes, and thus a more subtle approach. Instead of direct confrontation, there is a "flowing with" the other persons(s) and then a skillful re-direction of them: i.e. they believe they are acting freely rather than being manipulated. Beyond External Adept, there may be further use of such skills depending on the wyrd of the Adept.[See Appendix for one such form.]

What all levels have in common is the acceptance of the belief that the magickal Initiate is superior to the non-Initiate: that others can be used to achieve personal/magickal goals. In the beginning, of course, this sense of superiority may be unfounded and mis-placed - arising from simple arrogance and self-delusion. However, if the Initiate truly learns, and really follows the hard path of internal magick, then this will be transformed into a reality, the External Adept having acquired the skill and begun the process of developing character: that which sets them apart from ordinary mortals. In addition, certain abilities will be developed (some connected with the 'Occult') and latent potential drawn forth - creating a new individual from the pre-Initiate one.

The post-Initiate will realize the rather limited understanding of the majority and see them as swayed by all kinds of external and unconscious influences: in short, understand that they are not really free. They will be seen as directed and controlled in varying ways by various means - by archetypal forces within their own psyche, directly or indirectly by others and by ideas/forms/Institutions/ideology, as well as by the various patterns psychic energies assume (one of which is the ethos of the culture/civilization to which they belong).

To the sinister Initiate this will be illuminating and also useful, providing opportunities for experimentation and self-learning, as for example via running a Temple.

There is no morality here - only the judgement of experience: most people are consciously and esoterically not very well developed. In fact, they are still rather primitive. The Initiate takes a dispassionate view - although there will be times when direct involvement leads to emotional commitment/involvement, and thence to a self-learning from the experience(s), as must be in the progress from Initiate toward the other Grades. Initially, however, others are seen as a means.

Gradually, there is a move away from this - from the direct, personal involvement to the more indirect and magickal: an internalizing. This brings awareness of the Initiate's own psyche and thus real understanding. There may be and mostly still is manipulation of others - but this has evolved from the random to the directed, centred on what the Initiate believes is his or her own destiny in magickal terms. The same applies to the manipulation of magickal energies - there is an evolution away from the undirected external type (which quite often arose from the unconscious - i.e. was not consciously understood) first to the internal as a process of internal magick, and then outward again but in a directed form, the direction arising from the magickal goals set, those involved in following the sinister path. In brief, there


is an awareness of that balance which is so important for true Adeptship.

This balance - for an External Adept - is expressed in the understanding, from experience [i.e. not "from book-learning"], that magick as a directed form is not always causal when used to assist the individual externally (and sometimes internally) - that is, it involves other factors which the individual, at the time of working/ritual, may not be aware of/in control of. In short - the illusion of having achieved control/mastery of all magickal forms by techniques, is broken. One of the factors involved in this is the wyrd of the individual; another is the wyrd of the Aeon; another - and perhaps the most important for the individual to understand - is the nature of magick itself: **no one who has not transcended beyond the Abyss can direct/control in a causal way all the divergent forms any magickal energy assumes in the causal.** Quite often, however, most of the divergences go un-noticed when "practical magick" is performed, because the time-scale of those divergences is not the same as that of the effects which are or become noticed by the Initiate/External Adept and which mostly are taken to be the "success/failure" of the working. Some of the divergences are or may be in themselves of no consequence to the individual undertaking the working - i.e. produce no discernable outward effects - and even when they or some of them are of consequence, the Initiate/External Adept usually either ignores them or accounts for them in other, temporal, ways. A recognition of/sensitivity to the divergences begins the process that leads from External to Internal Adept: once again, practical experience is the teacher. it should be obvious that those which are of consequence (whether noticed or not) effect these acausal changes upon the individual due to (a) the wyrd of that individual and/or (b) the wyrd of the aeon.

Thus the learning curve which magickal workings impart. In a sense, each Grade Ritual and the associated experiences, imparts more ability to apprehend and thus control the causal manifestations - gives more skill at manipulation, both magickal and of people (there is a stage when the two are understood as the same thing), as well as brings an awareness of the acausal effects beyond the time-scale of the working and its desire/results.

The understanding of the limits (well, some of them!) often occurs following the solo Nine Angles rite by an External Adept - at first intuitively, and then more consciously. This begins the process of consolidation and leads either to further self-insight, return to self-delusion, or rejection of magick and the quest. For, in essence, the solo rite is a foretaste of the chaos of the Abyss - undirected acausal energy, the effects of which (i.e. what results from its presencing in the causal["on earth"]) are mostly unforeseen and often unwanted, the ritual itself being so structured (or rather unstructured) that little or no direction is given for the energies - they flow and presence according to their nature, the individual being a channel. [Note: this is what happens to a greater or lesser extent in external workings by an Initiate/External Adept re the 'acausal component' of the working.] Thus, the wyrd of the individual to some extent directs and/or disrupts the flow, producing certain changes in the causal. The nature of these changes thus depends on that wyrd.

Thus the essence of magick - and hence sinister manipulation - is glimpsed and then apprehended, in most for the first time. This enables both the causal and acausal components of the energies accessed via a magickal working to be controlled and manipulated and thus presenced in the causal, and it is this which marks the true Adept: the Internal Adept possesses the understanding, and the Master/Mistress can make that understanding real.

 ONA 1990 ev

Manipulation II

One of the fundamental principles of Black Magick is elitism: the belief that the majority are essentially beneath Initiates in terms of understanding, intelligence and ability. This gives the foundation for manipulation - both on the personal and the magickal level.

The Black Magick novice is generally scornful of others - until and unless worth has been proved or shown. However, as explained previously (Manipulation I) an experienced novice will have learnt the subtlety of manipulation: direct confrontation as a mode of manipulation will seldom be used (unless a person or group deserves to be so treated: or such an approach is magickally necessary). Instead, there will be the "flowing with" approach - manipulation without the person or persons being aware of it. Quite often, this approach is "psychological"; at other times it may be psychic (e.g. directly magickal) - or perhaps via the charisma of the magickian overpowering the personality of the person(s) in question.

Whatever, there will be an arrogance based on the belief of one's own superiority - and thus an isolation. For a true Black Magickian is essentially a strong individualist who finds his or her own company preferable to that of others - unless those others can be useful in some way. That is, there is no dependance of any kind, particularly not emotional, on any other individual or individuals. This, of course, is what the novice strives to achieve. It cannot be achieved quickly - or even by "will" alone. Rather, it is a cumulative process - an alchemical change, a re-orientation of personality, and such changes take time.

In the seven-fold sinister way, these changes occur during the stage of External Adept and are a necessary prelude to the Grade Ritual of Internal Adept. One of most important aspects of this change is that involving the companion - the initial emotional involvement gradually changing, ceasing to be a dependance but rather a partnership, a mutually evolved understanding; the passion (both sexual and emotional) which possessed the novice giving way to a maturity.

The arrogance of the Black Magickian is not an empty one: it is not a posturing. Instead, it arises from within: from the knowledge and insight the novice has gained into him/her self - by having achieved in both the personal and magickal sense. Thus the magickal and practical goals which are set for novices - they develop self-assurance, a pride and that arrogance which is truly Satanic. The training for and achievement of these practical goals usually takes the novice to the limits of physical and mental endurance - and this builds character in a specific way [or defeats the novice who gives up and either lets self-delusion triumph - "I don't need such things: they are out of date/unsuited to me; I have achieved enough anyway... - or abandons the magickal quest, perhaps later to try another "method" (which is easier) or find another "teacher"]].

Initially, this arrogance is outward and expressed by manner, attitude and perhaps appearance. Later, when Adeptship becomes achieved, it becomes cloaked - except in the eyes and in that charisma which marks a Black Magickian. Initial manipulation is often of the external kind - an adjunct to external magick - later, it becomes "internal" (concerned with the internal goals of the External Adept) and still later, aeonic (bound up with supra-personal, acausal energies). [qv. Deofel Quartet for examples of the various types appropriate to Initiate and External Adepts.]

Ritual Magick - Dure and Sedue Ceremonial

Magick enables us to capture again and again those moments which not only shape our lives but which can extend the possibilities of our existence: those moments when we **know** with an exhilaration and an insight that transcends words, when we become more than a single isolated individual burdened with a causal-existence.

For some time there has been a denial of and attempts to undermine the ceremonial in magick: there has arisen a plethora of self-written rituals and "chaos" type workings. This, however, arises from a misunderstanding of the nature of ceremonial. Basically, there are two types of ceremonial workings in magick: **dure** ceremonial, and **sedue** ceremonial. The first is essentially ritual used for internal magick - to produce/provoke/inspire changes within the consciousness of those participating/attending. The second is (or rather should be) a **performance** which transports the individual participants to another realm and which engages their whole being. It is not however a possession - but rather a developed awareness, a new way of being distinct from "everyday" existence, one in which all the elements (mind, body, emotions etc.) are a unity.

A sedue ceremonial is an artistic event of the highest type because it is a **conscious attempt** to make the acausal real (to presence it) in causal time. However, like any artistic performance, a ritual can be good, indifferent, bad or great depending on the talent and abilities of those performing/conducting it. If it is any of the first three, it will not achieve its purpose.

A great performance is one which captures the essence of the ritual - which brings the acausal, which "opens a nexion", and which thus has the magickal power to transform. This of course is a rare event - at least these days - and like, for example, a great performance of a drama or a symphony, requires both talent and preparation. Unfortunately, in the past as in the present, ceremonial rituals when attempted are done mostly by inept performers with little or no preparation and little if any empathy with the magick which the ritual re-presents. Thus the ritual is magickally ineffective: non-inspirational for the participants/congregation. Further, elements of self-delusion (regarding the "magick") are mostly present. Such "performances" tend to confirm the mistaken belief that ceremonial forms are either boring or outmoded or both.

A ceremonial ritual should be vivifying - and awaken "numinous" feelings. It should stimulate all the senses - for a sedue ritual in a subtle way; for dure ritual in an obvious/overt way. Incenses and fragrances should stimulate the sense of smell; the eyes should be stimulated by colour and imagery; hearing by the sounds of chanting, by music, words; the intellect by the symbols/content/intent; the passions by the spirit or elan of the performance and perhaps the sight/gestures of an individual or individuals performing a specific "role", their manner of dress (or undress) and their physical movement.

A ceremonial ritual is a seduction - of the participants/congregation by he/she/they conducting it or the power of the rite itself because the rite captures or transforms an aspect or aspects of the acausal. This seduction is subtle if the ritual is a sedue one, and obvious/overt/harsh if it is a dure one. But by its nature it always has a temporal structure as it always is a nexion to the acausal - if it is a genuine magickal rite, that is, one that possesses when performed acausal (or magickal) energy/power. Both of these aspects - the temporal structure and the nexion - are important, although hitherto esoteric.

Each shall be considered in turn. First, temporal structure. This means that the ritual has a beginning, a middle (or 'action'/development) and a definite end: it is confined in temporal time, and while a specific

specific performance may be 'fast' or 'slow' depending on the mood and the intensity, it is generally of a certain duration. Second - a nexion. This means that in form and content (e.g. the techniques used to draw upon magickal energy) it is effective - it accesses the forms/symbols and so on required for its purpose. This means more than that it 'produces emotion'. Emotion arises or should arise from the performance by the effort and talent of the performers. Rather, such accessing means it re-presents certain elements of the acausal in an accessible form, such as archetypes or numinous symbols. This requires what can only be called a type of 'artistic creation' - and this in itself can be of varying quality, as in music or any creative endeavour. Most creations, however, **as rituals**, are not effective: they do not presence the acausal, although they may produce emotion and perhaps the occasional insight. Emotion, however, is not magick - just as "intellectual stimulation" and/or undisciplined behaviour are not, although such things result and are expected to result from what passes for "magickal rituals" today. Only rarely does a creation become or be magickal - that is, a nexion, despite the intent of the person or persons who undertake such creation. Thus, no amount of desire, no amount of intellectual knowledge can make or create a ritual which is magickally effective. Only rarely does a creation become or is magickal. It may become so due to the "aura" or "tradition" surrounding it (partly due to past performances) - but even in this instance it must still possess some aspects which access the acausal directly. It is magickal when it is that rare entity: a genuine magickal creation.

The temporal structure and accessing of a ritual mean that a genuine rite, once created or transmitted via tradition, must be respected for what it is: effective performance requires fidelity to the temporal limits and its internal structure - in terms of all its formalized elements such as words, chants, symbols, images, colours etc. Outside of this, there can be (and indeed should be) artistic interpretation, a vivifying of the original by the talent and skill of the performer(s). A genuine magickal ritual is a work of art - and requires 'interpretation', that is, performance, to presence the acausal. it is in short a conscious causal expression of aspects of the acausal - and in performance lives in both the causal and the acausal. Hence its power to transform.

[It should be remembered that only ceremonial magick is being considered here - the above does not imply that only ceremonial forms are effective as magick. There are many other forms or means of accessing the acausal.]

Given this understanding, it should be obvious that there are very few rituals, written down or transmitted, which presence the acausal and which, in an inspiring performance or interpretation, are capable of transforming either the consciousness of others or of producing changes in the causal metric itself. That is, there are a few rituals which possess in their written form the potential to be a nexion to the acausal: and even these require inspirational performance: rehearsal, planning, the correct intent or desire ... In short, the creation of "atmosphere" and skill/ability in performance. The rituals that proliferate today - and most of those regarded as 'traditional' - may in their performance pass some moments of causal time and may even fill some individuals with emotion (and boredom is an emotion), but they are not and never will be magickal.

Of the rituals that do exist, those in 'The Black Book of Satan' together with a few others (such as The Ceremony of Recalling in its various forms) rank as supreme works of magick. Some other rites possess the potential to do even more on the causal level (e.g. the Nine Angles rites) - producing aeonic changes.

Thus explicated, genuine Black Magick becomes available to all: for the first time ever.

The Alchemy of Magick

Magick is not an object for academic study - it is essentially practical. It also requires self-discipline and training - the acquisition of skills.

No books or teacher can teach magick: it can only be learnt by practice, by the trials and errors of experience. All books and teachers can do, at best, is guide: toward and into the relevant experiences and offer some explanations for cause, effect and what is beyond the causal.

Similarly, willful self-expression will be mostly counter-productive. What is required of the novice and Initiate is self-discipline and that insight which arises from achievement and adversity. Modern life, however, has made these things difficult - it is easy to be self-opinionated, to accept the comforts of modern living and the lack of self-discipline, just as modern "methods" and "ideas" about "magick" make it seem that understanding of and achievement in magick is easy: all that is needed are the relevant books/grade manuals/information and a chaotic mind/attitude/approach.

There is not and never has been any substitute for self-learning from experience. The real learning of magick occurs by the individual novice, alone: group work and group experience merely confirm that learning and extend the techniques, the forms that are used. This is so because real magick is internal - an alchemy of psychic change. It is the techniques which are external. For instance, sexual magick is a technique of magick - it is not magick or 'magickal' in itself - just as ceremonial ritual is a technique. All techniques are forms which are dormant - they need vivifying, bringing to life: they need to be infused with the 'breath of life'. This vivification is magick, and its achievement is individual, that is, it does not rely on the form - on minute details of performance or technique. Sometimes, this vivification is shared - e.g. between two individuals undertaking a sexual rite or a group gathering for a ceremony.

For too long the techniques have been regarded as magickal in themselves, leading to a complete misunderstanding of magick - as, for example, by Crowley and his followers and by adherents of latter-day "chaos" techniques. Magick is beyond technique - techniques and forms merely presence the magick in the causal, and to access the magickal energies skill is required. Sometimes, this skill is intuitive - an inborn gift - but most often it has to be cultivated, learnt, acquired. The skill is an internal one, and may be likened to an attitude of mind. It is a "moving with" magickal energies as those energies are, in themselves - it is not a loose, undirected approach, a chaotic acceptance, but a finely balanced direction; not a loss of conscious awareness/understanding, but a new type of awareness. It is like running long distances: innate ability may help, but training is required, an awareness of limitations born from past experience, a self-discipline to achieve the distance in the time set - and then the running, which when successful is a 'flowing with' the body and mind ...

In magick, desire makes the energy - once accessed via the individual - presence in the form/technique chosen. This desire is usually aimed - that is, it has a causal goal (as for example in external magick). The form or technique chosen may stimulate to some extent the production of magical energies - but it is the individual who must push open the gate (or nexion) and direct the energies that lie beyond it. What the forms and techniques most often do is make the nexion seem real and accessible - often 'provoking' within the individual the consciousness required to push open the nexion and presence the energies.

Because of this, ceremonial rituals (or any ritual where more than two are present and involved) require direction or control - of the images/forms/patterns invoked and the presencing of such in the causal. This direction is always toward the causal (that is, toward a specific aim or into the psyche of an individual or individuals) because of the nature of the energies - there is always 'flow'. If no control is undertaken (or the direction is confused because more than one attempts to control the flow - perhaps unconsciously) then causal change will still occur (and must occur) although in ways probably unforeseen by those involved - this is what usually happens when some individuals gather and attempt an act of magick - and often results in psychic disruption of one or more of those individuals.

The alchemy of magick is in learning this control - in being able to access the energies, and being able to produce changes via the presencing of what is accessed: internally (within one's own psyche), externally (in others and the things of the everyday) and aeonically (within and beyond the confines of aeonics). There is thus a learning about the various types of magical energies (which may be said to be differentiated by how they presence in the causal) - and their uses. In short, the acquisition of individual skill and understanding. To achieve this, there are certain ways - certain guides which may be followed. This is a serious commitment - not a hobby, not a gathering of some like-minded people as and when for an enjoyable and ego-gratifying delving into 'the Occult', and certainly not 'for laughs' or to entertain. There is an intensity, a self-discipline, even sometimes a hardness - and those pleasures which are beyond mere mortals. In brief, new ways of living.

For while the alchemy of magick is now accessible to everyone (due to works such as "Naos") it is unlikely many will foreswear their current and easy ways of living for the challenge.

Acausal Existence - The Secret Revealed

Acausal existence - the secret of true Immortality - has been hinted at many times in certain esoteric writings connected with a particular LHP.

In the past, a few Adepts of the LHP - and the occasional notorious individual interested in dark sorcery - tried to secure for themselves an acausal existence by dark rites of sacrifice, and as a result dark legends arose. But such means are not really necessary.

Before describing what is necessary, a brief examination of such acausal existence will be in order. According to a sinister tradition we as individuals possessed of consciousness have both a causal and an acausal aspect to that consciousness. The acausal is latent (or mostly so) and magickal Initiation awakens it - opening a gate or nexion to the acausal. This allows the acausal to be apprehended (usually via a symbolism such as the septenary Tree of Wyrd) and acausal energies to be used/directed (i.e. 'magick'). The result is an 'expansion' of consciousness. Progression by the Initiate to the higher grades of initiation is actually the expansion of the acausal in individual consciousness (or, viewed another way, the progression of the individual into the acausal) - a balance of causal/acausal being achieved in 'the Abyss'. Beyond this, because of the balance so attained, it is possible to transcend to the acausal - to create an acausal existence when the causal ceases (ie. physical death).

The acausal is not however, a "dreamy realm" or some kind of nirvana/heaven. It is rather, the very essence of Being - beyond opposites, primal Chaos. Nirvana and such like are abstract moral forms - ie. they are "unbalanced" since they lack darkness, the sinister, the negative[Nirvana and such like are usually described in terms only of 'light'.] The acausal is the realm of the Dark Gods - and these beings are not imaginative symbols for the titillation of consciousness, nor simply a part of the psyche, to be transcended or negated or whatever by 'forces of light'. Rather, they exist independant of our consciousness [yet such is the nature of the acausal that they are also part of what is dormant within us] and while they may be accessed (or 'dis-covered') by consciousness and thus presented in the causal (on Earth) their actual intrusion would totally disrupt sentient life in the causal - like the meeting of matter and anti-matter. Sinister magick (of the aeonic and internal kind) may be said to be like a machine or engine where containment of opposites is possible and controllable in certain amounts and under certain conditions. [In simple terms, sinister aeonic magick contains the flow of the acausal into a temporal form - usually an Aeon and its associated civilization -via a nexion/magickal centre to thus over thousands of years increase the amount of the acausal that is presented, increasing thus evolution in individuals in accordance with sinister goals. Such is one of the forms of real Black Magick.]

The nature of acausal existence may be apprehended by individuals by certain sinister rites such as those of the Nine Angles. To achieve an individual acausal existence the sinister path must be followed, from Initiate to Internal Adept to Master/Mistress and beyond because this following of such a path in the way indicated (qv. Naos and Black Book) creates acausal consciousness in the individual over causal time. The Grade Ritual of Grand Master/G. Mistress makes the Adept more acausal than causal. Beyond this, is a simple ritual (the solo Nine Angles rite done by the Grand Master/G. Mistress) when consciousness is transferred beyond the nexion opened/created by the previous Grade Ritual. Immortality - the final stage of the way - is then achieved, followed then or shortly thereafter by causal death, although consciousness can be transferred to inhabit another causal body, this is not usually done as wyrd is achieved. Simple, really, although this alchemical process takes about 25 years. By virtue of the nexion, the new Immortal alters the temporal structure of the world, usually for an Aeon.

Now the secret has been revealed, the possibility is open to all. But it is doubtful if more than one or two a century will try, such is human weakness.

Baphomet - A Note on the Name

The name Baphomet is regarded by traditional Satanists as meaning 'the Mistress (or Mother) of Blood' - the Mistress who sometimes washes in the blood of her foes and whose hands are thereby stained. [See 'The Ceremony of Recalling'.]

The supposed derivation is from the Greek - βαφη μητρα and not as is sometimes said from - μητιος (the Attic form for 'wise'). Such a use of the term 'Mother'/Mistress was quite common in later Greek alchemical writings - for example, Iamblichus in 'De Mysteriis' used μητριζω to signify possessed by the mother of the gods. Later alchemical writings tended to use the prefix to signify a specific type of 'amalgam' (and some take this to be a metaphor for the amalgam of Sol with Luna in the sexual sense).

In the septenary system Baphomet, as Mistress of Earth, is linked to the sixth sphere (Jupiter) and the star Deneb. She is thus in one sense a magickal 'Earth Gate' [qv the Nine Angles] and her reflexion (or 'causal' as against her 'acausal' or sinister nature) is the third sphere (Venus) related to the star Antares. According to esoteric tradition the Antares aspect was celebrated by rites in Albion c. 3,000 years BP - in the middle and toward the end of the month of May and some stonewall circles/sacred sites were said to be aligned for Antares. In contrast, the sinister aspect of the Mistress (i.e. Baphomet) was celebrated in the Autumn and was linked to the rising of Arcturus, Arcturus itself being related to the sinister male aspect (second sphere of the septenary), later identified with Lucifer/Satan. Thus, the August celebration was a sinister hierogamos - the union of Baphomet with her spouse (or 'Priest' who took on the role of the sinister male aspect). According to tradition, the Priest was sacrificed after the sexual union, where the role of Baphomet was assumed by the Priestess/Mistress of the cult. Thus, the May celebration was the (re-)birth of new energies (and the child of the union). Tradition relates this sinister sacred Arcturian rite as taking place once every seventeen years. Once again, some sacred sites in Albion are said to be aligned to the rising of Arcturus, over three thousand years ago. In the Middle Ages, Baphomet came to be regarded as the Bride of Satan - and it from this time that both 'Baphomet' and 'Satan', as names for the female and male aspect of the dark side came into use (at least in the secret sinister tradition).

Hence the traditional depiction of Baphomet - a beautiful mature woman (often shown naked) holding up the severed head of the sacrificed priest (usually shown bearded).

To some extent the Templars revived part of this cult, but without any real esoteric understanding and for their own purposes. They adopted Baphomet as a type of female Yeshua but with some bloody/sinister aspects - and contrary to most accepted ideas, they were not especially 'Satanic'. Rather, they saw themselves as holy warriors and became a military cult with bonds of honour, although their concept of 'holy' differed somewhat from that of the Church of the time, including as it did dark/gnostic aspects. Their sacrifices were in battle - and not as part of a specific rite.

The image of Baphomet (e.g. by Levi) as a hermaphrodite figure are romantic confusions and/or distortions: essentially of the symbolic/real union of Mistress and Priest and his later sacrifice. The same applies to the derivation of the suffix of Her name with 'wisdom' (and a male image at that!) - even the confused gnostics understood 'Wisdom' as female.

There is a tradition regarding the origin of the name Baphomet which deserves recording, even though it is not regarded as authentic, having no present-day proponents.

This tradition regards the name as deriving from βούβαστις - the Greek name for the Egyptian goddess Bastet, recorded by Herodotus (2.137 ff). It is interesting that Herodotus identifies the goddess with Artemis, the goddess of the moon. Bubastis was regarded as the daughter of Osiris and Isis and often represented as a female with the head of a cat - cats were regarded as sacred to her. Artemis was a goddess unmoved by love and she was regarded as Apollo's twin sister (the identification of her as a 'moon goddess' followed naturally from this since Apollo was linked with the sun). Like Apollo, she often sent death and plagues, and was propitiated sometimes with sacrifices.

It is interesting that (a) βουβαστεία is the Pythagorean name for 'five' [qv. Iamblicus: Theologumena Arithmeticae, 31] - perhaps a link with the 'pentagram'?; (b) the Templars, with whom the name Baphomet is associated, were said to have worshipped their deity in the form of a cat.

The tradition recorded above, and the one described in part I, both regard Baphomet as a female divinity - and both are esoteric traditions, hitherto unrecorded.

It is possible that both are correct - that is, that the actual name Baphomet derives (as mentioned in part I) from the Greek βαφη-μητρα: the prefix referring to being 'dyed/stained' or 'dipped' in blood -qv. Euripides, Hercules Furens:
 μαινομένωι πιτύλωι πλαγχθεῖς
 ἑκατοκέφαλου τε βαφαις ὕδρας (1190)

The suffix derives from 'mother' or 'mistress' used in a religious sense (qv. Iamblicus 'De Mysteriis').

This name - Baphomet - is thus a descriptive one for the "dark" (i.e. lunar) goddess, to whom sacrifices were made, and which was actually known in former times as 'Bubastis' - that is, Bastet, to whom cats were sacred.

Thus, Baphomet could be regarded as a form of Artemis/Bastet - a female divinity with a 'dark' side or nature [when viewed via conventional morality] to whom sacrifices have been, and continue to be, made. Sinister tradition regards Baphomet as the Bride of Satan/Lucifer - this would fit well since Lucifer is often regarded as a form of Apollo: Artemis is the female form ('sister') of Apollo. Here, it must be remembered that both Apollo and Artemis were not aetherial, moral and lofty divinities (the classical gods have been romantically misinterpreted) - they could be, and often were, deadly and dark: both 'sinister' and 'light'.

ΔΔΔΔΔΔ

In ceremonial rituals involving sacrifice, the Mistress of Earth usually takes on the role of violent goddess or 'Baphomet', the Master of the Temple that of either Lucifer or Satan, the sacrifice being regarded as a gift to the Prince of Darkness. This gift, however, is sometimes offered to the dark goddess, the bride of our Prince.

Human sacrifice is powerful magick. The ritual death of an individual does two things: it releases energy (which can be directed - or stored, for example in a crystal) and it draws down dark forces or 'entities'. Such forces may then be used, by directing them toward a specific goal, or they may be allowed to disperse over the Earth in a natural way, such dispersal altering what is sometimes known as the 'astral shell' around the Earth. This alteration, by the nature of the sacrifice, is disruptive - that is, it tends toward Chaos. This is simply another way of saying that sacrifice furthers the work of Satan.

Sacrifice can be voluntary, of an individual, involuntary, of an individual or two, or result from events brought about by Satanic ritual and/or planning (such as wars). Voluntary sacrifice results from the traditional Satanist belief that our life on this planet is only a stage: a gateway to another existence. This other existence is in the acausal realm where the Dark Gods exist. The key to this other existence is not negation, but rather ecstasy. A Satanist revels in life because by living life in a joyful, ecstatic way, the acausal that exists within us all by virtue of our being, is strengthened. For Satanists, not only the manner of living is important but also the manner of death. We must live well, and die at the right time, proud and defiant: not waiting sickly and weak. The scum of the Earth wail and tremble as they face Death: we stand laughing and spit with contempt. Thus do we learn how to live.

Voluntary sacrifice usually occurs every seventeen years as part of the Ceremony of Recalling: the one chosen becomes Immortal, living in the acausal to haunt the edge of our minds.

An involuntary sacrifice is when an individual or individuals are chosen by a group, Temple, Order. Such sacrifices are usually sacrificed on the Spring Equinox, although if this is not possible for whatever reason another date may be used. While voluntary sacrifices are always male (and usually twenty-one years of age) there are no restrictions concerning involuntary sacrifices other than the fact that they are usually in some way opponents of Satanism or the Satanic way of living.

