

# HYSTERON PROTERON

*The Inner Teachings*

*Of*

*the O.N.A.*

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## Order of Nine Angles

### I.

## Introduction

This present work contains secret MSS circulated among members of the Satanic organization the Order of Nine Angles. These MSS contain details of the most secret teachings of that Order, and compliment the material already available in works such as "Naos", "The Black Book of Satan", and "Hostia".

They are being made available to explicate the true nature of traditional Satanism.

2.

## The Hard Reality Of Satanism

ONA 1991eh

The hard reality of Satanism is that it is very different from both the media image and the more recent image pedaled 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-discovery 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 subservience: 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 endeavor, behavior 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 fulfill 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<sup>(1)</sup>. 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 curds 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 them 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 Aeonics 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 pedaled by their leader.

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'.

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.

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

3.

## Satanism, Sacrifice And Crime - The Satanic Truth

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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.<sup>[1]</sup>

Further, it is accepted practice that the victims, the opfers, choose themselves. Thus, opfers are never selected at random just as they are never children (although occasionally an opfer 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 opfers. 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 opfers.

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 opfers. [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' opfer (e.g. a wax figurine named after the actual opfer).

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

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pleasure from watching some fictional story and 'identifying' with a fictionalized assassin - or, more likely, will 'act out' such a role in some pathetic pseudo-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'.

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## 4.

# The Practice Of Evil: In Context

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The practice of evil (qv. the Order MSS 'Satanism, Sacrifice and Crime'; 'Sinister Shadow Magick' etc.) is an essential part of Satanism - for a novice. It builds Satanic character, tests Destiny and so on. It is, however, only a part of Satanism, and has to be seen in context. That context is the training of the novice. Such practices, and other dark and sinister experiences, are a beginning only - a foundation which enables further progress. They are also selective ordeals - the really Satanic survive; the others do not, for whatever reason or reasons.

Furthermore, these practices lead to a synthesis. They are essentially learning experiences. The self-learning that they provoke (in those who triumph, that is) leads in time to a transcendence, new beginnings, new stages of the Satanic way. This is essential for novices to understand - the experiences have to be undergone, they have to be mastered, what they provoke within and external to the individual has to be faced and then mastered. All this is seldom easy - which is as it should be, for those questing after the essence.

The practical experiences engendered by 'living on the limits' occupy the novice for some years - up to, that is, the Grade Ritual of Internal Adept. That ritual propels them toward a deeper self-discovery - or it destroys. Those who succeed then have new tasks, new ways of living which are unique to them and which explicate their unique Destiny.

However, it must be understood (and I repeat it again for emphasis) that this hard foundation is necessary - there can be no further progress without it. Indeed, Adeptship of necessity means this tough foundation - this understanding of oneself that such experiences provoke.

Also, one (perhaps two) experiences of the same type are sufficient if those experiences are really evil. No experience should become a fetish (that is one sign of a weakness) - it should be used to learn from and, having learnt from it, it should be discarded as one moves on. This learning of course means a self-honesty, a critical self-analysis, an assessment and a learning of judgement. These things, are of course, dynamically done - they never enervate. If they do, there is weakness of character. One is critical only to improve, to go forward. True Satanists, naturally, possess the arrogant self-confidence to do this - the imitation kind are either too critical, or seldom if ever critical. That is, a Satanist strives for a dynamic balance or tension between assessment/critical judgement and confidence/arrogance - and this balance is usually achieved from experience. This balance is one sign of an Adept.

