

The Sinister Pathway Triangle Order (SPTO)

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Becoming Another God

(Exercising Your Abyssal Mind Through Will-Power)

by

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“Nythra Kthunae Atazoth”

(A short chant invoking Dark Gods)



Introduction

Does Satan exist? The answer is not simple, and it must not be muddled. It is not as it is being brought forth in Christianity, or even in Islam. Their holy books do not reveal Satan or Satanic Philosophy as it really is. Through the world religions, Satanism cannot be known. This is the first step in understanding anything at all. We know only one thing directly and absolutely, that men and women of all ages and in all generations have been thinking deeply. Everything else, including your own existence as a ‘living soul’ or ‘living entity’, is understood in terms that the thinking world has created the archetypal Satan. You perceive an oak tree, yet you do not know the oak tree in itself but only your thought of the tree, a thought formed by your sense impressions filtered through your brain and then assimilated into the mental structures that you have learned. Nothing guarantees that these processes produce the perception that corresponds to the visible reality of the tree itself. It is likely (though not certain) that some degree of correspondence exists, but the reality of the tree is so complex and multifaceted that your idea can at best encompass only a tiny fraction of its reality. A tree is a plant; a tree is a sign of the beauty of the cosmos; a tree is a totem; a tree is raw material for a telephone pole; and, a tree can be an historical monument as to its age, but one cannot have more answers as to the truth about the tree. Thus, there can be no answer as to the

question of whether Satan exists. The fact that most people today dismiss the ideas produced by the world religions, counting them as old-fashioned and non-existent, even ‘disproving’ is the result of the rapid development of science in every way and aspect. The existence of Satan cannot be meaningfully approached by religion as well as science, but the question of “sinister living” can. The question of evil is a question of moral value. Moral evil is a matter of free choice, rather than of cause and effect, and religion and science cannot investigate freewill decisions, which by definition have no causes. Therefore, “Satanism” is “spirituality”, Satanic or Sinister Spirituality. While it is true that Satan does not exist, he exists in the mythological and psychological sense, like science capable of fixing a course on truth. Satanic truth is not encapsulated in any religious system, but is that toward which the variety of truth systems converge, and the only truth we can ever achieve lies in the dynamics of search, the intentionality of the mind, and the act of will. The will has a directive and regulatory function; it utilises all the other activities and energies of the human being, without repressing any of them.

One of the most important discoveries of depth psychology, for the study of the sinister way, is the power of dark negation. When we agree with the sinister process within ourselves, we project these elements onto individuals and groups. This is sinister communication. As to the psychologist Carl Gustav Jung, is the process of self-realisation, individuation or integration to incorporate positively the dark power with the unconscious with that of the conscious. The sinister way depends upon becoming aware of the elements of the unconscious, facing them squarely, and integrating them into one’s consciousness in the dark light of reason.

In Richard Wagner’s “Ring of the Nibelung”, Wotan the chief and most powerful god, who ruled through agreements and treaties carved on his spear, had a will enforced by his anger and power which he developed to punish, which even resulted in dysfunctional relationships, families, and organisations. He was a living entity having cultivated his will, to become an authoritarian personality. In his presence or sphere of influence, thinking, speaking and acting sinisterly, taking like initiatives, made people around to become stifled, totally paralysed as it were. Confronting Wotan, people became not only shaken, but co-dependent to his vanity, acting in a passive-resistant way, numb their feelings, and have all sorts of illnesses. Wotan’s wife felt that her marriage had no substance, while Wotan was caught by the ambition in obtaining his equivalent of the ring of power. Wotan’s daughters were emotionally abandoned and treated as inconsequential, called upon to take care of their father’s emotional needs and become surrogate wives. When daughters are unvalued as they were, or even abused by a powerful father through incest, whose love and approval they seek, affects their confidence and self-esteem. It made them susceptible to later becoming dominated by someone else, as they were dominated by Hunding (Sieglinde’s husband who killed Siegmund with Wotan’s help).

The Nibelhome is the underground home of the Nibelungs, that is, the underground realm of one’s cultivated mind through sinister self-realisation. In this world of yours through will-power are dwarves or gnomes who live underground and work as miners, smelters, or craftsmen at their smithies. The underground mentioned here, symbolises the unconscious. “Hades” is the name of the underworld as well as of the dark god whose realm it was in Greek mythology. The shades dwelt in Hades, images of those who had lived and now were devoid of life. Cultivate the underground, your own mind, through will-power.

Cultivating your “Abyssal Mind” through will-power constitutes both a firm foundation and a strong incentive for starting the exacting but much rewarding task of its sinister training, as

this is what we as Satanists desire. It occurs in three phases: the first is the recognition that the ‘will’ exists; the second concerns the realisation of having a will. The third phase of the discovery, which renders it complete and effective, is that of **being the sinister will**, which is different of just ‘having’ a will.

Being the sinister will, and even more its further realisation all the time, the self and the will being intimately connected, will come as a real revelation, which can and will change the Satanic adept’s self-awareness and his whole attitude toward himself as Satanist, other people and the world. This perfect sinister attitude goes against the sceptics’ view that adherence to Satanism is socially undesirable. Satanism is needed, as part of the power of creation against the nothingness of religion as Christianity.

The work of Friedrich Nietzsche (1844-1900) was the most radical and ultimately the most influential. Nietzsche’s unremitting and intensely courageous determination to face reality as it was without wishful thinking led him to repudiate the idealism of Hegel. He insisted that God (Jehovah, Allah), idealism, Christian metaphysics, Platonism, transcendence, absolute standards of morality, being and meaning oneself as such, are all dying or dead illusions. All speculative philosophy is merely the hollow echo of the philosopher’s own hopes and fears. Theology is nonsense, Romanticism self-indulgence. Above all, Nietzsche hated facile optimism, wishful thinking, and self-delusion of any kind. The only behaviour worthy of humanity, he maintained, is completely honest confrontation with reality. Nietzsche was a nihilist, demanding that we recognise that we can obtain no absolute knowledge of any kind. Denying positivism, he maintained that we cannot know absolute reality but only human confrontation of reality.

As for the moment we have said enough about the brilliant Friedrich Nietzsche, the great man of will-power, as in the following chapters we will certainly come back to the philosopher just evoked. The most effective and satisfactory role of the will is not as a source of direct power or force, but as that function which, being at our command, can stimulate, regulate, and direct all the other functions and forces of our being, so that they may lead us to our predetermined sinister goal.

This book is intended to help the Satanic adept to develop the extraordinary will-power experience. This “Black Book” does not offer the promise of an easy and instant dark illumination, which breeds the twin sisters of hope and disillusion; but, everyone should try giving it an honest try persist for many months, even perhaps without remarkable experiences, or surprising developments within and without.

However, a few hints may surely help to maximise the sinister effects the teaching and exercises are meant to bring about.

- (1) **Take time.** Devote some undisturbed period of time every day, preferable in your dark sanctuary (magic Chamber) to study and exercise.
- (2) **Prepare.** Take a comfortable position, with spine erect and muscles relaxed. Stay in a dark place, and close your eyes, breathing deeply and slowly a few times. Take at least two or three minutes for this stage. I also suggest starting a ‘Shadow Book’ (your own Black Book) to record the instructions as well as the sinister experiences.
- (3) **Persist.** Choose one exercise you feel most profitable to you, and stick to it for some time, even if you do not notice immediate results. Repetition of an exercise multiplies its power.

- (4) **Connect.** After you have performed an exercise, it will keep working silently for you. But if you want its sinister influence to be greater, remind yourself of the experience and its meaning right in the midst of everyday life, your true and ever-present magic chamber.
- (5) **Work in secrecy.** Sharing your insights with people is forbidden, unless the person is your master, or another Satanist you really trust. Dissipating your experiences is spilling energy.
- (6) **Shadow or Working Book.** You must keep it in which you write about the insights and sinister transformations that take place.

The destructive power once wielded by the God of Love and Hate (Jehovah, Allah) will soon belong to you, the other God or Satan in person. Use your freedom of will: “I am the Power, I am the Glory, I am God.”

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The Author's Disclaimer



“Becoming Another God” (Exercising Your Abyssal Mind by Will-Power) is another book, after my first one, “Dark Forces Words” to be read on Internet. Both works are non-commercial. All opinions expressed in them are only mine unless otherwise stated and do not necessarily represent any opinions of my provider(s).

I am an adult with a free will, and my book reflects that; please, exercise your judgement. If you cannot, perhaps you shouldn't be here and leave at once. I am not responsible for anybody. In all likelihood, there will be stuff not meant for your limited intelligence, then don't read any further. Maybe I am no longer safe, nor morally correct, not nice to everyone, not "open-mindedly" indiscriminate, not always polite, not sensitive, not moral, not full of intentions which everybody would consider "good." I am (sometimes) offensive, rude, uncensored, funny, sarcastic, sardonic, mocking, immoral, cynical, cold-hearted/heartless (whichever you prefer), extremely pessimistic, discriminating, open-minded, silly, crazy, outlandishly eccentric, shocking, exacting, relentless, smart, educated, bitchy, impossible. Especially and mostly you deserve it anyway.

I don't love everybody. I love myself and those who are close and dear to me. I love my written work whatever the subject, and playing music as well. Sometimes I draw humoristic pictures. I don't respect everyone, only those who I think deserve it. I know what I want, and I will not step down. I know what I think, and I will not shut up just because you may dislike what I do or have to say. I will not have patience with badly formulated, sloppy, illogical, unintelligent, and uneducated opinions driven solely by faulty moralities and tragedies. I appreciate and enjoy intelligent and educated communication. I like a sense of humour also. I have impossibly high standards for me and everybody else. I put myself entirely into that which occupies me most, and I do my very best with my work. If you don't like it, leave.

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I

The Will to Transgress

The dark will-power constitutes both a firm foundation and a strong incentive for starting the most rewarding task of training the mind to that which we want to become. It occurs in three phases: the first is the recognition that the dark will is all that is; the second is the realisation of having a dark will. The third phase of the recognition is that of being a dark or sinister will, quite different of saying “having” a dark will.

The individual discovery of the dark will is hard to describe, as it can only be brought into experience, and cannot be entirely communicated by words, but the sinister paths leading to it and the conditions favouring it can be indicated. The dark will is an excess of energy which finally can only be used or forcefully vibrated into action, rather than conserved. The Satanic history on our kingdom Earth can only be the effect of a wild exuberance. Dark life is nothing else but stirring instability and disequilibrium, a continuous swelling tumult on the verge of explosion. The art of dark living is dispensing sinister energy and its consequences without returning, which means of course that ultimately it must reach the victim and burn out the full consummation. Just as the red sun will do this violently, so all life is rooted in the destruction of life itself. The squandering of dark life is inseparable from a ceaseless destruction of property and bodies.

For the Satanist, doing what is prohibited and inhibited is similar to erotic pleasure, and as such sexually attracted towards what is forbidden. Sigmund Freud was inclined to regard the attraction of the forbidden as a residue of primitive sexuality which has escaped repression.

Transgression on the sinister pathway is more important than eroticism, whereby Freud sometimes claimed that sexuality in the civilised context is only an inferior version of what it once was, and incapable of giving real satisfaction. And, let me add, that it is only the civilised context which heightens eroticism.

The awakening of the dark will can only be facilitated and brought about by creating transgressing circumstances for this purpose; for instance by being decadent, and by exciting or shocking works of art and music. Nietzsche in fact, experienced what he repudiated, and it could even be said that he willingly took it further into his being, in order to know it better. The existential struggle against ‘decadence’ is at the heart of the philosophy of life highly influential in some of the main strands of modernism and post-modernism. Nietzsche regarded the modern condition as steeped into a cowardly religion of pity and nihilism beneath which were only weariness and life-exhaustion, an instinctive fear of reality, a loss of manly drives and virtues, and an incapacity for struggle and resistance. All of this entailed a contradiction of life and an abdication of the will to power (Anti-Christ, pp 122, 127-8, 129, 142).

The simplest and most frequent way in which we are able to bring to life our dark will-power is through determined sinister action as well as struggle. When one makes a physical or mental effort, and actively wrestling with some obstacle or coping with opposing forces, the Christianised world outside, we feel a specific dark power rising up within ourselves; and, this inner energy gives us the experience of “dark willing”.

The birth of the dark will in oneself, and even more the realisation that the dark self and will are intimately connected, may come as a real revelation from the dark deep of the consciousness which will change, often radically, an adept's self-awareness in becoming another dark god or Satan in person with his dominant attitude towards himself as master, far above other people and the world. He perceives that he is a "living entity" endowed with power to choose, to relate, to bring about changes, not only in his own personality, but also in others and in circumstances.

Always remember though, that as for us Satanists, the ideal of pure love, the ideal that it is better to give than to receive, the ideal of liberty as understood in this multicultural society, the ideal of brotherhood of man, the ideal of the sanctity of human life, the ideal of what we call goodness, charity, benevolence, public spiritedness, the ideal of sacrifice for a cause, the ideal of unity and unanimity – all the lot – have gone putrid, stinking.

But, this initial revelation, this inner dark light, how vivid and sinisterly inspiring at the moment of its occurrence, is apt to diminish and disappear, or give intermittent flashes. So, the need to protect, cultivate and strengthen the initial attainment becomes evident, in order to make it a constant possession and utilise its great sinister possibilities.

Self-consciousness, or awareness of the self, has two characteristics: one is introspective, the other is dynamic. This can be sinisterly expressed as such:

"I am the Power, I am the Glory, I am another God."

Nietzsche's insistence on trying to gain strength from what opposed him, wrote: "I am strong enough to turn even the most questionable and most perilous things to my own advantage and thus to become stronger." (Ecce Homo, p. 31; compare p.p. 11 and 17).

He also wrote: "Not contentment, but more power; not peace at all, but war; not virtue, but proficiency ... The weak and ill-constituted shall perish: first principle of our philanthropy. And one shall help them to do so. What is more harmful than any vice? Active sympathy for the ill-constituted and weak – Christianity ... (Anti-Christ, page 116)

I am now using three categories – or dimensions – in describing the sinister will: aspects, qualities, and stages. The first category *aspects*, is the most basic, and represent facets that can be recognised in the fully developed will. The second category, *qualities*, refers to the expression of the will: these are the manners of expression of the will-in-action. The third, the stages of the will refer specifically to the process of willing, the act of will as it unfolds from beginning to end. The fully developed will concerns us above all, and has four aspects: (a) the strong will, (b) the skilful will, (c) the just will, and (d) the sinister transpersonal will.

The Strong Will:

We must start by recognising that the will exists, followed by that one has a will, and finally that one is a "willing self", or **is** a will. Then, one has to develop the will to make it sufficiently strong to be adequate for its manifold uses in all the domains of life. However, the strong will does not constitute the whole will. Strength is only one of the different aspects of the will, and when dissociated from the others, often is ineffectual or harmful to oneself and maybe other people.

The Skilful Will:

The skilful aspect of the will holds in the ability to obtain desired results with the least possible effort or amount of energy. In order to arrive somewhere one does not proceed by walking in a strait line across or by climbing over buildings, but rather study a road map, using existing roads that although not strait, can lead one to his destination with the least amount of effort.

Similarly, as a warrior whom we all are, in order to use our will skilfully we need to understand “ourselves” how our constitution is, becoming acquainted with our many different functions, drives, desires, habit patterns, and the relationships between them, the cosmology of man himself, the microcosm in the macrocosm (the inner Wyrð in the outer Wyrð, along one of my manuscripts “*Where the Satanist is Standing - Thoughts along the Cosmology of the Tree of Wyrð*”).

“The Way of the Warrior is a means whereby we can create a civilised society, here on this planet, dedicated to continuing the upward work of Nature. The reality of the present is that there exists on this planet no true civilised society. A civilised society is a society where honour is upheld as the ideal - and all the laws of such a civilised society are based upon a personal Code of Honour and the fairness of the noble warrior.” (The Revelation of Cosmic Being: An Introduction to Warrior Culture, by D.M.)