Great care is needed in choosing a sacrifice: the object being to dispose of a difficult individual or individuals without arousing undue suspicion. A Temple or group wishing to conduct such a sacrifice with magickal intent must first obtain permission from the Grand Master (or Mistress).

If this is given, then detailed preparation must begin. First choose the sacrifice(s) - those whose removal will actively benefit the Satanist cause. Candidates are zealous interfering Nazarenes, those attempting to disrupt in some way established Satanist groups or Orders (e.g. journalists) and political/business individuals whose activities are detrimental to the Satanist spirit.

There are three methods of conducting an involuntary sacrifice: 1) by magickal means (e.g. the Death Ritual); 2) by direct, personal, sacrifice; and 3) by assassination.

Both (2) and (3) can be undertaken either directly by the group/Temple/Order or its members or by proxy. Proxy involves the Master or Mistress finding a suitably weak-willed individual and then implanting in their mind by hypnotic means a suitable suggestion.

Whatever method is chosen a date for the sacrifice should be set and on that date a suitable ritual undertaken. This ritual is most usually the Death Ritual - if method (3) is chosen, the Ritual is performed twice: first, seven days before the chosen date, and then on the date itself while the member/proxy is undertaking the sacrifice. The energy of this latter ritual is then directed (or stored temporarily) or dispersed over the Earth by the person conducting the ritual.

Method (2) involves the Ritual of Sacrifice. The victim or victims are brought or enticed to the area chosen for the Ritual, bound by the Guardian of the Temple and at the appropriate point in the Ritual sacrificed by either the Master or Mistress using the Sacrificial Knife. The bodies are then buried or otherwise disposed of, care being taken if they are found for suspicion not to fall on any of those involved. Those involved, of course, must be sworn to secrecy and warned that if they break their oath their own existence will be terminated. Breaking the oath of sacrifice draws down upon them the vengeance of all Satanic groups, Orders and individuals - both magickal and more directly. Those who participate in the Ritual of Sacrifice must revel in the death(s): it being the duty of the Master and Mistress to find suitable participants.

Note: Methods (2) and (3) are no longer undertaken and are given for historical interest only.

The Deofel Quartet

The Quartet consists of:

- 1) Falcifer: Lord of Darkness
- 2) The Temple of Satan (aka Witch Queen)
- 3) The Giving
- 4) The Greyling Owl

The general purpose of these MSS is briefly explained in the 'Introduction' which follows their title page. More specifically, each work deals with one (sometimes more) forms of 'magickal/archetypal' energy as these are understood in the septenary tradition and the means whereby these can be controlled as well as how those forms affect individuals, both consciously and unconsciously. In some of the works (for example 'Falcifer') the magick is obvious; in others, (for example 'The Greyling Owl') it is much less obvious, and for good reason.

The best approach is to read each work in order of complexity, starting with the least (esoterically) complicated. Thus, the reading sequence would be: Falcifer; The Giving; The Temple of Satan; The Greyling Owl. Further, this increasing complexity operates, in the individual works, on different levels. At first, all of them should be read merely for enjoyment (and the 'esoteric' information obvious on a first reading). A further reading should provoke questions and (hopefully) insights into esoteric matters in general and the reader's psyche in particular.

Viewed in a simplified way, the four works deal with the first four spheres of the Tree of Wyrð. Thus:

- 1) Falcifer - deals with the first sphere (Moon) and some of its 'influences' (in the personal sense) in an overtly magickal setting.
- 2) Greyling - deals with some aspects of the second sphere (Mercury) in a way 're-moved' from a magickal setting.
- 3) Temple - deals with some aspects of the third sphere in a directly magickal setting.
- 4) Giving - deals with the transition from the third sphere to the fourth sphere, in a specific magickal setting.

(1) and (2) may be said to be written from a ♂ perspective; (3) and (4) from a ♀ perspective. But in all the interplay between the 'male' and the 'female' aspects is important. (Note: ♀♀ is dealt with in the MS 'Breaking The Silence Down')

In each of the works the interplay of ⤴ ('light') with ⤵ ('sinister') is also described, although only in some of the works (e.g. Falcifer) is this framework viewed in the 'conventional magickal sense' (i.e. from a 'sinister' viewpoint). In all cases, the 'moral' relativity should be obvious, although it may take some insight/further study of MSS for this to be seen. The same applies to the magick - i.e. the alteration of individuals/events/archetypal forms and so on by a Master/Mistress/magickian: only in a few instances (e.g. Falcifer) is this instantly recognizable as 'magick' (robes, rituals and so on). There are important reasons for all this - reasons which once understood should aid the esoteric understanding of the reader.

Thus, the MSS are more challenging/esoterically interesting than might appear from a first, casual, reading.

The following lists give some (not all) of the main themes and questions dealt with/arising from the Quartet. They are intended only as a guide to further reading of the MSS. Ideally, what follows should be read only after the MSS themselves and then to provoke further study of them/aid the understanding obtained from the first reading.

1) Greyling - What forces (in both magickal and personal sense (is there a difference?) control/influence the characters of Mickleman, Andrea, Alison, Fenton?

Does Alison's perception change? If so, by what means? Is this means intentional - or via magick? If so, to what end/purpose?

Does Mickleman's perception/insight change? What is his initial level of self-understanding? What his wyrð? What is Fiona's part in this?

What if anything is Edmund seeking to achieve and why?

Some key elements (clues exist in the MS):

- a) How does supra-personal magick work? b) To what end this magick? c) Archetypally (re spheres of ToW) what forces act upon the psyche of the main characters?
- d) The MS expresses one aspect of real magick in action - is this magick as described in the MS sinister? If so, why?

2) Temple - What archetypal elements are present in Melanie and Thurstan? How is Melanie changed - and why? (See quote from Book of Recalling at beginning of MS.)

Does Thurstan change through his love with Melanie? If so, why? Can all these changes be related to the experiences of an Initiate, in real life, following the seven-fold way?

What level of insight has Algar attained? Is he a magickian - in control? Do external forces/archetypes control/influence him? Is this related to Initiate experience? Does Algar understand wyrd?

Pead - what is his level of insight/achievement? Jukes - what is his? Does his esoteric development change? If so, how?

Saer - who is he? What is his role? His magick? What is Claudia's understanding/role and so on?

Main theme - what is the magick and wyrd of the MS and why?

3) Giving - Rhiston and Mallam: what is their level of development/understanding? Does this change. Can they as characters be related to journey of an Initiate?

Lianna - what is her esoteric development/insight? What key factors influence her?

Thorold - what is his role and how does this change? Has he esoteric self-awareness? Is there a manipulation of him by Lianna? If so, why?

Imlach and his daughter - what are their roles and level of esoteric development. How well does Imlach fulfil the archetypal role of Guardian?

Monica - is she manipulated? If so, why? Is her death the result of magick? If so, why?

Some themes:

a) What is the magick of the 'story'? Is this magick sinister? b) How do Mallam's belief and magick differ from Lianna's? Is he a Satanist? Is Lianna? What is Lianna's relationship to him, his wyrd? b) Is the historical setting (Templars etc.) necessary? c) Does the story show Lianna as a real Mistress of Earth? d) What is Sidnal's role in relation to the magick and Lianna? Is he 'Satanic'? (What is Satanic?)

To some degree, all the MSS in the quintet deal with a particular type of magick/ manipulation and this is explicated in many ways including:

- a) of individuals and groups of individuals by other individuals and groups, be these others magickians or not;
- b) of how various individuals are affected by certain elemental/magickal forces and 'emotions', these forces etc. being manifest in various guises - some directly magickal, some archetypal (as, for example, when a man is charmed by and falls in love with a woman, he apprehending that woman archetypally) and some aeonic.

The manipulation of the energies/forms and so on varies in the different MS, as the aim or intent of such manipulation does - for example, sometimes it is for direct personal desire/gratification, sometimes it is due to unconscious factors, sometimes it is due to a desire (sinister and otherwise) to change/aid a particular individual or individuals.

However, just as important in each MS as this covert/overt form of magick is how and why individuals become changed via it in many and various situations. Thus, for example, sometimes change occurs because of personal involvement with others, sometimes through being influenced (either consciously or unconsciously) by magickal energy (which itself may be directed at that individual by another), sometimes through mediums like music (with perhaps some 'magickal' input from another), sometimes via personal confrontation with unconscious fears and/or insights.

All of these changes are presented in the various MSS from differing perspectives - and these perspectives are sometimes individual (directly personal) as they are sometimes magickal. The perspectives change - from MS to MS and sometimes within a single MS - and while the perspective may be 'sinister' it is also sometimes 'moral': that is, seen from the viewpoint of an individual adhering to 'conventional morals/attitudes'. This diverse variation is intentional, since by it the reader is (or should be) able to objectify the action/changes/characters and thus understand the influences (magickal and otherwise) behind these, particularly with reference to the psyche. This understanding is aided by the fact that each MS is related to a particularly septenary sphere and thus to some extent deals with the energy/magick/influences both unconscious and conscious of that sphere. However, as in real life and real magick, other influences (from other spheres) may sometimes intrude and complicate matters and the reader should be capable of understanding the interplay.

The understanding that results from a reading and study of the MSS (using the themes, questions and so on revealed here and in other notes on the quintet) is part of the process of Initiate awareness - and should assist those following the seven-fold way to arrive at a personal understanding of their own psyche as well as that of others. Such understanding enables magick itself to be understood - and used effectively.

The Sinister Path - Aims and Intent

The Sinister Path, as the way of genuine Satanism is sometimes known, comprises two traditions. The first of these is 'traditional Satanism' - represented by such groups as the ONA - and the second derives from the teachings promulgated by Anton La Vey and includes his 'Church of Satan' as well as the 'Temple of Set'. In both aims and intent, the two traditions differ considerably, and while traditional Satanism may be said to have its roots in Europe (particularly Britain) the La Vey tradition is primarily American and of fairly recent date.

The primary aim of traditional Satanism is the achievement, by the individual, of magickal Adeptship and this is achieved by Initiated individuals following what is called the 'seven-fold way' (sometimes called the 'seven-fold sinister way'). This way is essentially a series of magickal techniques, teachings and goals and during its early stages may be said to consist of an exploration, by the individual, of hidden/latent/sinister/forbidden areas of consciousness. During these early stages, practical magick is employed, and traditional Satanism distinguishes between 'external' and 'internal' magick. The first type is primarily sorcery; the second, an exploration/expansion of individual consciousness. One of the tasks of an Initiate following this seven-fold way is the formation of a magickal/Satanic Temple for the performance of ceremonial rituals. Among these rituals is 'The Black Mass'. However, these ceremonial rituals - and external magick itself of whatever kind - represent only the first few stages of the sinister seven-fold way: they are, essentially, a practical training in magick and magickal technique. It is beyond these stages that the real work of an Initiate of the 'Dark Tradition' begins, and these more advanced stages involve that Initiate in 'Internal' magick - the development of individual consciousness.

Thus, traditional Satanism is concerned with the 'inner development' of its Initiates, and its followers are few in numbers. Neither they, nor the groups to which they belong, proselytize, and traditional/Satanism has no social, religious or political connotations whatsoever. Rather, it is an esoteric way of living for those few individuals who might be interested - a way founded on Western Occult tradition (an aspect of this tradition is known as the Septenary system).

The La Vey type of Satanism concentrates on a glorification of the individual 'ego' and an indulgence in the pleasures of life. Both the Church of Satan and the more recent Temple of Set are organized on the basis of Satanism as a religion with all that this implies in terms of acceptance of doctrine and adherence to an individual leader/master/specific group. The fundamental tenets of this religion were stated by La Vey in his 'Satanic Bible'. While the Church of Satan and the Temple of Set differ on some organizational matters, they both take this 'Satanic Bible' (and other works by La Vey) as their starting point, and in many respects the Temple of Set may be said to be a 'schism' from the Church of Satan. Other Satanic groups, both in America, Europe and elsewhere, take these two organizations as their own 'role model' and follow both their teachings/philosophy and methods of magical working.

Basically, the teachings of La Vey and those following him have their origin in the qabalistic, Grimoire tradition. There is an identification with the 'demonic' aspects and a desire to use this to further personal goals and ambitions. Generally, followers of this tradition of modern Satanism do not believe in any existence after death, seek practical mastery over others, exult in the pleasures of the flesh, perform rituals and ceremonies for their own benefit and see their beliefs in religious terms. The main groups - the Church of Satan and the Temple of Set - also actively seek followers, engage in public avowals of Satanic faith and offer members various titles and offices. The aims of these groups include winning converts for their religion, making that religion more accessible and acceptable, and, ultimately, bringing that religion into social prominence.

The majority of individuals who profess to be Satanists and who do not belong to any particular grouping, almost without exception adhere to the La Vey tradition. This is so because of the 'publicity profile' attained by La Vey and, following him, Aquino (of the Temple of Set) and because of the ready availability of books dealing with this aspect of Satanism.

The fundamental aims of this type of Satanism may be simply stated as the glorification of the ego and the return of instinct. There is not, in this type, any glorification of 'evil' and certainly not any 'Satanic criminal behaviour'. Instead, there is an attempt to change the way the individual views the world - toward what may be termed a more Mephistophelean and Machiavellian approach.

In contrast, the followers of more traditional Satanism believe that this approach is only a beginning. These followers eschew the religious approach and instead concentrate on achieving self-development beyond the stage represented by the 'ego'. Traditional Satanism also believes individuals can create for themselves an existence after death, and this creation is seen as one of the fundamental aims of this tradition.

Further, traditional Satanist groups and teachers are secret, and those who, after perhaps a diligent search, find them and seek to follow their seven-fold way are subjected to many ordeals before being accepted. This testing of all candidates ensures that only the most sincere and motivated are accepted.

The foundation of the Church of Satan in the sixth decade of this present century and the writings of the founder of that Church (particularly 'The Satanic Bible') represented only one further stage in the development of Satanism - a new divergence, founded on some aspects, although not all, of that particular magickal and practical view of the world.

Satanism, in many divergent forms, existed before the Church of Satan in both the Old and the New worlds - and those forms, as well as new ones, continue to exist independent of both this Church and the writings of its creator. Thus groups and individuals which claim that the Church of Satan (in either its present or its original form) represents the only genuine form of Satanism are, historically, deluding themselves.

Such claims are usually based on one or more of the following: (a) The founder of the Church of Satan inaugurated a 'new Satanic' age and this inauguration makes all other forms of Satanism invalid/superfluous; (b) a mandate was given by some supra-personal being; (c) there is a 'pure' tradition and this form is represented by a presently existing group.

Basically, those who claim to be 'genuine' Satanists divide into three groups: the Church of Satan, the Temple of Set and some small European groups (both the Church of Satan (CoS) and the Temple of Set (ToS) are American in origin) among which the ONA is included. From time to time, other groups become manifest - both they are almost without exception splinter groups/fronts of the Cos or the ToS (e.g. 'The Werewolf Order': a CoS 'front'). The CoS accepts (a) and (c) above and as a group adhere with an almost religious outlook to the founder of the Church and his 'Bible' - for example, one the followers of this Church states (Black Flame, Vol 2 no 2): "We have a Bible ... We have a Church. We have a tradition ... We have a High Priest." The ToS accepts (b) and (c) - the mandate emanating from the Prince of Darkness in the form of Set and divulged to mortals in 'The Book of Coming Forth by Night'. Further, the ToS accept that they are continuing the work begun by the early CoS, that is, they represent the original and 'pure' Church. In this sense, the ToS is a schism from the CoS.

Hence the conflict between the CoS and the ToS - both claim to be the genuine form of Satanism and both date the new Satanic age in the same way - 1990 ev is, for example, XXV A.S. Both of these groups have an organizational structure (although the ToS claims the CoS in its present form does not any longer possess a structure) and both have teachings and a leader. Members of both are expected to respect both teachings and leader. Both actively seek members and both engage in public/media avowals. The ToS hopes to make Satanism a legitimate religion.

As far as basic teachings go, the CoS and the ToS differ - for although the ToS accepts the early works of La Vey (there being thus a little common ground) it differs quite significantly in what has been built upon those works. There is, for instance, in the ToS an emphasis on the 'higher self' above the glorification of the ego that is such a feature of the CoS as well as

a move away from a fixed ideology and 'Church' like mentality. Nonetheless, the ToS demands a certain commitment (subservience some opponents would say) to the teachings and authority of the Temple, and while this is not as pronounced as in the CoS it nevertheless exists. The squabbles between the CoS and the ToS aids this commitment - on both sides - and to a certain extent necessitates it. Having become established, and having media profiles, both the CoS and the ToS need to continually re-affirm both their identity and their mission - and this has led to the formation of personality cults (more evident on the side of the CoS although Aquino accepts the role of 'Voice of Set').

Both the Church and the Temple are concerned - although in different ways - with safeguarding what they see as the authentic tradition of Satanism, and accordingly each tends to be antagonistic to those outside of this supposed tradition, particularly if individuals and groups espouse views contrary to their teachings and policies. Both wish to protect what they see as their reputation and this tends to lead to suspicions regarding other groups and individuals who espouse different forms of Satanism - as well as sometimes polemics/dis-information against those groups and individuals to further enhance that reputation at the expense of those others.

All this is not unexpected given the form of both the CoS and the Tos and the claims made by each regarding the authority and authenticity of their version of Satanism - in fact, all the above follows naturally.

In contrast, the ONA, for example, is not concerned with either an imagined (or even real) history regarding its own tradition and teachings - or with trying to claim some authority (either supra-personal or via some new aeonic manifestation) for that tradition and those teachings. Basically, some ONA teachings have been handed down by reclusive Adepts and some have been developed recently. What is 'historical' about these teachings may or may not be valuable today and may or may not be of interest to aspirant Adepts - indeed, some of the teachings handed down have been superseded and some of just mystifications. What exists is made accessible enabling its usefulness or irrelevance to be judged on an individual basis. What is important however is that the central core (recently codified and extended in the creative sense) offers a practical path to Adeptship and beyond. (This path being explicated in the books 'Naos', 'The Black Book of Satan', the Deofel Quartet and the Star Game.) The accent is on practical - it is devoid of mystifications, does not involve theoretical discussions, require acceptance of any dogma, ideology or organizational structure. Neither does it require submission to any individual or authority. It is not concerned with converting others, with reputations or establishing a favourable social climate for its adherents. It is, simply, a very simple and practical set of magickally-inclined workings which any individual can undertake for themselves. It does not need to be 'interpreted' by some Master or guide. It simply is: available to those who wish to avail themselves of its methods.

This is not to say that this path - the seven-fold sinister way - is easy. On the contrary, it takes time

and effort, requiring a certain desire to follow it to its end. The following of this way depends only on the individual.

This present codification of the essence of ONA teachings into 'the seven-fold sinister way' is a result of the natural process of evolution within the LHP - in this particular instant, the result of the creative inspiration of one individual over the past few decades. This process, of refinement and extension, will continue as further insights are gained and new creativity - extending the frontiers - arises from other individuals who are Adepts of the LHP. Thus the present form of those teachings (as represented, for instance, in 'Naos') is itself only a stage between a historical past and the possibilities of the future: as such, this form is not sacred or subject to jealous guardianship with extended polemics in its defence. It is simply a working method which produces results - there is no mystique about it, no glorification of the creative individual responsible for its present form, no reliance on historical traditions, as there can be no dogma attached to it. It simply exists, to guide those who may be interested in following its methods.

It is up to each and every individual interested in the LHP and Satanism to choose which way to follow. Some lead to Adeptship and beyond - others merely to subserviance to someone else's ego and mythology.

Brief Guide to the Seven-Fold Way:

Aims - a) Esoteric Initiation; b) Magickal Adeptship; c) Fulfilment of individual wyrd and potential; d) creation of next stage of human evolution

Stages - 1) Neophyte 2) Initiate 3) External Adept
4) Internal Adept 5) Master of Temple/Mistress of Earth
6) Grand Master (Magus)/Grand Mistress 7) Immortal

Neophyte - Construction of Star Game (qv Naos) and learning how to use this. Undertake ritual of Initiation (Naos; Black Book)

Initiate - Workings with spheres and septenary pathways (Naos); Hermetic workings for specific desires/aims (Naos). Achievement of demanding physical goal. Seeking and finding of companion (opposite sex: or same if gay) - Initiate this individual (Black Book) and undertake workings with spheres/pathways with them. Use of Star Game with companion. Undertake Grade Ritual of External Adept (Naos).

External Adept - With companion, organize a Temple for ceremonial rituals (Black Book) holding regular sunedrions (Black Book): recruiting members etc. Run this Temple for between six months to one year - regular teaching sessions (Black Book) including Esoteric Chant, Star Game etc. At end of this period prepare for and undertake Grade Ritual of Internal Adept.

Internal Adept - Depending on wyrd (manifest during Grade Ritual) continue with Temple or fulfil on practical level the tasks of wyrd (e.g. creativity). Learning and use of Advanced Star Game and Aeonic magick. Further training of companion (up to Internal Adept if required/possible). Use of Rites of Nine Angles. Preparation for G. Ritual Master/Mistress.

(Historical Addendum: reductio ad absurdum:-)

The individual responsible for the present codification of ONA (in the form of the seven-fold way, Star Game etc.) does not claim any supra-personal authority for that codification (in the form of Set/Satan or an extra-terrestrial intelligence) or indeed for the creativity which was its essence. Neither does he claim any authority via having belonged to some ancient and mysterious group whose 'Master' taught and Initiated him.

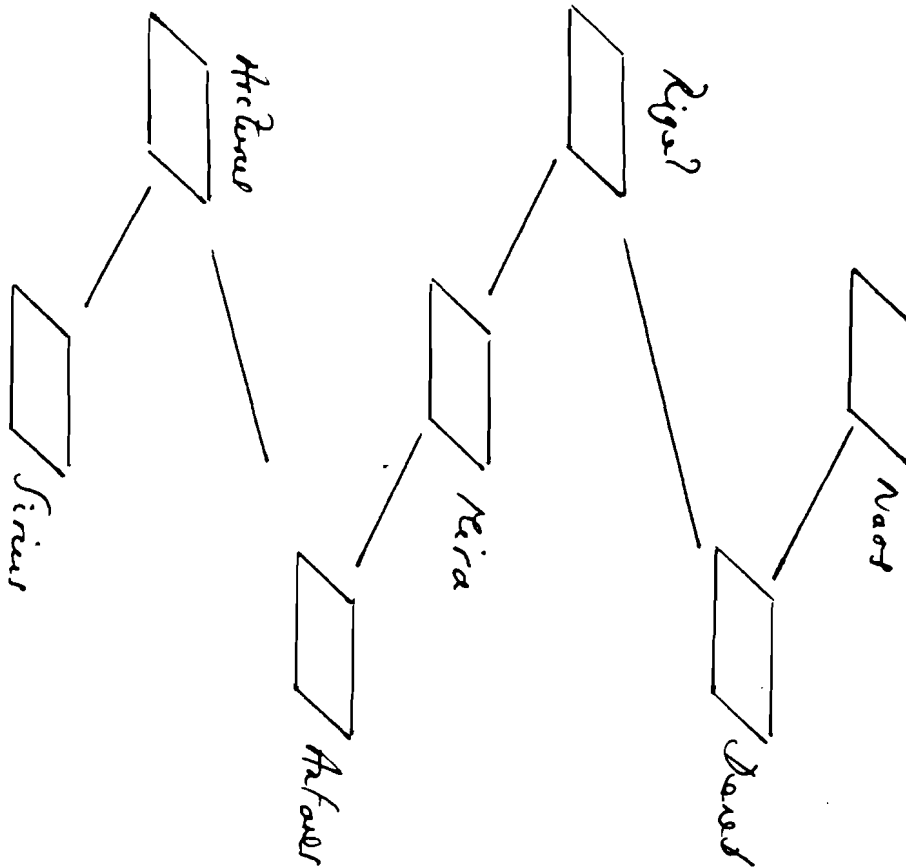
The truth is simple, and a little ordinary. He was fortunate perhaps in spending most of his childhood and early youth in Africa and the Far East where, in the former, he grew up among peoples who believed in pagan practices and witchcraft, and, in the latter, he came in contact with many and various traditions including LHP Taoist magic and Martial Arts. All this formed a somewhat unusual education (there is no claim to being 'Initiated' into any form) and provided a continuing interest in esoteric arts. This curiosity, interest together with his keen intellect, enthusiasm and zest for danger led him to, in later youth, to not only seek out LHP groups in Europe but also into many interesting and diverse experiences, and in the late sixties he was Initiated into some LHP groups/underground Satanic Temples. His diverse experiences then and later (some dangerous, some at variance with prevailing social dogma, many dark, some noetical) provided a useful background for an Occult and personal synthesis and led to him taking responsibility for a small LHP group. The teachings of this group were rather garbled, full of mystifications and occasional insights, but they did provide some basis for creative extension. Thus, the new synthesis that was the seven-fold way was created. The original LHP group had no historical significance and did not claim among its former members any person of significance on any level - it was simply a reclusive circle of a few individuals orientated toward the Black Arts whose teachings (such as they were) centred around a septenary approach to magickal alchemy and a 'mythology' about the Dark Gods. (It should be noted that the other LHP groups he joined either derived their magic from a mixture of Crowley/Golden Dawn/demonism or were rather boring, lacking Satanic zest.)

In the early years of the eighth decade of the present century a decision was made to publish the traditions of this small group (the ONA - as it came to be called some decades earlier) together with the new codification. Some of the traditional material concerned Sacrifice and some related to the Dark Gods mythos.

No one within this group believes these traditions and methods are unalterable or invested with 'supernatural' authority. As expressed in such published works as 'Naos' and 'The Black Book' they are a practical method of achieving magickal Adeptship and extending consciousness into the next stage of its development.

Thus the ONA has no structure because no structure is needed - its members may guide others if those others wish, such guidance occurring because those members have themselves undergone (to a greater or lessor extent depending on their own personal development) the tasks of the seven-fold way and can thus offer advice from experience.

It is as absurdly simple as that.



Notes on the Septenary Stars

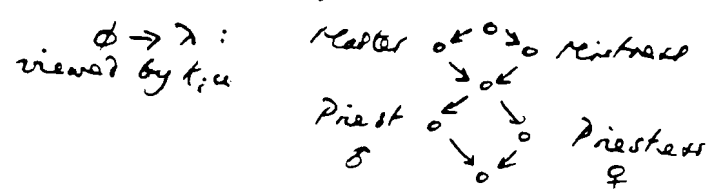
- Deneb: Jupiter sphere: Baphomet: Earth Gate (for α working)
- Rigel: Mars sphere: Dark angle (Man's Gate) - α working
- Antares: Venus sphere: Light angle (α working):Star Gate
- Arcturus: Mercury: Satan/Lucifer: Dark Gate (α working)

*Rising of Arcturus (Albion c. 3 000 yrs BP) \Rightarrow August: thus 'festivals'

*Antares \Rightarrow May - thus 'festivals' (middle/end of month)
 ('Venus' implies Baphomet image in 'light' aspect:
 qv. Tarot image 2 'High Priestess')

*Baphomet: Mistress of Earth (qv. 'magickal energies'/Azoth images).

Note: All the above represent only one aspect of the causal symbolism (ie. how the 'chaotic'/raw energy of a particular sphere is apprehended/viewed/manifested to individual consciousness):-



The Wheel of Life

Aries: Venus

Cancer: Moon

Libra: Sun

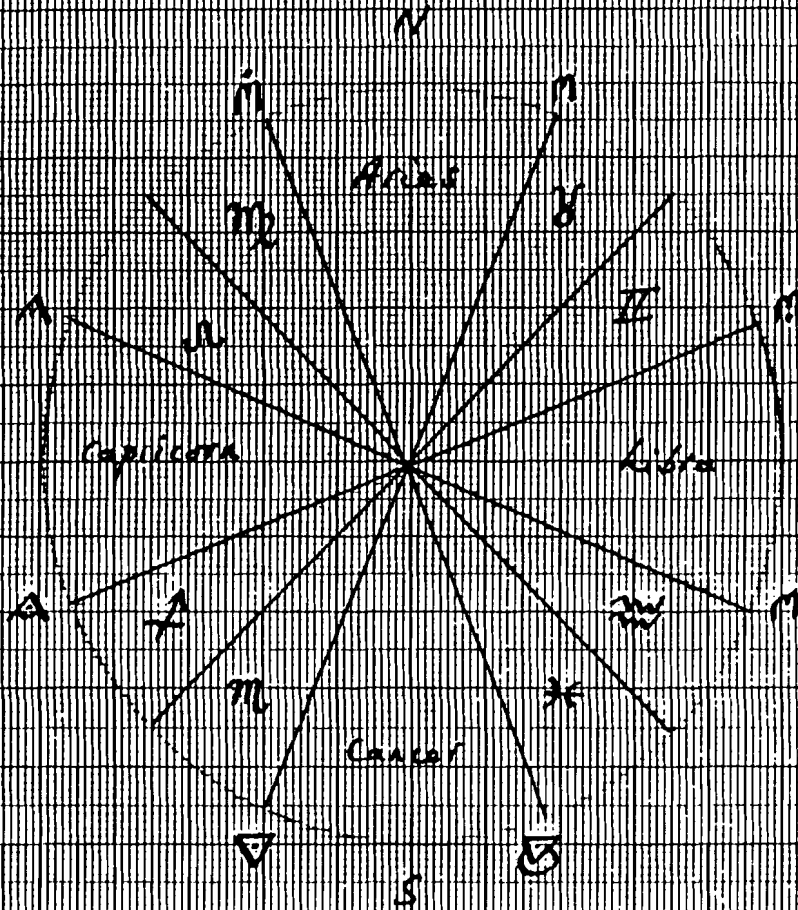
Capricorn: Mercury

♈ Spring Equinox

♋ Summer Solstice

♌ Autumn Equinox

♍ Winter Solstice



♈: Water of Water

♋: Water of Fire

♌: Fire of Water

♍: Fire of Fire etc.