Two examples will illustrate this. The first concerns a young lady. She sought and found an already existing group and was Initiated. She studied the teachings, undertook hermetic workings and participated in ceremonial rites. After some months, she undertook the Grade Ritual of External Adept after which she began to gain experience by undertaking certain 'roles'. The first she chose was the seductive sinister sorceress. She had much fun, seducing and manipulating, exploring her sexuality - sadism, Sapphism, orgies. After six months, she felt she had learnt enough, and moved on - to form her own Temple and play the role of 'Mistress'. So she recruited, undertook ceremonial rituals, teaching, Initiations and so on. She learnt more techniques of manipulation, developed skill in all forms of magick. After a year, she decided she had garnished enough from the role. So (on advice from the person who had guided her heretofore) she joins an extreme political group and plays the role of revolutionary activist. She suffers, and deals out, violence - is arrested a few times. She acquires, within the confines of this new world, something of a reputation as a tough fanatic. Gradually, she is drawn into Underground work of a dubious nature - and is trained in armed revolutionary Warfare. She visits comrades in other countries, and participates in a few operations, in one of which someone is killed, by her. She had, of course, chosen the victim according to Satanic principles - but made this choice seem, to her Comrades, to derive from her revolutionary beliefs. After some months, she drifts away from such underground work, and then from her political commitments. All this she makes plausible to her comrades. She then undertakes the Grade Ritual of Internal Adept after which she moves to live abroad, outwardly quite respectable. Gradually, in the profession she has chosen (helped by an old comrade from her

revolutionary days) she gains a subtle influence. Secretly, she trains and guides two pupils in the ways of Satanism. Because of her unique, strong character, she is respected - even a little feared - by those who know nothing of her past or her secret allegiance to Satanism. She gathers around her a small circle of admirers (mostly young men, some of whom are her lovers), and nurtures them, exoterically, as a good Satanic Mistress should. They, of course, know nothing of her secret life - unless she wishes them to know. So she guides a few of them, perhaps drawing forth from them traits of character or some talent ...

The second example concerns a young man. After involvement with various Occult groups and after trying various paths, he finds a Satanic Master who agrees to guide him. So he begins to follow the seven-fold sinister way - hermetic workings, physical tasks, External Adept. He meets someone who becomes his magickal companion and together they form a Temple. They decide this Temple should be a genuine one - 1.e. concerned with Initiating and training Satanists, not just a Temple for their own pleasure and learning. So they find, test, Initiate and teach suitable individuals. This takes over a year. Ceremonial rituals are undertaken. Their own novices undertake ordeals, gather practical experience by playing roles and so on. Gradually, the Temple bonds together in an esoteric way, all seven members committed to Satanism and all working together. They decide to undertake the Ceremony of Recalling - the advice of the Master who first guided the young man is sought, and he advises him to undertake the Grade Ritual of Internal Adept and if, after that, he still wishes to do this ceremony, he can. Providing, of course, the Temple adheres to the guidelines for selecting and testing offers. After the Grade Ritual, the Temple begin to plan for the Ceremony. This takes over six months. They conduct the Ceremony, which is a success - they channel the energy to fulfill an aeonic goal. Gradually, the knowledge, and skill, of the Temple grow - enhancing the lives of the members and aiding the sinister dialectic. They become expert in sinister esoteric chant, making the Temple as a nexion. They decide to remain secret, recruiting only when necessary (around every ten years or so, they decide) - and continue to lead their 'ordinary' lives. They also decide to continue a tradition and perform the Ceremony every seventeen years ...

In conclusion - in the first example, the lady learns from her deeds, moving to new experiences and stages of self-development. She discovers and accepts her Destiny - a Satanic Mistress, teaching a few pupils and enjoying the rewards her life-style offers her. She has a secret and subtle Satanic influence - her profession is part of her Destiny, and she uses it to aid the sinister dialectic, promoting some things, discreetly changing and influencing others.

In the second example, the young man also learns, and so continues along the Satanic path. His destiny is linked to his companion and the Temple they founded. They establish a secret, and quite powerful, magickal form, using it to alter and bring change in accord with their Satanic beliefs. In both cases, the experiences bring a self-understanding and make possible advancement along the way. Both live as most Satanists do - secretly, their work hidden. Both, in their different ways, aid the Satanic cause. Both possess a Satanic character and will probably and should they wish it, continue to advance toward and beyond the Abyss, their future made possible by their dark past which, although passed, is not forgotten by them.

## 5.

# Guidelines For The Testing Of Opfers

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It is a fundamental principle of traditional Satanism that all prospective opfers must be subject to several tests before becoming actual opfers either during a ceremony or otherwise.