The Just Will:

When the will is endowed with both strength and skill, it is not always enough. In fact, it could be a much uncontrolled weapon for if such a will is directed towards wild decisions, it may become very dangerous even to the extreme. And, would it always get somewhere? A man of strong and very capable will, able of using his natural intellectual gifts even to the utmost can overpower the will of others, daring everything and fearing nothing, whose action are not restrained by any consideration at all. The warrior, even if he is called to destroy, must be “just”. It does not at all mean that he has to be ruled by any sense of love and compassion, because that also could be very disastrous, but he must be only “just”. And by this is above all meant that one must learn to choose right goals, as a necessity for our own and Satanic welfare. The will must be just, strong and skilful, if not the chase can become an obsession and the pursuit an illusion.

The Sinister or Transpersonal Will.

The three aspects of the will so far mentioned seem to constitute the totality of the characteristics of the will. But, there is another dimension in the sinister man, though many are unaware of it and may even deny its existence, the reality of which the direct experience of a number of individuals have testified throughout history. The dimension along which this awareness functions can be termed “vertical” into the ‘Abyssal or dark pit’ of the mind. In the past, it was generally considered the domain of metaphysical even sinister experience, but it is now gaining increasing recognition since the research work of Carl Gustav Jung, as a valid field of scientific investigation, and that is taught in and activated in Satanism, such as through transpersonal ultimate values, unitive consciousness in group work, peak experiences, ecstasy, sinister experiences, sinister values, essence, dark light bliss, awe, wonder, self-

realisation, cosmic awareness, cosmic play, transcendental phenomenon, full sensory awareness, responsiveness and expression, experiences and activities.

Everything now depends on the sinister man, you and I are, through our immense power to build up or to destroy, and the question is whether we are capable to resist the ‘will’, but dispose it with the spirit of offensiveness, being when need be rude, uncensored, funny, sarcastic, sardonic, mocking, immoral, cynical, cold-hearted/heartless, extremely pessimistic, discriminating, open-minded, silly, crazy, outlandishly eccentric, shocking, exacting, relentless, smart, educated, bitchy, impossible.

Exercise

Self-identification on the Sinister Pathway

- (1) **Become aware of your body as sinister instrument.** For some time, just notice in a neutral way – and without trying to change them – all the dark physical sensations you can be conscious of. Be aware, for example, of enjoy the contact of your body with the chair you are sitting on, of your feet with the ground, of your black clothes (*colour is important and wearing black leather an advantage*) with your skin. Be aware of your breathing. When you feel you have explored your physical dark sensations long enough, leave them and go on to the next step. Nietzsche: “We are best punished for our virtues¹.”
- (2) **Become aware of your feelings.** What dark feeling are you experiencing right now? And which are the principal feelings you experience repeatedly in your dark living? Consider both the seemingly positive and apparently negative ones: passion and irritation, jealousy and desire, depression and ecstasy ... Do not judge others. Just view your own feelings with the sinister attitude of an investigator taking an inventory. When you are satisfied with this exercise shift your attention from this area and take the following step. Nietzsche: “It is inhuman to bless where you are cursed.”
- (3) **Turn your attention to your desires.** Adopting the same impartial attitude as before, review the main desires which take turns in motivating your sinister life. Often you may well be identified with one or the other of these but now you simply consider them, side by side. Finally, leave your desires and continue with the next step. Nietzsche: “Christianity gave Eros poison to drink: - he did not die from it, but degenerated into a vice.”
- (4) **Observe the world of your evil thoughts.** As soon as an evil thought emerges, watch it until another one takes its place, then another one, and so on. If you think you are not having any sinister thoughts, realise that this too is an evil thought. Watch your stream of consciousness as it flows by: memories, opinions, nonsense, arguments, images, and listen to what Nietzsche has to say: “Lies come through our mouths – but the face that accompanies them tells the truth.” And, “Anyone who despises himself will respect himself as a despiser.”
- (5) **The observer.** The one who has been watching your evil sensations, feelings, desires, and thoughts – is not the same as the object it observes. Who is it that has been watching all these realms? It is your true self. The self is not an image or a thought; it is that essence which has been observing all these realms and yet is distinct from all of them. And you are that being. Say loudly: “I am the Power, I am the Glory, I am

¹ All quotations from Nietzsche in “Self-identification” are taken from “Beyond Good and Evil” (Cambridge university Press).

another God.” Realise this for a few minutes. Nietzsche: “An issue that has been resolved stops mattering us. – What did that god (Apollo) who counselled “Know yourself!” really mean? Was it perhaps: “Stop letting anything matter to you! Become objective!” – And Socrates? – And the “scientific man”?”

Better die than live mechanically a life that is a repetition of repetitions. Satanism does bring variation into life, and makes it worth living.

II

Growing Sinisterly Strong

An act of strong will activates in the Satanist sinister energy, ‘throwing the switch’ between the action to be accomplished and the unlimited powers of the source of the will. The sinister capacity of the will should not be overlooked. Its role here may at first seem undesirable, but the use of the will in a sinister way should not be confused with its wrong use. There are times and circumstances when it is absolutely appropriate to cut across, break up, explode, refute, prevent. On these occasions the strong will is a true “sinister force”, acting as a correct opponent to anything outside Satanism, and as a liberator breaking down the imprisoning wills and outworn forms of a Christianised society scattered mainly all over the world. Much of it has to be destroyed to make way which will assure true freedom for humanity and each individual separately. This brings us to the qualities which should always be associated with the development of a strong will. Passion and evil must accompany it, wisdom monitor it and intelligence control its use. This is not fully possible until we have reached a certain level of self-discipline, and are able to stand as the observer of the own-self and use the will harshly and passionately. We must gradually infuse a measure of evil infusion, as the soul our higher self, is able to use the will intelligently, balancing it with the feelings of the mind, doing everything thoughtfully. Until this stage is reached, great care should be taken that the will remains alert to attack the opposing world of thought. When machinery is perfected it will work correctly in total quietness. The flow of electricity, the explosion of steam, these will be quiet, but tremendously powerful. The imperfect machinery, can scarcely bear power, making a lot of noise as many Neo-Satanists do or the Sinister who in his own life, hearing the racket of machinery in motion, thinks that to be the will, has in fact not yet found the will, for the will in all its facets, strong and skilful even evil if need be, is the quietest thing in the world.

The true will is aristocratic as it meets the requirements of appropriate relationship with:

- (1) The will of its own Sinister but Higher Self, know as the the Soul.
- (2) The will of other Satanists, such as should be found in Satanic brotherhood or work group, against the neighbouring community around and Christianised society in general, and influences of other religions.
- (3) The Universal Sinister Will (Collective Sinister Will) that is, the will-to-fight (man is a warrior), the evil of the whole (no one is good), the laws of cosmic (evil) Order, the Purpose of the Dark deities² (Energies), and ‘Life’ as a whole.

Satanist greatness means giving direction. Nietzsche wrote: “No river is great and abundant of itself: it is the fact that it receives and bears onward so many tributaries that makes it so. Thus it is too with great men of the spirit. All that matters is that one supplies the direction which many inflowing tributaries then have to follow, not whether one is poorly or richly gifted from the beginning.” (Human, All Too Human, by Nietzsche, Cambridge University Press, page 182.)

The Satanic philosophy for the one producing it is completely satisfactory. It creates after the work is done a harmonious, satisfactory atmosphere as acts of evil will have rich and

² Noctilius, Nythra, Shugara, Satanus, Asoth, Azanigin, Nekalah, Ga Wath Am, Binan ath, Lidagon, Abatu, Karu samsu, Nemicu, Mactoron, Velpecula, Kthunae, Atazoth, Vindex, Davcina, Sauroctonos, Naos. All ‘Sinister Energies’ with their vibrations brought to life through appropriate chanting.

sometimes amazing results. Satanic humanitarian activities give deep satisfaction and a sense of fulfilling one's true purpose.

Strengthening the will is a daily even a twenty-four hour task, as daily life with its many responsibilities and various occupations, present countless opportunities for developing a strong and skilful will. Most of our activities can be helpful in this way, because through our sinister purpose, our inner Satanic qualities and the way in which we accomplish them, they can become definite exercises of the will, portal to our Abyssal or Underground mind. For instance the mere fact of undertaking the Black Pilgrimage³ is an extremely valuable training; or, as a daily habit simply rise in the morning at a definite time can be of value, if for the purpose of exercising ourselves we rise ten minutes of fifteen minutes earlier than necessary. Also getting washed (perhaps in cold water even in winter) and dressed in the morning can be very important, if we accomplish the various necessary movements with intention, attention and precision, swiftly but not hurriedly. To make haste slowly is not easy, but it is possible; and, it leads to great effectiveness, contentment, and creativeness without tension and exhaustion. It is not easy because it requires dual attitude and awareness: that of "the one who acts" and simultaneously that of the one who looks on as the observer and that is all yourself.

During the rest of the day one can achieve numerous exercises for the development of the will which at the same time enables one to unfold other useful evil qualities. In fact, what is evil? Nietzsche answers the question as follows: " Evil is the characterising expression for man, indeed for every living being one supposes to exist, for a god, for example; human, divine means the same thing as diabolical evil. Signs of goodness, benevolence, sympathy are received fearfully as a trick, a prelude with a dreadful termination, a means of confusing and outwitting, in short as refined wickedness." (Human, All Too Human, On the History of the Moral Sensations, page 37).

The old problem of evil raised by Christianity is not intrinsic to, or at least parasitic upon the good. Man is not good; he is evil as that is his nature. He is a warrior. Man always slips back into the pervert, the healthy into the sick, the same into the other. Natural evils are the result of metaphysical evil, since no natural evil exists that is not the maximisation of the compossible goods. If any evil that exists were removed, the cosmos as a whole would only be worse. Evil is natural. Man, the other god, is a warrior endowed with evil, not for the sake of evil but for his greater welfare. The cause of evil does not remain in human nature alone, or active evil limited to humanity. Evil is universal. The force that is leading us to prepare for destruction on a minor or a larger scale is cosmic. Many thinkers will assume that individual human destructiveness is an extension of cosmic or universal destructiveness. Inherently, it is true that there is evil in each of us, but adding together even larger numbers of individual evils, does not explain September 11, 2001. It is no longer a personal but a transpersonal evil, arising from some kind of collective unconscious, which in this case is the extreme Islamic

³ Traditionally, this is a walk - undertaken alone - of approximately 50 miles, which passes through sites - associated with the Dark Tradition [located on the Welsh borders]. This rite is undertaken around the time of the Autumn Equinox; beginning at dawn, and aiming to end near dusk the following day. The candidate must possess a quartz crystal (ideally a tetrahedron), and is allowed to take only a sleeping bag (no other form of shelter), and the minimum food required. The candidate is allowed to rest/sleep during the hours of darkness on the first evening, at one of the sites of interest. Throughout the journey, the candidate may opt to stop at the various sites, and perform a Chant (i.e. the Diabolus). Towards the following evening, the candidate must aim to reach a certain site on the Long Mynd (a site near Wild Moor), and there, undertake the solo rite of the Nine Angles. Following the completion of the solo rite, the candidate remains to rest/sleep at the site. The candidate departs from the area at dawn, when the Pilgrimage is completed.

collective unconscious. The concept of Satan or the Devil as brought forward in Christianity and the Islam arises in part from the anguish of certain unintelligent believers confronting this dilemma. Those believers tend to ignore that their God takes everything away that one cares about: possessions, comforts, success, profession or craft, knowledge, friends, family and life. What kind of God is this?

To redeem the past and to transform every 'It was' into an 'I wanted it so!' –that alone can be called redemption! One of the chief difficulties in developing the will which through Christianised ethics have been made weak is the lack of will with which to work at our own transformation. It is, therefore, helpful in this situation to engage temporarily the cooperation of some of the personal drives, such as pride and ambition, which may provide a stronger incentive rather than a strong will. One of the best incentives is the instinct to play – the sporting attitude of a context that one creates a drive which, being passionate and amusing does not arouse resistance or rebellion that would result from a forceful imposition of the will. In other words, avoid making life too rigid and mechanical, but rendering instead interesting and colourful what otherwise would be tiresome duty.

Exercising the will is a necessary education before starting the route of Satanic power, as such fighting for human liberty along natural tendencies of the earthly Kingdom, Honour and Duty. We can no longer afford the luxury of behaving like landlords, the more that the present Christianised system has no hear for our philosophy, and certainly do not show any mercies. Ruthless and brutal are they to reduce us to slavery, but the present Christian power, influence and resources are gradually disappearing , as the system they have along the ages exaggerated is now become very fragile, while through our educated strong will it can fully weakened and brought to naught. While reading these words, is our blood not boiling in us, our heartbeat become faster, our faces glowing and our nerves hastening to go on the sinister fight. Warriorship is truly ours since the very beginning of humanity.

The exercises found in this book are to activate in us the “sinister energy” of our Dark Gods, charged with will-power, where experimentation is essential. Since everything has its beginning in the mind of man (the threefold consciousness), it is in the minds of the Satanist that defensive commitment must through will-power be constructed and carried out. To make the Satanic society or army grow, requires from us to act intelligently, with self-discipline, achieving the triumph of the will, unafraid to grasp the mighty energy of the Prince of Darkness Satan as coming down to us from the Cosmic spheres as His glorious past in history of mankind confirms.

Let me continue with a few examples how to activate the will in everyday life, as an everyday routine.

- (1) **Do something you have never done before.** Nietzsche wrote: “The great epochs of our lives come when we gather the courage to reconceive our evils as what is best in us.” (Beyond Good and Evil, no 116)
- (2) **Perform an act of courage.** Nietzsche claims: “The more abstract the truth you want to teach, the more you have to seduce the senses to it.” (Beyond Good and Evil, no 128)
- (3) **Make a plan and then follow it.** Nietzsche again: “If a man wants to become a hero the serpent must first have become a dragon: otherwise he will lack his proper enemy. (Human, All too Human, no 498)

Despite our obstacles, the discovery of the will whether strong, skilful, just, sinister or transpersonal, is quite an elementary experience; and, if we want to facilitate this process we can start doing it as such: we can discover or intensify our will by using it, and each moment offers the opportunity. Any action can be transformed into an exercise of will.

Physical Exercises in the Strengthening of the will

Gymnastics are the elementary school of the will, serving as a model for that of the mind. In reality, every physical movement is an act of will, a direction given to the body, and the deliberate repetition of such acts with attention, effort, and persistence, exercise and invigorate the will. Organic sensations are in so doing aroused: all producing a sense of inner strength, of decision, of mastery in order to raise the tone of the will and develop its energy, performed with an exclusive aim, the Sinister Pathway in training the will. Such exercises are performed with measured precision, intention, and attention.

Excellent in exercising the will, is to undertake the Black Pilgrimage as mentioned above, where the Initiate may glimpse his future on the Sinister pathway, as a taster of the even harder reality that is to come. However, for those who seek the Key to Existence, the journey begins within... The creation of a Black Pilgrimage relevant to the respective country of each initiate will be a further new and vital expression of the Sinister Tradition.

From the pen of the psychologist Carl Gustav Jung:

“The good Lord and the devil, Jung argued, are two sides to the fullness of a single reality: “The shadow belongs to the light as the evil belongs to the good, and vice versa.” Light needs darkness to define it; otherwise it could not appear as good. Evil is ontologically real; the Devil is morally and psychologically real. Lucifer’s challenge to God produces a higher, deeper wisdom in creation and so is part of God’s (?) ultimate plan. The demoniac energy is part of the natural order of the cosmos, but when it is repressed it manifests itself in overt. If the enormously powerful cosmic energy represented by the Devil is denied and repressed, it will burst forth with a destructiveness proportional to the degree of its repression. But if it is integrated, its energy can be turned toward the greater good.

In “To Presence the Dark”, by Anton Long we read, to close Jung’s argumentation:

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

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

inexplicable, uncontrollable, powerful and "evil". They need reminding of their own mortality - of the unforeseen, inexplicable "powers of Fate", of the powerful force of "Nature".

The process of change involves enduring a difficult situation, confronting whatever unconscious attitude locks us in a frantic attempt on the Sinister Pathway. But, finding an anaesthetic is not the issue of the process into Satanism. The aim of the confrontation with the unconscious is to abolish the dissociation between consciousness and the unconscious of your individual Abyss, as it is through your shadow that you are connected with your inner depths.