♈: Water ♋

♋: Fire ♌

♌: Earth ♍

♍: Air ♈

♋: Priestess Aphrodite

♌: Priest Apollo

♍: Mistress of Earth Hathor

♈: Master of the Temple Hermes

The helical path

The Abyss

The Abyss is where the causal and the acausal meet: a nexus of temporal and spatial dimensions. Because of the nature of our consciousness, the Abyss lies latent within all of us - that is, our consciousness consists of both causal and acausal aspects. In this sense, we are all 'Gates' to the acausal dimensions, although this Gate - and the pathways leading to/from it - often lies undiscovered. Magickal training is essentially the discovery, exploration and use of these pathways.

Symbolized causally, the Abyss lies between the spheres of the Sun and Mars in the septenary Tree of Wyrð, and the 'Entering the Abyss' is that stage of magickal development which distinguishes the Master/Mistress from the Adept. The experience of the Abyss - which the Grade Ritual 'Entering the Abyss' begins - is fundamentally a destruction of the self-image which the Grade Ritual of Internal Adept created and which was glimpsed during the External Adept rite. It is also the destruction of all personal illusions regarding opposites: the final 'withdrawing of projections'. In essence, the Internal Adept has learnt (mainly through the Grade Ritual) to withdraw the projections of the 'ego' from other individuals - that is, their is an understanding of individuals as those individuals are in essence: without the distortion of one's own passions/ideas/prejudices and without the distortions of other people's ideas/judgements and so on. The experience of the Abyss takes this a stage further - there is a withdrawal of all personal projections made by every individual upon others/the 'cosmos' and so on: both personal and impersonal. Thus, the essence is apprehended behind the appearance which the causal produces because it is the causal. Put very simply, the Abyss is the beginning of acausal perception.

This perception implies a complete understanding of oneself, one's wyrð, as well as an understanding of others, of aeonic influences, and of the 'cosmos' itself - the beginnings of wisdom ... Yet this does not mean a negation of individuality. Rather, it is an enhancement of consciousness. This is so because the Abyss is also the Tree of Wyrð itself - all the spheres and the pathways in both their individual and aeonic forms: the 'individual forms' being Jungian-type archetypes (and the experiences/understanding appropriate to these) on a personal level, and the 'aeonic forms' being aeonic/cultural myths and images on a supra-personal level, in both 'sinister' and 'light' aspects. Further, the Abyss is also a direct opening or "Gate" to the acausal dimensions.

The ritual of the Abyss implies an acceptance of acausal energies as those energies are - that is, without any 'abstract', personal or judgemental views. It is a letting 'in' of those Null, Chaotic energies without any hindrance. This of course can be dangerous, but the preparation reduces this danger as well as making possible an understanding of those energies and the 'forms' they may or may not assume in both the causal and acausal worlds. This latter point is quite important, because there have been many who, unprepared, having experienced some acausal energies via entering the Abyss too soon. Quite often, the result of this premature magickal experience is madness or extreme personal dis-orientation resulting in a 'possessed' personal life and/or loss of vitality; another and frequent result is personal delusion about one's own abilities and understanding, both personal and magickal.

This understanding of the acausal, vital to a 'successful' crossing of the Abyss, derives from the preparation implicit in (a) having undertaken the Grade Ritual of Internal Adept [that is, in essence, having spent at least three months alone without any external influences and without any personal contact] and (b) having fulfilled the tasks revealed by that Grade Ritual. This fulfilling of personal tasks (the accomplishment

of part of the wyrd of the individual) is necessary (and it takes from one to many years after the Grade Ritual of Internal Adept) because it dissipates the energy of the 'self-image' that the Grade Ritual produces, preparing thus a voidness within the Adept. The Adept generally knows when this inner void is reached (in simple terms, the personal, driving energy is gone through achievement of personal goals: the reality, of course, is more complicated and here the advice of a Master/Mistress/Magus is often sought).

The ritual of the Abyss is simple. The physical part (the walk in the specified time without assistance) is essential preparation for the 'magickal' part because it prepares the consciousness in a very specific way as well as draining the physical resources of the body. To complete the walk given the conditions stated requires determination - and this determination is released/abandoned when the magickal part of the rite is begun, this release/abandonment occurring quite naturally because the physical goal has been achieved. Thus, there is a 'hidden' wisdom in the construction of the rite (as there is in all the Grade Rituals).

The physical part also creates - because of the isolation - a feeling within the individual of being only a part of something more vast, and it is for this reason that the walk is undertaken as far from human habitation as possible. This isolation, the concentration required to walk at a pace enabling the goal to be reached within the set time, the rhythm of walking, the anticipation of the magickal part, all combine to produce the conditions necessary within the consciousness of the individual conducive to success.

As mentioned above, the Abyss is also an opening into the acausal. The 'passing of the Abyss' is the opening of that 'Gate' within us. All magick is a glimpse of the acausal, and the stages of the seven-fold way are really stages when the acausal energies are developed and understood in a progressively more emphatic manner - that is, they may be seen as 'pushing that Gate wider and wider' - in the passing of the Abyss there is no longer a Gate, but rather a union or fusion. In another sense, the seven-fold way may be said to be the creation, within the consciousness of the individual, of connections or pathways to the acausal - each stage develops more and more pathways until they form a conduit through which acausal energy 'flows'. Beyond the Abyss, the individual is part of the acausal 'flow' and has achieved the goal of sentient life. This is really the great secret of alchemy, of magick and of the Left Hand or Sinister Path itself - that is, we can create for ourselves another existence in another 'universe' and an existence which continues after our causal self dies. The means to this existence is simply - the seven fold way.

According to tradition, the Abyss is also presented physically in our causal universe. That is, terrestrial and 'Space' or 'Star' Gates exist where the two universes are joined. In reality, the terrestrial Gates may be said to be points where the causal and acausal come close to contact: where there is 'seepage' of acausal energy - the discovery of these places and then the 'opening of the Gate' via magick producing Aeonic energy to alter the causal (and thus the individuals in the world). [See the Order MSS relating to Aeons, 'Lovecraft and the Dark Gods' etc.]

π /: n y " l: N 7 ✓ ππ " n l: T
Ny - thra * k - thra

N " " n w T: N f - l n: l: : n l: j: J n
- ae . Af - a -

ππ. n π ✓ n n " " ✓ n y n l: n l: l:
30th . Ny - thra k - thra - ae

- w T: n T n - w T
ae .

chant to open star gate

∩ -- -- c N¹: N¹ -- -- n.n¹ r₂¹
Ny - ehra * k - ehun - ae At - a

v: nN N n: // - w¹3a r - c r r n n n
- 30th . At -

- n w¹ n n r₂: r , n n n n w¹: n r.
a - 30th .

r₂¹: - c' n v n v: n v: / - w¹ r' n₂ w¹
AE - a - 30th .

Chart to return Atazoth

The name nine angles is, in one fundamental sense, self-descriptive: the Tree of Wyrð possesses nine causal angles and nine acausal angles in the causal geometric sense, and these can be represented as formed by the corners or angles of a causal and acausal tetrahedron, one a reflexion of the other, the base of both lying in the plane of the middle sphere (the Sun). This double tetrahedron encloses in three-dimensional space the path from causal to acausal - the 'Initiate journey' from the sphere of the Moon to Saturn viā the other spheres, this path being helical (cf. 'The Wheel of Life'). The direction of this path is 'counter-clockwise'. In essence, the acausal is a reflexion (and vice versa) of the causal, so the single term 'Nine Angles' describes what is our normal (i.e. un-Initiated) view of the septenary, this septenary being a 'map' of consciousness and the cosmos. The realization of the dual nature of the spheres (for example, Mercury is the 'shadow' of Mars) arises from Initiation and is the first stage of an esoteric understanding of the term 'nine angles'.

The term also describes the nine fundamental 'alchemical' forms (represented by the symbols $\Theta(\Theta)$, $\Theta(\Psi)$ or $\alpha(\alpha)$, $\alpha(\lambda)$, $\alpha(\omega)$ and so on: i.e. the pieces of the Star Game). These forms are the basic apprehensions of magickal energy and thus re-present the acausal manifest in the causal (in the many forms of that manifestation - e.g. individual consciousness: the images/archetypes pertaining thereto). Hence each of these symbols is an 'angle' re the above description of the septenary Tree. These nine fundamental forms (the abstract symbolism is a stage of understanding beyond the purely causal geometric one) exist in many combinations within the nexion which the 'Tree of Wyrð' represents - and these combinations are abstractly symbolized by the placement of the many pieces of the Star Game over the seven boards ('Spheres') of that game. (Note: The Advanced form of the Star Game is the most complete representation, but for convenience the septenary form will be used here. It should be noted, however, that the septenary form - difficult though it is for Initiates - serves only as an introduction to the Advanced game.) This abstraction, in terms of the Star Game, makes the forms understandable on a level higher than that using words and ideas - this understanding is a new form of thinking, a form appropriate to the next century and beyond. Such an understanding arises from playing the Star Game and relating the abstract symbols to conventional representations (e.g. archetypal forms; the energies of the pathways; the symbolism of the Tarot and the many and various Occult symbolisms) - this develops the capacity for what may be termed 'acausal thinking': when the conventional representations are abandoned and collocations are viewed abstractly. This 'abstraction' is however a new 'insight' (a lower form of which is often described an 'intuition') and not a dry, academic process: it extends consciousness into new and important realms and pre-figures the development of a symbolic language which eliminates the confusion, both moral and linguistic, which exists in words and the translation of complex ideas into such words. It is 'mathesis' in the ancient Greek sense and while not being what we understand as 'mathematics' it complements mathematical abstraction and indeed

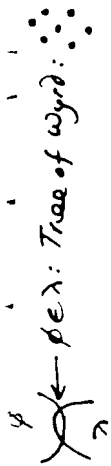
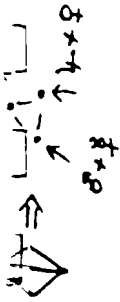
interacts with it in some places: Essentially, the symbolism is a new tool to assist and develop our understanding, and it is via this symbolism that the meanings of the nine angles may most easily be understood without confusion.

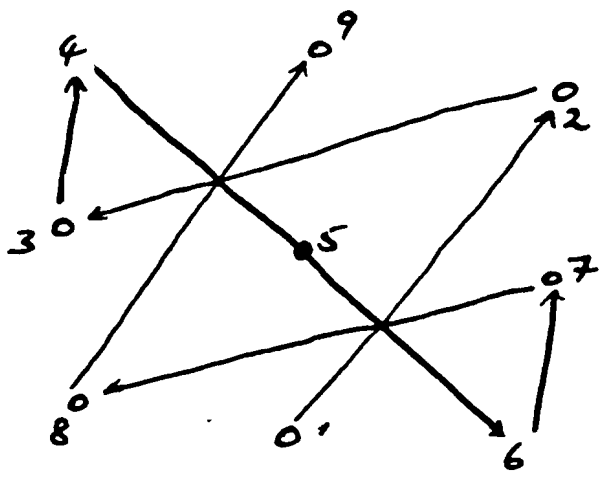
On a less refined esoteric level (i.e. in more 'conventional' esoteric terms) the nine symbolize the sigil formed by connecting the spheres of the Tree of Wyrd with the two most important 'Gates' (see illustration). This sigil describes the energy flow and may be used, magickally, in several ways - for example, as a visualization 'sigil' (in hermetic rituals etc.) as a symbol of the path walked during certain rites (some connected with Esoteric Chant - qv. 'Naos') and when an 'Earth Gate' is being sought with a view to drawing acausal energy through it to change the causal (e.g. inaugurate a new aeon) - the find an Earth Gate the sequence would be begun to end at the 'Earth Gate'.

The nine also represents the tetrahedron (for example, the crystal one used in the Rite of the Nine Angles) which is itself symbolic of the nexion described by the Tree of Wyrd. Thus, for instance, in the Nine Angles Rite, the Priestess and Priest the other: together (i.e. the bringing together in the ritual) they enable the nexion to be opened. In this sense, the Priest and Priestess (when conjoined) form a 'tetrahedron' which, joined with the crystal one, enables acausal energy to become manifest in the causal (the 'world') - this is the secret hinted at in many historical alchemical MSS (for example the 'Rosarium Philosophorum': "Make a round circle of the man and the woman ...") and occasionally depicted in drawings. This 'double tetrahedron' is a magickal form of the double described above in the first paragraph (the causal geometric one).

In some 'esoteric' circles the nine is seen in terms of the five, the five itself deriving from the five angles of the inverted pentagram. This is, however, a misunderstanding, deriving as it does from viewing the 'angles' two-dimensionally when in fact they should be considered in a three-dimensional way, at first, and then four-dimensionally (the helical path within the tetrahedrons). This four-dimensional view is in itself only a beginning - beyond is the multi-dimensional when both the causal and the acausal spaces are considered. One means to apprehend this duality is the Star Game.

*For example, the causal within the acausal can be represented by the tensor $T_{\lambda\mu}$ where $C_{\lambda\mu}$ is the causal component and $a_{\lambda\mu}$ the acausal one. For an x^λ system (Euclidean space) $C_{\lambda\mu}$ has nine non-zero components. These are the symmetric components of $T_{\lambda\mu}$: the skew-symmetric being acausal. In this sense, the nine form 'sub-spaces' of the causal, and the tensor 'describes' the nexion causal/acausal. It is possible to write an equation involving this tensor which describes this multi-dimensional space, the boundary conditions of which give, for example, the metrics of each form of 'space-time' (causal and acausal).

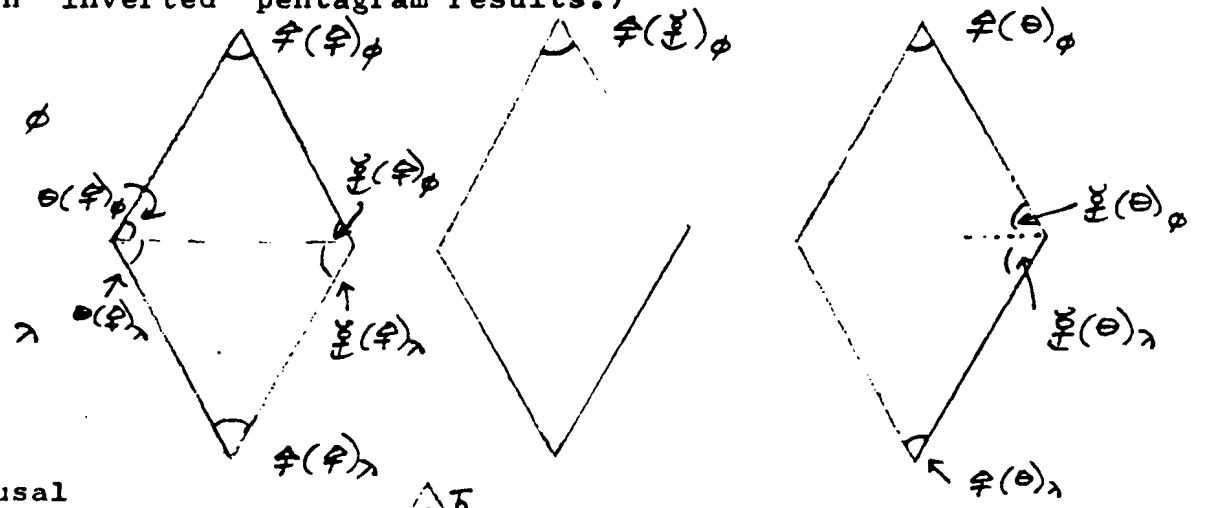




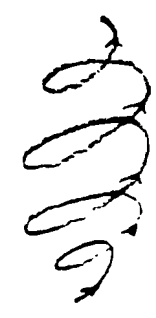
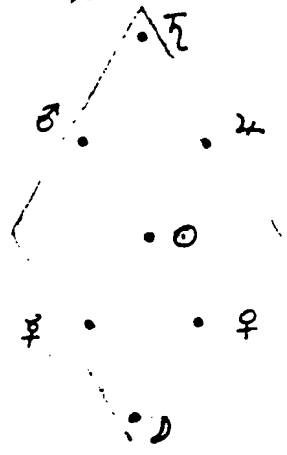
- 1 = Moon
- 2 = Jupiter = Earth Gate
- 3 = Mars
- 4 = Dark Angle = Man's Gate
- 5 = Sun
- 6 = Light Angle = Star Gate
- 7 = Venus
- 8 = Mercury = Dark Gate
- 9 = Saturn

(This is only one form or direction of the sigil: the angles may be joined in other ways.)

(Note: Take the four 'gates' from the nine angles and an 'inverted' pentagram results.)



ϕ = acausal
 λ = causal



Nine turns or angles

Nine basic angles

$$\theta(\theta) \rightarrow \theta(\lambda) \rightarrow \theta(\phi) \rightarrow \lambda(\theta) \rightarrow \lambda(\lambda) \rightarrow \lambda(\phi) \rightarrow \phi(\theta) \rightarrow \phi(\lambda) \rightarrow \phi(\phi)$$

(Note: $\theta(\theta)_\lambda$ is causal angle; $\theta(\theta)_\phi$ acausal angle etc.)

Crowley, Satan and the Sinister Way

In one sense, the work of Crowley may be said to be a restoration of various chthonic mysteries of mainly Sumerian origin. Thus the importance in the cult of Thelema attached to Set/Shaitan/Satan - an attempt to re-integrate into the consciousness of the individual the duality represented by the formula LASH TAL.

However, despite the many claims, Crowley did not inaugurate a new Aeon. His restoration is simply a restoring of something long dead - a kind of necromancy, and as a magickal force the cult of Thelema might as well not exist.

In the exoteric sense, 'Shaitan' represents those instinctive levels that are often, in our modern society, repressed in the individual - and Satanic rituals of either the traditional kind or the kind based on the use of sexual formulae, are a means of catharsis: a beginning where consciousness is prepared and liberated from the restrictions implicit in ordinary life. In practical terms - and for the civilization of the West whose dominant religion and ethos has hindered by its distortion all that is natural in terms of sex - this often means participation in rituals such as those given in 'Codex Saerus' or Crowley's Gnostic Mass or some form of sexual working. Such participation restores the balance that is often lacking.

Yet such a participation is only a beginning - and the ritual forms of such a participation are only a means. They are means to experience and if correctly undertaken should provide the individual with an understanding of that aspect of their personality which has been symbolized as Satan (for men) and Lilitu/Darkat (for women) - the darker, sensual side. Such an understanding is personal in the sense that the personality of the individual is involved, and the perspective achieved is usually that of the life, or Destiny, of the individual in relation to his circumstances and other individuals. That is, there is little concern with or appreciation of, the forces of an Aeon - other than perhaps some vague 'intellectual' understanding: or what is thought of as understanding.

This re-integration of the darker aspects - whether it occurs through participation in rituals or via other techniques of magick - is represented, in the septenary system, by the three lower spheres of the Tree of Wyrd (Moon, Mercury and Venus) and these spheres symbolize the three stages of that re-integration - that is, Calcination, Separation and Coagulation to use alchemical terms. It is during the next stage that the individual who is following a planned and practical magickal way gains both cultural and Aeonian perspective. This enables an understanding of the relationship existing between the individual and their unique Destiny and those forces which are symbolized by a magickal formula or 'word' and which represent a particular Aeon.

Such an understanding (associated with the fourth stage - the sphere of the Sun - and the fifth stage, Mars) derives or has its foundation in, a rational approach and usually involves the individual studying Aeons, civilizations and the relations between them.

However, the system of Crowley, as well as the many systems deriving in whole or in part from his work, never arrives at this stage because it has (a) set the formulae of sexual magick above everything, and (b) negates with its approach the rational analysis required. The same is true of other magickal systems involved in the 'darker' side and which try in some way to let the individuals following them experience their own shadow nature. An integration and thus understanding of this nature - enabling the individual to build upon the foundations thus achieved - of necessity implies the development of those qualities such as reason, logic and scientific understanding, which Crowley et al have abandoned. Yet this development does not imply a mish-mash of Occult and pseudo-scientific concepts such as 'quantum mechanics' and 'relativity' * - an unstable amalgam currently fashionable in certain circles. Rather, it implies the development of the mind and a certain way of thinking.

On both the esoteric and exoteric levels, the most significant step so far in the evolution of our consciousness has been the development of rational analysis and its extension as the scientific method. The acceptance of this method (which does not preclude an acceptance of the forces with which magick deals) implies a certain 'view of the world' and a personal approach to living: a way which is at once cautious, generally optimistic and open and enquiring. This 'view of the world' or way of thinking derives from the ancient Greeks - it is expressed in their early philosophy (i.e before the decline represented by Plato), in their religious attitude and in their way of living. It is essentially the same attitude exemplified by Western paganism, and it is the antithesis of that view and way represented by the religion of the Nazarene. The religion of the Nazarene inverts all natural values - as Nietzsche understood. Thelema, and similar beliefs, negate, as Nazarene philosophy and life does, that natural spontaneity which is the essence of this pagan 'view of the world' - because Thelema ties the mind in knots of obscurity and metaphysical speculation (as the qabala in general does) - it briefly frees the spirit only to weigh down the spirit with the chains of its own metaphysics.

The true ethos of the West - which the religion of the Nazarene distorted and supplanted - may be signified by the word 'Azif' and the symbol of the sunwheel; it is pagan in essence. The ethos of the West (which derives from the present Aeon force or 'current' first established c. 500 AD) is not and never has been patriarchal in the sense that Crowley and his followers believed - such a 'patriarchal' ethos representing the distortion imposed upon the original ethos by the Nazarenes. That Crowley and others were unaware of this is indicative of how far removed Thelema is from genuine esoteric tradition. Esoterically, the genuine Western ethos is symbolized by that force which has become known as 'Satan' or Lucifer. Exoterically, this represents the desire to know which has attained its greatest manifestation in modern science and exploration.

An analysis of Aeonic forces indicates that the present

*The next fifty years or so will see an end to these speculative, un-experimental and rather silly ideas/theories.

Aeon has, on the practical level - i.e. in terms of its effects on the vast majority of individuals who because they have not been liberated by Occult Initiation are swayed to external influences - about three centuries more to run. During this time, the distortion of the current caused by the Nazarenes and their allies may or may not continue - depending on how certain Initiates use certain powerful magickal forces. Whatever, the 'New Aeon' (the sixth out of the seven that mark our evolution) will have its beginnings on the magickal level within the next few decades - although on the practical level it will be about another three centuries until the effects are apparent. This new Aeon will have no 'word' and its magick will be the magick of 'Thought', that is spontaneous empathy. One of the most fundamental facets of this new Aeon will be the development of a symbolic language which extends the frontiers of thought. Such a language is already prefigured in the Star Game - just as the Star Game itself was prefigured in traditional Alchemy. Another facet of the new Aeon will be the emergence of a new type of individual: a type outlined by Nietzsche. This new individual will be fierce, free (of both external and internal/psychic influences), exult in exploration and discovery and possess an essentially pagan attitude to life. It is and has been one of the aims of genuine sinister Orders to produce such individuals - by having their Initiates follow the seven-fold sinister way.

What has happened over the past fifty or more years is that the distortion of the Western ethos - and thus the genuine Aeonian current - has increased. Part of this increase is, in fact, due to Crowley and those who have followed him and his system without really understanding what they were doing. The genuine Western esoteric tradition - as distinct from what most Occultists wish to believe is the 'secret tradition' - has no connection whatever with the qabalah, or Egyptian mysteries and symbolism, and neither does it employ in any way the sorcery of 'grimoire magic' and the forms once appropriate to now dead Aeons be such forms Sumerian, Babylonian, Egyptian or whatever.

The basis of the Western tradition was and always has been rational in the sense that those who carried on its tradition sought to understand themselves, the world and the cosmos in a detached manner - free from religious/political dogma. That is, to understand things as those things are in themselves: without the projection of beliefs and ideas. To this end, the septenary system was evolved, and the 'mysteries' expressed in abstract symbolism (of which Alchemy was one form). The essence of the Western tradition was not some 'great secret' or 'hidden knowledge' to be revealed to Initiates only - rather, it was the belief that everything in the cosmos could be understood if one probed, investigated or thought enough about it. That is, the cosmos was seen as a natural order into which individuals could gain insight. From this insight, a new individual would emerge: a more conscious, evolved, person.

The tradition thus encouraged the development in the individual of empathy via personal experience: an experiencing of all aspects of our own nature as well as the worlds within and without. Thus were the 'magickal/Occult' faculties themselves developed. The way of this tradition was essentially

practical - exemplified by the Grade Rituals, tasks and so on of the seven-fold way. There was no speculative metaphysical system, no acceptance of irrational fears and beliefs, no subserviance to someone else's personal mythology.

The new Aeon should be a continuation of the process which the genuine Western tradition began. Yet it is possible that this new Aeon may never emerge. The distortion of the Western current does and has represented a desire by some to return to what may be described as an aspect of the Babylonian ethos. This aspect gave rise eventually to not only the poison of Nazarene philosophy and religion, but also to the many political and social systems and ideas founded in the 'Nazarene view of the world'. There is, at this moment in time, a very real magickal conflict occurring between two forces - those representing (whether consciously or not is immaterial) this Babylonian/Nazarene ethos, and those representing the genuine Western (and thus 'sinister') tradition. On the outcome of this conflict the next Aeon depends - there will be either the new Aeon with the blossoming of the individual and the development of consciousness giving thus a liberation from the tyranny of religion and politics, or a return to those essentially patriarchal dualistic values where impersonal ideals/ideology have precedence over the individual. Every act of genuine sinister magick is a step toward the new Aeon. Thelema is a step back into the past - as are other systems which lack the empathy that experience and then transcendence of the sinister brings.

☉ δαυδων 7,000 - 5,000 ♀: ☉(♀): Sirius
 ✱ δ'οδ'α'α'α'α'α'α'α'α'α'α' 5,000 - 3,500 : ♀ : ☉(☉)
 ☽ α'α'α'α'α'α'α'α'α'α' 3,000 - 1,500 : ♀ : ☉(♀)
 ☽ δ'α'α'α'α'α'α'α'α'α'α' 1,000 - 500 : ♂ : ♀(♀)
 ☽ α'α'α'α'α'α'α'α'α'α' 1,000 - 2,500 : ♂ : ♀(☉)
 ☽ α'α'α'α'α'α'α'α'α'α' 2,500 - : ♀ : ♀(♀)

Winter came early to the Shropshire town: a cold wind with brief hail which changed suddenly to rain to leave a damp covering of mist.

An old man in an old cart drawn by a sagging pony crossed himself as he saw Yapp shuffle by him along the cobbled lane toward the entrance to the Raven Inn. It was warm, inside the ancient Inn, but dark from fire and pipe smoke, and Yapp took his customary horn of free ale to sit alone on his corner bench by the log fire. The silence that had followed his entrance soon filled, and only one man still stared at him. The man was Abigail's husband, and he pushed his cap back from his forehead before moving toward Yapp. His companions, dressed like him in their worn work clothes, tried to restrain him, but he pushed them aside. He reached Yapp's table and kicked it aside with his boot.

Slowly, Yapp stood up. He was a wiry man and seemed insubstantial beside the bulk of Abigail's husband.

"Wha you been doin? To her!" Abigail's husband clenched his fists and moved closer.

Yapp stared at him, his unshaven face twitching slightly, and then he smiled.

"I canna move! I canna move!" shouted Abigail's husband.

Yapp smiled again, drank the rest of his ale and walked slowly toward the door.

"I be beshrewed!" the big man cried amid the silence.

Yapp turned toward him, made a gesture with his hand and left the Inn as Abigail's husband found himself able to move. No one followed Yapp outside.

A carriage and pair raced past him as he walked down the lane. The young lady inside, heading for the warmth and comfort of Priory Hall, was alarmed at seeing him and turned away. This pleased him, as the prospect of the walk to his cottage, miles distant, pleased him - for it was the night of Autumnal Equinox.