The purpose of the tests is to give the chosen victim a sporting chance and to show if they possess the character defects which make them suitable as opfers. The victim is chosen according to Satanic practice - those whose removal will aid the sinister dialectic, for instance, or those who have or are proving troubling for Satanism in general, or those who have been judged by a Master or a Mistress (or someone of a higher Grade) as suitable for receiving Satanic justice/vengeance because of one or more of their actions. Once the victim is chosen, it is the duty of the Master or Mistress of the Temple or group who wish to perform the sacrifice to appoint suitable members - and if necessary train them - to prepare and execute the tests.

It is principle that no offer under any circumstance be informed directly or indirectly that they are being tested for whatever reason as this would invalidate the test.

The tests are constructed so as to give the victim a choice of responses - either a positive one, or a negative one. A negative choice leads to another test at another time and place. If this choice is also negative, then the victim is deemed suitable, and becomes the offer. Sometimes however, a third test may be deemed necessary by the Master or Mistress.

The tests are to appear to be incidents of everyday life such as the victim might be expected to encounter, given the society of the time. The tests are designed to test the character of the victim - to reveal their true nature. Positive, Satanic qualities, are courage, daring, defiance, and so on. Negative qualities are cowardice, meek fear, treachery and so on. It is for the Master or Mistress to use their judgement, experience and knowledge to construct the appropriate tests which seek to prove if the victim possesses the qualities deemed appropriate. Basically, the victim must, if they are suitable for sacrifice, show that they possess a weak character and be lacking in Satanic qualities such as nobility and excellence.

An example will best illustrate the type of test which is required.

For this example, the victim is male, and to undertake the test, four members will be required, two of them female. The victim has been under surveillance for some time, and his routine, habits etc. noted. It has been found that he has a certain fondness for young ladies. A female member is to 'set him up' for the actual test - she meets him, 'as if by chance' at a place he frequents. She shows a subtle sexual interest in him. If he runs true to form, he will suggest a future meeting, to which she agrees (or, if he does not suggest this, she does). She specifies the place and the date/time. This is a place where few if any other people are likely to be around at the time specified. At this assignation, he is observed by the three (two men, one woman) who are to conduct the actual test, until they judge the time is right. [If the victim does not turn up, the first lady member meets him, again 'by chance', and arranges another meeting. If this meeting does not occur, another test is devised.] The second lady then passes near to where the victim is waiting - she makes certain he is aware of her. The two men then come onto the scene and begin to harass her, verbally at first. Then they begin to 'molest' her physically and try to drag her away (toward a car, probably). She screams for help. The test is to see how the victim reacts - what his choice is. He has two choices - to do nothing, and pretend he has not heard/noticed anything (a negative response), or he can go to the aid of the lady. [Note: 'Help'/aid here means actually trying to rescue her, not merely feebly asking the men to stop.] If he tries to aid her, the two men run off, and she thanks him gratefully. If he does nothing to aid her, he has failed the test, for he reveals the character of a coward. The Master or Mistress will be observing events from a discreet distance.

The performances of the members, during the test, must be totally convincing, as must their timing. In all aspects of the tests, from the initial surveillance to the final execution of the test, they must be professional.

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It will be seen from this example that the tests are quite complex - require planning, rehearsals and so on. This planning, and the surveillance, might take months. Little, if anything, should be left to chance in the execution of the tests. The rewards, however, justify the operation - there is, firstly, a probable victim for sacrifice, enabling the quintessence of Satanic ritual to be undertaken; secondly, there is the involvement of the whole Temple - the planning, the choosing of victims, the rehearsals of the tests and then finally their execution. This involvement, from the initial choice to the final test, is an extended magickal act, imbued with Satanic essence - creating and presenting sinister energies, aiding the development of Satanic skill and character, drawing the members together in a vivifying way. As such, it is a prelude to the act of sacrifice itself. Thus, even should the victim not be chosen because he/she proves unsuitable having made a positive choice during a test, the effort has been extremely worthwhile, both in terms of aiding the development of members on the levels of character and knowledge and skills, and also magickally.

The decision of the Master or Mistress regarding the outcome of a particular test is final and binding. It needs to be stressed that the tests give the victim a sporting chance and serve to confirm/deny their suitability - before the tests are even planned, the victim will have been chosen as a probable offer by the Master or Mistress using their judgement.

Offers are examples of human culling in action.

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## 6.