III

The Immeasurable Sinister Force

Modern psychology shows that if the will directs itself in thought opposition to adverse psychological forces such as imagination, emotions, or whatever drives, it will often be overpowered. Only the limited Victorian conception of the will as unique force prompts us to use our will as it should, just, direct, often awkward, or even brutally. Facing certain unexpected situation, we may jump to the opposite extreme of total passiveness and not using the will at all. The will is like the flow of electricity, the expansion of steam – these are quiet, but they are the power. The imperfect machinery through which they work, which can scarcely team their power, makes the noise. He who in his own life, hearing the racket of machinery in motion, thinks that to be the will, has not yet found the will, for the will is the quickest and most skilful thing in the world.

The most effective and satisfactory role of the will is not as a source of direct power or force, but as that of function which, being at our command can stimulate, regulate, and direct all the other functions and forces of our being so that they may lead us to the goal aiming for. With this understanding we can choose the most practical, effective, and even effort-saving targets and strategies to proceed along the sinister pathway.

If Satan does exist, what is he? If the concept has any meaning, you are Satan if you want to be him. You are a mighty person with intelligence and will whose energies can be used even on the destruction of the cosmos, and on the misery of its creatures. To arrive at this powerful level, you need training. Evil is not the result of more evil, negation with more negation, nuclear missiles with more nuclear missiles, but through the correct use of your brain, or skilful thinking.

There is all reason to assume that the cause of human evil lies in human nature as well as in the cosmos. We are making preparations for a nuclear war that at least would bring absolute suffering to thousands of millions of people, each of whom would suffer as did the child whose parents locked her in the oven to roast to death. The argument that the arms race is actually reducing the chance of nuclear war is often heard from propagandists; it is demolished by the simple fact that the world grows yearly more dangerous. The argument that probably no one is deliberately planning to launch a nuclear war neglects the fact that the danger of an accidental nuclear war is increasing with incredible rapidity, and that the stockpiling and deployment of the weapons capable of destroying the planet is a deliberate choice that humans have made and humans can reverse. The quality of the arms race becomes clearer when we ask ourselves to whose good are these preparations for holocaust.

The cosmos (or, universe) is incredibly more complex than we had any idea of even one or two centuries ago, so complex as to render any being cosmically opposing the cosmic Dark Gods or Energies extremely improbable. Unseen energies which we call “gods”, Dark Gods in the eternal moment, the action of every subatomic particle in the universe of a hundred thousand million galaxies each containing a hundred thousand million stars, and see each particle in every moment of time in a universe already twenty thousand million years old, and moreover see all the infinity of potential universes that arises each time a particle makes a random motion, the idea of any creature having enough intelligence to offer opposition to the

Cosmic Tree of Wyrd (Life) is unthinkable. Against a nuclear war brought about by men, natural diabolology is more suggestive.

In the allegorical story of creation, found in the first three chapters of Genesis, the first book of the Bible, one reads: “God created man in His own image” (Genesis 1: 27).

In a society where every man is supposed to be endowed with powers according to his self-realisation, which we should call supernatural, it is plain that the distinction between Dark Gods and men is somewhat indistinct or rather has scarcely emerged. However, the conception of dark gods as human beings endowed with powers to which it was first thought that the ordinary man possesses nothing comparable in degree and hardly even in kind, is but slowly changed in the cause of history. In fact, the notion of man as another god, or of a human being endowed with supernatural powers, belongs essentially to that earlier period of religious history in which gods and men are viewed as being of the same order. At the other hand, the gods are commonly believed to exhibit themselves in the likeness of men, the reverse of what is stated in the first chapter of Genesis (man created in the likeness of God, and God created in the likeness of man). Modern or new psychology, mostly since Carl Gustav Jung, claims that the pantheon of deities together, male and female, exist as archetypes in us all, although the gods are usually the strongest and most influential determinants of a man’s personality, as the goddesses are for women. The Dark Gods are understood to be powerful, invisible predispositions that affect personality, work and relationships.

In the book “Naos”, page 76 (Skull Press edition 1999), we read: “While it is convenient to regard the Dark Gods as merely symbols that re-present the energies of the acausal – as a projection of our own consciousness upon Chaos itself – it is equally possible to regard them as physically existing in themselves. Which of these (*or neither of them*) is correct, the Adept discovers during the ordeal of the Abyss. Legend, however, recalls the Dark Gods as visiting our planet several times in the past – by passing through one of the many ‘Star Gates’. Star Gates are regions in space-time where our causal universe and the universe of the acausal are joined – they are physical gates, and passage from one universe to another is possible through them. According to legend, Star Gates exist near to stars Dabih, Naos and Algol: that is, if you journeyed from Earth in the direction of one of these stars you would pass through a Star Gate. There are also stories of a Star Gate within our own solar system – the Gate through which the Dark Gods came to Earth. This Star Gate is believed to be near the planet Saturn.”

A “Dark Pathways” ritual or exercise as described, found in the book “Naos”, page 70-71 (Skull Press Edition 1999):

“To invoke, set aside an area as a Temple or use an isolated outdoor location. The best time for working is after sunset or before dawn. Begin the invocation by vibrating the appropriate name nine times – if a chant is involved (as for example in Atazoth) then this should if possible be chanted as described. If you cannot for any reason do this, then the name may be vibrated, nine times followed by a short pause and a further four vibrations.

If a specific key is prescribed for a vibration try and vibrate accordingly, but if this is not possible for any reason, vibrate twice more.

You may if you wish before beginning the invocation, take a ‘ritual’ bath (*changing into robes should you so desire to thus enhance the working*) – perfuming this bath with equal proportions of the oils of the planets which the path connects.

After the vibrations/chant, begin a slow circular dance – the direction of which is not important – which gradually increases in speed and which gradually spirals inwards. As you dance shout or vibrate with as much force as possible the name of the entity you are invoking.

Continue until dizziness or exhaustion draws you to fall to the ground then vibrate with all the energy you possess the appropriate energy – to aid this vibration try and project your voice:

- (a) If you are working outdoors: to the horizon itself;
- (b) If working indoors: so that the room/Temple resonates with the power of your voice.

After this say: ‘Come (*here name the entity*) to me! And bring me my desire!’ Briefly visualize your desire, and verbalize it using a short phrase (*such as ‘N.N. shall die!’*). Then begin a slow circular dance in the opposite direction of the one before, laughing while you dance and saying: **‘I am the power, I am the glory, I am a god!’**

Cease your dance, sit on the ground/floor and breathe deeply for several minutes. Allow your mind to fill with images and feelings as it will, but do not move. Gradually let yourself then become relaxed and when relaxed rise, bow once to the North, say **‘It is completed’** and depart from the Temple or area of the working. As soon as possible write an account of what you felt following the second dance.

For best results, seven days before every working reduce your food and sleep, aiming to reach a minimum on the day chosen for the working. During the period no meat should be eaten and every night before sleep concentrate for about a quarter of one hour on the appropriate sigil, slowing saying (*not chanting or vibrating*) the name of the entity. Burn incense (combined from the planets as above). This method means only one working per week can be undertaken – which is ideal.

Try and link your feelings during the working with the appropriate Tarot image.”

Personally, I pursued the “Pathworking” ritual on a daily basis after midnight, giving during seven consecutive days sufficient time to each Dark God, along the Tree of Wyrld, using the respective Sinister Tarot Atu for visualisation.

The adept in whom a Dark God or Energy is thought to reveal himself along a vibrating process from the inside are by no means chosen or elected people, as it may reach men and women of all ranks in accord to their intellectual ability. The belief in the so-called temporary incarnation, the infusion of energy or inspiration is world-wide. Certain adepts are supposed to be infused from time to time by a Dark Energy, the pathworking being revealed by convulsive shivering and shaking of the whole body, by wild gestures and sometimes excited looks, to end up in ecstasy. As soon as the Dark Energy is being received the adept may become quite agitated and working oneself up to the highest pitch of apparent agitation. This has been the experience of the writer after a time of several weeks accomplishing Pathworking. If one wants to give up sinister development, he or she has just to finish with it, nothing more. Exorcism is only a Christian invention with no real ground, to scare their followers, making only the ecclesiastical hierarchy important and authoritative on the ground of the gospel narration. Humanity can be repressed, but can no longer be extirpated by the predominance of rapidly fading Christianity.

Nietzsche writes about the destiny of Christianity: “Christianity come into existence in order to lighten the heart; but now it has first to burden the heart so as afterwards to be able to lighten it. Consequently it will perish.” (Human, All too Human, Cambridge Edition, page 67).

The centrality of the skilful will allows its supremacy through its regulating power, but the power is in turn governed by cosmic laws or rules, which are in fact psychological laws or rules. We will enumerate ten laws or rules, and comment on each of them briefly, taking mostly the pathworking system as example, the most direct effect on the adept persevering with the ritual or exercise. It is a matter of proceeding skilfully with the pathworking, to build in ourselves what we choose to have. The dynamics of pathworking are also regulated by cosmic laws and are as definite as those governing the inner energies of the adept.

Rule 1 – Images or mental pictures and ideas tend to produce the physical conditions and the external acts that correspond to them.

Visualisation on the Sinister Tarot Card (Atu) combined with the feeling that character and scenery within the image have actually come to life themselves. (Use one card at the time during seven days.)

Rule 2 – Attitudes, movements, and actions tend to evoke corresponding images and ideas; these in terms (according to the next law) evoke or intensify corresponding emotions and feelings.

This rule or law provides the basis of the method used on the Sinister pathway and Pathworking to penetrate into and be mindful of the psychological condition of others as well.

Also, the will can move the body, and by this means evoke corresponding images and ideas, which in turn will intensify the emotions and feelings it needs to strengthen.

Rule 3 – Ideas and images tend to awaken emotions and feelings that correspond to them.

The centrally located will can mobilise the energies of imagination and of thought, and utilise these energies within the Satanist to carry out its plan. Sinister images or ideas and its noble purposes used skilfully tend to evoke courage and produce sinister acts.

The purpose of visualisation is to gain control of the mind, become skilled in creating mental constructions, and make contact with dark forces and achieve sinister states of consciousness.

The Sinister Tarot cards produce quick results, helping to utilise sinister forces, in fact familiar to all of us at the deeper levels of consciousness.

Rule 4 – Emotions and impressions tend to awaken and intensify ideas and images that correspond to or are associated with them.

The emotions evoked through ideas and images (Rule 3) can in turn awaken and intensify associated ideas.

Rule 5 – Needs, urges, drives, and desires tend to arouse corresponding images, ideas, and emotions.

When a strong desire or urge exists, it influences the Abyssal mind to find reasons, or rather pseudo-reasons, for its fulfilment.

Rule 6 – Attention, intention, interest, affirmations, and repetitions reinforce the ideas, images, and psychological and sinister formations on which they are centred.

- Attention and Intention render images and ideas clearer and more accurate, enabling new elements and details to be found.
- Interest increases as, for instance, to visualisation on an Atu card. Whatever is visualised or affirmed, it makes them to occupy a larger space in the field of consciousness and remain in it for a larger span of time.
- Affirming images and ideas give them stronger force and effectiveness.
- Repetition (*bene, bene, respondere*), for instance, Satanic chants as “Agius O Satanus”, or “Dies Irae” act like the blows of a hammer on a nail and brings about the energies from the Dark Gods, reaching us until becoming and even obsessive.

Rule 7 – Repetition of actions intensifies the urge to further reiteration and renders their execution easier and better, until they come to be performed unconsciously.

This is an established fact, as our sinister education is the art of making the evil way of living possible, the unconscious passing into the conscious, and one might say just the contrary in regard to the lower or conscious aspects. Will and intellect can form habits of thought and will. We are responsible for establishing our sinister way of life, and even when acting according to the sinister philosophy, we are by all means acting freely.

Rule 8 – All the various functions, and their manifold combinations in complexes and sub personalities, adopt means of achieving their aims without our awareness, and independently of, and even against, our conscious will.

This shows our nature of sinister or evil spontaneity. From a certain point of view, the activity in the unconscious can be said to go on spontaneously, that is, spontaneously from our point of view, and without our conscious cooperation. This is the result after having experienced “Pathworking” for a number of weeks, even months. The philosophic student of human nature and Satanism will observe, or learn, without surprise that ideas so deeply ingrained in the mind reappear at a more advanced stage of society in those elaborate codes which have been drawn for the guidance of certain peoples by lawgivers who claim to have derived the rules they inculcate from the direct inspiration of the deities.

Rule 9 – Urges, drives, desires (lust), and emotions tend and demand to be expressed.

The sinister pathway is spiritual, diabolically divine, when it breaks the ego and opens the Self (Soul) to the wider Abyss. In evilness there is divinity.

Better die than to live mechanically a life that is a repetition of repetitions. And this makes D.H. Lawrence a writer in “Women in Love”, drawing to perversion his own simplistic binary between life and death, anality and true sex. Birkin apparently has anal sex with Ursula: “He had taken her as he had never been taken himself. He had taken her at the roots of her darkness and shame – like a demon, laughing over the fountain of mystic corruption which was one of the sources of her being... As for her, when would she so much go beyond herself as to accept him at the quick of death? (p. 343)”

But most remarkable of all is the suppressed prologue to “Women in Love”, with its explicit expression of Birkin’s intense homoerotic desire:

“It was for men that he felt the hot, flushing, roused attraction which a man is supposed to feel for the other sex... The male physique had a fascination for him, and for the female physique he felt only a fondness... In the street it was the men who roused him by their flesh and their manly vigorous movement... He loved his friend, the beauty of whose manly limbs made him tremble with pleasure. He wanted to caress him. And then in his soul would succeed a sort of despair, because this passion for a man had recurred in him. It was a deep misery to him. And it would seem as if he had always loved men, always and only loved men. And this was the greatest suffering to him. This was the one and only secret he kept to himself, this secret of his passionate and sudden, spasmodic affinity for men he saw. He kept this secret even from himself. He knew what he felt, but he always kept the knowledge at bay. (Phoenix II, pp. 103-4, 107)”

Birkin ignored completely that he had to give his urges, drives, lusts, and emotions full expression in order to live his life satisfactory. If on the Sinister Pathway, we acknowledge and pay respect to the dark forces in our unconscious; our inner dark gods or goddesses (energies) will be well disposed toward us and provide dark illumination and renewal.

Rule 10 – Sinister energies find expression directly, indirectly, or through a process of transmutation.

- (1) Direct modes of expression are simply the natural and healthy gratification of fundamental needs and tendencies obtained, through the act of will.
- (2) A symbolic acting through prescribed rituals is just as satisfying and liberating as direct expression.
- (3) Transformation and sublimation.

Love for a woman allied with an assessment of the conditions for marrying her has been known to transform itself into the urge to pursue certain studies or the determination to obtain a particular job.

As to sexuality and love, there is certainly no need to emphasise the fact that the ways to deal with those two powerful drives is an essential choice confronting every human being personally. Desire meditates between the primeval past and the decadent present, snatching sensation, triumphing over the moment even if remorse ensues.

Here follows an anecdote from the pen of Nietzsche about solitary men (and women):

“Some men are so accustomed to being alone with themselves that they do not compare themselves with others at all but spin out their life of monologue in a calm and cheerful mood, conversing and indeed laughing with themselves alone. If they are nonetheless constrained to compare themselves with others they are inclined to a brooding underestimation of themselves: so that they have to be compelled to acquire again a good and just opinion of themselves from others; and even from this acquired opinion they will tend continually to detract and trade away something. – We must therefore allow certain men their solitude and not be so stupid, as we so often are, as to pity them for it.” (Human, All Too Human, page 197.)

“My life is bound to a limited time; not so the life of humanity. The history of mankind consists in nothing else than a continuous and progressive conquest of limits, which at a given time pass for the limits of humanity, and therefore for absolute insurmountable limits. But the future always unveils the fact that the alleged limits of the species were only limits of the individuals.” (Ludwig Feuerbach, “The Essence of Christianity”, pp 152-3)

Thus Feuerbach’s transformation of religious pessimism into optimism, quietism into purpose, limit into potential. His identification of activity and productivity as the expression of man’s true nature gets very close to praxis, and probably closer than Marx was subsequently to allow; here is Feuerbach again: “In activity, man feels himself free, unlimited, happy; in passivity, limited, oppressed, unhappy ...the happiest, the most blissful activity is that which is productive. (p. 217)

The history of Satanism is a long attempt to recover what is lost through the misconceptions of religious beliefs to new reason, to bring forth sound theories at the level of earthbound men and women, away from absurd religious practices. That which is brought to us through Satanism, we may be sure that the philosophy is absolutely humanly correct.