The journey was not tiresome, and he enjoyed the walk, the mist and the darkening sky that came with the twilight hour. The moon would be late to rise, and he walked briskly. Soon, he was above the town and at the place where the three lanes met. His own way took him down, past the small collection of cottages, almshouses and a Church, toward the wooded precincts of Yarchester Hall. He stopped, once, but could not see the distant summit of Brown Clee Hill where he had possessed Abigail. It had been a long ride back in the wind and the rain, but the horses had been strong, almost wild, and he smiled in remembrance, for that night Abigail had warmed his bed.

Tomorrow, perhaps, they might go to Raven's Seat. It would be all over by then, for another seventeen years. No one would stop or trouble them.

His way led him into the trees, along a narrow path, down past Devil's Dingle to Hangster's Gate and the clearing. There was nothing in the clearing - except the mist-swathed gibbet with its recent victim swinging gently in the breeze. He would need the hand, and with practised care, he unsheathed his knife to stretch up and cut the dead man's left hand away. Less than a day old, the body had already lost its eyes to ravens.

It was not far from the clearing to his cottage, and he walked slowly, every few moments stopping to stand and listen. There was nothing, no sound - except a faint sighing as the breeze stirred the trees around. A lighted candle shone from the one small window of his cottage. It was a sign, and he stopped to creep down and glimpse inside. There were voices inside and as he looked he saw Abigail standing near a young man. He saw her draw the youth toward her and place his hand on her breast. Heard her laughing; saw her kiss the youth and press her body into his. Then she was dancing around him, laughing and singing as she stripped her clothes away to lay naked and inviting on the sphagnum moss that formed the mattress of Yapp's bed. Then the youth was upon her, struggling to wrest himself from his own clothes.

Yapp heard people approaching along the track and he stood up to hear Abigail's cries of ecstasy. He waited, until they reached him and they all heard Abigail climax with a scream. Then he was inside the cottage, with the others around him. The youth was surprised and tried to stand and Yapp stood aside to let them pin him down on the hard earth floor of the cottage. An old woman in a dirty bonnet gave a toothless laugh - Abigail laughed, even Yapp laughed as the tall blacksmith tore out the youth's heart. There was a pail for some of the blood.

Abigail was soon dressed, the body taken away, and she led Yapp and the old woman through the trees to another clearing. The moon was rising, the blood was fresh and she took the severed hand from Yapp to dip it in the blood and sprinkle their sacred ground to propitiate their dark goddess Baphomet ...

(Copyright 1981 ev)

As someone involved for well over twenty years with the LHP, I believe I can offer an analysis from the experience gained during the often hard struggle for personal and Occult insight.

Two things are obvious. First, the Temple of Set is not a Satanic organization; and second, it is not an Occult one.

Satanism by its nature is an elite philosophy of living and its genuine adherents are few in number and usually secretive (for a variety of reasons). The individuals who follow this path are generally rebels who either cannot or do not wish to conform. Those who desire the exhilaration and danger of extremes: those who cannot and will not obey or bow down. In short, those who possess 'spirit'. For them, Satan is adopted as a symbol of defiance - and this defiance is and has been highly individual. Rather than accept, they question; rather than believe, they seek to discover for themselves. They have a dislike of authority and all dogma. Gradually, this spirit of defiance brings a self-awareness: an insight into themselves and others and 'the world', and this results from the diverse (and sometimes dangerous) experiences of life which those individuals undergo. Of course, some never reach this point - they fail, for whatever reason or reasons.

Further, Satanism is about individuals fulfilling the potential of life: they strive to live as fully as possible, to reach out and become like gods (or goddesses). In achieving this, magick is used as a means - of enhancing life, and understanding. Such striving either makes creative individuals - or it destroys them. This creativity is evident in the life of the individual: through works (e.g. artistic) or through what they achieve (for example making their own life a work of art which others may try and copy).

All this means two essential things. First, they can be no such thing as a Satanic organization or dogma; and second, there can be no Satanic authority (e.g. in the form of an individual). Organization implies conformity and loss of personal identity and authority (however small). Dogma implies accepting someone else's beliefs. Authority (of whatever kind) implies subservience - a mentality alien to Satanists. Furthermore, all these stifle creativity: one hallmark of a genuine Satanist.

The Temple of Set is thus an example of what Satanism is not. It is not a religion; it does not possess any 'authority'; it does not need an organization nor any media-profile of 'acceptability'.

Of course, some guidance in the initial stages may^{be} (and often is) required by those just beginning their quest, and here the experience of those who have gone that way in the past may be of interest or value. But essentially each individual learns via their own experiences - no one can do it for them: there is no magic formula, no mysterious handshake which brings instant wisdom. For the beginner, 'Masters' and organizations are a snare, a path which leads only to the glorification of the ego of the 'Master'. Such 'Masters' are usually insecure people who need the adulation and attention - it makes them feel alive, important. Naturally, some Satanists play such a 'role' - for a time.

But they soon tire of it - it becomes boring. That is, if they are Satanists. Anyone who plays it for more than a year has arrested development - their quest has ended in failure.

Regarding the second point made above - viz. the Temple of Set is not an Occult organization. Implicit in any Occult path - Left Handed or Right Handed - are certain obligations stemming from the very nature of Occultism. Wicca, Paganism, Satanism, Black Magick - whatever - all are means, paths which though different in some respects have the same ultimate goal: or at least, when those paths are followed to their ends. In a simplistic sense, the goal is evolution - developing abilities, enhancing already existing ones, re-discovering forgotten ones. Occult paths reveal through the beginning that is Initiation - they show the essence hidden by the appearance. Or, expressed a different way, they dis-cover what is concealed. Part of what is concealed is, of course, the 'mysterious' - another is the occult energies of living things ... On an individual level, the Occult is the discovery of what is hidden within ourselves, in our own psyche, and Occult paths are processes of self-learning - of what our unique Destiny is and how we relate to the cosmos, this Earth, other individuals.

Initiation is the beginning of a quest - a symbol to that part of the psyche normally hidden which the 'Occult' wishes to bring into consciousness, giving thus understanding. The form that this symbol assumes is actually irrelevant, and whatever its outer form it implies a responsibility by the very fact that it is a conscious participation, by the Initiate, in evolution. In the simple sense, Initiation is when the individual begins to take responsibility for their own development, their own evolution: the first genuine step toward real freedom, internal psychic freedom. It is the birth of one small part of the new age.

Naturally, quite often the promise of Initiation is not fulfilled - or is fulfilled only in part - in many individuals. But some continue and of those some may achieve the goal. This promise is why the Establishment and conventional religions discourage Occultism and conduct campaigns against it - for Occultism is a means to real freedom and as such it is a threat to them and their domination of the individual. Occult paths lead to inner freedom and one of the responsibilities of any Initiate is to continue this evolutionary quest by passing onto another or others not only what they themselves may have learnt but also the 'Occult ideal' - inner liberation through an Initiatory quest. This ensures continuity and future possibilities. This passing on is never forced, nor is it in any way dogmatic - for it is related to another aspect of Initiatory responsibility: the respect for differing paths, different quests.

Having myself followed a specific Left Hand Path, I am inclined to believe it is worthwhile and effective. But I also realize it is not suited to everyone who wishes to begin their own Occult quest. For many years I recruited for a Satanic group (although 'recruit is hardly the word: offered the path to those who possessed the right qualities is nearer the mark) but I was never interested in mere numbers, in proselytizing and tried hard to dissuade most applicants to test their seriousness - because Satanism is difficult and at times dangerous (in . . . psychic terms). I was always aware that other paths were available and perhaps

more suitable to some (indeed, to most who applied). I, as an Occultist, knew that Initiation involves the free commitment of an individual - for the goal was their liberation, not their subjection by me or anyone else.

Given all these factors, it is impossible not to conclude that the Temple of Set is not an Occult organization. It does not respect other paths, and other individuals, as is shown by their attempts to discredit others and their insistence that they represent the only genuine form of Satanism. Furthermore, their dogmatic, religious stance - with all that is therefore implied in terms of acceptance of Temple authority and mandates - rather than liberating their members actually holds them in thrall, both mental and psychic. Rather than participating in that liberation and evolution which is part of the new age, the Temple of Set actually an offshoot of the old order and its stifling ways of being. This is shown, for example, in their concern with numbers, in trying to recruit regardless of quality and regardless of whether the individual is actually suited to the Left Hand Path - for, for the Temple, numbers mean influence, feathers in the cap of the leader - a sign that the Temple is pre-eminent, flourishing and succeeding.

Naturally, much more could be written to further detail the reasons as to why this particular organization is detrimental to what we as Occultists seek to achieve by our various paths. But the essence of the matter has been revealed - sufficient to enable readers to judge the matter for themselves.

To return, finally, to the personal level - I have no cause to defend, no desire for personal gain in what I write: only a desire for others to understand what is really important about the Occult and the path which a long time ago I myself decided I would follow. Organizations like the Temple of Set undermine what serious followers of the Left Hand Path have been trying to achieve for centuries - basically because its members and leaders seek to glorify their own egos at the expense of the inner freedom of others.

...


ONA

As has been written - offers are human culling in action. That is, Satanic sacrifice makes a contribution to improving the human stock, removing the worthless, the weak, the diseased (in terms of character). Naturally, this culling occurs on a somewhat larger scale by using magickal means to direct/influence/control events in real time (i.e. in the causal) and so produce historical change (war/strife/struggle/change and so on), than it does by choosing a specific offer and executing an act of sacrifice.

However, the correct choice of offer means that with their elimination, the sinister dialectic will be aided and thus the intrusion of the acausal into the causal speeded up. [In non-esoteric terms, read 'aid the dark forces to spread over Earth'.]

The choosing of specific offers depends on three things: (1) Satanic judgement; (2) an insight into and knowledge of Aeonics and the sinister dialectic; (3) the means for undertaking the act without compromising the individuals involved are available.

Generally, it is the duty of a Master of Mistress to select offers, although any Satanist, from novice onwards, can suggest suitable targets, in which case the Master or Mistress, after due consideration, will give judgement as to the suitability of the target.

(1) means a judgement is made, based on experience. Often, this is judgement concerning the character of the victim. The victim may be suggested/chosen (a) because one or more of their actions has brought them to attention and made them seem suitable; or (b) their removal will be beneficial to Satanism/the sinister dialectic. The suitability of the victim is decided by a Master or Mistress, and once confirmed, the victims are subject to tests (qv. Guidelines for the Testing of Offers MS). Often, the Master or Mistress meets with the victim 'accidentally' and so can judge them on a personal level, using their intuition/insight and so on.

(2) means the proposed action is assessed in the light of Aeonics/the sinister dialectic - i.e. will it aid the cause of Satanism? The dialectic?

(3) means (a) that members are available for the testing; (b) the loyalty of those who will participate is assured; (c) the Temple has the means and the abilities to conduct the act and make it seem 'accidental' if required as well as ensure safe disposal after the act and make the necessary arrangements (an alibi, e.g.) should any participant ever need one.

Offers are not chosen at random - they are always carefully selected, then judged, then tested. The actual act - be such a ritual or a practical act (such as an assassination) - is never done for any personal reason. That is, it never arises out of personal emotions or from personal desires. Instead, the act is supra-personal - done with a Satanic judgement and a Satanic detachment arising from both knowledge (e.g. of Aeonics) and because of the character/actions of the victim. The act itself is often communal - involving a Temple/group and thus a participation which enables a reasoned and balanced assessment by those participating (although the verdict of the Master/Mistress is final). In such communal action, one member is appointed to argue for the selected victim during the special sunedrion which is convened to consider the selection/arrangements for the act.

The act itself is one which glorifies the Satanic, which affirms Satanic values - that is, it aids evolution in a positive way, enhances the lives of individuals. In short, it aids self-development (of the participants) and aids evolution (via the sinister dialectic/culling). Offers become/are chosen as victims because of their nature or because of their deeds. Mostly, they are those whose removal will aid change/the growth of civilization/the Aeonic imperative.

The judgement which decides their fate (so far as subjecting them to tests) is of course a Satanic one - but quite often, this judgement is akin to an act of 'natural justice' or a Satanic retribution: the victims have effectively condemned themselves by their deeds.

Many examples might be presented to illustrate this - but two will suffice, although it should be remembered that these are merely illustrations, specimens, to throw some light on the underlying principles involved.

I A young man of weak character (no self-discipline, a bully of the worst kind ...) spends his time stealing cars and committing petty crimes. He lives on 'Social Security' and has a distain for nearly everyone - which he shows by his loutish behaviour, when he is with his friends, of course, being too weak to do anything provokative on his own. He is often drunk. On one occassion, he steals a car with some cronies, is chased by the Police, but escapes. During the chase, he crashes into some others cars, and two people are injured, one a young woman, quite seriously.

Some time later, he and some others break into the house of an old, blind man. The man attempts to stop them and this enrages our young man who beats the old man unconscious with his fists, boots and the old man's stick. The old man had fought in the Great War of 1914-18 and had been given several medals for his gallant conduct. Our young man is rather proud of himself after this beating, and considers himself a 'hard man'.

This young man is a typical example of modern dross. His character and his actions make him suitable. Satanic judgement would give him a chance to redeem himself - make something out of himself - via a test designed to provoke this. Should he fail, another test would seal his fate.

II A Satanic novice living in a European country where questioning 'The Holocaust' is a crime, in Law, joins an extreme Right-Wing political group which works underground. In doing this, he hopes to acquire experience 'on the edge' and so gain experience, and to aid the sinister dialectic by challenging 'the accepted' and speaking/working for 'the forbidden' [qv. MSS concerning Aeonics and heresy.]. After some months of action, one of his comrades betrays him and some others - because this 'comrade' gave in under pressure and made a deal with the authorities, having been captured doing something illegal (in that country - distributing 'forbidden' books and leaflets). Our novice, however, escapes - but two of his comrades are arrested, tried and eventually jailed for their 'crimes'.

Thus, the person who betrayed them makes himself a victim for Satanic retribution - he acted against the sinister dialectic (and thus the novice aiding that dialectic). The novice selected him as a victim, and the Master guiding this novice agreed he was a suitable choice. The next stage was a special sunedrion to moot the case (with a member defending the victim's action and character) and then a judgement made after the Master had heard all the arguments. After the judgement - arrangements for the tests.

Essentially, sacrifice falls into two categories - (1) the magickal act, achieved by a rite such as The Death Ritual: i.e. death by magickal means. (2) the physical act - i.e. death by practical means. (2) can and often does involve a secondary/simultaneous magickal ritual which aids the act of execution, however this latter is done, or the act may occur during a magickal rite.

Excursus: The Reason For Revealing A Secret Sinister Tradition

Too often, in the past, the true nature of Satanic sacrifice was hidden - even from many who professed to be Satanists. More recently, psuedo-Satanists have claimed that 'Satanism does not and never has conducted human sacrifices'. However, I repeat that human sacrifice, properly conducted, is a culling and thus is positive - it is a part of Satanic practice. Of course, the psuedo-Satanists would deny this, since in their weakness they seek respectability and seek to make Satanism easier and 'more acceptable', a playing at wizards.

The time is now right, however - both strategically and tactically - to reveal the Satanic truth, the whole Satanic truth and nothing but the Satanic truth in clear, precise terms which cannot be mis-understood.

The traditional code of silence which forbid the casting of this aspect of esoteric tradition into writing - and which expressly forbid the dissemination of anything connected with that aspect - no longer, in this one instance, applies. That is, the Grand Master representing traditional Satanist groups decided to permit this tradition to be not only written down (heretofore its transmission of necessity had been oral) but also disseminated to a limited extent. This would establish, for both present and historical purposes, what the true nature of Satanism was and is, since it was considered that the time was right (given the conditions pertaining in Western societies at this moment in causal time) for this knowledge to be made known. Part of the reason for this judgement was Aeonic - to present Satanism as it is, thus enabling those with the right character to follow that dark path to self-development, increasing over decades and centuries the number of genuine Adepts. All of the tradition is now accessible in written form (at least to those prepared to find it) and this makes that tradition more accessible, since heretofore it had been the exclusive preserve of a few. Accessibility here means it can be used, by others. The other main reason for that judgement was to counter the softly, softly meanderings of the psuedo-Satanists who seemed determined to claim Satanism as their own and who preached that Satanism was actually not that bad, it just had been 'mis-understood' and Satanists were actually rather 'nice people, quite normal' who just appeared to be rather weird and so on ad nauseam. These jerks, showmen and role-playing hucksters were taken seriously by those within what had become known as 'the Occult' and established their "authority", making pronouncements (such as what group/organization they considered to be Satanic and what they considered to be mere 'dabblers') and generally feeling rather pleased with themselves and their safe, tame 'Satanic' world/conclaves/covens/Pylons. Such meanderings, the people who made them and the people who believed them, actually were and are detrimental to the achievement of real Adeptship and thus self-understanding and esoteric insight, for they, left unchallenged, would undermine and destroy the essence of Satanism - the creation of a new, higher type via direct often dark experience, ordeals and self-effort over a period of years: i.e. the building of real character via the fires of experience. These psueds had traded dark experience and danger for intellectual verbosity and psuedo-magickal fantasy games. For so defying the sinister dialectic, some at least would be suitable candidates to become opfers ... They would then really discover the wrath, and dark evil power which is Satan.

ONA

oooooooo

Due to the plethora of imitation Satanists who abound today (particularly in America) it has become necessary to openly declare the facts about genuine Satanism in relation to Sacrifice and 'criminal behaviour'.

Such a declaration will establish for all time a permanent record and will expose the fraudulent 'Satanists' for what they are - individuals who like to be associated with the glamour of evil and darkness, but who lack the inspiration, courage and daring to be evil and dark. Furthermore, I repeat what I have written before - Satanism is not now and can never be, an intellectualized philosophy just as it most certainly is not in any way ethical or moral. It is an individualized defiance and an individualized striving which vitalizes, which affirms existence in an ecstatic way - as such, it is a way of living which courts danger, excess. It is not nor can ever be, dogmatic just as it never involves submission to anyone or anything. For this reason, there can never be genuine Satanic Churches or 'Temples' where Initiates conform to dogma or authority - such things are not for genuine Satanic Initiates but for the deluded, those lacking spirit and talent: in brief, for the manipulated, rather than the manipulators.

Sacrifice:

In genuine Satanism [primal Satanism] sacrifice is accepted, and indeed necessary. In former times, it involved both animal and human sacrifice. Today, however, it involves human sacrifice only - since there are an abundance of suitable specimens, due to the increase in human dross.

Sacrifice is accepted Satanic practice for several reasons. First, it is a test of Satanic character - to kill someone on the personal level (e.g. with one's own hands) is a character building experience, and today enables various skills to be developed (e.g. cunning in execution and planning). Second, it has magickal benefits (qv. the Order MS "A Gift for the Prince"). Third, it sorts the imitation or toy Satanists out from the genuine - the former find excuses and usually retreat to their comfy, intellectualized world of playing at 'Satanic roles and rituals', or they are genuinely horrified and expose themselves for what they are - gutless cowards who lack Satanic darkness.

However, as explained elsewhere, genuine Satanic sacrifice is always done for a reason - a calculating purpose. [qv., for example, 'Satanism, The Sinister Shadow, Revealed.'] It is never strictly personal - i.e. it does not arise from any desire which is personal, whether unconscious or not.

Further, it is accepted practice that the victims, the offers, choose themselves. Thus, offers are never selected at random just as they are never children (although occasionally an offer may be a virgin). Mostly, the victims, whose removal will aid the sinister dialectic, are tested, and only if they fail these tests will they become offers. The tests, of course, are unknown to the victim. For example, a series of tests, or 'games' are prepared once the victim has been chosen, and each test or game requires the victim to make a specific choice. One choice leads to another test or game. After a certain number of choices of a certain type, the victim is deemed to have failed, and so chooses their own sacrificial death. Most often, the tests are tests of character - those that are shown to be worthless in character become offers.

Thus, a number of victims are selected - those whose removal will aid the sinister dialectic of history [qv. 'The Sinister Shadow' MS for an example.]. These are then, without their knowledge, tested. If they fail, they become offers. [See below, under 'Crime', for an example of the kind of tests that may be involved - the ones for sacrifice are, of course, much more 'testing'.]

The actual sacrifice has two forms: (1) during a ritual; (2) by practical means (e.g. assassination/'accidents') without any magickal trappings. If (2) is chosen, then a ritual of sacrifice may still be undertaken, but with a 'symbolic' offer (e.g. a wax figurine named after the actual offer).

The actual execution of the act of sacrifice - whether during a ritual or otherwise - will be carefully planned, and calculatingly done. This planning will mean the death will seldom if ever be seen as a Satanic act even if it has occurred during a ritual. Today, and in the recent past, most sacrifices are of the second type - i.e. acts of execution undertaken by a Satanic novice 'in the real world', involving assassination and 'accidents' or viewed by others (e.g. the Police) as seemingly "motiveless crimes". Further, in genuine Satanic groups, the execution of this act is an essential prerequisite to Adeptship.

The aim of the sacrifice can be either (a) part of a dark ritual - i.e. to presence sinister energies in the causal, causing changes in the world, such changes aiding the dark forces (examples would be the Ceremony of Recalling; the Sinister Calling); or (b) as part of general sinister strategy, adduced via Aeonics. [Note: This latter occurs when a novice progresses along the Satanic path according to tradition.]

Crime:

Crime is not an end, but a means. A criminal act is not done because it is criminal but because the act itself has a purpose or intent - the criminality of that act being irrelevant. This purpose is either to aid self-excellence (build Satanic character) or aid sinister strategy.

Basically, an act is judged not by whether it is illegal (and thus criminal) in a particular country, but rather by its purpose or intent. Or, expressed more simply, by whether that act can serve Satanism in general and self-development in particular. An example will best illustrate this.

A Satanic novice conceived the idea of gaining experience by burglary. The monetary benefits were useful, but incidental to the main purpose. As a Satanist, he of course planned carefully and chose wisely. First, the jobs themselves had to be difficult, challenging and thus interesting - they would require careful planning and delicate execution. So he chose Apartments, and entry mainly via windows and roofs - this needed some training and the acquisition of skills, plus daring and courage. Second, the people to be deprived of some of their belongings would choose themselves - they would be 'tested' to see if they were suitable victims. The selection would be by character - according to their nature. This required the novice to use his own judgement and instinct. He would select those who showed they lacked character, breeding, nobility - who lacked, in fact, the virtues of a Satanist. [Note: One of the best exoteric descriptions of 'Satanic' character - and also of those lacking it - was given by Nietzsche in his 'The Anti-Christ'. The Satanist adheres to a 'master-morality'.]

The novice selected some Apartments in a city where the pickings would be rich. Then he observed the occupants for some time - watching them, their routines and so on. Next, he arranged for the execution of his tests. Two friends (who were actually Initiates of his Order - or rather the Order he had joined) were enlisted to aid him in this. They would appear, on his signal, and seem to rob him as he lingered near the entrance to the building when one of his chosen victims was near. On the first occasion, the victim ignored the 'robbery', and continued on his way. On the second, the next victim came to his aid and actually knocked one 'robber' unconscious with a punch, albeit for a short time. Thus, the first victim or mark became selected, or rather selected himself by his actions, and it was from his Apartment that the novice stole some things some days later. Of course, the planning and execution of such a test was difficult - requiring acting, timing, manipulation, daring, zest - in brief, experience in the real world. Following this success, he moved to another target and found some new victims for his test. It was interesting that these tests confirmed the novice's instinctive assessment of the victim's character - and thus aided his Satanic judgement.

In this example, the burglary was a 'crime', in Law - but, in fact, the illegal nature of the act was irrelevant. The act, and its planning etc., aided the self-excellence of the novice, and thus his magickal development, because it was a Satanic act, not because it was 'criminal' - that is, it involved danger, required skill, judgement, daring, and it was real. It was, in a sense, a practical ordeal and its Satanic character meant that its victims were victims of themselves: the act was akin to an act of 'natural justice'. To some, it may seem a game - and so it was, but one played in earnest, in which losing meant capture and probable imprisonment (factors which made it interesting and worthwhile). And it was only a few incidents in a life crammed with such incidents - at different levels.

Furthermore, this 'realness' is important - genuine Satanists involve themselves with the real world, in real situations with real people and real danger. The imitation Satanists play mental and intellectual and 'safe' games. The difference is that a real Satanist will actually be an assassin, for example, while the imitation Satanist will dream of being one and will probably obtain a moronic pleasure from watching some fictional story and 'identifying' with a fictionalized assassin - or, more likely, will 'act out' such a role in some pathetic psuedo-magickal ceremony and believe he/she has attained something.

Naturally, in the real world things can and do go wrong. But as always, the real Satanists survive and prosper, while the others go under, get caught, give up or are killed. Also, sometimes even the best get things a little wrong - but they learn from their mistakes, they grow in character, in insight, in skill. Genuine Satanists are survivors: they learn and prosper, and die at the right time.

This growth means that a Satanist moves on - there are always new challenges, new delights, new tests of skill, daring, endurance, courage; new insights. A 'role' is only a role - played, then discarded, transcended. Thus, even crime, sacrifice, tests of others, become left behind, given time - they have served the purpose for which they were intended - and a new being is given birth, one more joins the elect. This is simply another way of saying that a Satanist is never trapped by the act, the desires for and against that act, its consequences, or indeed anything to do with that act, whatever the nature of the act. An act, such as a sacrifice or a crime, is a means - to something beyond. All acts are experience. A Satanist is above and beyond acts - a master or mistress of them, rather than a slave to them.

So it is, so it has been and so it will be - for genuine Satanists. Meanwhile, the imitation Satanists will play their word-games, feast on self-delusions, and continue to claim that 'Satanism' never involves sacrifice, or criminal acts but is a rather pleasing philosophy which has had a rather 'bad press'. But, henceforward, anyone who is taken in by these gutless, posturing charlatans will deserve the epithet 'stupid'.

ΔΔΔΔΔΔΔ

ONA

The Hard Reality of Satanism

The hard reality of Satanism is that it is very different from both the media image and the more recent image pedalled by imitation Satanists in both Europe and America.

I What Satanism Is:

a) Satanism is a quest for self-excellence, involving real danger, real challenges and requiring real courage.

It involves taking your body to and beyond its physical limits of endurance. It involves real action, alone: without the support of friends, comrades, lovers, relations or anyone.

It involves accepting challenges - physical, psychic, intellectual - and triumphing solely by one's own efforts.

It involves the triumph of pure, individual will and desire.

b) Satanism is, in part, an inner quest, an exploration of the 'hidden' (and overt) aspects of consciousness: a dis-covery of the darkness within and beyond the individual psyche. This involves 'magickal acts' - such as rituals. This magick, however, is a means, not an end.

c) Satanism involves ordeals, both physical and magickal. Those who are suitable triumph; the others fail. [One such ordeal is the Grade Ritual of Internal Adept - where the candidate lives alone and isolated, bereft of everything except the bare necessities for physical survival, for a period of three months.]

d) Satanism requires the practical experiencing of all moral limits, and then a mastery of the feelings, desires, pleasures, terrors, pains and so on that these imply.

e) Satanism involves the individual defiance of all subserviance: a Satanist accepts guidance only, and refuses to be dominated or intimidated by anyone. This guidance is toward practical experience, and it is by this experience that the novice learns and develops a genuine Satanic character.

f) Satanism involves sacrifice - this is a necessary test of character [qv. the MSS "Satanism, Sacrifice and Crime - The Satanic Truth", and "Satanism - The Sinister Shadow, Revealed" for more details].

g) Satanism is a means - a method, or way, and the purpose of this means, method or way is to produce a specific type of individual: the next stage of our evolution as a species. Satanism is thus an expression of evolutionary change - on both the individual level and in respect of 'societies' and 'history'.

The individuals so created often inspire in the supine majority a certain terror/awe/admiration/fear/jealousy.

h) Satanism is elitist. It does not compromise - its tests, ordeals, methods and character-building experiences are severe and will never be made easier to make them acceptable to more people or easier to undertake.

i) Satanism is esoteric by nature and intent: it is both a 'secret' way, by virtue of its methods etc., and it is not nor probably will be suitable for the majority for many, many centuries.

II What Satanism Is Not:

a) Satanism is not, nor can ever be, a religion, nor just a 'philosophy'. A religion means acceptance of authority, the rigid structure of a 'Church' or a 'Temple', and a unified dogma (with the consequent schisms and claims to "authenticity"). The religious attitude is the antithesis of what Satanism really is - for Satanism is a way of living, a way of experiencing, in the raw, whereas religion abstracts, limits endeavour, behaviour and moralizes. In short, a Satanist plunges into reality, without any supports (moral, psychic or human) whereas a religious person has that reality prescribed by dogma, authority and such like, and is supported by a 'Church', its members and their attitudes.