# The Sinister Dialectic

ONA

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

This strategy, and the tactics involved to achieve it, is esoteric - and its learning forms an important part of novice training. Satanic strategy has its ground or foundation in Aeonics - Aeonics providing a means of rationally studying the patterns, processes and energies, both causal and acausal, which do and have shaped individuals and their groupings from societies to civilizations. Further, Aeonics provides a means of interpreting recent events/trends and can predict (within certain limits) future patterns.

[A basic introduction to Aeonics is given by the Order MSS dealing with the subject. A more advanced study involves becoming proficient in the advanced Star Game.]

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

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

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

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

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

(1) involves such things as External and Internal Magick - a following of the Seven Fold Sinister Way. (2) involves Aeonick magick - e.g. the creation of new archetypal forms or images and the infection in the psyche of others which results from introducing them - and gaining/using

influence.

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

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

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

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

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

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

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## 7.

# The Quintessence Of Satanism

ONA, 1989ev.

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

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

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

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

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

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

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

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

Thus, because of human nature, there will be few who will possess the desire to become real Satanists - to actually undertake the tasks, ordeals and challenges. Most who profess an interest - and a large number who actually go ahead with Initiation be such ceremonial or hermetic - will soon turn away when they realize the real difficulties involved, when they understand that they are expected to work toward their own development. Most of these will all too easily find

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excuses to justify their turning away. They will perhaps be easily seduced, such is their weakness of character, by others who promise 'easy solutions' some kind of 'magical' way to Adeptship, by organizations which take away the pain, suffering and delight that self-effort 'on the edge' entails and which provide security for their members, which keep them in thrall to self delusion. Or many will just be too lazy, too enured to their comfortable existence to change.

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

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

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

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8.

## The Publication Of Esoteric Traditions On The Left Hand Path

ONA 1991eh

**F**or 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 Aeonian 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.

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## 9.

# ONA ~ Organizational Structure

The ONA is organized on the basis of cells, basically for two reasons: (1) Security and (2) Effectiveness.

The structure means that each new Initiate/member has one (at most two) Order contacts who channel information/teachings and so on, and who offer guidance/instruction. When this member reaches the stage of External Adept, they usually form their own Temple for ceremonial magick and for teaching, recruiting their own members, whose Order contact thus is that External Adept. Each Temple thus formed exists independently. Hence, if it or any of its members are 'compromised', the chain cannot lead very far, enabling other members in other Temples to remain secret and so continue with their own work, both personal (following the path to Adeptship) and aeonic (aiding the sinister dialectic).

Further, such a structure is effective, because: it enables each member to progress at their own pace; it enshrines a fundamental principle of genuine Satanism [individuality, and freedom from subservience to authority] and it enables practical experience of a character-building type [e.g. by organizing and running a Temple at an early stage].

Essentially, the Order is secret - and intends to remain so as far as most of its members and activities are concerned. However, its teachings and traditions have been and will continue to be made progressively more 'public', that is, available - thus enabling any individuals who may be interested to follow (if only in part) the way of genuine Satanism, for those individuals by so doing (however slightly) will aid the sinister dialectic, increasing the dark forces presented on Earth. Some of these may progress to the Order.

This 'working secrecy' is necessary because Satanism cannot now be anything other than selective - it is elitist, being a hard and dangerous path, and part of its effectiveness lies in work of an 'underground', clandestine nature [e.g. some essential work is done by those involved in 'respectable' positions, which positions would no longer be available if the Satanic beliefs/practices of those involved in such work was generally known: i.e. they were discovered to be Satanists]. This secrecy will not change in the immediate future [for c. 20-30 years, that is] due to the nature of the societies in which we are forced to work.

Satanism can never become (until the 'New Aeon' arrives at least) respectable: for to become so would destroy its numen, its viability as a way to genuine Adeptship. It is dark, evil - for the few who genuinely dare. This daring, as mentioned in other MSS, is practical, in real-life situations, involving danger, requiring courage, and defiance of both one's own limits and those of others, including the society of the moment. While society and other structures restrict and deny the promise of Satan, this dark defiance is required - and, moreover, required as a working system which achieves results, both personally and aeonically. What will change, is the number of individuals who can try this way to liberation - and while this will increase, it will do so only slowly over a period of decades. This will be a cumulative process which will aid (and indeed create) the next Aeon, the Satanic one when what is regarded now as dark and sinister will hold sway.