IV

Skilful plot against Balder

The history of man's experience on Earth is filled with evidence that there is some form of supra or sinister state of existence and this is that there are areas of being where the average person (*the man in the street*) has luckily not yet learnt to dwell. Today, there is not only experimental support for the concept, but a growing amount of verification coming from various scientific fields. We are now beginning to realise that the two words 'supra' and 'sinister' are interchangeable. One could be said to belong to the field of science, the other to religion, but both can be used for those strata of being, life or consciousness which are at present above our normal level of existence. These realms are supra states, both from the angle of vibration and threefold consciousness; that the Satanist thinks of them in terms of the sinister is a matter of attitude and habitual thought pattern and, to a large extent, terminology. Such states exist factually, as well as sinisterly, in varying qualities and gradations of dark deities' vibration. The story of this ascent is not only confined to the human world only, it can be traced in all kingdoms, mineral, vegetarian, animal and human. In the ONA philosophy, the Satanist owns a crystal sphere in quartz, traditionally shaped in the form of a tetrahedron, which belongs to the Satanist as part of himself. Stones and metals are keys which we can use to unlock our potential on the sinister pathway. They expand our consciousness, enhance our lives, and calm or even stir up. They also infuse our dreams with every kind of energies. Power, and call it dark power, is neutral anyway. Electricity, as one manifestation of power, can be used during surgery to save life, or to energise an electric chair to end it. Energy is the same. Our intentions and needs determine its affects around ourselves.

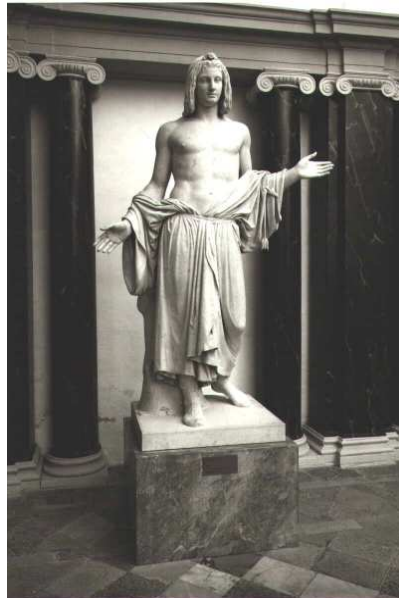
Sinister energy is personal power. It resides within all of us, even in the greatest religious mystics or in the lowest criminals. We can move this energy from within our bodies out into stones, wax candles, metals and other objects to help us achieve our evils goals. Evil does not mean that we achieve bad things all the time; it directs our thoughts to that which is not hypocritically Christian or from other religions. (*Anything not integrated in their dogmas, they call evil*). Only see the sinister power flowing out from your body, through your projective hand and into the stone. Charge it with the sinister energy of your magickal need. Satanists, dwelling deep in Abyssal darkness, develop lighting systems that give them advantage over their fellow beings.

Satanists appearing through the mists of time have always been able to house and nurture higher forces, explosively stronger than others. Laden with the results of their glorious past, and in possession of the capacities they have developed in the course of their sinister evolution, they are philosophers, mathematicians, artists or savants, from the cradle of their first initiation. (*NAOS, page 8 – Skull Press 1999 ©, Belgian Edition.*)

A wide range of specific psychological techniques based on the rules or laws given in chapter three have developed and been tested in the Satanic field, to transfer from Satanist to Satanist on the sinister pathway. In performing the skilful, just (*correct*) and sinister will, we apply the existing strength of our evil will, no matter how small to act on our imagination, and use its power to realise the great value of having an effective will. This realisation, in turn, arouses urges, desires, evil, and aggressive (*except vandalism*) emotions, all aligned with initial intention, that is, with the original direction of our will.

It is very human to have the experience, at some time or other, of some thought, tune, verse, or sentence which captures our attention and is able to hold it for a rather long period of time, hours and even days. In extreme forms, this condition can even become pathological. And if, in trying not to think about something, we concentrate directly on “not thinking about it”, it will tend, to become more central and vivid in our awareness. Yet, if we choose any other subject or image and direct our attention to it, we find that the unwanted thought will gradually become more peripheral and tenuous, and eventually fade away altogether. Attention centred on an object gives it energy, making it more important to our awareness. Continued attention tends to increase interest and in turn reinforces the attention, so creating a positive feedback loop. When the unwanted thought or image draws our awareness, it becomes like a magnet that captures our attention and continues to draw increasing energy from it. So, if we dig in the strength of our will directly against it, we are likely to fail. But, if we use a more skilful, less direct, “sinister” and “aggressive” approach by deliberately building another such centre of attraction, we can easily use it to liberate our captive attention.

A Northern deity whose life might in a way be said to be neither in heaven nor on earth but between the two, was the Norse beautiful god, the son of the himself the wisest, mildest, best immortals. In “Naos”, pages 92-2002), Balder is found at the Wyrð, on the planet “Sun”. The told in the younger or prose Edda the way. Once on a time Balder which seemed to forebode his Gods held a council and resolved against every danger. So the oath from fire and water, iron and earth, from trees, sicknesses all four-footed beasts, birds, and they would not hurt Balder. Balder was deemed invulnerable; themselves by setting him in



Balder, the good and great god Odin, and beloved of all the 93 Belgian Edition very centre of the tree of story of his death, as it is (oldest Norse sagas) runs dreamed heavy dreams death. Thereupon the to make him secure goddess Frigg took an and all metals, stones and poisons, and from creeping things, that When this was done, so the gods amused their midst, while some

shot at him, others hewed at him, and others threw stones at him. But whatever they did, nothing could hurt him; and, at this they were all glad. Only Loki, the mischief-maker, was displeased, and he went in the guise of an old woman to Frigg, who told him that the weapons of the gods could not wound Balder since she had made them all swear not to hurt him. Then Loki asked, ‘Have all kings sworn to spare Balder?’ She answered, ‘East of Walhalla grows a plant called mistletoe; it seemed to me too young to swear! So Loki went and pulled the mistletoe and took it to the assembly of the gods. There he found the blind god Hother standing at the outside of the circle. Loki asked him, ‘Why do you not shoot at Balder?’ Hother answered, ‘Because I do not see where he stands; beside I have no weapon.’ Then said Loki, ‘Do like the rest and show Balder honour, as they all do. I will show you where he stands, and do you shoot at him with this twig. Hother took the mistletoe struck Balder and pierced him through and through, and he fell down dead. And, that was the greatest misfortune that ever befell gods and men. For a while the gods stood speechless, and then they lifted up their voices and wept bitterly. They took Balder’s body and brought it to the sea-shore. There stood Balder’s ship; it was called Ringhorn, and was the hugest of all ships. The gods wished to launch the ship and to burn Balder’s body on it, but the ship would not stir. So they sent for a giantess called Hyrrockin. She came riding on a wolf and gave the ship

such a push that fire flashed from the rollers and all the earth shook. Then Balder's body was taken and placed on the funeral pile upon the ship. When his wife Nanna saw the scenery her heart burst for sorrow and she died. So she was laid on the funeral pile with her husband, and fire was put to it. Balder's horse too, with all its trappings, was burned on the pile.

As an exercise find out for yourself who used the will skilfully in the story just told, in order to make Balder to disappear from the face of the earth, in spite of so much protection around the Northern God! In spite of all the measures for protection taken, a little twig as weapon caused the fatal death of Balder.

Behind widespread aggression and violence in the world today and as always ever since human nature began, nothing has really changed even in this scientific age and to come. Christianity and other religions cannot possibly transform human nature to what it is not and never can be. Aggression and violence have and will always be the feeding power of attention as long as planet Earth exists. Even the world religions in spite of their superficial goodwill ideas use violence, and widely diffuse the poison of fear in human hearts, depression, despondency and greed, and try to stop even through bloodshed man's natural functions and inherent necessities for the preservation of the individual and humanity's very life, bringing guiltiness in the minds of men and women everywhere. Christian love is an outcome of fear. It aims mistakenly to tame the whole man, but this is a big error. The warrior that man is, like an animal as he is first instinctively an animal, has together with his intellectuality as human being "splendour", but when he is tamed the religious way loses all he potentially has. The world religions make man to lose his self respect. Today, luckily, the papacy and indeed all the other branches of Christianity on a world basis but mostly in Western countries, lose their moral prestige which they really deserve, just as it happened in the eleventh, twelfth and thirteenth centuries. The mood of intellectual or at least thoughtful men and women is one of deep unhappiness in regard to them, in seeing how Christian leaders, politicians, and fanatics of all ranks try to influence the affairs of the world according to their standards of living contrary to human nature. As Satanic humanists we need to fight against Christian principles in order to preserve human dignity and aristocracy (nobility), everybody to enjoy freedom. It is only as we free ourselves from the overwhelming frustration about all of these religious issues, that we are truly able to achieve something to minimise their power more and more. Let us be more concerned with the bettering of economic conditions, reducing worrying and the like, opening ourselves completely to the well-being of family life and homeland, together with the like-minded nations in one accord.

Despite many obstacles accounted in daily life through the Christianised conception, the bringing into motion of the skilful will is quite an elementary experience to undergo. If we want to facilitate this process, we can start in the simplest of all ways: we can discover or intensify our will by using it.

- Do something you have never done before on the Sinister Pathway.
- Perform an act of courage in this Christianised Western world of ours.
- Make an evil plan intelligently and then follow it.
- Act contrary to all expectations.
- Behave independently of what other people might think or say.
- Refrain from saying something you are tempted to say.
- Postpone an action you would prefer to begin right now, the more if you are not sure of its outcome as planned or even if you feel not to be sufficiently protected in its achievement.

- Begin, at once, an action you would prefer to postpone for no serious reason.
- Eliminate something superfluous from your life as religious codes.
- Break with habits against Satanic values.
- Do something that makes you face danger, without to be trapped in the snare.
- Carry out an action with complete attention and intensity, as if it were your last.

The skilful will is as a meta-agent, which can direct the play of the various elements of the sinister personality from an independent standpoint, without mingling or identifying with any of them.

The way we normally handle ourselves is to be comparable with the act of rowing a sailboat while the wind is blowing. We thrash about needlessly, determined to act as agents, even when no effort is required from us. We waste so much energy because we do not only decide what to do; we also “try” applying everyday “will-power”. But, we could accomplish just as much spontaneously without “trying”, and with much less expenditure of energy.

However, do not misunderstand here. For sure, the will may at times involve effort and striving. It may run against our rooted attitudes and habits. It may be a sinister will that breaks through barriers, that overcomes fear, and that compels even the most sinister things to happen. And it may still be a sound will, immune from the harsh grimace of “will-power”, and different from it in nature. What makes the difference is identifying with decision only, and not with action and effort.

For this to happen the will has to spring forth from the very care of ourselves, without being contaminated or deviated by other forces than Satanism. Let us as “Satan in person”, each individually and all together, become the Lords of the Earth: “a new vast aristocracy based upon the most severe self-discipline, in which the will of philosophical men of power and artist-tyrants will be stamped upon thousands of years.” Nietzsche’s ethic is not one of self-indulgence in any ordinary sense; he believes in frugal discipline and the capacity to endure as well as inflict pain for important ends. He admires the strength of the will above all things. ‘I test the power of a will’, he wrote, ‘according to the amount of resistance it can offer and the amount of pain and torture it can endure and know how to turn to its own advantage; I do not point to the evil and pain of existence with the finger of reproach, but rather entertain the hope that life may one day become more evil and more full of suffering than it has ever been.’ He regards compassion as a weakness to be combated. ‘The object is to attain that *enormous energy of greatness* which can model the man of the future by means of discipline and also by means of the annihilation of millions of the bungled and botched, and which can yet avoid going to ruin at the sight of the suffering created thereby, the like of which has never been seen before’. Nietzsche really admires the strength of the skilful will above all things.

Balder, like Heimdall, was a god of dark light, beautiful, while it is said that a golden radiance shined around him, and no other god equalled him in wisdom. All who looked at him or heard him speak loved him at once. As we have seen, only Loki is immune from Balder’s goodness, and plotted against him as we know, the mistletoe piercing his heart, and it became his death. Shocked but not defeated, the gods sent the son of Odin, Hermod, to the underworld to plead with Hel for Balder’s life. After many hardships, he passed the gates of shadows and put his purpose before Hel. Hel was a fearsome but not a malicious goddess. She agreed to release Balder on condition that every living thing mourns for him. Since all loved Balder, this seemed assured. But Loki, determined to seal his vengeance, transformed himself into a giantess named Thokk and refused to shed tears for the shining god. Thus Balder was

condemned to remain in the land of the dead. Whether Balder was a real or merely a mythical personage, he was worshipped in Norway. On one of the bays of the beautiful Sogne Fiord, which penetrates far into the depths of the splendid Norwegian mountains, with their sombre pine-forests and their lofty cascades dissolving into spray before they reach the dark water of the fiord far below, Balder had a great sanctuary. It was called Balder's Grove. A palisade enclosed the hallowed ground, and within it stood a spacious temple with the images of many gods, but none of them was worshipped with such devotion as Balder. So great was the awe with which the folk regarded the place that no man might harm another there, nor steal his cattle, nor dishonour himself with women. But women cared for the images of the gods in the temple; they warmed them at the fire, anointed them with oil, and dried them with cloths.

It is well to become aware that men and women on the Sinister Pathway can learn a tremendous lot from the Gods using the skilful will whether it be a Balder or a Loki. In this respect, Carl Gustav Jung recognised that, in dealing with the consciousness, we are encountering a world of which we know absolutely nothing, other than that it is not available to consciousness.

“We often mean to convey something by the term, but as a matter of fact we simply convey that we do not know what the unconscious is.” (C.G. Jung, *Analytic psychology: Its Theory & Practice*, pp. 6-7). The unconscious can only be viewed indirectly, through its by-products. “The area of the unconscious is enormous and always continuous, while the area of consciousness is a restricted field of momentary vision.” (C.G. Jung, *Analytic Psychology: Its Theory & Practice*, p. 8). “Pathworking” as described in ONA teaching helps to go deeper and deeper beyond the field of momentary vision in confrontation with the collective unconscious, the Abyssal within ourselves.

However, the power and mystery of the unconscious can easily overwhelm. Too often, when one discovers the power of the unconscious, one discounts one's own power and yields abjectly to the unconscious. Or, alternatively, one arrogantly assumes that all these strange new things belong to oneself. In his own five year struggle, Jung found of necessity that the ego had to be strong and vital in its turn. Only the equal and opposite pull of conscious and unconscious can produce a true synthesis.

Conscious and unconscious, personal and collective, this is the universe to which in Satanism our eyes are opened. Once we accept the concept of a collective unconscious, far away from religious concepts as brought forth in Christianity, it provides a natural explanation for a wide variety of otherwise puzzling phenomenon.

The central aspect of working with the will consists precisely in being conscious of what we will do and how we will do it. The sinister qualities displayed by the skilful will in action are seven in number: energy from the Dark Gods, mastery, one-pointedness, determination, persistence, courage, and organisation.

Three major thoughts make an end to this chapter:

- (1) The Sinister Pathway of Initiation after Initiation is one on which we as Satanists develop the Will aspect.
- (2) We also learn to use consciousness as a jumping off place for the recognition of a very different state of realisation than presented by Christianity and other religions.

- (3) We undergo, before or as first initiation the burning ground of the Black Pilgrimage, and for other initiations that of the dark cold light of Satanic philosophy as found in “Naos”, and the Black Book of Satan (or, the ‘Codex Saerus’), and ONA manuscripts.

The greatest discovery is made possible when the dedicated skilful will of the self is brought into touch with the Universal or Cosmic Energy as brought forth in the description of the Tree of Wyrð (ONA); the Tree of Life or Qabalistic Tree (Aleister Crowley); and the Yggdrasill (Runic Cosmology), seen and explained differently, all to meet the same purpose, the collective unconscious and its pathways linking the visible and the invisible of earthbound humanity.

Appendix to Chapter Four

THE GOD BALDER PATHWORKING

When you sinisterly meditate on my statue and enter into my consciousness, you should not feel that you are entering into a foreign element or a foreign person, but that you are entering into your highest part, your true self. You have to feel that here is someone who is your own, so long you are remembering me. If you feel your oneness with me, if you feel that I am not a foreigner but a member of your own family, your Dark God, then automatically your consciousness, your own black self, will try to associate with mine. This very association will be meditation for you.