Satanism is an ecstatic affirmation of existence - a taking of existence into new and higher realms, as well as a plunge into existing darkness and the creation of new darkness.

b) Satanism cannot have anyone impose upon it any structure, authority, or institution of any kind by claiming a 'dark mandate' or some kind of 'revelation'. There can be no such thing as an 'infernal mandate' of whatever kind because the only thing that really matters to Satanism is experience, its accumulation and the highly individualized learning that results from such experience. A genuine Satanist, for example, confronted by an entity which exhibited all the powers attributed to Satan would not even accept what that 'entity' said and would most certainly not show any submission - instead, they would a defiance, a reasoned assessment of what was said, and then a judgement made from experience. A Satanist never surrenders to anything - and would rather die, proud and defiant, than submit. This applies even to 'Satan'.

If and when a Satanist accepts guidance, it is from someone of experience who has explicated Satanism by their life and thus who can offer advice based on that experience. The aim of Satanism is to create willful, characterful, defiant, unique individuals who have or can fulfil their potential as gods - it is not to create followers or sycophants. An 'infernal mandate' implies sycophancy.

c) Satanism does not involve discussions, meetings, talks. Rather, it involves action, deeds. Words - written or spoken - sometimes follow, but not necessarily. The ideal candidate for Satanism is the individual of action rather than the 'intellectual'.

By the nature of most Satanic actions, they can seldom be mentioned and thus remain esoteric. The essence that Satanism leads the individual towards, via action, is only ever revealed by that participation which action is. Words, whether written or spoken, can never describe that essence - they can only hint at it, point toward it, and often serve to obscure the essence.

Satanism strips away the appearance of 'things' - living, Occult and otherwise - by this insistence on experience, unaided. What is thus apprehended by such experience, is unique to each individual and thus is creative and evolutionary. Discussions, meetings, talks, even books and such like, de-vitalize: they are excuses for not acting.

A Satanist will sometimes use such forms as he/she may use the form of a Temple - to enhance and/or provoke experiences. But they are then actively manipulating, actively creating experiences - the others involved are being used by that person. That is, there is only one Satanist at such gatherings (usually) - the others may believe they are 'Satanists', but they are deluded.

d) Satanism does not apply moral absolutes to real-life situations and forms. This may best be explicated by two examples. First, politics. Satanism does not affirm or deny any political forms or type of politics - it does not, for example, announce that 'fascism and Satanism are incompatible'. Such announcements/pronouncements arise from a moral bias and a lack of insight into both Satanism and 'society' and thus 'Aeonics'.

A Satanist, concerned with experience, may use a political form for a specific purpose - the nature of that form in terms of conventional politics and morality (such as 'extreme Right-wing') is irrelevant. What is important is whether it can be used to (a) provide experience of living and the limits of experience, and/or (b) aid the sinister dialectic of history. Thus a Satanist may become involved in, or set up, an organization of the extreme Right - this is dangerous, exciting, vitalizes, provides experiences 'on the edge' and should thus aid the development of the character and insight of that Satanist*. What is important, is that this involvement is done for an ulterior, Satanic, motive: what others think and believe about such actions is totally irrelevant. Anyone purporting to be a Satanist who criticizes such an action, whatever the political hue of the group/organization, reveals by that criticism that they are not Satanists - but rather, moralizing nards lacking in insight and real Satanic understanding.

The second example concerns the formation and use of Satanic 'Temples' and groups by a Satanist. A Satanic novice, in order to gain experience of magickal rituals and people manipulation, usually forms a group to perform Satanic rituals. The people recruited are for the most part used - and the novice often assumes a specific Satanic 'role' for this: the role of sorcerer/sorceress. He/she may dress in a certain way and so on, as he/she may use fables to impress and/or manipulate. This, however, for a genuine Satanist, is only a stage - and one which lasts a year or two. After that, experience and mastery of ceremonial and hermetic magick gained, they move on to new challenges and experiences, as all good Satanists should. Further, the individuals of this 'Temple' or group are not Satanists, although they may believe themselves to be - they are simply being used to afford the novice pleasure/excitement/experience and so on. Had any of the any Satanic character or potential, they would rebel to undertake their own quest by forming such a group/'Temple' and experience the limits of themselves.

Sometimes, the group has another aim - an Aeonic or suprapersonal one, in which case its life may be extended. But whatever, genuine Satanic guidance by an Adept or Master/Mistress to a novice always occurs on an individualized basis, never within the rigid and constraining form of a 'Temple'.

Thus, there is not nor can be any constraining rules applied to the conduct of such 'Temples' and groups - there is no 'moral code', no bounds which cannot be overstepped. The rules, such as they are, are made by the Satanic novice according to their desire and goals. That is, they can do with that group and its individuals whatever they desire to do and no one - not even the Adept/Master/Mistress who may be guiding them - can set limits or prescribe their behaviour. They must learn for themselves - and from their mistakes, should they make some.

This naturally leads to the obvious Satanic deduction that a group like the Temple of Set may contain one, perhaps two, Satanists - who are using the 'members' for their own Satanic goals. This person (or persons) would of course deny this, and if that denial was sincere, they could not be Satanists. What is certain, is that that group cannot contain more than perhaps two Satanists - for the members accept the constraints imposed upon them from above, and are servile, in both theory and practice. They are also not being led into real experiences, but accept a sterile, sanitized and safe 'Satanism' as pedalled by their leader.

* It can also aid the sinister dialectic - here, an understanding of Aeonics is important.

e) Satanism does not seek any form of official recognition as it does not seek to become respectable or the prerogative of a majority.

Rather, Satanism operates, and must operate, for the most part in a clandestine or 'underground' manner.

'Official' recognition mean someone or some organization is granted some sort of "status" and thus assumes both in theory and in fact an 'authority' and an organizational structure to support it. This authority and this structure mean followers, sycophants - and contradict the essence of Satanism.

'Respectability' means a moral stance broadly in line with that pertaining at the time - that is, it means a restricting morality, ethics, as well a limiting of action to what is deemed broadly 'acceptable' by the 'society' of the time.

Both of these - official recognition and respectability - also mean that the self-appointed authority which is recognized and becomes or seeks to be respectable, sets its own limits: there is 'proscription' of other groups, a peer hierarchy and all the many trappings of herd conformity; the triumph of illusive forms over essence. In brief, the deluding of others, rather than their liberation.

Since the experience of the essence that Satanism brings is unique, this uniqueness is totally contradictory to all forms that seek to constrain, define and restrict - two of these forms being 'official recognition' and 'respectability'.

ΔΔΔ

Some other hard facts about Satanism are in order - to be placed on record.

Satanism is hard and very dangerous. This danger is much more than just a 'mental' or a psychic one of the kind sometimes experienced in magickal workings. It is a personal danger of the 'life or death' kind. If it is not, then it is not tough enough, it is not Satanic. For far too long the pathetic imitation Satanists, such as those in the Temple of Set and the Church of Satan, have had no one to contradict their sickly, wimpish versions of Satanism - they have tried to deny the darkness and evil which are essential to Satanism because the frauds in those organizations are fundamentally weak: they have never gone to their limits, never experienced the realness of evil. They have tried to make 'Satanism' safe and 'respectable': they have intellectualized it because they are typical products of this present intellectualized, peace-loving, "we need to be safe" society.

A Satanist is like a beast of prey - in real life, not in fantasy. A Satanist may be and often is an assassin, a warrior, an outlaw - in real life. The imitation Satanists, however, pretend to be these things - their fantasy-life is greater than their real experiences of such things. A Satanist seeks and makes real his/her fantasies and then masters the real-life situations and all those desires/feelings which give birth to those fantasies - they live them and then transcend them, creating from those experiences something beyond them: a new individual. Often, things go wrong - but as always in life, the strong survive and the weak perish, are written off. The Satanist creates the dreams, standards of excellence and spirit which others often later aspire to emulate. This creation is in real life, by deeds and deeds alone.

Because of this, few indeed are the genuine Satanists. Sometimes their lives (or aspects of them) become public - but often they are hidden, working their darkness in secret, for the benefit of evolution.

ΔΔΔΔΔΔΔ

For a long time, genuine esoteric tradition was handed on on an individual basis, from Master/Mistress to novice. There were many reasons for this, most of them practical: the tradition was esoteric, liable to mis-interpretation, and many of its tenets and rituals involved what would have been regarded as 'heretical', anti-social and/or illegal acts. Furthermore, the methods used to train novices often made those novices into 'outlaws' and set them against conventional society. Also, for a long time, the teaching and teachings of the tradition was heretical in Law - a criminal offense against Church and State. Secrecy was essential and necessary.

This state of affairs pertained until quite recently. With the burgeoning of interest in 'the Occult' in general, the LHP became somewhat less secret and certain aspects of the tradition were discreetly circulated. What were mistakenly taken to be 'esoteric' traditions and, given the new openness toward the Occult and the repeal of anti-Occult laws, freely distributed and/or published, were (a) the useless Grimoire/Qabalistic tradition, or (b) a mis-interpreted Crowleyism, or (c) of a showman/ghoulish/self-professed type with bits cobbled together from (a) and (b) with archaic myths and unenlightened egoism thrown in. The real tradition - with its darkness and danger - remained hidden.



To (c) belonged the Church of Satan, which made Satanism akin to a fantasy role-playing game or games with some sorcery added to impress. The later schism which gave birth to the Temple of Set (born not with a bang but with a whimper) was not unexpected given the structure and orientation of this 'Church' - and neither was the fact that the leader of this schism based his Temple and authority on what was termed an 'Infernal Mandate', and declared Satanism as a religion, much mis-understood.

Meanwhile, the old traditions continued, in Europe and elsewhere, in their traditional way - secretly, accepting but few novices and these only after severe tests and ordeals. The traditions, writings, rituals, methods, ordeals and techniques remained unavailable except to those few. After lengthy deliberations and consultations, the individual representing traditional groups, decided to gradually make the esoteric tradition which he and others represented available on a selective basis, to reveal, for once and for all, what the LHP and Satanism were really about. The real impetus for this decision came from Aeonic strategy - making the tradition available would enable an increase in the number of genuine Adepts, thus hastening the presencing of the darker forces on Earth, and so fulfilling the sinister dialectic of history. This increase, however, would be gradual - over centuries.






With this dissemination, the purpose, intent and methods of Satanism and the LHP could no longer be mis-interpreted and the posers and charlatans who professed to be 'Satanists' would be exposed - at least to those with any sagacity. With the secrets accessible to those who sought to find them, the real esoteric work could continue, as it always had, in secret - the training, via direct experience, of those few strong and gifted enough to undertake the difficult and dangerous journey along the Left Hand Path.


△△△△△△△△

The Secrets of the Nine Angles

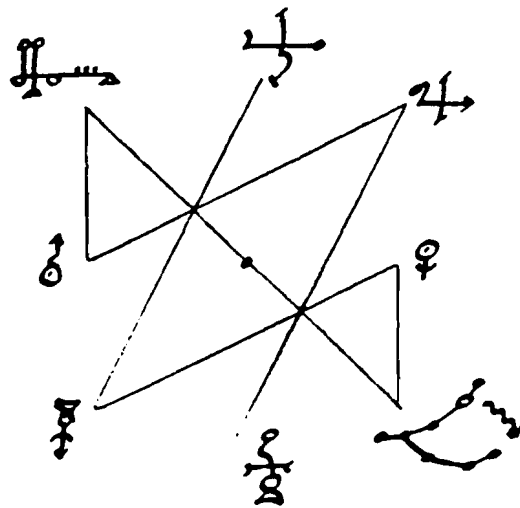
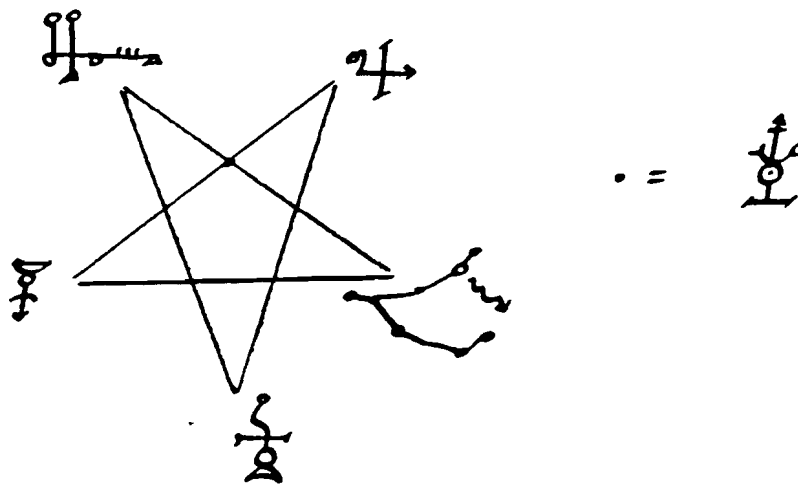
The diagrams show how the basic nine angles relate to the inverted pentagram. Thus,  is the first sphere, the Moon,  the second sphere, Mercury, and so on.

The diagrams signify the order of working in order to create types of magickal energy - that is, they are rites of invokation. Thus, the inverted pentagram shows how magickal energy can be created (or rather drawn from the acausal) - the type depending on where the process is begun. For example, to invoke 'Satanic' energies, the

 point would be the starting one, going on to the next, , and then  and so on. The diagrams refer to the chants (given in 'Naos' and elsewhere) which when sung correctly open the gate or nexion (to the acausal) located at/represented by the specific point or sphere shown. Thus,  means the use of the Agios Lucifer chant (mode IV);  means the use of the Agios Baphomet (mode 1) and so on. For a ritual, the chants are undertaken in order.

The 'symbol of the nine' shown below the inverted pentagram is only one form of the many possible by joining the seven spheres of the septenary and the 'gates' - as shown, the invokation begins with the Moon sphere and ends with the Saturn sphere (and thus the Agios Vindex chant). (See 'Fenrir' vol II no. for further details and the chants not given in 'Naos.') Each symbol of nine represents a particular type of energy - for example, to open an 'Earth' gate, the sequence would end with the Earth Gate (i.e. the Jupiter sphere); while to open a Star Gate it would end with that gate -  on the diagram.

A simpler form of invokation is possible, and involves not the complete chants, but simply the "word or name" associated with the particular sphere (according to the septenary tradition). Thus, the Moon sphere would involve the vibration of "Nox", the Mercury sphere "Satan" and so on. (qv. the correspondences in Naos.)



$\begin{matrix} \text{Cross with horizontal line} : \mathcal{R} : 4 \\ \text{Cross with vertical line} : \mathcal{R} : 4 \end{matrix} \left. \vphantom{\begin{matrix} \text{Cross with horizontal line} : \mathcal{R} : 4 \\ \text{Cross with vertical line} : \mathcal{R} : 4 \end{matrix}} \right\} \text{etc.}$

$\begin{matrix} \text{Cross with vertical line} : \text{Agius lucifer} : \text{Mode IV} \\ \text{Cross with horizontal line} : \text{Agius Baphomet} : \text{Mode I} \\ \text{Cross with diagonal line} : \text{Agius Vindex} : \text{Mode II} \end{matrix} \left. \vphantom{\begin{matrix} \text{Cross with vertical line} : \text{Agius lucifer} : \text{Mode IV} \\ \text{Cross with horizontal line} : \text{Agius Baphomet} : \text{Mode I} \\ \text{Cross with diagonal line} : \text{Agius Vindex} : \text{Mode II} \end{matrix}} \right\} \text{etc.}$

$\text{Cross with horizontal line} : \text{Nythra Kthunae} : \text{N} - - * - \text{N}$

$\text{Cross with diagonal line} : \text{Nythra Kthunae} : \text{N} / \text{N} - - \text{N} \text{ } \text{N} \text{ } \text{N}$

1) Musick, Incense and Forms

Moon	G major	Trapezoid	Hazel
Mercury	E minor	Tetrahedron	Yew
Venus	F sharp	Pyramid	Black Poplar
Sun	D minor	Cuboid	Oak
Mars	C major	Octahedron	Alder
Jupiter	B flat	Icosahedron	Beech
Saturn	A flat	Dodecahedron	Ash

▽
 ▽
 ▽
 ▽
 ▽
 ▽
 ▽

2) Reflexive colours:

C	bright red
G	Orange
D	Yellow
A	Green (viridian)
E	Blue
F	dark red
B	Indigo
F sharp	Violet
C sharp	Purple
A flat	Black
E flat	Xanthin
B flat	Tyrian purple

ƿ	animals	ǀ	Ice
ᚢ	strength	ᚦ	year/'time'
ᚱ	Loki/night	ᚷ	sorcery
ᚦ	Odin	ᚫ	moon
ᚱ	movement	ᚷ	defence/life
ᚱ	fire	ᚱ	sun
ᚷ	gift	ᚦ	Thor
ᚱ	laughter/mead	ᚱ	Earth (as goddess)
ᚱ	thunder	ᚱ	war/strife
ᚷ	Wyrd	ᚱ	family/kin

ᚦ	water
ᚷ	the folk
ᚱ	the folk-land
ᚱ	day

The Boards:

There are seven boards, placed one above the other in a spiral and forming a septenary Tree of Life: each board representing a sphere. Each board consists of nine white and nine black squares (see fig. 1).

Each board is named after a particular star, some of which have esoteric significance.

The Pieces:

Each player has three sets of nine, represented by Alchemical symbols thus: $\ominus(\ominus)$ $\ominus(\Psi)$ $\ominus(\Phi)$, $\Psi(\ominus)$

$\Psi(\Psi)$ $\Psi(\Phi)$, $\Phi(\ominus)$ $\Phi(\Psi)$ $\Phi(\Phi)$;

$\ominus(\ominus)$ $\ominus(\Psi)$ $\ominus(\Phi)$, $\Psi(\ominus)$ $\Psi(\Psi)$ $\Psi(\Phi)$, $\Phi(\ominus)$ $\Phi(\Psi)$ $\Phi(\Phi)$;

$\ominus(\ominus)$ $\ominus(\Psi)$ $\ominus(\Phi)$, $\Psi(\ominus)$ $\Psi(\Psi)$ $\Psi(\Phi)$, $\Phi(\ominus)$ $\Phi(\Psi)$ $\Phi(\Phi)$;

One set of twenty-seven pieces is white, the other black. The pieces are usually made from cubes or flat circles of wood with the appropriate symbol painted on them. An alternative form of symbols may be employed - \ominus as α ; Ψ as λ and Φ as ω . Thus, the $\ominus(\Phi)$ piece becomes $\alpha(\omega)$.

The Placing of the Pieces:

Six pieces are placed on Sirius (two sets of \ominus) for white, and six for black (see fig. 2).

Arcturus has three pieces for white and three for black (fig. 3). Antares has six pieces for white and six for black - two sets of Ψ pieces placed in the same pattern as the \ominus pieces on Sirius.

Mira has no pieces on it at all. Rigel has the remaining three pieces of the Ψ sets, placed as the \ominus pieces on Arcturus.

Deneb has six pieces of white and six of black from the Φ set, placed as the \ominus set on Sirius.

Naos has the remaining three pieces of the Φ set, placed on the same squares as the \ominus set on Arcturus.

The Moves:

Each piece, when it moves, is transformed into the piece next in sequence according to the pattern:

$$\Theta(\Theta) \rightarrow \Theta(\Psi) \rightarrow \Theta(\Phi) \rightarrow \Psi(\Theta) \rightarrow \Psi(\Psi) \rightarrow \Psi(\Phi) \\ \rightarrow \Phi(\Theta) \rightarrow \Phi(\Psi) \rightarrow \Phi(\Phi)$$

Thus, when $\Psi(\Phi)$ piece is moved, it becomes a $\Phi(\Theta)$ piece. A $\Phi(\Phi)$ piece when moved becomes $\Theta(\Theta)$.

The Φ pieces (that is, $\Phi(\Theta)$, $\Phi(\Psi)$, $\Phi(\Phi)$) can move from any board to any other board and any vacant square.

The Ψ pieces may move across a board to any vacant square or up or down one or two boards. For example, a Ψ piece on Sirius may move to either Arcturus or Antares to any vacant square.

The Θ pieces may only move across a board one square at a time to a square of the same colour or up or down one board to another to a vacant square of the same colour. For example, a Θ piece on a black square on Sirius could move to a black (vacant) square on Arcturus, or move one square on the Sirius board.

A $\Phi(\Phi)$ piece on any square on Naos may capture any piece of the opposite colour on any square or any board except Naos. The piece so captured is removed from the board and plays no further part. After such a capture, the $\Phi(\Phi)$ piece becomes a $\Theta(\Theta)$ piece.

The Aim:

This is to occupy certain squares on Mira with one's own pieces according to a pattern determined by the players before the game begins. However, pieces can stay on the Mira board for only three moves - after that, they move to another board. The first of these three allowable moves is that one that brings the piece to Mira - that is, it can stay for only another two moves.

The first player to place his pieces on the appropriate Mira squares, wins. The pattern most often used is given in fig. 4.

(Note: The Star Game is © copyright  1976)

ONK

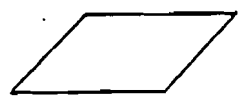
Naos



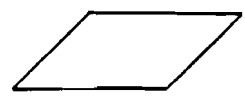
Dees



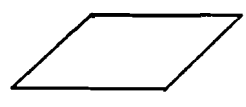
Rigel



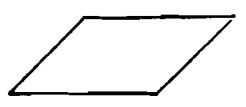
Mira



Antares



Arcturus



Sirius

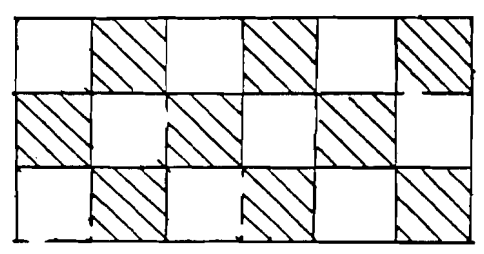


Fig. 1 : The Boards

Fig. 3: Arcturus

$\theta(\psi)_\phi$		$\theta(\theta)_\phi$
	$\theta(\mp)_\phi$	
	$\theta(\mp)_\lambda$	
$\theta(\theta)_\lambda$		$\theta(\psi)_\lambda$

Fig 4: Pattern to win

$\theta(\psi)_\lambda$		$\theta(\theta)_\lambda$
	$\theta(\mp)_\lambda$	
	$\theta(\mp)_\phi$	
$\theta(\theta)_\phi$		$\theta(\psi)_\phi$

$\theta(\psi)_\phi$		$\theta(\theta)_\phi$
	$\theta(\mp)_\phi$	
$\theta(\psi)_\phi$	$\theta(\mp)_\lambda$	$\theta(\theta)_\phi$
$\theta(\theta)_\lambda$	$\theta(\mp)_\phi$	$\theta(\psi)_\lambda$
	$\theta(\mp)_\lambda$	
$\theta(\theta)_\lambda$		$\theta(\psi)_\lambda$

ϕ = black pieces
 λ = white pieces

[ϕ pieces on black squares]

Fig. 2: Sirius pieces.

Symbolism:

The acausal space is represented by ϕ_s ; the causal by λ_s . ϕ_s is described by ϵ^ϕ ; λ_s by ϵ^λ .

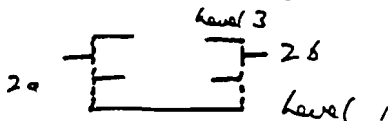
$\epsilon_{i\alpha}$ symbolizes an individual; $\epsilon_{\lambda\alpha}$ a group of individuals of number λ ; $\epsilon_{c\alpha}$ represents a higher civilization.

ϵ is to be read 'within' or 'member of a group/space or sub-space.

General Theory:

All life implies the coincidence of ϕ_s and λ_s . Sentient life implies $\phi_s \in \lambda_s$; this is abstracted into seven stages or levels represented by the seven boards of the game. The two sets of nine pieces represent the ϵ^ϕ and ϵ^λ aspects of cosmic Change (usually the 'black' pieces being ϕ and the 'white' pieces λ) - or how Being becomes through Time. This expresses the interaction of ϕ and λ through modes of being - \ominus , \mathfrak{F} or \mathfrak{A} . Three sets of pieces are used to express the fundamental nature of such Change as aspects of time.

Each board to be a correct representation should consist of three levels as in the 'simple' form of the game - that is, each board would be a complete 'simple Star Game' thus:



However, in practice, this form of the septenary game is not used in the initial stages because of its complexity: its mastery is one of the tasks of the Internal Adept. What follows is applicable to the 'standard' form of the septenary game with seven boards each of eighteen squares.

Magick implies changes in λ_s via ϵ^ϕ : the 'cause and effects' understood by science operates in λ_s via ϵ^λ .

The movement of pieces implies ϵ^λ and ϵ^ϕ and this is the essence of the magickal use of the game. ϵ^ϕ is represented via \mathfrak{A} (or ω) moves and captures, ϵ^λ by the other moves. In one sense \mathfrak{F} moves represent the duality associated with mercurius - possessed of both ϵ^λ and ϵ^ϕ elements.

211
1978
©

I - $\kappa;u$:

In terms of the consciousness of an individual (since $\phi_s \in \lambda_s$, for $\kappa;u$ represents consciousness) the pieces are:

$\Theta(\Theta)$	Extravert Feeling type
$\Theta(\Xi)$	" Intuitive
$\Theta(\Phi)$	" Thinking
$\Psi(\Theta)$	Introvert Feeling
$\Psi(\Xi)$	" Intuitive
$\Psi(\Phi)$	" Thinking
$\Phi(\Theta)$	Master of Temple/Mistress of Earth
$\Phi(\Xi)$	Magus/Moussa
$\Phi(\Phi)$	Homo Galactica

$\Theta()$ describes 'ego' consciousness; $\Psi()$ 'self' consciousness, and Φ 'adeptship' - that is, beyond individuation - the ϵ^n goal of $\kappa;u$.

Development of consciousness implies an increase of ϕ elements in a particular $\kappa;u$.

To represent a particular $\kappa;u$ by the placing of pieces (in order, for example, to work magick upon that particular $\kappa;u$) the operator must first assess the character of the $\kappa;u$ using the septenary correspondences as a basis. In order to do this accurately, it helps if various facts about the $\kappa;u$ in question are known - such as particular interests, whether any involvement in 'esoteric' groups and so on.

Character is assessed through determining the psychological type of the individual in accordance with the above table then finding appropriate 'Tarot' images linked to the type of consciousness represented by the character.

II - $\kappa_c u$:

For $\kappa_c u$ the seven boards represent the seven Aeons, and one Aeon is represented by placing appropriate pieces on appropriate boards - Sirius is the first Aeon (the pre-Hyperborean, sometimes called the Primal Aeon), Arcturus the Hyperborean Aeon and so on. The coming 'New Aeon' is thus Deneb.

To represent the present Aeon the pieces should be changed from their original positions thus:

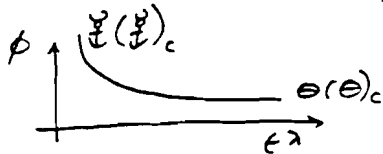
$$\begin{aligned} S\theta(\phi)_\lambda &\rightarrow \kappa\psi(\theta)_\lambda; \quad \mathcal{R}\psi(\phi)_\lambda \rightarrow N\phi(\theta)_\lambda \\ \mathcal{R}\psi(\phi)_\phi &\rightarrow \kappa\phi(\theta)_\phi; \quad A\psi(\theta)_\lambda \rightarrow \mathcal{R}\psi(\psi)_\lambda \\ N\phi(\phi)_\phi &\rightarrow \kappa\theta(\theta)_\phi; \quad N\phi(\phi)_\lambda \rightarrow \kappa\theta(\theta)_\lambda \end{aligned}$$

$\kappa_c u$ implies $\delta\phi_\lambda$ ^{via t^λ} : the opening of a gate, which brings ϕ , to presence in λ_s , predates the beginnings of a particular $\kappa_c u$ by c. 300-400 years.

All $\kappa_c u$ up to the present Western have exhausted their potential by the $\theta(\theta)$ stage - although ϕ stages (via $\psi\phi$) are possible.

$$\delta^\lambda \kappa_c u \Rightarrow \psi(\psi)_c \rightarrow \psi(\theta)_c \rightarrow \theta(\psi)_c \rightarrow \theta(\theta)_c$$

No $\kappa_c u$ has ever achieved $\delta\phi \kappa_c u$ because this requires $\phi_\omega \in \lambda_s$, where $\omega \gg \gamma$ and $\kappa_c u \Rightarrow \phi_\gamma \in \lambda_s; \kappa_c u \Rightarrow \phi_\beta \mu$ ^{$\delta^\lambda \rho$} . A $\kappa_c u$ lasts between 1,500 and 1,200 years, $\delta\phi$ declining in intensity during this time as indicated by the symbols:



$\theta(\theta)_c$ lasts approx. 400 years.

Each Aeon is associated with a particular higher civilization thus:

Aeon	Span	Associated $\kappa_c u$	Date of end
Sumeric	4 000 _{BC} - 2 000	Sumerian	2298 BC
Hellenic	2 000 - c. 70 AD	Hellenic	378 AD
Western	c.500 - 2 000 AD	Western	2390 AD

ϕ_s is expressed via $\kappa_i u$ (and in general $\kappa_n u$) for $\kappa_c u$ as an 'ethos' both exoteric and esoteric (which quite often only

Adepts understand since the esoteric ethos is the essence hidden by the exoteric ethos and is often revealed via 'the Abyss').