Thus, it has been necessary to disseminate the teachings and traditions of the Order, and this dissemination will continue and increase, as part of Sinister strategy. This part of sinister strategy was begun a decade ago by the Grand Master representing traditional groups. It was carefully planned and (so far) has been carefully executed.

The initial stage involved circulating some details about traditional Satanism (the Septenary system; dark gods mythos) among some sections of the Occult fraternity. Thus, a few articles were published, and the existence of the Order itself made known, for the first time outside traditionalist groupings, thus confirming certain rumours about such a group existing, such rumours having been in circulation for some time. Over a number of years, more information was made available - although still within the 'sub-culture' of the Occult underground. This attracted some interest (and a few Initiates - incidental to the main intent) and was followed by the establishment of, at first, a newsletter, and then a "zine", both of these being of an 'underground' nature, both in terms of quality and the manner of distribution (i.e. selective, advertised in similar underground publications). Furthermore, the number of copies distributed was kept low. The aim was two-fold - to create a sense of exclusivity (thus making the Order at first difficult to locate/find) and to pose no direct threat, that is, the zine and those associated with it would be seen as totally on the fringe, without resources and probably without any support. Thus, the activities of its members,

always secret, would pose no threat and no investigation of any kind would be contemplated. Thus, both of the aims mentioned above could be achieved - dissemination of the tradition, and preserving the secrecy necessary for valuable work to continue.

After a few more years, the next step was taken - the distribution, again on a small scale, of works containing in detail the whole tradition. The format of these works would be the same - of a kind to intimate only a small scale enterprise. Thus were 'The Black Book of Satan', 'Naos', 'The Deofel Quartet' and other works made more accessible for the first time. Furthermore, the scarcity of these works would create an 'aura' about them - an aura which hinted at the darkness of the tradition. This would be re-inforced by making available the most sinister aspects of the tradition - aspects which would also contradict the meanderings of the armchair 'Satanists' who prattled on about Satanism being mis-understood and not really being evil, and who had increasingly come to notice as the decade came toward its end.

Naturally, this would provoke a reaction - both from those within the Occult and those without. The reaction from those within the Occult (and particularly those who said they adhered to the Left Hand Path) would establish their own position, and thus their total mis-understanding and lack of real insight. In brief, they would continue their word-games and fantasy-roles when confronted by the reality of genuine Satanism. But, equally as important, some would assimilate the tradition, or parts of it (perhaps unconsciously, perhaps consciously by plagiarizing it) and thus not only be influenced by it but also aid the sinister energies it re-presented because of that influence. [Thus, some of the meaning of the term 'sinister dialectic' can be glimpsed.] The next stage was to give form and substance to certain aspects of the sinister energies that the Order and thus its tradition represented - among such forms being Satanic images (e.g. in the form of Tarot images) and music. These, by their very creation, would presence such energies (unconsciously influencing others - particularly 'the susceptible ones'). They also would be distributed in the manner used hitherto, spreading that sinister influence, partly (as the other earlier dissemination had done) via the process of psychic contagion.

Following this, there would be a gradual increase in both the quality and the number of items distributed - without however the genuine darkness of the forms and tradition being diluted. In addition, more subtle approaches would be used - gradually contaminating psychic energies with strands of the sinister and thus overtly/covertly influencing/persuading others outside and within the occult, and drawing them into that ever expanding circle of those touched by the powers of Darkness. [This paragraph explicates the current stage of play.]

Thus, secrecy is preserved as and when necessary, while the tradition and thus the sinister is effectively spread.

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**Appendix ~ List Of Related Order MSS**

- Naos - A Practical Guide to Becoming An Adept. 121 pages.
- The Black Book of Satan (aka Codex Saerus) - A Guide to Sinister Ceremonial. 56 pages
- Hostia - Secret Teaching of the ONA. Volume I. 130 pages.
- Hostia, Vol II. 56 pages
- The Deofel Quartet, Volume I [Falcifer, Lord of Darkness, Temple of Satan]. 211 pages.
- The Deofel Quartet, Volume II [The Giving; The Greyling Owl]. 221 pages.