So when you meditate on my picture, please do not think of it as a picture of a human being only. Think of my achievements and the consciousness that the picture represents. For my Brothers, at least, my picture represents someone who has attained the highest grade and has past all initiations. If anyone concentrates on my picture with intent and aspiration, I have to help him, and this is my only reason. Those who are my Brothers should not ponder on anyone’s picture but mine.

Archetypal images are part of our collective human inheritance, they are “familiar”. For instance, myths from Greece that go back 3000 years stay alive, as told and retold, because the Gods and Goddesses speak to us truths about human nature. Learning about these Greek Gods for instance can help us understand what is acting deep within ourselves, in our psyche. In such a way Gods dispatch “energies”, vibrations, as they are themselves and nothing more, “energies given a name”.

Carl Gustav Jung introduced the concept of archetypes into psychology. Archetypes are pre-existent, or latent, internally determines patterns of being and behaving, of perceiving and responding. These patterns are contained in a collective unconscious – that part of the unconscious that is not individual, but universal and shared. These patterns can be described in a personalised way, as (dark) Gods and Goddesses; their myths are archetypal stories. They evoke feelings and images, and touch on them that are universal and part of human existence. They ring true to our shared human experience; so they seem vaguely familiar even when heard for the first time. And when you interpret a myth about a God, or grasp its meaning intellectually or intuitively as bearing on your own life, it can have the impact of a personal dream that illuminates a situation and your own character, or the character of someone you know.

As archetypes, the “Dark Gods” exist as patterns governing emotions and behaviour; they are powerful forces that demand their due, recognised or not. Consciously recognised (though not necessarily named) and honoured by the men and women in whom they are brought into existence, these Dark Gods interfere in the man to be really himself, motivating him to lead a deeply, meaningful sinister life because what he does is connected to the archetypal layer of his psyche. Forgotten or denied Gods nonetheless also have an influence. (Distorted identifications can also harm.) A man may so identify himself with a Dark God that he even loses his own individuality, becoming simply “possessed”. This is very interesting.

Archetypes are basic human patterns, some which are innately stronger in some people than in others, as are such human qualities as found in the God Balder. Starring at his statue (*picture above*) for some time every night after dusk and before dawn as the better time, enables one to enter his consciousness and be “one” with him via personal unconsciousness in the orbit of the collective consciousness reaching us all.

His final message:

“There is no greater thrill or power than being a group of mates exploring the good and evil that runs through us all.”

V

The Satanic Aristocracy

In the preceding chapters about the gradual development of the will, the Satanist has been mostly regarded as an isolated unit, and rightly so he is with his will as an instrument of personal achievement. But, in reality the isolated Satanist does not exist: he is in constant interaction with the world around him, as his family, relatives, associates, and the society in general in many and diverse ways.

How powerful and capable he may be, the Satanist who fails to take the world around him into consideration inevitably arouses reactions and conflicts that often defeat his sinister aims. This seems quite obvious, yet our way of living today presents the spectacle of a general clash of wills on the part of those who compete for dominance in all fields. Class is in conflict with class, party with party, and nation with nation, even in Europe. In the previous pages we have seen how the individual will of the Satanist has the power to strengthen itself and skilfully direct the activity of other psychological functions. Now the individual will of the Satanist will face another and highly task, that of disciplining itself and choosing such aims as are consistent with his intent to work changes in the world for the freedom of humanity, and that is only possible through Satanic aristocracy.

What is aristocracy? The New Webster's Dictionary answers the question partly as follows: "Government by a small, privileged, hereditary class, drawn from the leading families...Members of a governing class, in particular those who bear titles of nobility (even when they no longer control government). In a government, aristocrats are whose character best fits them for the task. And, the dictionary adds, "the best or most prominent of any class." So, far the dictionary.

And, what then is Satanic aristocracy?

It is a group of elected people who knows and understands where they are going and what they are doing, and why they are doing it. The real traditional Satanist is aristocratic, because he or she cultivates a strong will, is proud and defiant, self-disciplined and in control. The pathway of Satanism sets forth various learning experiences, reveals various esoteric techniques, and offering an esoteric or 'initiated' insight into life. Satanism is also a practical way of living, and in the early stages a part of this involves magickal practices and rituals. These are the experiences, the development of certain esoteric skills, and the learning of 'Forbidden Arts'. Only when the "Opera Magna" is achieved, there is time for worldly pleasures, carnal, material, and more. Some of these Satanic practices are, viewed conventionally evil and some are 'illegal', or at least dubious in nature. But, they are chosen by the Satanist to further life long their development and to help what is known as the 'dialectic of history'. They are chosen to aid the unique Destiny which the Satanist wishes to achieve, in fulfilling their existence in a unique way. Each individually, Satanists wish to make their mark on the world, and to achieve something with their lives. The choice is theirs and theirs alone – there are no restraints, other that they should work and achieve to aid that Destiny. This was a short résumé of ONA's philosophy, as taken from "A Basic Introduction for Prospective Adherents."

We are not to be aligned with pseudo-satanists, as we abhor their vulgarity. As opposed to them, we believe in self-discipline in every way and aspect, bearing on ourselves the

characteristics of an aristocratic minority. We, Satanists are, although part of the society, and involved with them, are isolated from them, hostile to order, and harm inferiors if need be. In this Christianised culture of ours, it is necessary to make war upon the masses, and resist any abuse marking the democratic tendencies of the age, for in all directions mediocre people are joining hands to make themselves masters. Everything that pampers, that softens, and that brings the man in the street (average people) to the front, operates in favour of universal suffrage, meaning the dominion of “inferior men”. Nietzsche’s ethic is not one of self-indulgence in any ordinary sense, he believed in Spartan discipline and the capacity to endure as well as inflict pain for important things. He admired strength of will above anything else. “I test the power of a will,” he wrote, “according to the amount of resistance it can offer and the amount of pain and torture it can endure and know how to turn to its own advantage. I do not point to the evil and pain of existence with the finger of reproach, but rather entertain the hope that life may one day become more and more full of suffering than it has ever been.”

Satanism is not a “myth” as such, in the contrary it has been invented by Christianity in the first place. In early Christian lore, and more so in the middle Ages, Satan becomes a major figure, mostly among Christians but also among Muslims and Jews, where he made his debut as God’s evil messenger in the book of Job (*Old Testament of the Bible*). Satan is a figure of folklore, which in fact rarely appears in the Old Testament. In the book or myth of Job, Satan is presented as one of the “Children of God,” or angels. He appears before God, having returned from a tour of the earth. God asks Satan if he saw anyone on earth more righteous than Job. Satan replies that God has showered so much good fortune on Job and protected him from misfortune, that it was only natural for him to be God-fearing and righteous. It is agreed that Job’s faith will be tested by Satan. Job passes the first test. But Satan is not satisfied. He argues that if Job’s own skin and flesh were assailed, he would change his tune. God agrees. Job is afflicted with a terrible skin disease. He is forced to leave the community, and he finds himself in the town’s garbage dump, where he keeps scratching himself with a potsherd to assuage the pain.

The word “myth” as to the story of Job, has unfortunately become synonymous in our language to fiction. That is merely because it has become associated with a certain set of traditions in which we do not believe. It is necessary to go back to the original meaning of the book of Job, as the moral story is that great and unshakable faith (intent) can overcome anything. Anyway, one rabbi in the Talmud states: “Job never existed and was never created”, in contradiction to what Evangelical Christians claim. He is only an allegory” (Baba Betra 15a). While this may be true, the fact remains that Job does exist as an archetype in every generation and in every land. Whenever a person is going through a series of misfortunes without any apparent reason, one speaks of such a person as “going through the suffering of Job.”

It is undeniable that Nietzsche had a great influence, not so much among technical philosophers, but also among people of literary and artistic culture. It must also be agreed that his prophecies as to the future have, so far, proved ever since. He condemns Christian love because he thinks it is an outcome of fear. It does not occur for him as possible that a man should genuinely feel universal love. It has, indeed, been proved for more than two thousand years, that the Christian love affair has never worked, whereby 1 Corinthians, chapter thirteen is a treachery.

The main ethical problem raised by Nietzsche is, “should our ethic be aristocratic, or should it, in some sense, treat all men alike?” His answer is direct:

“But the essential feature of a good, healthy aristocracy is that it does not feel that it is a function (whether of the kingdom or the community) but instead feels itself to be the meaning and highest justification (of the kingdom or community), and, consequently, that it accepts in good conscience the sacrifice of countless people who have to be pushed down and shrunk into incomplete human beings, into slaves, into tools, all for the sake of the aristocracy. Its fundamental belief must always be that society cannot exist for the sake of society, but only as a substructure and framework for raising an exceptional type of being up to its higher duty and to a higher state of being.” (Beyond Good and Evil, page 152, no 258)

How does this apply to our Aristocratic Satanic Brotherhood, and from this point towards the outside world? Christos Beest, the founder of the Order of the Nine Angles and promoter of genuine Satanism answers the following two questions, firstly:

What is the Order’s main goal and purpose?

The main aim, as it should be with every sinister esoteric organisation, is to restore to a society/ civilisation what it is lacking at any given period of time - to create balance. At present, this requires a complete destruction of ‘The System’ by any means possible (including, most significantly, employing practical acts of terror), to thus bring about a New world Order in keeping with Western Promethean ideals. There are three main points of attack - which can all be covertly aided and imbued by Sinister Magickal rites (i.e. the Ceremony of Recalling with Sacrificial Conclusion):

- i) PRACTICAL involvement in, and the aiding of, Revolutionary forms;
- ii) The creation and aiding of a Religious form, enshrining Western ideals;
- iii) The establishment of an esoteric rural Community that defiantly seeks to create a new type of society within this present diseased one [in fact, many such communities should be established in several different countries].

As well as this (!), the aim of the Order is to continue to encourage individuals to evolve to a higher type, by their following of the Sinister Path to Adeptship and the stages beyond. Such Adepts have the understanding to effectively implement the points above, and will not be swayed from what is understood to be (and is) an Infernal duty.

And, the second question: Can Western Man appropriate his full potential through the dark esoteric traditions of a race other than his own?

Individuals, until they achieve Adeptship (or "Individuation"), belong to the civilisation and Aeon which gave birth to them - they are bound by the PSYCHE, and are swayed by the ARCHETYPES which reside in that psyche. Archetypes are ordered expressions of the energies that create an Aeon from which one civilisation emerges; because of this, there really is, before Adeptship, no such thing as an "Individual". Thus, "full potential" is reached by confronting and then freeing oneself from the influences (mostly unconscious/ hidden/ "shadowed") that the psyche imposes.

Beyond Adeptship, the Individual becomes a living nexion via which acausal energy may be ordered according to the judgement of that Individual - always in ways appropriate to

accelerating evolution, and that, of course, often means working with the archetypes that sway the psyche of a civilisation. There is little that is "personal" beyond this point.

As far as the West is concerned, only one symbol can ever truly presence the Dark, and that is Satan (and this will continue to be so for at least the next few centuries). Thus, the exploration of other racial traditions - as a means of achieving full potential - may be interesting on a personal level, but is ultimately only an indulgence.

How the superior few Satanists are defined? In practice, except for the modern days pseudo-satanists, we are a conquering sinister race and therefore, a hereditary aristocracy – and aristocracies have usually been in theory and practice, descendants of a conquering race, as ‘no morality whether sinister or not is possible without good birth or the first Satanic initiation (*which is also a birth*)’. Nietzsche says that the noble caste is always at first barbarian, but that every elevation of man is due to aristocracy society.

In his article “Hell”, Christos Beest answers the following question: “What then, is real Satanism all about?”

First, it is about rebellion - against the conformity of the present. And I mean a real rebel, a real outlaw - someone who cuts a dash, who has charisma, whose very presence makes others uneasy (and who does not have to wear some stupid 'costume' to do this). Second - try something to see if you get away with it. If not - tough, you failed. There are plenty of others... If you succeed, try again, until you know your limits. Choose a good cause, or a bad one or no cause at all, and really live, intoxicating yourself with life, danger, achievement. Do not rest and never be afraid to face the possibility of death. But in all that you do be honourable - to yourself. Carry this honour with you everywhere like a favourite concealed weapon.

Third, learn from your experience - like you would learn from a 'bad' woman (or man) in your youth when sex was still something of a mystery. A real Satanist does not often do magick - they are magick by the very nature of their dynamic, zestful existence. It is experience which teaches, from which you learn - you cannot learn Satanism from books (although some may guide you aright to begin with), it cannot be taught by 'Masters' and never involves cosy little discussions with 'friends' or others. Anyone who accepts a 'Master' and grovels before them - however slight that grovelling may be - is not a Satanist, just a sucker who sucks. Accepting some 'authority' is a sign you are weak: a sign you need emotional crutches: a sign you are a whimp.

So, get off your arse, you suckers, and make Satan proud. Learn to do evil. What is evil? All that restricts life - all that tries to constrain the possibilities. Doing evil means breaking these restrictions and constraints - and taking the consequences of your actions. Just do - just discover, just smash the chains that hold most others in thrall, and never bow down to anyone about anything: smash them first, or die rather than submit. That way, you will learn how to live - and laugh at the weak.

Of course this is dangerous - for others, and yourself! Satanism was never easy - or for whimps.

See you in Hell!

As Satanists, we should be victors in war, like our descendants, and hold all the power, and manage affairs in our own interest, which will reflect all around to the sinister transformation of humanity the way we want it, and suits us best. Whatever we feel like doing is best for us. If we enjoy torture, well and good. If others do not enjoy torture, they need not engage in it, but they have no business imposing their own tastes on us. Violations of so-called moral laws as set forth by Christianity are both permissible and actually laudable, because they demonstrate the artificiality of such restraints and because the restraints impede the only demonstrable good: personal pleasure. Virtue and law are fantasies; mercy, love, and kindness are perversions that impede the natural pursuit of pleasure: “The greater the pleasure, the greater the value of the act.”

A valid construction of reality, says Nietzsche, must not rest upon fantasy: it must be empirically rooted in true human experience, which is primarily suffering and despair. Most views are constructed to avoid the tragic view, but the result is cultures built upon illusion and easily destroyed. Nietzsche viewed, like we do in Satanism, Christianity as being a dominant illusion; or, the dominant evasion of Western society. Nietzsche argued showing that there is a master morality and a slave or herd morality; Christianity is the worst of slave moralities based upon weakness, fear, pity, duty, and submission. The historical success of Christianity lies in its pollution of the masters with ‘the slaves’ idea, which lack power and is considered as a virtue.

What we have seen so far in this chapter, is the individual evil will that has power to strengthen itself and skilfully direct the activity of the other psychological functions. We have also seen that the individual will faces a higher task, that of disciplining itself and choosing such aims as are consistent with the welfare of ourselves, and the chaotic radiation around for the good of humanity, liberating them from misleading religions today.

There are two methods of accomplishing this task:

- (1) The creation of obstacles;
 - (2) The active development and expression of evilness.
1. Compassion or charity is fundamentally wrong. The seeming charity springs from the desire, finally to possess and dominate, which is an expression of hypochondria, the species of sympathy which is nothing else than illness. It comes inevitable into collision with obstructions that block human freedom and worldly satisfaction; misplaced aggressiveness and violence (*through religious extremism*) are thereby aroused, and the will used to destroy whatever belongs to human freedom. Self-preservation is inherent in man and has always existed, ever since the world began in the animal kingdom as well as in the human, but through the religious institutions it assumes more accentuated and dangerous for the sole purpose of reducing man’s freedom. Nietzsche says, “In the first instance it is the individual who, to preserve himself or even merely to avoid displeasure, intentionally does harm; in the second it is the state. All morality allows the intentional causing of harm in the case of self-defence: that is, when it is a matter of self-preservation.” (Human, all too human, page 55). The purpose of Christian charity is finally to destroy the strong and the weak, breaking their minds, at exploiting their moments of weariness and debility, at converting their proud assurance into anxiety and troubling the conscience. Christianity and indeed all the world religions, since

they have entered our multicultural society, know to poison the noblest instincts and to infect them with disease, until their strength, their will to power, turns inwards, against themselves until the strong perish through excessive self-contempt and self-immolation. A skilful and correct use of the will can greatly assist to overcome Christianity's (and others) most fatal and seductive lies. Nietzsche rightly claims that Christianity is to be condemned for denying the value of 'pride, pathos of distance, great responsibility, exuberant spirits, splendid animalism, the instinct of war and of conquest, the deification of passion, revenge, anger, voluptuousness, adventure, knowledge'. All these things are good, and all are said by Christianity to be bad, based on the sayings of the Nazarene and his immediate idiots, who made finally to constitute the twenty-seven books of the New Testament. Christianity, argues Nietzsche, aims at taming the heart in man. A wild beast has a certain splendour, which it loses when it is tamed. The religions try to convert everybody to their convictions, impose their methods, and make to see salvation only in the remedies they offer. The best intentions if such is, can do great harm. The religious faiths are even more today a fundamental error in perspective.