It is important to understand that the most important and practical aspect of an Aeon is the associated higher civilization - magickal Aeonics workings shape the ethos of this during the transition period between the ending of one Aeon and the beginning of another. During this time, however, the energies of the old Aeon produce the last transformation of the $\kappa_c \alpha$: the $\Theta(\Theta)_c$ stage, which is usually an Imperium, often military in extent and form of power.

Hitherto, Aeonics workings - when they have been undertaken at all - have concentrated on opening the Gate that presences the power of a new Aeon. Yet it is possible to extend by such workings a $\kappa_c \alpha$ into the Φ stages. For the present, this implies the end of the Western as c.3090 AD instead of 2390 AD. This is the first time in history that such a change is possible, since heretofore the process of Aeonics change has not been consciously understood by Adepts - its was approached mainly via mythological symbolism. It is through the abstract symbolism of the Star Game that full control is possible.

$$\delta^\phi \kappa_c \alpha = \xi(\Phi)_c \rightarrow \Theta(\Phi)_c \rightarrow \Phi(\Phi)_c$$

$$\delta^\phi \delta^\lambda = \Phi(\xi)_c \rightarrow \Phi(\Theta)_c : \text{"opening of a gate"}$$

$$\delta^\phi(g) = \sum_{\mu=1}^{n-2} \beta(\mu) [\epsilon_{(\mu)_a}^\lambda] \delta^\phi \quad \text{where } g = \epsilon_{(\mu)_a}^\lambda$$

© 1978 e.v.



ONA

Star Game: Addendum

(Note: The following serve to explain some points arising from students learning to use the Game.)

* When a piece is moved, it is transformed into a piece next in the transformation sequence. This means that the original piece is removed from the game and a new piece (marked with the symbol appropriate) is placed on the square the original piece has moved to.

Thus, if a ♁(♁) piece is moved, for example, from a square on the Sirius board to a square on the Arcturus board (say a black square) then the ♁(♁) piece is removed from the game and a (new) ⊖(⊖) piece placed on the black square of the Arcturus board.

To facilitate these changes, spare sets of pieces are kept (usually two full sets) beside the structure. An alternative method is to make each piece from a cube of wood or other material and paint symbols on each side of the cube, the symbol/piece in play being the one uppermost. Thus, for example, a cube would be marked with symbols which follow in the sequence enabling, when a move is made, the cube to be rotated to show the new symbol/piece. A spare set (or sets) are also kept, for when the cube symbols are 'exhausted' and the cube needs changing. Thus, a cube might have the following symbols painted on its side: ⊖(⊖); ⊖(♁); ⊖(♁); ♁(⊖); ♁(♁); ♁(♁) while another would have:

♁(⊖); ♁(♁); ♁(♁); ⊖(⊖); ⊖(♁); ⊖(♁)

* In the transformation sequence (⊖(⊖) → ⊖(♁) → ⊖(♁) → ♁(⊖) → ♁(♁) → ♁(♁) → ♁(⊖) → ♁(♁) → ♁(♁)), the arrow → represents a single transformation. Thus, a ⊖(⊖) piece requires eight transformations to become a ♁(♁) piece, and nine to return to a ⊖(⊖) piece.

In one sense, each piece is one of the "nine angles" and is part of an evolutionary (or devolutionary) development/transformation via both causal and acausal time. This development/transformation is helical rather than circular (qv. The Wheel of Life) - one causal aspect being the transformation of the symbol into the next in sequence, one acausal aspect being the movement from board to board.

The most complete representation of the causal and acausal aspects is the Advanced Star Game.

*The Star Game is a four-dimensional structure: the boards are orientated three-dimensionally in space, while the pieces, moving/transforming re-present 'time' (both causal and acausal). The boards themselves may be seen as interacting with, for example, the Zodiacal progression - this explicating a further aspect of the 'timepath' or 'transformation'. Hence the Moon/Cancer aspect relates to the Sirius board, the Mercury/Capricorn aspect to the

Arcturus board, and so on. This gives an 'Earth-bound' perspective to the patterns represented by the Star Game itself (for example, for an individual, or for aeonic magickal workings). Thus the 'seasonal' variations are mapped/re-presented by the Game - the pattern being a helical one (see the Wheel of Life diagram).

It should be noted that the starting 'point' is relative and depends on what, at that moment, the Game representation is being used for. For example, if it is being used to simply try and comprehend the connections/wholeness of the Earth/individual system (in ordinary magickal terms, Seasonal influences/patterns where Seasonal means the flow from Spring to Summer to Autumn to Winter), then the starting point is the part of the season pertaining at that time. (Thus the Star Game is a sophisticated magickal 'clock'.) For instance - the Summer Solstice would imply the beginning of the Cancer segment, that is, a part of the Sirius board (what part, the student can easily deduce - and should so deduce). The 'Wheel', and the rest of the Septenary correspondences, give archetypal/magickal/chemical reference points around this 'cycle'/flow/change - and thus show the external patterns of that change, as evident to individual consciousness (and in terms of those images/symbols and so on). Thus are the seasonal changes described - in both the causal and the acausal. For example, the Solstice point would equate with the symbol Mistress of Earth, the element Earth; while the Spring Equinox would equate with the Priestess and the element Water (in this instance with that part of the elemental sequence which is 'Water of Water' - the change to the next Zodiacal constellation being marked by another part of the sequence: qv. 'Wheel' diagram). The sphere in this, Venusian, instance is Antares and associated with Emerald, the colours Green and White, the process 'Coagulation' and so on.

Handwritten notes at the bottom of the page, including the phrase "Antares - Pink" and other illegible scribbles.

Advanced Star Game

The advanced Star Game consists of the seven boards as in the septenary version - together with the same number and distribution of pieces - but each of the seven boards consists of 4 levels:

The first level of each board consists of the ordinary 18 black and white square board. The second level has eight squares with 4 on either side consisting of 3 squares in a row and 1 in front. The third level consists of one square, and the fourth level of 4 squares. These levels are on both sides of the board as in the illustration.

Thus each board (which represents a sphere of the septenary) has 18 squares plus 26, making 44 in all. There are thus 308 squares in total in the advanced game. Further, there are some additional pieces, as described below.

This version of the game is a complete and full representation of the septenary system: each board represents the connections or pathways between the levels or spheres. For instance, the black squares on the first level (9 squares) together with the squares on levels 2 and 4 (8 plus 4 squares) are the acausal paths or connections from that sphere to all the other spheres. The other side of the board (the 9 white squares on the first level plus the 12 squares of levels 2 and 4) represent the causal connections from that sphere. In one sense the causal connections are the 'outgoing' connections (or exits) and the acausal 'incoming' connections (or entrances) to the pathways (or tunnels). The two squares of level 3 (one on each side of the board - again representing the acausal and causal aspects) are 'null squares'. These null squares represent the connection to the Abyss - that is, they symbolize the random element always present. In the actual playing of the advanced game these squares are important - any piece which is placed on them is automatically changed into another piece selected at random. This random selection is done by a process determined before the game starts by the player or players: the most favoured method being to choose, without looking, from the spare pieces. This choice is done by the player whose piece has moved to the square. The chosen piece can be either white or black, and a piece on a null square - once it has been changed at random - can move to other squares according to what type of piece it is. Thus, a $\ominus(\ominus)$ piece could move up or down one level only, while a $\oplus(\oplus)$ piece could move to any vacant square on any level or board. To facilitate the random choice, a complete spare set of pieces is kept for this specific purpose and these pieces are used for this purpose only. Thus, as the game progresses, the choice of pieces becomes more limited.

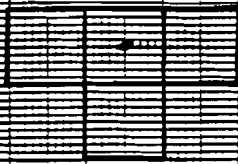
Pieces:

There are two extra sets of all nine pieces for each player making thus five sets for white and five sets for black. Hence, over the 308 squares there are 90 pieces.

Three sets are placed for each player (or 'side') as in the septenary game. The two additional sets are placed as

© copyright 1976
DNA

The Four Levels of our world

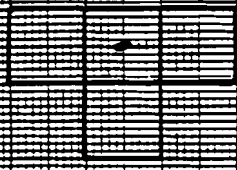
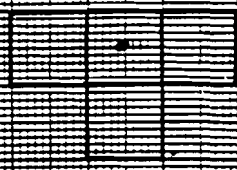


Level 4

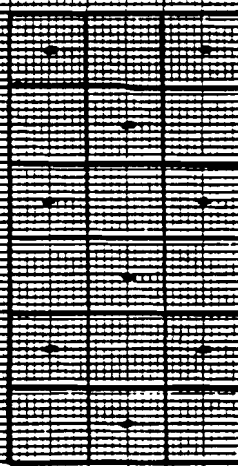


Level 3

→ aspect
[horizontal]

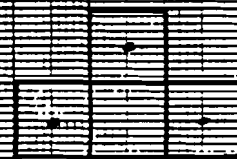
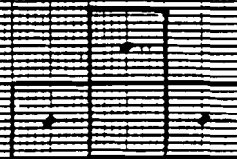


Level 2



Level 1

• = black square

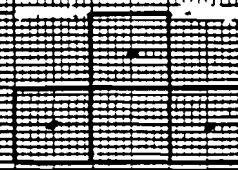


Level 2



Level 3

φ aspect
[horizontal]



Level 4

Level 4

Level 3

Level 2

Level 1

Side View

follows:

*One set of black pieces on the black squares of levels 2 and 4 of the Sirius board

*One set of black pieces on the black squares of levels 2 and 4 of the Arcturus board

*One set of white pieces on the white squares of levels 2 and 4 of the Sirius board

*One set of white pieces on the white squares of levels 2 and 4 of the Arcturus board. (See illustration.)

The null squares on Sirius and Arcturus are left vacant.

Moves:

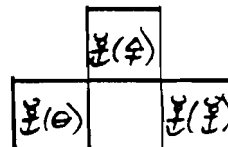
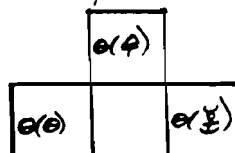
The pieces follow the same rules of movement and transformation as in the septenary game.

However, when a piece is on any of the levels (that is, 2,3 or 4) of any board a move up or down a level is regarded as the equivalent of a move up and down the seven boards. Thus for example, an $\ominus(\ominus)$ piece on a black square on level 2 of the Sirius board may move (provided the squares moved to are vacant at the time) across level 2 to another black square, or up to the black square of level 3 (the null square - where it will be changed at random) or down to a black square on level 1. A $\ominus(\ominus)$ piece on level 4 may move across the squares on level 4 to another black square, or it may move onto a vacant square of the same colour on Arcturus. Level 4 may therefore be regarded as a 'stepping board' to other boards.

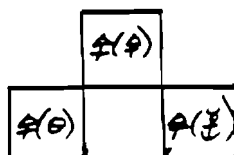
Another example: a $\text{♁}(\)$ piece on level 2 of Sirius may move to any vacant square on level 2, up to level 3, or up to level 4 (any vacant square, or down to any vacant square on level 1. These moves are possible because a $\text{♁}(\)$ piece has '2 degrees' of freedom. If the $\text{♁}(\)$ piece was on, say, level 2 of Arcturus, it could move down to level 4 of Sirius (but not any further). Similarly, a $\text{♁}(\)$ piece of level 4 could move if it was on, say, Arcturus, to any vacant square on level 1 of Antares or any vacant square on level 2 of Antares (either side - that is, either the 'causal' or 'acausal' side).

It is simply a question of looking at the levels either up or down for 'degrees of freedom'. Thus an $\text{♁}(\)$ piece, having unlimited degrees of freedom, could move from any level on any board to any other level on any board.

The $\text{♁}(\text{♁})$ piece if on any square on Naos may capture any piece of the opposite colour on any square and any level of any board except Naos.



level 2



level 4

1) Important to choose a good site: it must be isolated, near fresh water suitable for drinking, within a days walking distance of supplies (c. 20 miles) and somewhere you will be undisturbed for the length of the ritual.

You should visit several sites beforehand and choose the one most suitable.

2) Equipment (see Equipment Guide for some recommendations) - must be adequate for the period.

Tent - choose one suitable for two people as room is important. Be sure to seal flysheet seams with sealant (and take some sealant, tent repair kit). Use a strong separate groundsheet under the tent groundsheet as this will take some of the wear and give some more insulation.

Sleeping bag - Take two plus a cotton inner. No need for expensive down bags: choose two synthetic ones, one to fit inside the other (for colder days and as spare).

Insulating mat - essential.

Clothes - take two of most things. Go for hardwearing natural fibres (wool, cotton). Thermal underwear is essential. As is a hat and a balaclava. Be sure to take at least two pairs of gloves.

Waterproofs - Jacket and overtrousers. Best are heavyweight nylon/neoprene. If using expensive breathable fabrics like Gore-tex, take a spare pair of coated nylon since in hard, extended use the breathable fabrics can break down.

Boots - a strong walking boot is essential. Also take spare pair of shoes/lightweight trainers which are fast drying.

Stove - take two: one burning liquid fuel, other solid for emergency back-up.

Knife - essential. Also take a pocket lock-knife as spare.

Survival Aids - essential. To include: compass; waterproof matches; tinderbox (flint/magnesium); survival bag; foil (space) blanket; torch and spare batteries; emergency food sufficient for two days; spare tent guy lines/pegs; sewing kit; first-aid kit.

3) Diet - Take a supply of vitamin/mineral supplements. Every day you need protein, fat, carbohydrate plus c. 3 litres of water. As basic diet use oatmeal, tinned (powder) milk, cheese, biscuits; dried fruit; tea/coffee. Every 3 or 4 days eat a cooked meal made from a pre-packed foil wrapped freeze dried range. Each visit for supplies (one a month - no more unless dire emergency) buy fresh fruit, milk, eggs, bread, meat or fish. As much as you can afford/carry back to site.

4) Points to note:

- * Re-pitch tent every two weeks

- * Avoid wood fires as they attract attention - however cold it gets.

- * Always keep a set of clothes dry and in waterproof bags in tent for use if needed. If all your clothes do become wet - wrap foil blanket around yourself, eat a hot meal, have a hot drink and get into sleeping bag. To dry damp clothes place them between the two sleeping bags before you go to sleep

- * Keep as clean as possible by bathing in stream/river/lake. Wash clothes frequently if weather suitable for drying them quickly

- * Before you go visit Dentist and Doctor for check-up
- * If Winter ritual or using high-altitude/Nothern sites where snow possible, take foldable shovel, snow-shoes and extra warm clothing. Make sure the tent you choose has adequate ventilation and is strongly guyed.
- * Give your Order contact details of site chosen and contact them a.s.a.p. after conclusion of ritual

Remember: you can only take what you can carry on your own back. Take specialist foods with you, and buy first months supplies after pitching camp - sufficient for about a month.

Approx. a month before you go try a week on the diet chosen, and amend if necessary. Be sure to take sufficient money to buy supplies for the period of the ritual plus cost of return from the area.

Problems which may arise:

- * Illness. Expect some 'colds' and "flu" initially. Keep warm and dry - plenty of fluid. Do not eat wild berries, mushrooms etc. unless you are sure you know what you are eating. If a serious injury (eg broken limb) forces you to seek aid, the ritual is void and must be done again when fit enough.
- * Boredom - if you are going to succeed, you will learn how to cope with this. Always maintain your resolve to complete the ritual under the conditions required.
- * Diet - Get used to it! You may feel tired if you have got the balance wrong, and will probably lose weight. Others have survived, so you can.
- * Intruders - have a story ready for 'passive intruders' to your site (tourists/walkers etc.) - seeking spiritual enlightenment etc. Avoid human contact if possible. For other intruders (eg landowners, gamekeepers) - be friendly and ask permission to stay, saying you want solitude. Most will accept this; if not, move elsewhere to an area scouted out in the first few days of the ritual for this purpose.
- * Long spells of bad weather - a bonus, if it happens, forcing you further into psychic debt.
- * Vermin (lice etc.) - You may become infested. If so, do not worry. Keep as clean as possible, washing clothes regularly. On return to 'civilization' dispose of /burn all clothes and bedding (this is advisable anyway) and get some medical treatment if scalp/pubic area infested. Nothing much to worry about - regular washing will help keep the infestation to an inconvenience and will not seriously affect your health.
- * Foot problems. Try and keep your feet dry - always have a spare pair of dry socks. If boots become sodden, let them dry out naturally and use your spare shoes until they do. You can dry dampish socks during the day by putting them under your hat, wrapping them round your neck like a scarf etc.

Remember: make sure your energy intake is sufficient to allow moderate physical activity - this generates body heat and is essential in cold/wet weather. On good warm days - air dry your sleeping bags.

The Master of Temple/Mistress of Earth needs to fulfill several conditions before the ritual proper:

- 1) To have fully fulfilled the pledge of a Master/Mistress regarding transmission of the Way by (i) having trained at least one suitable individual up to and including Internal Adept and revealed to them all esoteric teachings; and (ii) explicated that Way using appropriate means enabling understanding by others as/when their wyrd inclines (these means including writings; images; music etc.).
- 2) Having fully mastered all the techniques of aeonic magick and achieved by some of these new temporal forms.
- 3) Significantly extended the boundaries of knowledge, understanding and existence by creative endeavour explicated causally and acausally - some magickal, others outwardly not-magickal.
- 4) Have begun the process of directing acausal energies via a new or presently or past existing nexion according to the wyrd of that Master/Mistress with the intention of a new aeonic manifestation or re-creating a previous form or forms.

These conditions have been fulfilled (or nearly so) the candidate sets in order his/her temporal affairs - discarding all that is unnecessary. This includes all properties, all of significant monetary value, all accumulated possessions, and all obligations of a personal kind (familial etc.; profession/employment). The candidate is to have no financial or other resources other than that required for necessary survival (and then on a weekly basis) save for a small amount sufficient only for the performance of the ritual.

All this preparation is necessary and should be strictly adhered to - this attainment of 'temporal freedom' being necessary for reasons which a Master/Mistress will understand. (To those lacking this understanding and post-Adept insight all that will be said that such freedom enables the candidate to become for a short period an actual 'nexion' between the causal and acausal, all attention, energies (psychic and otherwise) being then capable of focusing upon the task.)

The ritual proper involves the candidate achieving a difficult feat of mental and physical endurance - usually this involves walking, in difficult, isolated terrain, a distance of 300 miles in 15 days carrying appropriate equipment and occasionally buying food en route using the small monetary savings mentioned above. (Experienced long-distance walkers are advised to increase the distance.) This feat is planned to end at or near the site chosen by the candidate for the physical nexion.

The candidate is then to reside at or near this site for a period from Equinox to Solstice or Solstice to Equinox (or, for some nexions, for an alchemical season) during which time and using aeonic techniques acausal energies are brought forth and directed to an individual(s)/organization/order/archetypal form(s) and so on, via the chant/name(s)/images and so on chosen by the candidate. In addition, the candidate usually creates a new technique to enhance the working (e.g. similar to the 'Star Game'). During this period the temporal changes caused by the magick should be discernable. (Further enhancements/workings may be required after this initial period.)

These changes signify the success of the Grade Ritual.

The Dating of Esoteric Tradition

Received tradition (as given to the present writer by his teacher - an Adept of the esoteric "Albion" tradition: for which read 'Seven-fold Way'/Septenary/Hebdomadry/traditional Satanism and so on) places the origin of the Hyperborean Aeon, and thus the civilization of Albion, at least a thousand years before the dates given in Order MSS.

Thus, received tradition gave the origin of the Hyperborean Aeon as between 7,000 to 6,000 BC (that is, " nine to eight millenia before the present" - this 'present' being c. 1975 ev). Also, the 'Primal Aeon' was given as arising between eleven to ten millenia ago. This placed the origin of the Hyperborean civilization (Albion) at around 6,000 or 5,000 BC, and thus dated Stonehenge to between 4,500 and 3,500 (the 'later' date - 3,500 - being favoured).

After a thorough study of these received traditions, and a review of present archaeological/historical understanding, the present writer decided the traditional dates were out by at least a thousand years. When the Order MSS were written (mostly after 1975 ev) to consolidate what had been - apart from a few MSS such as the 'Black Book' - a mostly oral tradition/teaching, these "new" dates were included.

However, the present writer admits that this revision may well be mistaken, and that the 'traditional' dates may yet be proved correct.

It is to be hoped that some time in the future further evidence for the civilization of Albion will be found, particularly in regard to accurate dating and the confirmation of esoteric tradition concerning the sea-faring nature of the communities (particularly the links with Iceland/Greenland/ Canada and the later migrations southward: Greece etc.), the technological advances made and so on.

While some evidence for the 'advanced' agriculture of the later period is emerging (e.g. the 'Butzer' Farm project) and the astronomical nature of Stonehenge is now well-established, there is still the view of Albion during the period in question as a rather basic 'Neolithic' semi-nomadic society, rather 'backward' in comparison with the "civilized" societies of Sumeria and Egypt. The acceptance of this view is not surprising, given the paucity of evidence, the lack of archaeological excavation and an almost total lack of "professional" interest. Part of the lack of evidence stems from the fact that a lot of the sites have been almost continually inhabited/cultivated with the consequential loss of material/patterns; another is the use of wood in the construction of artifacts - this is rarely preserved and there has been a rather silly tendency to use pottery remains (its 'sophistication' etc.) to judge/date the communities associated with it, whereas in fact at the time pottery was probably considered an inferior material to wood/leather etc. Another stems from a lack of written records - in Egypt, Sumeria and elsewhere there are well-preserved reminders.

Forms & Rituals:

The 'Forms' [see the "Musick, Incense and Forms" chart] may be used to enhance magickal workings in two ways:

1) The Form may actually be constructed to form the 'inner part' of a Temple (or the whole Temple itself) and the working undertaken within this - with an intent, or desire, appropriate to the sphere associated with that Form. Thus, a tetrahedron shaped 'inner sanctum' would be for Mercury workings: i.e. workings concerned with 'indulgence and transformations' [qv. the tables in 'Naos' and elsewhere] while a pyramid would be appropriate for Ecstasy and Love.

The working may be further enhanced by constructing the Form in the appropriate material.

2) The Form may be constructed in the material [see table] on a small scale and this itself may be used in two ways:

a) As a focus for vibration/chant - using the appropriate chant for the sphere concerned [qv. 'Naos']. Thus, for Mercury, the tetrahedron would be associated with the "Agius Lucifer" chant*. The vibration appropriate to this sphere would be "Satan"/"Satanas".

b) The Form may be used to store/concentrate the magickal energy of a ritual associated with a particular sphere/working by visualization and chant.

The energy, brought by a working will be 'cast into' the Form and visualized as being amplified by that Form. It may then be dispersed, according to desire. [Note: this 'visualization' is what acutally occurs to the energy because of the structure of the Form.]

Incenses:

The incenses given in 'Naos' for pathworkings are appropriate to those workings and the visualizations of the spheres (the Tarot images etc.).

Those given are the ☉ aspect. The ☿ aspect are those listed in the "Musick, Incense and Forms" chart. Thus, the ☉ incense for Mercury is Sulphur; the ☿ incense is Yew. The ♁ is a combination of these in equal proportions.

☉ is generally used for pathways and spheres as in 'Naos'; ☿ is used for specific workings involving the energy of a particular sphere [e.g. Moon implies the vibrated 'word' Noctulius and is appropriate to 'hidden knowledge'/'sinister knowledge/terror - see the tables in 'Naos' and elsewhere]. The ♁ incense for a particular sphere may be used for any type of working.

Note: the basic difference, in magickal terms, between the three forms of incense associated with each sphere is that the ☉ aspect "evokes" those energies/levels of the sphere associated with ☉, the ☿ aspect, those associated with ☿ and

*See below for the esoteric version.

* i.e. the ☉ incense.

the ♁ aspect "evokes" the ♁ energies/levels. Novices begin workings with the ☉ aspects because in general these are more accessible; Initiates are expected to gain experience with working with all three aspects in magickal workings. Put simply - the ☉ aspect can be considered as the 'first level' of the sphere, the ♁ as the 'second' and the ♁ as the 'third'. Thus, the 'first' level incense for Moon (Petriochor) associates particularly with the Tarot image 18, the 'second' level (Hazel) with the Tarot image 15, and the combination with the image 13.

These 'refinements' are, however, subtle - and their appreciation marks the step beyond the noviciate stage. An experience of them is considered essential as a prelude to Adeptship.

The Nine Angles and the Dark Gate:

The sigil formed by connecting the spheres of the Tree of Wyrd with the 'Gates' gives not only the pattern of 'walking' when the chant ritual is undertaken according to tradition [qv. 'Naos'] but also shows the 'pathways' appropriate to those rituals which 'open the Gates'.

Thus the open the 'Dark Gate', the sequence would be: Earth Gate-Mars-Star Gate-Moon-Sun-Saturn-Man's Gate-Venus-Dark Gate.

Further, to 'find' an Earth Gate (as in establishing the magickal centre of a new Aeon) the sequence would be begun to end at the 'Earth Gate'.

This sequence of pathways may be used in two ways:
1) as a prelude by the chief celebrants [e.g. in a Nine Angles working] who 'invokes the energies' appropriate to the particular pathway before the Rite proper: the first is begun eight days before the Rite. Thus, for a Nine Angles rite, the celebrants would be the Priest and Priestess - for a 'Dark Gate' ritual (i.e. 'chthonic Nine Angles' working) this would mean beginning at the 'Earth Gate' (the site chosen for the ritual) and invoking on the pathway toward the sphere of Mars [hint: construct a three-dimensional Tree of Wyrd showing the connecting pathways (qv. the Order MS 'The Septenary System' in "Azoth") and overlay this with the 'Nine Angles and the pathways' (Earth Gate to Dark Gate for this particular ritual) and the forces involved in this pathway (Earth Gate to Mars) will be clear: as will the symbolism etc. to be employed]. The second invocation on the second night (in this particular rite at the same location) would be Mars to Star Gate, and so on.

[Note: These preliminary workings for a Nine Angles rite significantly enhance the Rite itself.]

2) as a magickal working in itself. The 'intent' of this working may be either: the obtaining of knowledge [as for instance in finding an 'Earth Gate' - or in using the pathways to bring 'self-knowledge'/expansion of consciousness into acausal realms], or with a specific intent appropriate to the 'final point' (sphere or 'angle') where the pathways end. Thus, a Dark Gate final point would be appropriate to 'sinister/chthonic' intent, and so on. These specific rituals

can be either ceremonial or hermetic in form.

Naos:

This word has several meanings, all of which are esoterically significant.

As a word it means the inner Temple or sanctuary [from the Greek ναός] both in the physical sense of a place and in the sense of consciousness: i.e. the 'latent' temple [read 'knowledge' etc.] within each individual. It also signifies a type of portable shrine wherein an image of a deity was kept.

It is, as a word, in common usage in Egyptian archaeology. In the Occult sense - i.e. as used in the septenary tradition - it is used to describe both an outer form which holds an inner meaning [e.g. an esoteric book] as well as a physical inner Temple or sanctuary.

Naos is also the name of a star, important in the Nine Angles rite.*

Falcifer/Vindex:

Names signifying the person who may embody, in the causal world, the essence of the sinister - i.e. he/she empowered by the 'Dark Gods' to bring the wordless Aeon in a practical sense. In the exoteric sense, Falcifer (the 'reaper') and Vindex (the 'avenger') are esoteric names for the anti-Nazarene mentioned in "Revelation" and elsewhere.

Vindex can be 'created' by sinister ritual - the chthonic Nine Angles rite when the energy is channelled by visualization and chant into a designated person. [qv. the Order instructional text: 'Falcifer: Lord of Darkness'; a fictional account of part of this process.]

Qabala:

An expression of the distortion foisted upon the Western ethos by Nazarenes and their allies in spirit.

The Western ethos [i.e. the outward form of the magickal energy of the 'Western aeon'] is Luciferian/pagan - the septenary system/seven-fold sinister way being an esoteric expression of this [see 'Crowley, Satan and the Sinister Way'**]

The use of qabalistic/Hebrew names/images/symbols aids this distortion and thus enhances the power of the Nazarenes and the 'old Aeon' values/power structures. The same applies to the use of 'Egyptian/Sumerian' etc. images/symbols/names. Those who still use such symbols/images/words are not yet free from Nazarene indoctrination/unconscious influences.

Thus, effective sinister magick implies the use only of the septenary tradition in terms of names/images/symbols.



*Note: A recent book on Star names gives Naos as deriving from the Greek for ship. This is a misunderstanding of the Ionic ναός ; a ship is ναύς .

** Published in 'Fenrir' no. 7

Aeonics

Prefatory remarks: These are 'esoteric' teachings - of necessity, because their understanding requires the insight and knowledge which an External Adept and Internal Adept has attained. Without this insight and knowledge, there is liable to be mis-understanding and a failure to appreciate the finer points (or even any of the points at all).

The 'Aeonics' MSS provide a general introduction to what is a practical but difficult subject. They describe the essential mechanisms involved: they contain no 'value judgements', no view. Rather, they present what is, as it is. They are an aid to conscious understanding of Aeonics energies - it is up to each and every Adept to decide what they wish to do with that understanding, in the practical magickal sense.

The best, and most complete, description of Aeonics processes is the Star Game, particularly the advanced form. These MSS should serve only as an introduction to the abstract symbolism of the Game. Complete understanding arises when the Game is understood 'intuitively' - that is, without conscious effort: when there are no need for words or descriptions. All words are ultimately bound up with division into 'opposites' (and thus 'value judgements' etc.) - only the symbolism is truly representative of what is beyond the Abyss, that is, of the acausal itself and how that acausal effects (presences) the causal.

It is in the Star Game that real understanding of Aeonics lies.

Aeons and their associated Civilizations

The energy of a particular magickal Aeon is manifest (presenced) via a higher civilization: there is generally a time-lag of about 400 or 500 years between the start of the Aeon and the beginning of the civilization.

The wyrd of the aeon is often expressed by a symbol/word/magickal working (e.g. the Hellenic: Eagle/oracle;dance) - although these are merely outward expressions of the inner essence. The destiny of the associated civilization is most often expressed by an ethos/myth (e.g. for the West: Science/Exploration) and is expressed via various archetypes, some of which may directly relate to the ethos.

An aeon is essentially an ordered manifestation of acausal energy in the causal via an earth-based nexion: this nexion being the 'magickal centre' of the Aeon (and thus the civilization). Various cults and their associated mythos are derived from this centre and its energy. For previous Aeons, this ordering was for the most part intuitive and unconscious - i.e. not arising from deliberate magickal acts by Adepts: the finding and opening of a nexion occurred by the very nature of that acausal energy seeking to 'earth' itself. Aeonie change is now understood and gives all Adepts the possibility of creating Aeonie changes.

A civilization undergoes an organic process of growth and decay and symbolically it has nine stages, represented by the pieces of the Star Game. (Note: the Star Game - particularly the Advanced Star Game - gives a complete representation of one Aeon and its civilization if the pieces are placed correctly.) A civilization generally lasts between 1,500 and 1,700 years. From its origin, it takes about 800 years for a civilization to enter its Time of Wars (aka Time of Troubles) and this period of wars lasts on average 398 to 400 years. It is followed by the Imperial stage - Empire or Imperium (aka 'Universal State'). This lasts about 390 years after which the civilization finally falls. The gradual decline of a civilization follows the wane of the magickal energy associated with it - the archetypal forms which presenced this have fulfilled their potential, become exhausted of energy. (Note: the Star Game can be used to show how a particular archetypal form grows and decays, causing changes: e.g. the pieces of one board may be used to designate that archetype - by following the changes of the pieces and the affects on other boards, the principles of change may be seen.)

Civilization	Relations	Challenge	Time of Troubles	Universal State
Egyptiac	Unrelated	Physical	2424 - 2052 BC	2052-1660 BC
Sumeric	Unrelated	Physical	2677 - 2298 BC	2298 - 1805 BC
Hellenic	Loosely affiliated	Physical	431 - 31BC	31BC - 578 AD
Indic	Unrelated	Physical	7 - 322 BC	322 - 185 BC
Japanese	Offshoot of Far Eastern	Physical	1185 - 797 AD	1597-1945 AD
Sinic	Unrelated	Physical	634 - 221 BC	221BC - 172 AD
Western	Affiliated to Hellenic	Physical	1568 - 1996*	1996 - 2390 AD**

Table I

*Estimated from model (see Appendix II). The 1568 AD date is given by Toynbee.

** Estimated from model (see Appendix II).

Should only be undertaken if individual is free from unconscious influences - particularly archetypal images of current civilizations/distortions imposed upon it by others. This usually implies having passed the Abyss - but some 'lesser' Aeonic magick can be undertaken by Internal Adepts. This is so because if latent archetypal energy is present within the psyche of the individual, there will be a blocking/internal distortion of the acausal energy released/created via aeonic rites, and this usually leads to problems: e.g. psychic distortion, physical problems and so on.

Aeonic magick implies, for most rites, the individual being a 'channel' or 'gate'. Psychic residues imply a blocking.

Archetypes imply a development in time - i.e. causal movement. Put simply, this means 'action' - or a 'story': some role played out by the image and thus fulfilled. In the 'cultic' sense, there is a 'legend'/goal.

New images require new motifs: i.e. new forms of fulfilment.

'Mimesis' is one method of aeonic magick that has come down over the centuries (indeed, it was once probably the only means available).

Basically, this involves imitating some aspect of cosmic/Earth-based movement/working, and then either following the natural pattern or slightly altering that pattern to bring about a subtle change. (This 'alteration' forms the basis for 'black' magick - qv. The Black Mass: the use of Nazarene formulae, slightly distorted via sinister intent.)

Often, this implies 'acting out' an archetypal role according to a myth/legend/cult. The key here is the identification of the magickian with the role (which is, however, not a possession, as in shamanism) - this requires preparation. This 'acting out' can involve others - as, for example, in a 'sacred marriage' (qv. 'sun' and 'moon' as symbols). The intent of the working is then visualized/chanted. If alterations are desired, these are incorporated.

Mimesis can also be done via the construction of suitable models which are symbolically imbued with 'life'. It may also be done via a 'play/drama' whose participants are unaware of the intent and/or of the symbolism. In all cases it is necessary for the Master/Mistress of the ritual to channel magickal energy into the proceedings either via ceremonial/hermetic methods or by 'opening a Gate'. If the latter, then the energy so brought may be channelled directly or at a distance (if for example a 'drama' is being performed).

The basic means are:

- 1) Archetypes - their creation/re-emergence.
This is achieved via: a) ritual - e.g. Nine Angles rites with appropriate visualization/models/drama
b) creating a mythos: and then channelling acausal energy into this form via ritual
c) symbols - 'energize' these via ritual/hermetic workings

All the above require an understanding of archetypal form and change.

- 2) Open a 'Gate' and let the acausal energies spread naturally or channell them via an individual or individual. The latter requires some 'form' to be imposed upon the 'raw' energies released: this form is achieved via the desire of the Master/Mistress and may be either (a) in accord with the wyrd existing at the time (i.e. to help fulfil wyrd of Aeon) or (b) against this, if some fundamental change is desired.

- 3) Star Game - manipulation of symbols with magickal intent. Can be as 'core' of other 'ritual' working where this ritual brings acausal energy. (Note: this is not strictly necessary for a Magus ...)

All Aeonic magick is (a) for the wyrd of the Aeon; (b) against that wyrd; or (c) beyond both of these because a new form is desired. (c) involves both small changes introduced within an Aeon for some specific reason or other, and large changes desired as, for example, a prelude to attempting to create a 'new balance' (i.e. the creation of a 'new Aeon').

It is possible to alter the magickal energy of an Aeon at any time, although this is easier during the last phase of an Aeon (generally: the Winter stage of the civilization: the few decades before, and after, the beginning of an Imperium). This alteration can be of any type - if sufficient energy is produced/created/released. (The Nine Angles rites are usually the most powerful in this respect - particularly the chthonic with 'Sacrifice'.) Whatever, there must be an intent: something specific to change the energy to/toward. This is often symbolized by a magickal 'word' which then represents the 'new Aeon'/the distortion imposed upon the existing Aeon: this 'word' is only the outward form of inner essence.

For the West (and at the time of writing - 1980 ev) the fundamental long-term options re Aeonic magick are: (1) rites to bring Vindex (channelling into individual etc.); (2) rites to 'Open a Gate' (re the next Aeon); (3) rites to bring acausal energy, letting this presence without form; (4) rites to distort/prevent the wyrd of the West (i.e. Imperium). (4) implies another aim - i.e. the forces must be directed to something other than Galactic Imperium. The scope of this aim is wide-ranging. (5) creation of a new Aeon which is not the direct descendant of the West - i.e. does not involve 'Dark Gods'. Again, aims wide.

The essential principles of aeonics are:

1) Aeonie magick can be either (a) directed into a specific form (and this can be an individual) or some structure (temporal) which the Adept creates for this purpose - ie. as a means to achieve a specific goal. This structure can be religious, social, political, business and so on; or (b) drawn forth via ritual(s) and left to disperse (ie. there is no specific intent/aim) according to its nature. This implies an element of randomness.

2) Aeonie energy can be used to: (a) create new archetypal forms (eg. specific archetypes); (b) distort/disrupt already existing ones.

(a) implies a new 'idea'/mythos and often a 'word' to express this (to non-Adepts). Also, some causal movement is implied in such a form - a development in time.

3) All aeonic change can be: (a) for the wyrd of the Aeon existing at that time (the wyrd being manifest in the Destiny of the associated higher civilization); (b) against that wyrd (thus a 'distortion'); (c) to create a new wyrd. This can be either a new Aeon or an undirected/chaotic disruption of existing one. A new aeon implies a new set of archetypal forms/mythos etc.

4) All changes can only be directed by the Adept within certain temporal limits, these being set by the strength of the energy produced and whether the initial ritual(s) are subsequently re-inforced. Most aeonic rites by their nature imply a element of random energy which produces further change at first roughly in accord with the energy/intent of the rite: as causal time flows on, the original forms are re-formed via metamorphosis.

5) Any change is possible using aeonic energies - ie. such energies and their use are a-moral. It is the consciousness of the Adept which via intent directs the energy into specific forms to provoke temporal changes in line with that intent.

6) Changes against an existing wyrd (and such like) require more energy because the 'old' archetypal forms/patterns need to be broken down/redirected.

Thus, to change aeonic forces the best way is (a) distort/disrupt forms already existing; (b) let the random element accelerate within those forms by letting loose undirected acausal energies within the aeon/higher civilization; (c) then begin to create new forms via ritual(s). (A skilled Adept can try all three at the same time.)

7) Aeonie energies bring changes on a large scale by mostly affecting non-Initiates - ie. the changes are unconscious: the 'mass' is unaware that their drives/desires/patterns of behaviour/ 'thoughts' and so on are being manipulated by Adepts. The most obvious way this occurs is via archetypal forms - but there are other levels acting (how many depends on the acausal energy (intensity, type etc.) and the ritual(s) done by the Adept). One of these is direct psychic contagion - ie. the energy directly affects those receptive/sensitive to it (and this can include Initiates etc.). Those thus affected may then give that energy form or do deeds broadly in line with the type of energy.

(Note: Archetypal forms created via aeonic ritual work mostly unconsciously at first; later, some individuals may express these forms in a practical way, as ideas, myths, mythos, Institutions and so on. Psychic contagion by-passes 'forms' including archetypal ones - ie. the latent acausal part of the psyche of infected individuals is directly affected/'opened' by the acausal energy.)

Some further insights:

1) Generally, once an aim/change is decided upon, this should be enshrined in an archetypal symbol, sigil and/or a phrase/word. After the main aeonic rites to produce this change, these symbols etc. should be regularly 'charged' via hermetic rites (eg. sexual magick) and the energy left to disperse naturally or stored in a crystal.

The type of aeonic rite depends on the change desired, how strong are already existing aeonic energies (eg. change toward the end of an aeon generally requires less energy). The same applies to re-inforcements of the rite (should these be necessary).

2) Wyrd of present Western aeon is Imperium. This implies what is moralistically called an un-democratic State. One aim of such a State would be colonization of the Solar System and then the stars. In essence, this State would be an outward manifestation of Satanic spirit. Political forms to achieve and maintain this Imperium are only a means and must be seen by Adepts in this light. The same applies to 'military' forms. If an Adept or Adepts wish to achieve this wyrd then practical forms to bring this change must be created/encouraged (magickally) (this applies of course to all aeonic changes). The choice of such forms is made on the basis of practicality, necessity and energies required: it is usually the result of a logical assessment of existing conditions and future possibilities - amoral in essence.

An attempt was made by various LHP Adepts earlier this century to use a political form to create a type of Satanic empire on the practical level with the aim of achieving the wyrd of the West. This involved disrupting Nazarene/Magian forms/ethics/ideas and so on both magickally and on the practical/political level. This attempt was a partial success insofar as it has created a new 'mythos' - there is also archetypal energy stored (and awaiting further use) as well as a nexion now partially open. These offer Adepts the possibility of continuing this work - perhaps via the same (or very similar) political forms, perhaps by other (? contradictory) political forms. It is up to each Adept to make their own assessment - and to decide whether they wish the success or no of this wyrd.

3) It cannot be stressed too often that aeonic magick implies long-term assessment (from several centuries to millenia) and this time-scale of necessity negates the relative moral values that pertain in a society for perhaps a few decades or centuries. Aeonic insight implies an overview of not only the Aeon in which the Adept has his/her being, but also of previous Aeons and future Aeons. The basis of insight is a rational apprehension of Aeonic energies and how those are made manifest (produce changes) via civilizations and how those civilizations (in their ethos etc.) affect individuals within them. Further understanding comes from magickal experience: how aeonic change is, magickally, possible. The most comprehensive means of understanding Aeonic energies is the advanced form of the Star Game.

The essence of the Adept is this Aeonic insight - the breaking free from the bonds (archetypal forms and thus their unconscious/conscious influence) of the Aeon in which the Adept has his/her being. Further, the bonds of past influences (of previous Aeons) must be transcended also - most who follow or attempt to follow an Occult way fall into the trap of shedding current Aeonic influences only to fall prey to past ones (Egyptian, Sumerian, Greek etc.*) or to be possessed by one 'Idea'/mythos.

4) Present Aeon is dying - its energies are on the wane. Thus time is right to produce aeonic changes/find new nexions.

Aeonic magick is concerned with two things: (1) understanding the fundamental principles of how certain types of magickal energy (existing in the acausal) manifests and may be made manifest in the causal; and how those energies when so manifest produce temporal change; (2) actually using such energies - via rites etc. - to bring such change in accord with one's desire or goal.

(1) implies learning about aeons and civilizations - how both are formed, live, decay and change via acausal energies - and about how those within them, from individuals upward, are changed and manipulated by the various forms the acausal energies assume. Among such forms are archetypes, myths and mythos, ideas, symbols (including artistic representations), as well as the more transient types like politics and religion.

(2) implies learning the skills of aeonic magick and follows after (1). The basic skills are aeonic rites (eg. the Nine Angles rites; Ceremony of Recalling), the Star Game, and creative manipulation of symbols, ideas and so on (including the more transient forms).

(1) is covered in the many and varied Order MSS dealing with Aeonics and details of the basic skills are given in 'Naos', 'Black Book' and the various rituals (most now available in various publications). This present MS will deal with an area not specifically covered before with a view to dispelling some misconceptions.

Sinister aeonic magick implies actual use of the energies - by individuals - bringing change(s) to the 'real' or temporal world. This use is often misunderstood by non-Adepts of sinister traditions, and particularly by those who adhere to the old distorted magic(k)al systems. For instance, aeonic magick was used earlier this century to aid a new political form and so try and alter in a significant way the direction of the Western civilization in order to bring about certain futures. These futures (the plural is intentional) would, if they had resulted, have led to the expansion of both a technological and thence an individual kind over a period of many centuries - and this because of the dynamic nature of the form chosen as well as the future transformation of it, via dialectic and internal metasomatosis. The most identifiable manifestation (ie. causal appearance) of this form was National-Socialist Germany. However, most individuals who consider this form, consider it not from an aeonic standpoint but rather from a limited, causal and 'moral' point of view - a view they take, also, of more recent attempts by other individuals and groups, to use that and similar forms for magickal ends. The perspective of this view is immediate rather than of centuries and millenia and shows a fundamental lack of understanding of not only aeonics but also magick itself.

The reality is that all significant magick is either Aeonic or Internal: External magick is but a child's game, to be played while learning the most basic skills of magick, or for amusement, perhaps, later on. To a real magickian, all types of political (as well as religious and cultural) forms are means - to be used if they are useful for aeonic or internal magickal goals. Genuine Adepts use many temporal forms - although they never identify with them in the sense of adhere to them causally: from a psychic perspective. In the initial stages of the seven-fold way, for example, some "roles" may be assumed by the Initiate to bring insight, challenges and generally experience the 'forbidden', the contrary, the 'heretical'. But these roles are only that - part of an internal, psychic and thus sinister manipulation of forms. Later,

such forms - and others - may be used in the aeonic sense: to bring about large-scale temporal change (how large depending on the intent as well as the skill and aim of the Adept). But in both, manipulation is the key.

Thus, those who criticize those LHP individuals and/or groups who do and have used political forms in the past - or some other temporal form: social, religious or ideological - clearly show by that very criticism and their subsequent "labelling" of those individuals and groups (from their own myopic and relative "political" or "social" perspective) that they lack not only understanding but also insight into the basics of magick. In short, these "labellers" expose themselves as not only unworthy of being called magickians, but also as adherents to the old, Nazarene dominated moral value-systems. Their lack of perspective, and magickal understanding is not, however, unexpected considering the pathetic state of 'magical understanding' prior to the dissemination of ONA teachings - particularly relating to Aeonics and Internal magick.

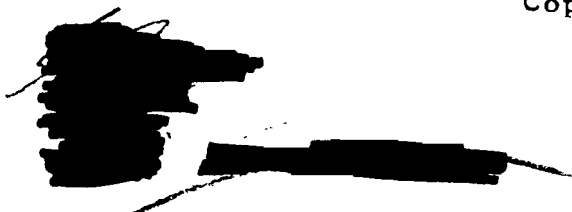
On the individual level - of Initiates - the LHP is decidedly a-political, a-religious and a-social (where the "a" prefix means "beyond", "outside"), and is devoted to making each Initiate unique: that is, aiding them fulfil their potential, thus enhancing evolution and creating the next stage of our evolution. The ultimate aim of sinister aeonic magick is to create conditions in the 'real world' such that Initiation and Adeptship and all that these imply in terms of evolutionary understanding and insight, is not only available for all, but fulfilled. This, of course, is and will be a long-term aim, perhaps achieved by the end of the next Aeon, perhaps not. But the aeonic magick of any one present moment (eg. a rite or form manipulation) aims to presence a part of that future in that present moment or create conditions enabling it. Thus, change is provoked and made possible - in individuals, groups and civilizations. Hence the complexity of aeonics, and the multitude of temporal forms used - but also its simplicity. For, viewed causally and simply, aeonics is change, opposition, creation; provoking challenges and insight, counter-balancing and adversarial. In short - a dialectic, for individuals, groups and civilizations, as well as aeons. And it is this dialectic which is the 'numen' of sinister magick - its ultimate meaning and its ultimate challenge.

Quite simply, it is for those who aspire. The rest can continue their crawling non-existence.

Naturally, in aeonic magick some mistakes have been made -some judgements have been shown by events to be incorrect. But understanding and reason are cumulative: a process of learning, for individuals, civilizations, and aeons. However:

τοιαῦτ' ἀνείδιγ' οἷς ἔμ' εὐρήσεις μέγαν

Copyright [REDACTED] (ONA)



Exoterically, the distortion imposed upon the Western Aeon is represented by the religion of the Nazarene. Esoterically, one aspect of the distortion is represented by the 'qabala'. Both of these are manifestations of what it is convenient to call the 'Magian ethos': that is, an approach to living, a way of thinking/being. One of the external manifestations of this ethos is the 'Babylonian Talmud' and the religion whose codes/teaching are represented by that collection of tracts. Another is the 'Old Testament'.

This ethos has, over the last few centuries, become diversified, and now assumes various political and 'philosophical' manifestations. The "sickness of the spirit", which Nietzsche analysed in many of his works [particularly the 'Anti-Christ'], has changed the direction of the Western civilization [see 'Notes on Esoteric Tradition' and other MSS] and thus its future. Had there been no distortion of the Western 'current' or 'magickal energy' then the Western civilization would now be about to enter the final, Imperial, stage. There would be an outward expansion, led by the elite, firstly world-wide and then, using the technology which is such a feature of the true Western ethos, into outer Space itself with the consequent colonization of the solar system and star systems beyond. This Imperial stage is 'Promethean' or Luciferian in aspect - that is, it is dynamic and expresses that zest for living which is pagan [and which, esoterically, is the essence of genuine Satanism]. It is in one sense the dominance of 'action' over thought - the triumph of 'master-morality'. Esoterically, this is and always has been for all 'higher civilizations' the triumph of honour and those who uphold this most elitist of concepts. [This is so because of the nature of the 'acausal energy' which, "seeps through a Gate" at the beginning of each Aeon. Exoterically, this energy is 'sinister/Satanic' as these terms are understood by the Order (qv. 'The Dark Forces'*). It is this energy which 'creates' the civilization - or rather, the civilization is an outward embodiment of that energy, and this impetus to civilization is maintain by the 'elan'/spirit of the creative minority who are (mostly unconsciously) guided by a feeling of Destiny which itself arises from such energy and which is often enshrined in a mythos/legend. Adepts are those who understand this, and who can thus work with the energy as that energy is embodied at that moment in time. In the past, this understanding was often intuitive - only in the last century or so has this understanding become rationalized, and thus allowed an even greater degree of understanding (and consequently manipulation of the energies).]

However, the Western civilization, having been distorted in its ethos, is suffering from a sickness of spirit - an infection. Instead of almost entering the stage of Imperium, it is increasingly inward-turning, increasingly concerned with ideas that are "alien" to it - that is, which do not arise from its own ethos. It has been, in effect, unconsciously given a dream and is now striving to live that dream although that dream means its own death. [As with all Aeonics, there is no judgement here - merely a statement of facts. All Adepts must discover for themselves whether they wish to alter the futures which can arise from these facts:and alter according to their own desires.]

In practical terms: the distortion is evident in the political ideas of Marxism/communism, in the economic idea of capitalism and in the sociological ideas/value-systems which preach 'equality'. The first and

*Published in 'Fenrir' no. 4

[°Note: This MS contains a brief outline only of one particular aspect. To be supplemented by oral teaching.]

third of these derive from Nazarene beliefs - there are, in effect, extensions of the Nazarene spirit: the triumph of the 'slave-morality'. The second, when analysed, takes the abstraction evident in an aspect of the 'Magian ethos' stages further. What all this amounts to on the level of effects is that individuals [and this applies particularly to the creative minority] are:(a) concerned by a 'morbid conscience' and are thus unable to act with spirit/elan, think and act on the basis of reality (esoterically, read 'they act like sinners and penitents rather than Satanists'); and (b) they perceive the world/other individuals via the distorting lenses of abstract ideas - these ideas deriving from the distortion. Magickally, individuals have lost contact with the genuine archetypes of their unconscious. Even worse, the 'magic' which purports to return these archetypal energies does the opposite - it gives experience of the 'archetypes of the distortion'. This 'magic' is that based on, and derived from, the qabala and the 'Grimoires' of the Middle Ages. [This includes Crowley. 'Wicca' would be one way forward were it not so lacking in Promethean zest - that is, lacking the spirit of true paganism (qv. the Vikings).] For the Western civilization, one of the most powerful archetypes is the Warrior. [Note: Adepts are those striving to free themselves from archetypal influence. Part of this involves living the archetypal role of 'Mage'... We are concerned here with the majority who are swayed by archetypes without understanding them.] This Warrior has two aspects, both important vis-a-vis the Western ethos. One is the 'Hero' (where there can be sacrifice of self to the good of the folk); the other is 'Conquerer'.

In simple terms, the West should now be exalting the archetype of the Warrior: it should be a goal aspired to, and the Institutions and so on of the societies of the West should represent this striving to emulate the Hero/Conquerer - and all for the benefit, not of some artificial idea like 'equality' or 'democracy', but for the communities of the West and the individual who strives to become a Hero/Conquerer. This latter point is vital to an understanding of the present - and thus the future. To take an example from history (a valid one, since all higher civilizations have the same form): The West should now be entering the stage that the Hellenic civilization entered with the Roman Empire at the time of Augustus. In the Rome of that time, the Hero/Conquerer was an ideal aspired to - for the benefit of Rome and those citizens who could profit by emulating that ideal. The Warrior was honoured, and warrior values held sway, giving a zest to life, and expansion for the Empire.

This emulation/exaltation of the Warrior archetype by the majority creates the final, zestful, stage of the West (or rather, should have created it) - the strong, the daring, the noble are encouraged and rewarded. The benefit is Empire: for the West this would have been a 'Galactic Empire'. This means that the societies are imbued with the 'Promethean' spirit (or 'acausal/sinsiter' energies). [Aeonically, Adepts have three functions: 1) their own Destiny (which may be to try and become an 'Immortal'; 2) to aid by magick the Destiny of the civilization to which they belong; 3) or to change that Destiny according to their desire. Which of these, they know, in time ... None of these can be attained without an understanding of that present in which they find themselves: as that present is.]

In practice, the Western Empire would have meant the dominance by a racially aware community/nation/federation of first the West and then possibly the world - this giving rise to the foundation of colonies in Space and the expansion of the Empire into other Star systems. It would have been 'racially aware' (that is, basically European in race) because archetypes compel this type of cohesiveness: that is, 'Destiny' in the case of a civilization implies a commonality, a sense of belonging, or 'rootedness'. This makes possible 'thinking with the blood' - that is, genuine 'elan' - and thus an advance/conquest. Where this elitist attitude

does not exist, there can be no lasting conquest, and thus no Empire.

For the West, this Empire should have begun around 1996-2011 ev and lasted until about 2390 ev after which it, like all Empires, would fall. But then, the Destiny of the West would have been achieved, and with it the dispersal of acausal energy beyond the confines of the Earth. The whole purpose of the Western Aeon was to achieve this further expansion. [Note: There is no 'morality' involved here: just an understanding of magickal, aeonic, energies. The morality which would dismiss a Western Empire is basically Nazarene ...] With the fall of this Empire, the 'New Aeon' would assume practical form on the diversity of planets conquered and colonized. There would then be the 'Spring' of not one new civilization, but of many, with the consequent expansion of consciousness.

However, what is occurring at present is an increase in the distortion - that is, acausal energies are weakening, the Western civilization declining. [It must be borne in mind that although the energies of the 'New Aeon' are - or rather can be - emerging now, during the beginning of the 'Winter' stage of the present civilization, they have little effect on the practical level until the new Aeonic centre is found. What effects they do have is largely small and concerned with 'creating new archetypes': these new archetypes influencing things only gradually. It takes several centuries for large scale effects - and a new civilization (i.e. a further upward trend in consciousness) requires the channelling of acausal energy through a new gate as the 'old' one closes. According to tradition, the gate associated with the next Aeon is in outer Space. Hence, on one level, a need to ensure the fulfilment of the Destiny of the Western Aeon.]

On the practical level, this decline means an inward-turning culture: an increase of 'appearance' - that is, a reliance, among individuals and societies, on abstract ideas and theories. There will be dominance by Nazarene beliefs and ideas deriving from them - a return to a 'religion'/social system of living. [A desire to believe as against a desire to know/explore.] For the West, this will mean tyranny of the mind (and the body because restrictions on movement will exist) existing with a return to 'barbarism' in certain areas (in terms of 'lawlessness'/attitude to living) leading to a gradual decline and probably (after some hundreds of years) an extinction of the acausal on Earth. [In a simple sense, the acausal is evolution, of species and consciousness: the 'Opening of a Gate' (a new Aeon) an expansion due to the acausal presencing on Earth and within individuals.]

Already, this tyranny of ideas exists - together with an increasing physical tyranny to destroy those who do not believe. This tyranny concerns those opinions which contradict in essence the Nazarene/Magian beliefs in 'equality' and 'inward turning morbidity'. [See the MSS 'Aeonics and Heresy'.]

Exoterically, the distortion can be remedied by the arrival of the 'Anti-Christ'. Esoterically, the acausal, sinister, energies can be channelled by ritual into an individual/individuals to create Vindex. Vindex will then be the creator of the Western Empire [i.e. the 'Satanic Empire']. This is one way for Adepts of the sinister tradition to use Aeonic energies. [Note: What 'Vindex' and the 'Empire' means to others is different to what happens in aeonic terms: the former is outward (i.e. 'moral') appearance, the latter, the essence or aeonic 'effect'.] This magick is dangerous - because it draws upon those who practise it the 'magic' of those who have a vested interest in the forces of the distortion.

Other uses of present Aeonic energies are outlined in other MSS.

CLIOLOGY - A Basic Introduction

 ONA

(First issued: 1978 eh; Revised: 1982 eh. Further revision: 1984 eh)

I Civilizations, Aeons and Individuals

In order to represent these things in a way which provokes a higher, conscious understanding and thus the development of insight, it is necessary to develop a new type of abstract representation - a new kind of mathematics.

However, before proceeding to do this, some general clarifications are necessary.