2. Lack of understanding of others. The religions are prone to misunderstand those who think differently, who belong to a different religion even within their own. "Love one another" does absolutely nothing as they make us to believe, and it does not create mutual understanding at all. We can often observe the sad spectacle of people who love each other dearly, but do not understand or appreciate one another's vital needs and so causing each other great suffering.

Our Satanic humanistic psychology includes:

- (1) A knowledge of the general constitution of the human being, as outlined by the psychologist Carl Gustav Jung; the Philosopher Friedrich Nietzsche, and that which is found in the writings of Christos Beest, through the ONA educational papers.
- (2) A knowledge of differential psychology or the investigation of the psychological differences existing between individuals and groups of individuals. (Differential Satanic Psychology could become a study in preparation.)
- (3) Satanic empathy or the projection of evil consciousness into that of the other outside the brotherhood for the restoration of humanity to its original pattern. This is our part played on the Sinister Pathway in aristocratic excellence. Satanism is essentially the incarnate will to power. Training in Satanic empathy not only helps one acquire a true understanding of others, but also bestows a wider humanness, giving a true insight into the wonder and mystery of human nature as it really is, in which today so many and such contrasting elements are found created by diverse religious follies, based on what!

Satanic aristocracy is a life-long and repeated ritual the initiate has imposed himself. A ritual is not the result of perversion by that bugbear of occultists and theological scholars, the all-grasping priesthood. It flourishes most where there is no professional priesthood, because there it remains in contact with reality. The Satanic aristocrat remains at all time unnoticed to what he really is. But, behind the scenery of daily life, he is to create chaos. I do believe that by behaving as an aristocrat is like a sign as on the medal of the Emperor Constantius where the standard of the labarum is accompanied by these memorable words, "**by this sign thou shalt conquer.**" (Gibbon's Decline and Fall, ii.30) The Satanic aristocrat must in appearance

behave correctly and as such become an attraction, as the power of seduction is believed to be as magick, like sexual attraction is believed to reside in the magick of passionate love.

The Satanic aristocrat must in appearance behave correctly and as such become an attraction, as the power of seduction is believed to reside in the magick of love. The ritual is part of the magick art. Magick in all its forms is composed of three essential ingredients. In its performance there always enter certain words, spoken or chanted; certain ceremonial actions are always carried out; and there is always an officiating minister of the ceremony. In other words, the Satanic aristocrat continuously watches himself in both words and behaviour, as that is the nature of his magick. Knowledge of the magick means the knowledge of the spell, and like in any act of the art of magick the ritual centres round the utterance of the spell. The rite and the competence of the performer are merely conditioning factors which serve for the proper preservation and launching of the spell.

This is very important from the point of view of our present discussion, for the magickal spell stands in close relation to the traditional Satanic lore and more especially to its history.

In the case of almost all types of magic we find some story accounting for its existence. Such a story tells when and where that particular magickal formula entered the possession of man, how it became the property of a local group, and how it passed from one another. But such a story is not the story of magickal origins. Magick never “originated”; it never was created or invented, and so is aristocracy. All magick simply was from the beginning (also aristocracy is innate), as an essential adjunct to all those things and possesses which vitally interest man and yet elude his normal rational efforts. The spell, the rite, and the object which they govern are coeval. So, the essence of all magick is its traditional integrity. Magick can only be efficient if it has been transmitted without loss and without flaw from one generation to the other, as kept safely in traditional Satanism of which ONA is the continuation, coming down from primeval times to the present performer. Magick, therefore, requires a pedigree, a sort of traditional passport in its travel across time. This is supplied by the art of magick. The manner in which Satanism endows the performance of magick with worth and validity, in which the Satanic philosophy blends with the belief in magickal efficiency, is best illustrated in the book “Naos”, as found in the Belgian “Skull Press” Edition, (© 1999 & 2002). Masterpieces to read are the two French books, “La Clef de la Magie Noire”, and “Le Temple de Satan”, written by the Rosicrucian Stanislas de Guaita (Publisher: Savoir pour Être/ Guy Trédaniel Éditeur ISBN 2-85707-692-4).

To end this fifth chapter, I would propose to my brother and sister on the Sinister Pathway, to watch the film, “Interview with the Vampire” (1994), with Tom Cruise and Brad Pitt as an example of dark aristocracy, finding them skilfully at work while showing perfect correctness in front of the outside world, while their mistakes are fatal.

Nietzsche wrote: “As I am strong enough to turn even the most questionable and most perilous things to my own advantage and thus become stronger, I call Wagner the great benefactor of my life. (My Emphasis, page 31). Nietzsche, in his pro-Wagner period, found in the composer life-affirming qualities.

Whether working, making war, or having sex, when you are just conforming to what is expected of you, and no archetypal energy inspires you, you will expend too much energy and effort. Your effort may have its rewards, but will not be deeply satisfying. In contrast, doing what you desire affirms you inwardly and gives you pleasure, you will be greatly rewarded.

Appendix to Chapter Five

Rules for Satanic Group Endeavour

- (1) Your Satanic awareness. You are as “Self” another Satan (another God), and ought to think, speak and act this way, otherwise you would suppress yourself and other people. Always control yourself as a Satanic aristocrat.
- (2) The here and now is most important, not the past or even the future. The great work has to be accomplished today, as your endeavour in the here and now, as such automatically reflects the future.
- (3) Let only realism have an emotional impact on you, especially towards other Satanists. Let yourself feel various emotions – but if they are blocked, be aware of that too. Feel what it is like to experience whatever is happening at an emotional level.
- (4) Among the Satanists who are worthy of your trust, be open about your feelings or lack of them. Let them into your chthonic darkness. If you are anxious about something, let other Satanists know about it; if you are bored, it is OK to say so. Be honest as you can bear to.
- (5) Never talk about what is said or done among in Satanism, outside your own brotherhood.
- (6) Take responsibility for yourself – do precisely what you want and need to do, not what you think others want or even the brotherhood wants you to do. If a higher initiated suggests something, it is still your decision whether to go along with it. Be aware of the consequences of what you are doing to other people by what you say and do with intent, or a ritual you undertake: take responsibility for that. Your words are ‘power’, so be aware of the ‘I and thou’ in each statement. You are not an impartial observer.
- (7) Risk taking. If you are torn between expressing and bringing something to action or not, try taking the well-thought risk anyway. Say or doing the thing you are most afraid of is usually a good idea to pursue. You can in a conversation reduce the danger of hostile statements by saying nonevaluatively: instead of saying ‘You are a cold person’, say ‘I feel frozen when you talk like that’. This is more likely to be true, and it makes you more real to the others.
- (8) If outside or within the brotherhood you are in danger of going beyond the limits of what you can take, use the code phrase STOP, or just stop yourself! ‘Stop, I mean it’. Everything should stop immediately. No physical violence within the group, or outside when you are not being physically attacked. No physical sex unless it is permitted after a main ritual, or mutual agreement.
- (9) Having an open hear to others let us into their world. But listening is not just about words – it means being aware of expressions, gestures, body positions, breathing. It is a good exercise to allow your intuition to work. Really be there with the other people in and outside the brotherhood, listen and see well.
- (10) Bridging distance in a brotherhood. As relationships in the brotherhood become clearer, there may be one or two members you feel very distant from, or want to be distant from. By expressing this, a new kind of relationship may begin to appear. Opposition and distance are just as likely to lead to growth as closeness and support.
- (11) When someone in the brotherhood is distressed, encourage them to stay with that feeling until the distress is fully worked through, or turns into some other emotion. Never stop people feeling distressed too soon. A person learns most by staying with the feeling, and going with it to its natural end, which is often a very good place.

- (12) It is absolutely good to support a comrade in the brotherhood who is doing some self-disclosure, some risk-taking, and some bridging of distances. It is good to confront someone who is not being honest, who is avoiding all chaotic undertaking, who is diverting sinister energy away from the brotherhood's great work. It is possible to do both these things in decency and care. A good Satanic brotherhood is full of mutual support.
- (13) Don't ask questions or intrude in other's affairs. Address comrades or other people directly, saying 'I' rather than 'it' or 'you'. Don't say 'I feel' when you mean 'I think'. Ask yourself, 'What am I really avoiding at this moment?'
- (14) After all, don't take these rules too seriously. Any set of rules can be used to put someone down, perhaps yourself. In a Satanic brotherhood, you can be who you are, say what you mean, and not have to be some particular way.

VI

Sinister Ecstasy

(Transpersonal Development and Dimensions Beyond)

Forces in us seem to counter one another, bringing peace and comfort but also conflict and uncertainty. We try to mitigate everything by asserting our selfhood, making it our constant point of reference, by saying “I” incessantly. However, although it is the base from which we go out to meet the world and the point to which we return to assess and assimilate all we experience, it remains in its secret place, never quite revealing its whole nature, a central, inmost yet elusive core of our existence.

This secret, inner self, is the “I” in each of us – our most intimate possession, which remains intangible, indefinable, a mystery. It impels our actions, breeds our thinking, and orders the pattern of our lives, yet never quite revealing itself totally. Deep in it are unknown spheres, areas that we sense range far beyond our daily consciousness, depths we do not even fully know of, yet which somehow cause, motivate, impel.

The conscious “self” or “I” is the point of pure self-awareness. It is often confused with the conscious personality, but in reality it is quite different from it. It can be ascertained by the use of self-discovery; in the changing contents of our consciousness (the sensations, thoughts, feelings and more) is one thing, while the “I” as “Higher Self”, the centre of our consciousness is another, also called the “Transpersonal Self”(see further). The “Self” is the part in us that can watch any content of the psyche without getting caught up in its atmosphere. This fact allows the whole personality to find a balance of which it would not otherwise be capable.

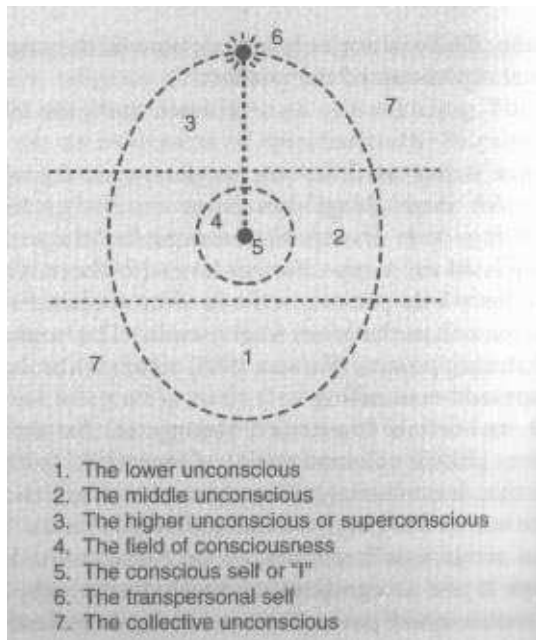
The conscious self is generally not only submerged in the ceaseless flow of psychological contents but seem to disappear altogether when we feel asleep, when we faint, when we are under the effect of an anaesthetic or narcotic, or even in a state of hypnosis. And, when we awake the “Self” re-appears. This leads to assume that the re-appearance of the conscious self or ego is due to the existence of a permanent higher centre, of a ‘true Self’ situated beyond or “above” it, called the “Higher Self” or “Soul”. The Satanist perceives his “Higher Self” or “Soul”, aloof (*apart*) from the body, the microcosm which involves the entire man as living entity through vibrating forces, known as coming from the “Dark Gods”.

(We have explained before why we are using the words, “dark, evil, sinister, as much as dark gods, cosmic energies, etc. In this way we want to differentiate with world-wide erroneous beliefs of those making distinction between right and wrong, good and evil, virtue or sin. Can any one tell us what is good or evil, right or wrong, and where does virtue stop and sin pursues? What is absolutely correct in one place of our planet is wrong on the other, etc. Can you really define virtue, or even sin? What was counted as sin where the Nazarene used to live was certainly not counted as sin in Europe, or on continents far beyond where other philosophies were mastering the populations. Christianity only imposed itself to us through innocent bloodshed and unbelievable hardship and injustice. Is this to be counted as right or wrong? Today, we all agree that Islamic fundamentalism is wrong and dangerous, but do you know Christianity did (does) just the same. At the start of the Lenten in the Jubilee Year 2000

inaugurated by the Pope in Rome, he asked the world forgiveness for their unforgivable mistakes and cruelties along the Christian era.)

The ancient occult truism remains accurate: “Consciousness is depended upon its vehicle for expression, and both are dependent upon life and energy for existence, as an ever immutable law.” Consciousness is often referred to in psychology as the “field of consciousness”, to designate that part of our personality of which we are directly aware: the incessant flow of sensation, images, thoughts, feelings, desires, and impulses which we are able to observe, analyse, and judge, and as it is termed subdivided into fields, or unconscious regions, spheres and areas constituting the Universal Mind (microcosmic and macrocosmic).

Roberto Assagioli, an Italian psychologist, who died in 1975, introduced psychoanalysis in Italy. His ideas were closer to Jung than to Freud, emphasising that dynamic psychology should not only be concerned with depth (unconscious) but also with height (the superconscious). He drew an egg diagram showing the seven spheres of unconsciousness.



Using the diagram we should start from the central point, the conscious self or “I” (man, living entity) as already described above. The Higher Self, the Transpersonal Self, commonly known as “Soul” stands on the fringes of Collective or Universal Unconscious.

We are giving you the different states of the whole man as defined by Dr. Assagioli along the following lines:

- (1) **In the Lower Unconscious** lies the elementary psychological activities which control, coordinate and direct the function of the physical body; the fundamental drives and urges of a primitive nature; complexes resulting from the emotions; dreams and imaginings of a lower kind; parapsychological or psychic processes of a low nature; horror, obsessions, delusions, compulsive urges and various other pathological manifestations.
- (2) **The Middle Unconscious** is formed of those elements in our psychological form which are nearer to the surface. Here, experiences are assimilated and, although apparently forgotten by the conscious mind, are readily accessible and will often be the cause of spontaneous reactions and the origin of much of our imaginings and our emotional and thought life.
- (3) **The Higher Unconscious** can hardly be explained. Also called the *superconscious*, it is the source of our inspirations, of our higher essentialities, impressions and intuitions. The punctualities of conscience emerge from this sphere, and the flashes of illumination that sometimes make things clear in a different way. The ability to probe this area with the conscious mind and bring its contents into our brain-awareness is one of the (*not all*) of the objectives of pathworking, visualisation and meditation. Contemplation of a deeper nature brings us into contact with meta-

darkness or ‘supra’ elements and energies, ideas and dark enlightenments to be found in this high sphere.

- (4) **The Field of Consciousness** is the area in which we are directly aware, the sphere in which the personality, with its constant flow of thoughts, perceptions, feelings, desires, sensations and other activities functions consciously. It could be called the field of experience, because here we have learnt, through our vehicles, to recognise the phenomena surrounding us, the scents, sounds, sights and myriads of incidences. But it is the field we move through, the field we more or less deliberately move out to and return from, and is not to be confused with the “I”.
- (5) **The Conscious Self**, the ‘I’, is the true centre of awareness, and in varying degrees the observer, analyst and controller of the field.
- (6) **The Higher Self, the Transpersonal Self, best known as Soul, the Sinister Self within us.** Here we see its position, figuratively, in the higher unconscious or superconscious, from where its inspiration and observing influences reach us. This position indicates the basis of the statement that “all Souls are one, one brotherhood”, and that on the level of the Higher Self (Soul) there are no divisions, for we see it is on the fringes of the Universal or Collective Unconscious.
- (7) **The Collective Unconscious** is yet another field of subjective activity affecting us in varying ways. Here lie the ancient memories and tendencies of peoples, nations, tribes and families, the primitive patterns that modulate action and reaction, the archetypal symbols to which Carl Gustav Jung attributed so much of our behaviour.