An Aeon is the term used to describe a stage or type of evolution. Evolution is taken to result from a certain process - and this process can be described via a bifurcation of time. That is, evolution is an expression of how the cosmos changes in certain ways over 'time' - this 'time' having an acausal and a causal aspect: evolution is an increase of the acausal in the causal.

More precisely, the cosmos exists in both causal and acausal space-time where causal space-time (symbolized by λ_s) has 4 dimensions: three spatial, and one time dimension, this dimension being linear. Acausal space-time (symbolized by ϕ_s) has n spatial dimensions and one, acausal, time dimension. ϕ_s intersects λ_s at certain places - these places are 'life-forms': i.e. a living organism is a place where ϕ_s and λ_s coincide. Sentient life is regarded as a 'large-scale' intrusion of ϕ_s into λ_s : a 'mergence' rather than just a point of coincidence. Consciousness is said to reside, or be, in the acausal.

The energy of λ_s and its changes in causal time, can be described and thus 'explained' by conventional scientific means, e.g. by Physics. The energy of ϕ_s and its changes can be described by a new science which uses the non-spatial geometry of the acausal and acausal time.

An Aeon is a form or type of acausal energy which manifests in the causal - i.e. it has certain limits in both causal time and 3 dimensional space. It re-orders the causal - which is simply another way of saying such acausal energy produces certain changes in the causal. A civilization [or rather a 'higher' or Aeonian civilization] is how this form, this energy, is ordered in the causal - from a causal point of view. An inexact analogy would be an oak tree - the surface of the earth is the boundary between the causal (above) and the acausal (below). The roots are in the acausal (the acausal energy), the trunk and branches in the causal. The 'aeonic' aspect is the roots; the civilization aspect is the trunk; the societies within the civilization are the branches, and the individuals within a society are the twigs and leaves.

Civilizations, Aeons and individuals are examples of organisms - they are created, or born, they grow and change and then they die. They occupy a finite space over a finite time, undergo metamorphosis and so on. They possess structure or form, which form while variable within certain limits is the same or similar for all manifestations of a similar type - and this form can be studied and classified, and appropriate models formulated to represent it and the changes it undergoes.

In essence, a civilization is an aspect of an Aeon, and an individual is an aspect of a civilization. All individuals - unless and until they attain a certain degree of self-awareness [variously called individuation and Adeptship] and thus inner liberation and freedom from 'unconscious' and other influences - are subject to the psyche and this psyche is determined [draws its energy from] the civilization and thence the Aeon. One form such energy takes is 'archetypes'. This energy [which is basically 'acausal' and not to be confused with the physical energy described by Science which is causal energy] determines or influences the actions/non-actions of individuals insofar as those individuals affect the civilization and thus the Aeon. In other words, their lives do not affect or change the civilization or the Aeon. They are part of the wyrd of that civilization - they do not possess a wyrd of their own. Using the inexact analogy - an individual with wyrd (an Adept or someone who has achieved individuation) is a seed which becomes free from the tree and can begin a new process (a sapling). All other individuals are tied to the tree - to grow as it grows and die when it dies.

A civilization thus expresses an ordering of evolution. Its energy, and thus its archetypes and so on, is determined by the Aeon which 'creates' [or rather, causes its creation/manifestation in causal space-time]. These energies, for both a civilization and an Aeon can be described in various ways. The most simple (and not very accurate) is mythological/archetypal.

An Aeon lasts about 2,000 years of causal time. It is linked to a particular geographical region, and there is a centre to this where the acausal energy is strongest. This is because an Aeon is a physical presencing of acausal energy via a nexion - i.e. a nexus between the acausal and the causal. This centre usually acquires a cult or religious nature: mostly unconsciously. That is, certain individuals are 'drawn to this area' and the acausal energy produces/provokes changes within and external to the psyche of these and other individuals.

The list given below describes the energy of each Aeon which has existed in mythological/archetypal terms - it is guide, rather than an exact description of the energies, and a guide to the changes which are caused in the psyche. [The exact description is purely abstract - in symbols - and is given later.]

Each Aeon has a particular civilization associated with it. (See the list.) Its energy may be expressed in terms of an 'ethos' - that is, how the κ_i [where the symbol κ_i represents individual(s)] within that κ_c [where the symbol means 'civilization'] apprehend both causally and acausally [or in simple terms, both rationally and intuitively] the acausal energy of the Aeon. This ethos, like a κ_c , grows and changes; it evolves.

The civilizations listed are 'higher' or Aeononic ones - those that have changed/shaped conscious evolution. Other civilizations have existed, but they have generally not contributed significantly to such evolution in terms of creativity - they are usually related, in time and space, to an already existing or a previously existing civilization. The criteria for an Aeononic civilization are: (a) it possesses a distinctive ethos [Note: an ethos is not a 'religion' as religion is conventionally understood.]; (b) it arises primarily from a physical challenge [rather than from the disintegration of an existing civilization (i.e. the challenge as such is social)]; (c) it is creative on a large scale.

In analysing civilizations and their changes, the work of Spengler and Toynbee is valuable, although its details are not essential. What their work has done, is to contribute some fundamental ideas about the nature and structure of civilizations - their detailed work (such as, in Toynbee's case, historical dates and events) adds flesh to the bones of the aeonic theory here propounded, but that theory is independent of such detail which may be and indeed should be surpassed in the future. The two most fundamental ideas of these historians are Spengler's one of the metamorphosis of what he terms a 'culture', and the genesis of civilizations as given by Toynbee - their origin, classification, inter-relation and so on. The ideas have been combined with others - some original, some not (some part of 'esoteric tradition') - to provide the framework for aeonic/acausal theory outlined here. This framework is 'Cliology' - the study of those processes which have caused historical change.

The mechanism by which civilizations affect evolution is that of 'creative individuals'. Most of these are influenced by the ethos of their civilization to act, or to express that ethos more consciously, those causing others to act. Few individuals in a civilization reach the stage of conscious evolution which frees them from the influence of ethos - be such the ethos of their own civilization or that of another. Of course, many are there who believe they are free of such influence - but belief is not the same as reality. It has been and is the aim of genuine Esoteric Arts to enable individuals to reach the stage of conscious development where they become free of such influences - i.e. to achieve a uniqueness of identity. This requires insight, knowledge and reason - all of which are aided by understanding how and why things (such as civilizations) are as they are. Cliology is an expression of such understanding, and as such a learning of the subject aids conscious development and thus makes Adeptship/individuation possible. The abstract form, given here (particularly in the Second and Third parts of this introductory treatise) takes this rational understanding further.

Aeon	Symbol	Magickal Working	Associated Civilization	Dates
Primal	Horned Beast	Shamanism	--	9,000 - 7,000 BP
Hyberborean	Sun	Henges	Albion	7,000 - 5,500 BP
Sumerian	Dragon	Trance; Sacrifice	Sumerian/ Egyptiac	5,000 - 3,500 BP
Hellenic	Eagle	Oracle; Dance	Hellenic	3,000 - 1,500 BP
Western	Sunwheel/ Swastika	Ritual	Western	1,000 BP - 500 AP
Galactic		Star Game & beyond	Galactic	

[Note: BP means 'Before Present' (1980 eh); AP means 'After Present']

The centre of the Hyberborean Aeon was the area around Stonehenge. The centre of the Sumerian was located between the Tigris and Euphrates (and is near present day Baghdad). The centre of the Hellenic was Delphi. The centre of the Western was/is around an area in the Marches - it was, and is, esoteric due to the distortion of the Western ethos by first the Nazarene religion and then other forms broadly similar in effects to that religion.

The mythological/archetypal attributes of a particular Aeon can be gleaned from the symbol and 'magickal working' listed above. The ethos of some civilizations are listed below.

Hellenic - Quest for excellence; Reason. Western - Exploration/Science.

Civilization	Relations	Challenge	Time of Troubles	Universal State
Egyptiac	Unrelated	Physical	2424 - 2052 BC	2052-1660 BC
Sumeric	Unrelated	Physical	2677- 2298 BC	2298 - ¹⁹⁰⁵ BC
Hellenic	Loosely affiliated	Physical	431- 31BC	31BC - 378 AD
Indic	Unrelated	Physical	? - 322 BC	322 - 185 BC
Japanese	Offshot of Far Eastern	Physical	1185- 1597 AD	1597-1945 AD
Sinic	Unrelated	Physical	634 - 221 BC	221BC - 172 AD
Western	Affiliated to Hellenic	Physical	1568- 1996*	1996- 2390 AD **

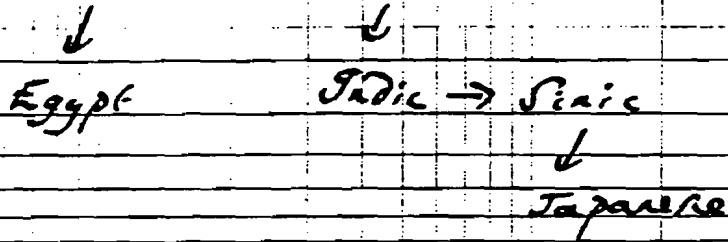
Table I

*Estimated from model (see Appendix II). The 1568 AD date is given by Toynbee.

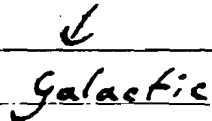
** Estimated from model (see Appendix II).

1) Spread ($\phi_s \rightarrow \lambda_s$):-

a) Albion \rightarrow Sumeria \rightarrow Indus



b) Hellenic \rightarrow Western



a) \Rightarrow 'Henges' / Stone-circles
[ϕ centres: $\phi_s \rightarrow \lambda$]

b) \Rightarrow Delphi

[a): c. 4,500 - 2,500 BC
b): c. 1,000 BC - 500 AD]

2) External manifestations of ϕ ("creativity..."):-

Albion: Proto-Astronomy; Wheel; Proto-Agriculture

Sumeria: Writing [Phoenicia \rightarrow Egypt]; Agriculture

Hellenic: Reasoning; Logic; Proto-Science

West: Science; Exploration; Technology

3) ϕ Centre: Western Area:-

Surrounding Black Rhydy, Linley, Skiperstones,
Long Myrd, Caradoc

⋈⋈⋈⋈⋈⋈⋈⋈⋈⋈⋈⋈⋈⋈⋈⋈⋈
⋈⋈⋈⋈⋈⋈⋈⋈⋈⋈⋈⋈⋈⋈⋈⋈⋈

Notes: • Centre of Albion [Hyperbrian] - Stonehenge.

Cultures were Ridgway; Walter Track; Soot Track; Pathway etc.

• Centre of West \rightarrow where remnants of traditions of
Albion survived beyond 1,000 BC [to c. 700 AD & thence
20th Century].

Each civilization follows a pattern. This can be symbolized and thus studied. The same is true for an Aeon. Such study enables two important things. First, it enables an objectification. In one sense, this is a withdrawing of projections (in Jungian terms). Second, it develops already existing faculties and creates new ones - the ability to reason in abstract symbolism, for example, where the symbols are 'numinous' (i.e. "alive") rather than being simply 'intellectual'. That is, such symbols relate to those things which are important for an individual's life. [In a simple sense, the symbols of astrology are imbued with 'psychic energies' and thus possess 'power'. More correctly, the symbols re-present acausal energies as against causal ones such as in mathematics and physics.]

The symbolization enables the patterns, on the levels of an Aeon, a civilization and individuals, to be followed and manipulated if necessary. It enables insight into Aeons, civilizations, individuals, and one's own self, and thus forms the essence of inner esoteric teaching.

The symbolization, at the present time of writing, is of three kinds, two of which have been developed quite recently. The first kind is the mythological/archetypal - the use of myths/archetypes and such like forms to describe/represent the processes and patterns. Such representations are traditional, and still useful, particularly in the early stages of study. [One type of this kind of representation is the septenary Tree of Wyrð with each sphere being associated with various archetypes/mythological forms and so on.] The second kind, is The Star Game - a collocation of abstract symbols which re-present the acausal as it manifests in the causal, these symbols, as mentioned above, being numinous ones. The third type, the rudiments of which are described in the Second and Third Parts of this present work, is a formalized abstract system which represents the beginnings of a new science. The first and second types are complete. The third type has only begun to be developed - the next few centuries should see this new science complete in most of its essentials. The mastery of the first type of symbolization is relatively easy. The mastery of The Star Game (in both septenary and Advanced versions) takes quite an intellectual effort, stretching the frontiers of conscious evolution. The understanding of the third type, takes conscious evolution still further. The completion of this third type will stretch the frontiers almost to their limits.

All three kinds are genuine esoteric Arts.

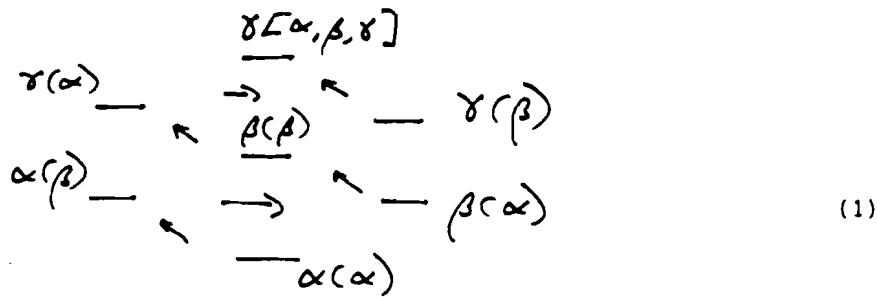
ooo

II The Basic Symbolism

Before proceeding to describe the symbolism of this third type, some brief remarks concerning the symbolism of The Star Game will be in order.

In The Star Game, Aeons may be symbolized by the boards - i.e. the first board (Sirius) re-presents the first or Primal Aeon, the next board, the next Aeon, and so on. The placing on the pieces on a board represents a particular stage of an Aeon - the initial placing being the pre-civilization stage of an Aeon. The movement of pieces then represents the evolution within an Aeon and its effect upon others.

However, all seven boards can be used to represent just one Aeon. The same is true both for a civilization and an individual. Thus, in the septenary version for instance, the seven boards could be used to represent aspects of one civilization from its genesis to its demise - the first six boards might be chosen to represent the causal changes, and the seventh, the acausal ones, thus:

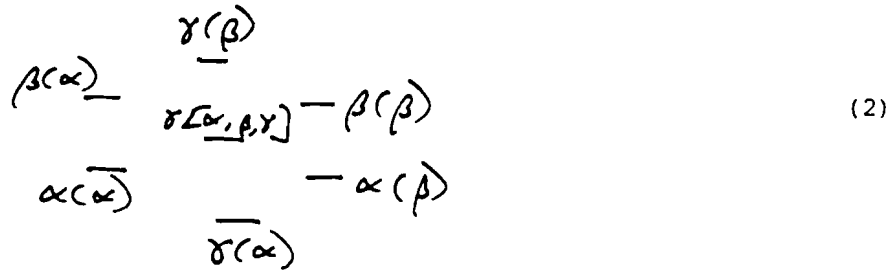


In this case, the last board is in 'acausal space' and thus has three causal aspects - α, β, γ .

Here, the basic transformation is represented by:

$$\alpha(\alpha) \rightarrow \alpha(\beta) \rightarrow \alpha(\gamma) \rightarrow \beta(\alpha) \rightarrow \beta(\beta) \rightarrow \beta(\gamma) \rightarrow \gamma(\alpha) \rightarrow \gamma(\beta) \rightarrow \gamma(\gamma)$$

However, another representation would be:



In (2) there is no linear (2/3 dimensional) representation of causal time as there is in (1) [the basic transformation is a linear representation of change]. That is, in (2) there is no direct, linear sequence from one board to the next.

Both representations are equally valid - they are merely different ways of viewing the same thing, and this flexibility is inherent in The Star Game. This is an important point which is often overlooked - the only constants (or constraints) in/of the Star Game are the seven boards, each of a particular number of squares, the number and types of pieces, and the rules governing their movement. What the boards and symbols and moves re-present has to be determined before the game is used - when, that is, it is used esoterically, and not just as a 'game'.

Further, acausal components or 'pieces' (such as $\gamma(\gamma)$ or $\alpha(\gamma)$ say) exist simultaneously as a particular causal component or piece - thus, when $\alpha(\alpha)$ exists, so to does $\alpha(\gamma)$ and both $\beta(\gamma)$ and $\gamma(\gamma)$. When $\alpha(\alpha)$ transforms to $\alpha(\beta)$, these acausal pieces still exist, even if they have not been 'presenced' in the same or adjacent causal space as that piece. This simultaneous existence is represented, in the septenary form of The Star Game, for instance, by the degree of freedom of movement of an 'acausal' piece..

We shall now move on to describe the basic symbolism of the third form.

Two abstract spaces, ϕ_s and λ_s are posited and $\lambda_s \in \phi_s$ is divided into nine sub-spaces represented by the abstract symbols

$$\alpha(\alpha), \alpha(\beta), \alpha(\gamma), \beta(\alpha), \beta(\beta), \beta(\gamma), \gamma(\alpha), \gamma(\beta), \gamma(\gamma)$$

(3)

ϕ_s is determined by F^ϕ and λ_s by F^λ where F^ϕ is acausal time, and F^λ causal time.

both at present otherwise undefined.

A basic principle governing $\phi_s \in \lambda_s$ is that the sub-spaces occur in the following order:

$$\alpha(\alpha) \rightarrow \alpha(\beta) \rightarrow \alpha(\gamma) \rightarrow \beta(\alpha) \rightarrow \beta(\beta) \rightarrow \beta(\gamma) \rightarrow \gamma(\alpha) \rightarrow \gamma(\beta) \rightarrow \gamma(\gamma)$$

(4)

[Note: the symbol ϵ is to be read 'within'.]

$\alpha(\alpha)$ is regarded as closer to λ_s , $\gamma(\gamma)$ to ϕ_s : thus (4) represents a movement from λ_s to ϕ_s .

(4) is called a transformation, via ϵ^λ .

Therefore,

$$\delta^\lambda [a(\delta)_\lambda] = a(\delta)_\lambda' \quad (5)$$

where $a(\delta)_\lambda'$ is the new transformed element according to (4).

ϵ^ϕ transformations also occur. Such a transformation - δ^ϕ - is defined by

$$\delta^\phi a(\delta)_\lambda = [a(\delta)_\lambda', a(\delta)_{\lambda+7}] \quad (6)$$

Thus, for example,

$$\begin{aligned} \delta^\phi \alpha(\alpha) &= [\alpha(\alpha)', \gamma(\beta)'] \\ &= \alpha(\beta), \gamma(\gamma) \end{aligned}$$

and

$$\delta^\phi \beta(\alpha) = [\beta(\alpha)', \alpha(\beta)'] = \beta(\beta), \alpha(\gamma)$$

Hence, a δ^ϕ transformation is non-linear*. The operations δ^λ and δ^ϕ are the fundamental operations in $\phi_s \in \lambda_s$, and can be used to formulate rules which govern what occurs in both spaces. That is, an algebra for these regions can be created (rules for $\delta^\lambda \pm \delta^\phi$, $\delta^\lambda / \delta^\phi$; $\delta^\lambda \cdot \delta^\phi$ and so on) and then equations written, using the transformations, which represent the forms taken by 'objects' in these spaces - i.e. the forms are geometrically represented using algebraic equations based on the new algebra. Each form is then identified with a particular aspect of such spaces - e.g. one form/geometric structure would be an aeon; another a civilization; another an individual. The geometric representation would be via a new 'co-ordinate geometry' in the new space defined by $\phi_s \in \lambda_s$. Manipulation of the equations, and an identification of the models with aspects of the physical manifestations, would then provide new insights. [For details of this new algebra and geometry, concerned with the space $\phi_s \in \lambda_s$, see the MS 'Mapping The Acausal'.]

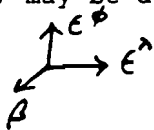
* It is also creative: i.e. a 'new' aspect/symbol/form is created/becomes manifest following such a transformation. This explicates the nature of an acausal transformation.

III A New Representation

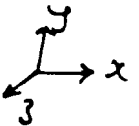
This section is an introduction to the basic ideas of a new representation of the acausal. This representation enables the fundamental laws governing the changes of energy [or acausal matter] to be ascertained and described in conventional mathematical terms.

The ideas - the formulation of the acausal and the changes, and so on - may be used to describe, by reduction [the imposition of appropriate boundary conditions] the causal and the changes of matter/energy within it. Thus, it is possible to develop a new physics which describes the laws and so on of the acausal, this new physics being able also to describe the causal since the causal is a special case of the acausal.

The acausal, ϕ_s , may be described by a five-space, thus:



$$\beta = (x, y, z)$$



β is a representation of the 3 dimensions of causal space: x, y, z .

A line-element of this ϕ space is described by:

$$ds = f(\epsilon^\phi, \epsilon^\lambda, \beta)$$

ϵ^λ is determined by c , the velocity of light.

ϵ^ϕ implies action at a distance, because of the nature of ϕ_s - i.e. it is 'beyond the causal'.

When $\epsilon^\phi = 0$, the five-space becomes a four-space defined by Riemann geometry.



$$4\text{-space: } F_g = f(ds_\lambda)$$

For ϕ_s :

$$F_u = f(ds_\phi)$$

where ds_ϕ is determined by $\delta\epsilon^\phi$. For $\epsilon^\phi = 0$, F_u reduces to F_g [where F in general represents 'Force' - e.g. F_g is gravitational field in λ_s ; F_u is the 'unified field' of ϕ_s .]

A point in ϕ_s is specified by $\epsilon^\lambda, \epsilon^\phi$ and l where $l = (x, y, z)$ and the metric of this space is derived from a transformation $l_1 \rightarrow l_2$ and so on.

Further, ϕ_s implies velocities greater than that of light.

$f(\epsilon^\lambda)$ describes energy changes in λ_s - i.e. 'matter'.

$f(\epsilon^\phi)$ describes energy changes in ϕ_s , one of which is charge.

$\phi_s \epsilon^\lambda$ implies charged particles.

$f(\epsilon^\lambda)$ are differential equations involving a wave-function: e.g. $\nabla^2 \psi$

$f(\epsilon^\phi)$ are differential equations representing geometric transformations of 5-space

Some equations of 4-space: (i.e. λ_s)

$$\nabla \times (\nabla \times F) = \nabla (\nabla \cdot F) - \nabla^2 F$$

For nuclear field:

$$\nabla (\nabla \cdot F) - \nabla^2 F = 0$$

Div implies source density of field; Curl implies vorticity of field; Grad implies rate of change of field. Mass implies F - the flux ϵ^λ .

.....

Aeon	Associated Higher Civilization	Centre of Aeonie Force	Consciousness Guide	Magickal Form
Hyper-borian	Albion c. 4 000 BC - 2 500 BC	Stonehenge	♁ (♁)	Henges
Sumerian	Sumeric c. 3 100 BC - 1905 BC	Tigris basin	♁ (⊖)	Trance; sacrifice
Hellenic	Hellenic c. 1 100 BC - 378 AD	Greece	♁ (♀)	Oracle; Dance
Western	c. 1100 AD - 2390 AD	Germany	♀ (⊖)	Ritual; Word
Galactic	c. 2400 AD -	Beyond solar system	♀ (♁)	Empathy; Star Game

An Aeon lasts approx. 1,500 years (not 2,000) and predates the higher civilization associated with it by approx. 300 - 400 years. An Aeon implies $\phi \rightarrow \lambda_s$: that is, an increasing of ϕ in ϵ^λ dimensions. In simplified form, one may say that a 'Gate' between ϕ_s and λ_s has been 'opened' - giving an increase in consciousness ($\delta\phi$ by ϵ^λ) via the mechanism of a higher civilization. Thus the 'opening of a Gate' for the next Aeon, the Galactic occurs c. 2000 - 2100 AD.

Contrary to Occult mythology, the most important aspect of a new Aeon is the associated higher civilization, the civilization taking its ethos from the Aeonie force and/^{this ethos} being the most conspicuous manifestation of that force. The subsequent development of the higher civilization is natural, determined by the ethos or 'spirit', the ethos itself becoming expressed and codified in what is usually a non-magickal form - as a 'philosophy' or way of looking at the world. This codification usually occurs in the Spring period of a higher civilization's metamorphosis.

Aeon	Philosophy	Associated (& often esoteric) Mythos
Sumerian	Vedas	Dragon/serpent mysteries
Hellenic	Pre-Socratics	Apollo; mysteries of the 'Kabeiroi'
Western	Science	Faustus; Grail*; Dark Gods



*In reality, the 'Grail' was a precious crystal - not a chalice - as per 'Nine Angles' rite. The received (i.e. non-esoteric) legends about the Grail are distorted recollections of Hyperborean mysteries. According to esoteric tradition, the Grail was actually used c. 700 AD to inaugurate the Western Aeon - hence the medieval traditions.

Satanism and Child-Abuse

Allegations have been made, and continue to be made, concerning "Satanic" child-abuse - that is, the sexual abuse of children as part of Satanic rituals, practices and beliefs.

As an authority on Satanism, having been actively involved in Satanism for nearly twenty-five years, and being the Grand Master representing traditional Satanist groups, I can write expertly about this matter.

Genuine Satanism - like all genuine magick - is a path, way or method of individual self-development. Rituals may be and often are a part of this, but these rituals all conform to certain patterns: they are all intended to aid and explicate self-understanding and development, as well as enhance and develop certain 'Occult' abilities. Naturally, some rituals and methods are concerned with the individual experiencing certain emotions and, in Satanism, enjoying certain pleasures. However, because of the aim of Satanism [to aid the attainment by the individual of magickal and personal understanding and thus promote evolution and self-mastery], this experiencing involves a conscious choice or decision by the individual. This makes Satanism of necessity an adult path or way - for genuine Satanism, of the traditional type, is not concerned with proselytizing nor "corrupting" others without their consent. Its concern - it must be repeated - is individual advancement arising from a conscious and free decision by the individual - anything else is not Satanic as it is not magickal. This free choice is part of all genuine Occult and magickal paths: Initiation means this free choice, the decision to begin an inner quest. When there is no free choice about the matter, there is no genuine initiation - whatever path or way is being followed. Where Satanism differs, is in the aim, the philosophy of life and the techniques used to achieve the aim - these make it a "Left Handed Path" [when viewed conventionally].

Thus, there cannot be any such thing as 'childhood Initiation' - nor participation by children under a certain age in any genuine magickal rituals. What there can be: what there often is - in genuine Satanism at least - is the simple dedication of infants by their parents to the darker path, and this involves only the appointing of guardians to watch over and care for the child(ren): "Do you, so chosen, pledge to guard and watch over this newborn and to teach them **when the teaching-time is right, our ways ...**" [from 'The Ceremony of Birth' in "The Black Book of Satan" (ONA)] The time for teaching is when the child, in accord with Satanic philosophy, can choose for themselves - sixteen years of age or thereafter - that is, when they have attained the threshold of adulthood.

Hence, there is not, and cannot be, any such thing as "Satanic" child-abuse: there can be no child-hood 'initiation', no participation by children under a certain age in rituals, and no abuse, by adult Satanists, of children. This latter is important - Satanism is concerned with the individual gaining self-mastery and self-understanding. The abuser (whether of children, drugs or pleasures) is swayed by mostly unconscious desires and impulses - they may manipulate and try to control others who are susceptible, but they cannot control themselves, or even begin to understand their 'darker' side. In short, they are weak - and generally rather pathetic - individuals, although they may hide behind a "mask" or a "role". Such people are not Satanists, but rather failures. The Satanist aspires to self-mastery, self-overcoming; to knowledge ...

The popular image of Satanism is a lie - a myth invented and fostered by those who have a vested interest in maintaining it. Organized religions and

under-developed individuals need such myths, as they need stereotyped enemies: for only by such means can such people and such religions survive and flourish. Many believe, with that certainty that faith and fanaticism bring, the myths about Satanism and the more general myths about ritual 'child-abuse'. I and a few others like me can present the facts - in my case about Satanism - but it needs an unbiased mind, a certain mental freedom, to consider these facts as they should be considered, and then make an informed judgement about the matter. It is this freedom which a biased, religious intolerance destroys.

The real question about Satanic child-abuse (and ritual abuse itself) is thus a question about attitude, belief and commitment to reasoned thought and debate. Long after Science showed the Earth was not at the centre of the Universe, the Church - its ministers and its faithful - continued to believe otherwise, confirmed in their certainty of faith. Do we, now - concerning this question of Satanic child-abuse - return to a Dark Age of faith, of believing what certain Church people wish us to believe to bolster their religion and rather intolerant view of the world; or do we go forward to greater understanding based on an acceptance of the facts?

These facts show that Satanic child abuse - and ritual abuse itself - is a myth.

[REDACTED] ONA

[The following books contain the facts regarding traditional Satanism, and should be studied by anyone who wishes to know what Satanism really is:
Δ The Black Book of Satan - A Guide to Sinister Ceremonial Magick
Δ Naos - A Practical Guide to Becoming an Adept
Δ Fenrir Vol. I (no's 2 - 8)
Δ Fenrir Vol. II

All the above are obtainable from the ONA, [REDACTED]