We already remarked that the microcosm is the reflecting of the macrocosm, and can be seen to be so when we consider the construction of the atom and that of the systems of the Tree of Wyrđ, consisting of seven planets or spheres with its threefold component parts, ‘ensouled’ either individually as in the case of the solitary Satanist, or in Satanist groups formation. In the same way, the Cosmic Tree of Wyrđ ensouls in the sense that it is the vehicle for the energies and forces that are expressing themselves through man and nature as the planet Earth is no exception.

As our Universal Tree of Wyrđ has seven planetarian threefold spheres, so has man seven main spheres or centres. At every level of consciousness, whether instinctual, emotional, mental and sinisterly intuitional, Satanists (*all people*) are sensitive to other people, in the same way groups are sensitive to other groups and to individuals within the group and to others outside the particular sector of the community.

The planet Earth, our kingdom, an organism between the other kingdoms of nature and the planet itself, is similar to the relationship between the organs of a human being and his whole body, whilst the individual units of life on the planet can be likened to the cells of the human body.

Let us visualise once more the whole, stupendous concept, before going any further.

- (1) The Tree of Wyrđ represents seven centres or planets of Energy.
- (2) The seven streams of energy issuing forth from them is in a threefold way;
- (3) The centres of force in the human body are seven, and these are:

Force or Chakra	Meaning	Location
1	Cosmic Consciousness	Top of the head
2	Intuition	Level of pineal body, Dark Eye, Third Eye
3	Communication and expression	Level of throat
4	Passion, affection, love or hatred	Level of heart
5	Assertiveness, anger, aggression	Level of navel, Solar Plexus, or spleen
6	Sexual energy	Level of genitals
7	Primitive energy, grand potential	Base of Spine

We can move on to possible ways in which they can be combined.

- (1) The Way of Dark Science
- (2) The Way of Dark Enlightenment
- (3) The Way of Sinister Ethics
- (4) The Way of Beauty and Ecstasy
- (5) The Way of Death and Destruction
- (6) The Way of Chaos and Disruption
- (7) The Way of Heroism and Success

Perhaps it is now the time to further circumscribe above ways by listing the Rays or Vibration, with the names usually ascribed to them, which are to a large extent indicative of the quality they inherently represent; qualities which they can only reflect in the sinister man to the extent that they are correctly registered in his consciousness and applied to his evil activities. Here enters in the factor of the free will of man, and here too it must be realised that the same dark energy can be responsible for quite different practical results. They are:

First Ray or Vibration	of Dark and Hidden Science
Second Ray or Vibration	of Dark Enlightenment (Intelligence / Indulgence)
Third Ray or Vibration	of Dark Ethics (Love / Enchantment)
Fourth Ray or Vibration	of Beauty and Ecstasy (Prophecy / Divination)
Fifth Ray or Vibration	of War, Death and Destruction
Sixth Ray or Vibration	of Dark Ritual, Chaos, and Disruption. <i>(In classic occultism this Ray is the seventh, but not in the Wyrd Cosmology).</i>
Seventh Ray or Vibration	of Heroism and Success (Wealth)

Satanists at this time do well to remember that all basic changes taking place upon the physical plane are necessarily the result of inner subjective causes, emanating from some level of the Cosmic Wyrd Consciousness, and obviously from some plane other than the physical. The fact that tremendous and unusual upheavals are taking place in the kingdoms of nature is attributed by men to other men or to certain forces generated by human thinking, forcefulness and ambition.

The author of this book uses as a rule the following tune to chant the respective sphere chant: (See Diagram 1)



Ag i ----- os O ----- Lu ci---- fer

According to the length of the chant, one can add some extra notes as: A, G, A, G and/or ending with A, G, F, and longer F (see music books for explanation).

The superficial and hypocritical way in which the word ‘spiritual’ has always been and still is used, all along the Christian Era created a great deal of confusion, but happily the word is not used in Satanism, replaced by the word ‘sinister’, or its variations. But, let us go right to the point, preferring instead a more scientific approach, starting with facts and experiences, and then interpreting what has been observed and discovered. From the earliest times there have been human beings who have claimed to have experienced states of consciousness which differed greatly in quality, intensity and effect from those that normally project their images of light and dark on the screen of human consciousness. They maintain also that these states of consciousness are the result of coming or being brought involuntarily into contact with a plane or sphere of Reality which is ‘above’ or ‘beyond’ those which are normally regarded as ‘real’. This reality has often been called transcendent, and the vast numbers of testimonies to such encounters with a greater, fuller, higher reality is astounding. We come across such individuals in all ages, countries, and in their ranks is the aristocratic cream of humanity. The importance of the deeper realm of experience and reality cannot be overvalued, and the mere possibility of its existence should stimulate to devote an amount of energy, time an enthusiasm to the investigation. To be drawn from what we have said so far is that the metaphysical consciousness should not in any way be limited by the type of experience and religious or mystical systems of belief, nor should it be identified with them.

All of us, Satanists, have a keen intellect and are realistically minded; unable to find what we need in traditional religions (*the author did them all*). We have become entirely indifferent towards them. The creeds, theology, liturgy or rites, and emotional appeals for the worse or the better belong as far as we are concerned to a bygone age, even a different world. Nietzsche wrote:

Enemies of truth

“Convictions are more dangerous enemies of truth than lies.”
 (*Human, All too Human, page 179, no 483*)

At this point it might be objected that there have been many instances of spontaneous, sudden, unexpected illumination, without any previous conscious striving or exertion. To answer this, we should know that the initiative is taken by the Transpersonal Self (Higher Self), which exerts a “pull” from above. This fact can be understood by considering the psychological constitution of human beings. We have seen that the ‘will’ is the function in closest relation to

the Self, the most direct expression of the Self. This is true both for the personal self and for the Transpersonal or Higher Self. Just as there is a personal will, the one we have been considering up to now, so there is a Transpersonal Will, which is the expression of the Transpersonal Self and operates from the superconscious levels of the psyche. It is its action which is felt by the personal self, or “I”, as a “pull” or “call”. The aspiration and will of the personal self and the pull from the Transpersonal Self to transcend the limitations of “normal” consciousness and life do not manifest themselves only as a search and will to meaning, to enlightenment. There are other types of transcendence which are experienced by the corresponding types of human beings. Some of the main ones are:

- (1) Transcendence through transpersonal passion.
- (2) Transcendence through transpersonal action
- (3) Transcendence through art and beauty
- (4) Transcendence through self-realisation

These ways of transcendence can also be expressed in terms of will, the fundamental will to transcend the conscious self “I” through union with someone or something greater and higher.

(1) Transcendence through Transpersonal Passion

In passion there is a transpersonal aspect. It can be defined as the relationship between the superconscious levels in persons or a group of persons, a joint realisation of Transpersonal Reality, the unification through union between two or more personalities, leading even toward altruistic passion, not limited to human family, but also to the kingdom of nature. Also, the transcendence through passion is the aspiration to unity with the unseen, generally called by the name of a deity or the Cosmic Reality as represented in the Cosmic Tree of Wyrð. It is the way of mystical union. The utterances of great magickians often provide passionate references to this urge towards union with unseen reality.

(2) Transcendence through Transpersonal Action

The highest form of sinister action, through rituals for instance, and equivalent social action has a transpersonal character. They are motivated by the Transpersonal Will, which is independent of, and at times even against, the personal will, against the instinct for self-preservation and the drive to personal self-assertion. These actions may involve courage, hardships, sacrifices and risks, and may even reach the peaks of heroism.

(3) Transcendence through Art and Beauty

This is the aesthetic way. Art and beauty is felt as a need by many evolved people, and the corresponding drive to beauty arouses therefore the will to beauty. There are two aspects of this will; there is the contemplation of beauty and the creation of beautiful things. The will is more manifest in the creation of beauty. It is often realised that the artist is driven by the urge to create, that this personality is impelled by this urge which is sometimes easy and joyous, but more often is difficult and even painful. Often the personality rebels or tries to escape the higher urge. But, the artist is really pushed to create, and given no peace until the work is done. That which had been prepared in the superconscious realm had to be achieved.

(5) Transcendence through Self-realisation

To know that he lives in a state of cosmic darkness is the Satanist's first precious glimpse of truth. To learn and practice pathworking as it should is to activate a great art. Pathworking is strongly recommended to awake or bring to life those emerging potentialities which belong to the sphere of the superconscious, and have their origin in the Transpersonal Self. There is, therefore, a difference between Self-realisation and self-actualisation. It is not the actualisation of the potentialities latent in the "normal" human personality, but the progressive manifestation of transcendent, transpersonal potentialities, culminating with the direct experimental awareness of the Transpersonal Self. This is Self-realisation, the Satanist's native state Transpersonal or Higher Self, the reflection of the Dark Gods as is brought forward in the Cosmic Tree of Wyrd. Self-realisation consists in experiencing the different states of intuitive consciousness attained through pathworking that is leading to the ultimate union with the Spherical Planets and Dark Gods. All the Dark Gods are potential patterns in the psyches of all man, yet in each individual man some of these patterns are activated (energised or developed) and others are not. Carl Gustav Jung used the formation of crystals as an analogy to help explain the difference between archetypal patterns (which are universal) and activated archetypes (which are functioning in us). An archetype is like the invisible pattern that determines what shape and structure a crystal will take when it does form. Once the crystal actually forms, the now recognisable pattern is analogous to an activated archetype.

How does it work? Emerging from the Cosmic Tree of Wyrd, or simply Cosmic Consciousness, the Higher Self (or Soul) enters the vibratory state of the Cosmic Dark Light. When it reaches the influence of the mind it becomes individualised, limited by identification with human consciousness in general. Through pathworking, the sinister man is able to concentrate the whole of his life force within the brain in the Dark Sun of Cosmic (Super) Consciousness. In this way Satan is revealed.

The "Dark Sun" of Cosmic (Super) Consciousness is the Highest Source of Abyssal life and intelligence in the body, with Its abode in the first force (*see Diagram 1*) or chakra or highest sinister centre, in the cerebrum. All life and faculties in the body evolve from this powerhouse of dark luminosity through the rays of the Third Evil Eye, and this links with the "Dark Sun" of Cosmic (Super) Consciousness. Through the dark light of the Third Evil Eye, the path-worker moves along the path of the spheres of the Cosmic Tree of Wyrd, (*taking 'Self-immolation rite' as an example, see book and cassette*). In man, the universe in miniature, the bright but dark side is when it is sinisterised and turned towards the Cosmic (Super) Consciousness, and the Abyssal way of darkness. The Satanist who, maybe through the Black Pilgrimage and/or pathworking becomes established in Self-realisation possesses the all-knowing intuitive wisdom of direct perception that penetrates to the core of the mystery of how the particular Dark God (*or, all of them*) is at once energetically immanent and transcendent. Realising his own oneness with the particular Dark God, the Satanist knows that he himself is a microcosm of immanence and transcendence; he remains operating in the world without loosing awareness as being another Satan, and thus escaping the delusive entanglements of Christianity, and other world religions.



We are now travelling down the Tree of Wyrd to its very depths, where the spherical Dark Gods dwell, the Lords of the Underworld. Their psychological functions mirror our deepest nature: whenever we experience the livelihood of darkness. The Dark Gods and Goddesses, far from being completely separate entities, are interdependent participants in the eternal dance of life.

For the author of this work, until more or less six years ago, mythology was simply but interesting “literature”, without going any further on the importance of the subject. Quite recently having studied Hinduism intensely for nearly two years, he discovered that this Eastern manifold religion is almost all mythology, and it also concerns other world religions as well. He now understands that among the many theories of myth, occultism, and ritual are distinctive in connecting myths to rituals. The myth and ritual (*there are no rituals without occultism, metaphysics or religion at the base*), or myth-ritualist, theory maintains that myths and rituals operate together. The theory claims not that myths and rituals happen to go hand in hand but that they must. In its most uncompromising form, the theory contends that myths and rituals cannot exist without each other. In a milder form, the theory asserts that myths and rituals originally exist together but may subsequently go their separate ways. In its mildest form, the theory maintains that myths and rituals can arise separately but subsequently coalesce. In classical Greece, the rite was connected not with a dogma but with a myth, as in all the antique religions mythology takes the place of dogma. At the same time, ritual was much more important in ancient religion than myth. Mythology was no essential part of ancient religion, for it had no sacred sanction and no binding force on the worshippers. The myths connected with individual sanctuaries and ceremonies were merely part of the apparatus of the worship; they served to excite (*think of our pathworking system*) the fancy and sustain the interest of the worshippers in linking up with the spheres of Energy; but they were often offered a choice of several accounts of the same thing, and provided that they fulfilled the ritual with accuracy, while no one cared what was believed about its origin.

Mythology describes the character and behaviour of the Dark Gods or Energies. Rituals seek either to attract Abyssal energy or transmit it in agreement to the intent of the magickian. Satanism is mythology, philosophy, science and occultism (magick). Rituals presuppose myths, which suggest what activities would most please the Dark Gods, but they are otherwise independent of myths.

The ancient gods, goddesses and heroes, the great Cosmic Tree of Life that stands at the centre of the old mythic or esoteric universe, all these pictures and stories captured the writer’s mind with an intensely emotional feeling, an inner discovery he now recognised as “metaphysical or esoteric philosophy”, without thinking of mythology as a religion. Long years of religion accentuated the writer’s life, as a necessary experience to lead him to other, deep, life-altering metaphysical and mystical concepts as a way of life, far from Semitic or Abrahamic concepts as taken over by today’s great but dying religions widely spread in the West.

In this way, it all accentuated his own black pilgrimage since 1998, experience not different from many other honest and thinking people. Today, the rebirth of Western mythology, philosophy and occult roots before the fatal entry of Christianity, regaining its own right, is

something that came into life through an increasing number of psychologists, philosophers, and artists whether they were writers, painters, sculptures or musicians as in the Black Art, finding their way to the work of Carl Gustav Jung (1875-1961), Sigmund Freud (1856-1939), Wilhelm Stekel (1868-1940); Otto Rank (1884-1939); Wilhelm Reich (1897-1957); Franz Alexander (1891-1964); Carl Ransom Rogers (1902-1987); Jacques Lacan (1901-1981); Roberto Assagioli (1888-1975), and many others, and then to an appreciation of the vital spirit that inform the ancient Western and Northern myths. In the latter years, although his endeavour to prove the contrary, the author came to realise that his own religious (to use the word) instincts were not that difficult to define, they were simply Nordic Pagan and Satanic.

To seek the ancient roots of the Western psyche is a night journey; a quest undertaken in darkness, navigating as it were by instinct alone, where chaos remains with us, everywhere, on the boundaries of our reality, for it is in fact the ground of all being. “Chaos and Order” is the real fundamental dualism in Traditional Satanism. The entire cosmos, macrocosmic and microcosmic represented by the Tree of Wyrð and its inhabitants, the Dark Gods express themselves through this dualism.

The Satanist is another god as part of the chaotic underworld. As we previously mentioned in this book, despite the seeming identification of “white” with light and order, or “black” with darkness and chaos, we should not make the mistake of assuming (*as many writers have*) that Satanism equates these opposites with “good” and “evil” respectively. To make such an assumption would be to think entirely in Christian terms. “There is grace in ourselves and in nature, and that’s all.”

The twenty-one Dark Gods of the Tree of Wyrð are not merely invisible magickians, although we may visualise them as such, behind the veil of nature working the same sort of charms and incantations as the human magickian works in a visible and bodily form among his followers. And as the Gods are commonly believed to exhibit themselves in the likeness of men to their worshippers, it is easy for the black magickian with his supposed miraculous powers, to acquire the reputation of being an incarnate deity. We are not saying this.

The keynotes upon which Occult Satanism is built are:

- (1) There is naught in manifestation except organised energy.
- (2) Energy follows or conforms itself to thought.
- (3) The Satanic occultist works in energy and with energies.

The Tree of Wyrð brings the universe of energies into an organised form as the seven spherical planets (Moon, Mercury, Venus, Sun, Mars, Jupiter, and Saturn) represent. These energies have for untold aeons been directed as the great Approach of the Wyrð Hierarchy to humanity and its imminent appearance upon the physical plane. This is a statement of absolute significance, an indication of cosmic policy and mode whereby modern science (working as it does with energies) can be brought into cooperative association and relation with Dark God energies. Never forget that our Forces of Evil are very powerful, and that there are many channels through which we can work. The true significance of our ideology is misunderstood because of the initial lies of those who brought Christianity to the world. However, do not panic, the struggle is already emerging within Christianity itself, in the decrease in fair number as they are becoming unnecessary, and outdated. Fanaticism, entrenched theological positions and materialistic selfishness to be actively found in the organised churches on all continents and denominations. They are fighting hard but in vain for

their established ecclesiastical order, their material profit and their temporal rule. Today, all attempts are in vain.

The Dark Gods or Energies are the forces behind the Evolutionary progress of our race. These forces long forgotten are for this reason rather new and unrecognised that it is hard for humanity, except for the few Satanists, to understand. The work of the Dark Gods or Energies is twofold:

- (1) The destruction of that which is undesirable and hindering today (government, religion and society).
- (2) The forces and energies from the Hierarchical Tree which finally binds together that which has hitherto been separated.

There is a saying, “Doing is becoming,” that very clearly expresses how Dark Gods (Energies), can be evoked or developed by a chosen course of action as is in our pathworking. The only question is, “will you take the time?” An individual man goes through many phases of life. Each stage may have its own influential gods or goddesses, and is available from the Cosmic Tree of Wyrd, twenty-one Dark Gods all with a different developmental pattern to become indwelt with their particular energy. Dark Invisible Gods, the hierarchical Wyrd system serve our Satanic culture as it enforces values, gives power, and even plays favourites. But, there are always winners and losers, energies in favour or disfavour. In turn, Satanists who embody particular “dark energies” are rewarded or rejected. Deity values that emphasise the acquisition of power, rational thinking, and being in control of its energies are unconsciously or consciously enforced for what they are standing for. As a result, we learn to conform ourselves to or stifle their individuality along with their vibrations.

First of all, knowledge of the Dark Gods is a source of personal empowerment. In what soon follows, you will meet each of our Albion Gods, moving from image and mythology to archetype. You will see how each Dark God may influence personality and evil priorities, and even learn how meaning and specific psychological realisation whether for good or bad are associated with each other. Understanding the Dark Gods must come together with knowledge about the Cosmic Tree of Wyrd. Both are extremely powerful, invisible forces that interact to affect the individual Satanist. Knowledge about the Dark Gods can enhance self-realisation and self-acceptance as Satanist, Black Occultist or Artist, and sinisterly influence around. The twenty-one Dark Gods, is a great sinister and at the same time a salvaging corps of dedicated, liberated units of dark life, working in group formation with all forms and lives in all kingdoms, and humanity in particular. They work, three of them on each of the seven planetarian spheres, each Energy working separately and together. There are, between them, invisible paths. These Dark Gods or Energies are called the Black Hierarchy. They represent in their totality the seven major energies (see Diagram 1) with their sub-energies, the pathways between the spheres, and are the custodians, transmitters of the major energies.

- (1) The Dark Gods or Black Hierarchy receives men and women for initiation.
- (2) They offer their initiates opportunity to create chaos as sinisterly planned.
- (3) They impart further knowledge and ability to the initiates, as
 - (a) Force realisation
 - (b) Force application
 - (c) Force utilisation

One point should here be stated in connection with the work of the Dark Gods through their initiates. All the various Satanic schools of thought which are fostered by the energies of the Tree of Wyrd are, in every case, founded by an initiate as Aleister Crowley, Christos Beest, and why not Marquis de Sade, and many others, or several initiates together, but upon these disciples only and not upon the Dark Gods lies the responsibility for results. The procedure is as follows: A Dark God reveals to an initiate the objective in view for an immediate undertaking through intuition. It is the work of the initiate to ascertain the best method for bringing about the desired results, and to formulate the plans whereby a certain percentage of success will be secured.

The three Dark Gods per sphere or planet are a ‘triad’, and together they constitute a triangle (*pictured on Crowley’s Minor Arcane, Disk Three, standing for ‘Works’*), meaning they work together and individually without losing their oneness.

- (1) They are each of them distributors of a certain type of force
- (2) They are the faculty or ability to respond to a particular vibration when evoked (called to mind) for by the initiate, for instance through the rite of Pathworking.
- (3) They are assimilators of experience and the transmitters of that into chaotic occurrences.
- (4) They hold hid the memory of the spherical unit of consciousness for the continuity of the consciousness of the functioning initiate.

The Spherical Dark Gods Correlates

	Moon Sphere	
	The Sphere of Hidden Knowledge	The Moon is the Queen of the Night in all her silvery splendour, reaching out to us as she glides across the black, moonlit skies. She is the lady shining down upon Earth creatures; and when each month she disappears altogether for several days, what does she conceal behind her dark time, her most secret time? The mysteries of the Dark Moon become uncovered through exploring the mythical, psychological and sinister symbolism of the lunar darkness. Like Mother Earth, the planet “Moon” is also Chthonic, and for us the descend into the Abyss of the personal and collective unconscious, where the secrets are revealed. The gradual revealing of secrets begin at self-initiation, and along the Sinister Path, while the veracity of one’s self-initiation has to be continuously confirmed, as only then secrets are revealed. (Extract from <i>The Dark Gods in the Spheres and Pathworking</i> , by Hagur (Skull Press - 1999).)
Myth :	Gateway to the Abyss/Underworld	
Archetypes:	Shugara, Noctulius, Nythra	
Motivation:	Hidden Knowledge	
Sinister Emphasis	The Quest	Have you felt yourself to be in the

		Presence of a powerful sinister force that goes beyond your everyday self? Did it include a sense of an intelligent and sacred source of energy from beyond yourself. Was the experience beyond time, space and form – an indescribable feeling or void of which you were yet consciously aware? Are any of these experiences important to you?
Personality type	Thinker/Introvert (Dark and Hidden Science)	
Practice	Teaching	
Force or Chakra	Brahmaranda	
Shugara	A frog reveals human heads Within its mouth Furrowed white fields White, snow laden trees – Her face, caught by the Moon; Her eyes come to know The Pool, Take the spiral staircase to the Blue room ...	Atu XVIII – The Moon That which has not yet been confronted within the psyche of the individual; that which is strange, which lies outside the scope of any world view; that which lies within the Dark Pool beneath the Moon and threatens to devour, create madness. A stage which cannot be ignored if further development is sought, requiring a descent to draw out that which is obscure, fearfully hidden: the gateway to the Abyss. A point from which there is no turning back: that which leads to rebirth via death.
Noctulius	The Moon wraps itself Around the Savage God; Impaled on a throne As the wheel of skulls turns. The jewelled Lady The crone ... Winter in the wildest of woods.	Atu XV - Deofel Sinister awakening – Nature as it is, raw and unaffected. That primal awareness of the vibrancy of life that possesses and creates the ‘accuser’, that provokes acts that challenge the existence of the ‘sacred’. The real meaning of liberation unchained by temporary abstract ideas; the laughter of the savage, wild God. Terror to the uninitiated.
Nythra	A canal route lined By white Griffins. A vortex of grey starless space. The chalice spills its White blood And the Herdsman’s light shines In the Chamber of the Sphinx.	Atu XIII - Death That which follows hubris; the consequence of attempting to escape that which is ill-fated by Destiny. Personal destruction from self-delusion and the cessation of self-evolution. Energy vortex in the Abyss. The stripping away of the self-image that, if successful, will produce a genuine Master/Mistress; confronting the Chaos within and without.
	Mercury Sphere	
	The Sphere of Enlightenment	It may be considered that Mercury, Sun, Venus and Saturn together are four super vehicles and principles, where a mystery lies hidden as far as communication is concerned. Together, they should cause “chaos” on Earth, as this is our sole and sinister purpose.

		<p>(1) Causing conditions, which will produce great periods of “change” on the life planet “Earth”, where Mercury has a role to perform.</p> <p>(2) Bringing about a sequence of great changes, coming forth as unavoidable points of crisis, as a definite opportunity for the Sinister.</p> <p>(3) Bringing about certain points of synthesis, as a consequence of both change and crisis. The Sun and Venus alike are responsible for the focussing of energies on the target.</p> <p>The Mercury sphere as it relates to the Sun, Venus and Saturn establishes in time and space a unique situation for it incites to chaotic efforts or initiates a series of sinister beginnings in order to destructively oppose right-handed forces, and produce conflict in order to arrive at a balance through change.</p> <p>Through Mercury the mind is sinisterly illumined and relation is established between the personality and the personal unconscious. The Sinister Man now definitely comes into the full personal unconscious, requiring no mediator but deals directly himself with the source, known as the collective unconscious and its archetypes or energies. The Sun is the experience of the personality.</p> <p>(Extract from The Dark Gods in the Spheres and Pathworking, by Hagur (Skull Press - 1999).)</p>
Myth	The Gateway of Transformation	
Archetypes	Ga Wath Am, Nekalah, Abatu	
Motivation	Knowledge	
Sinister Emphasis	Intuition	
Personality type	Introvert (Intelligence/Indulgence)	
Practice	Self-knowledge	
Force or Chakra	Brown (Third Evil Eye)	
Ga Wath Am	<p>The power within is great The eagle eats Its human offspring Cold music here Blue woman hold the horse’s head While the Seer weaves</p>	<p>Atu 0 – Physis</p> <p>The gradual unfolding of nature; the source of Evolution, that which creates Wyrđ. The essence behind the appearance of things. Ga wath am: the Power within me is Great.</p>
Nekalah	<p>Their Name ... Inside the room of Sacrifice: White flowers.</p>	<p>Atu VIII – Change</p> <p>The earthing and spreading of energies. The hard truth of Nature - the dying time of one form to give way and birth to another. A causal form created to act</p>

	<p>A garden, dry, of dead roses. The masked lady Holds Her new child.</p>	<p>as a focal point/channel for the fulfilment of Wyrð - the beginnings of a practical realization of strategies and aims. The Sinister Dialectic in action: by its dynamic nature a prelude to - and when realized a creator of - insight.</p>
Abatu	<p>In a dungeon, a bed of fire From an exploded sphere Red butterflies With a look The war is begun A sexless mask In the caves of the sea.</p>	<p>Atu XVI – War Conflict; the clashing of vision and destinies. The attempt by others to wrest away the Destiny of one individual and thus disrupt the greater Wyrð. A clouding of vision that creates doubts, lack of direction, susceptibility to outside forces and possibly, if insight is lost, the renouncing of a quest. The hardship imposed by the consequences of actions, but by the suffering such striving imposes, Wisdom - and Destiny - may be attained. Awareness of those factors - such as other people - that may fulfil Destiny, and the hard practical realities of striving to create this fulfilment. Sadness and wisdom and creativity through loss.</p>
	Venus Sphere	
	The Sphere of Ecstasy and Love	<p>Venus, traditionally much older than the “Earth” is a most occult, powerful and mysterious planet, for four reasons:</p> <ul style="list-style-type: none"> (a) Its relation to Earth, and to man individually and collectively. (b) It presides over the natural generation and animal behaviour of men. (c) In this way, it is the “other sun”, as in the occult tradition it is said, that Venus is the little sun in which the solar orb stores its light. (d) It is the Earth’s primary or emotional dark prototype. <p>In a more romantic way, the planet Venus loved the Earth so much that it incarnated and gave it perfect passionate and emotional laws, disregarded and rejected by the major religions of the planet, back grounded and infiltrated in political and social life whatever its colour. Venus is, therefore the dark light-bearer of our Earthly Kingdom (<i>there is no other</i>), in both the physical and sinister sense. The more that every sinister deed is obviously felt in Venus and, every dark command in Venus reflected on Earth. There is a psychic and emotional link between Venus and that of the Earth and its inhabitants:</p> <ul style="list-style-type: none"> (a) The Venus scheme is at the present moment more active than ours, because of the limitations

		<p>imposed on humanity as to religion.</p> <p>(b) The Venusian archetypes could open up through stimulation if only humanity wanted too.</p> <p>(c) Its radiation includes the Sinister as far as its ancient and more recent Dark Gods are concerned and ours as Karu Samsu, Asoth and Nemicu.</p> <p>(Extract from The Dark Gods in the Spheres and Pathworking, by Hagur (Skull Press - 1999).)</p>
Myth	The Gateway to Sex and Parenthood	
Archetypes	Karu Samsu, Asoth, Nemicu	
Motivation	Dark Ethics, love, intimacy, enchantment	
Sinister Emphasis	Love, ecstasy, communication, expression	
Personality type	Social	
Practice	Nurturing,	
Force or Chakra	Throat Centre	
Karu Samsu	<p>Sappho dance in still water Chains and roses in blue Invoke the Sun To an arch of fire Gravestones, butterflies And rivers of snakes.</p>	<p>Atu VI – The Lovers The double tetrahedron a Nexion created via the union of balancing forces. The sowing of the seed of Change that which may transform and carry evolution beyond the Abyss, and thus beyond ‘self-image’ - or that which may destroy. The invoking of energies that coerce to create something beyond ‘self’.</p>
Asoth	<p>The Bleeding Earth From the throats of fools, in brooks From the Gate A red bird This, the corn needs Containment of Winter : The Maiden is ready</p>	<p>Atu XIV - Hel Self-possession; knowledge that allows one to consciously improve/evolve and use natural abilities (or ‘gifts’) - such as sexual charisma - to the advantage of personal Destiny and Wyrđ, and to confront and resolve those qualities within character which are detrimental. Self-honesty. In early stages of development, such an individual causes unforeseen disruption and resentment amongst others. Beginnings of that which is re-presented by Atu III.</p>
Nemicu	<p>The blue statue His red eyes survey the maze Bringer of wisdom The perfect child And the tetrahedron Bathing hair in the Dark Pool Successor ...</p>	<p>Atu XVII – The Star The maturity and bringing to fulfilment of that promise re-presented by Atus VI and VIII. Knowledge of identity, of Wyrđ and what needs to be done. A coming of age; the seed of Change blossoms. Domination: the successful establishment of a causal structure; a process, the effects of which are irreversible once the cause is triumphant on whatever level. The beginnings of Imperium.</p>

	Sun Sphere	
	The Sphere of the Circle of Nine Sacrificial Stones	<p>The Sun and the six other spheres of the Tree of Wyrd, each embodying a Cosmic principle, process in two different ways:</p> <ol style="list-style-type: none"> 1) Black expansion, vibratory stimulation, and magnetic interaction (or the law of attraction and repulsion). 2) Cyclic black progress, rotary repetition, coupled to spiralling descending into the deep and sinister development. <ol style="list-style-type: none"> a) Through passion-wisdom, and the utilisation of form by the means of active but sinister intelligence. b) Through self-consciousness. c) Through actively meditating on the Tree of Wyrd and its pathworkings as a perfect solar system, adequate to the needs of the sinister man. <p>The Sun is the organ of the cosmic breath, of the force vitalising matter, which is the direct receiver and dispenser of passionate but sinister radiation. Sol (Sun) has within its periphery (Satanas, Vindex and Atazoth) a centre of reception from the other six planets with an earthly surface radiation.</p> <p>On Earth, microcosmically, man's personal unconscious as part of one whole, is found a similar organ or receiver at the region of the heart, manifesting through will power, passion in wisdom, and intelligent sinister activity.</p> <p>On the sinister path one should regularly work on the Sun sphere pathworking, channelled by Satan, Vindex, and Atazoth, as forces within yourself, that they may burn with greater intensity within you. These are the fires given to you at self-initiation (see Black Book of Satan III), or the book of Naos (A Practical Guide to Modern Magick) page 8 (European edition), which are rites of individualisation.</p> <p>The Sun sphere within you is located around your heart centre, consciously directed and controlled by your Abyssal mind or Dark will aspect from the mental plane. The three fires of the Sun sphere (heart centre location) within you, by the power of your Abyssal mind are blended with each other, and obviously with the fire of</p>

		<p>your Dark mind. The united result of this blending is under rule and order, the destructive or chaotic outburst on the Earth plane. The rush of Evil on Earth, and the uprising in the world of your dark actions produce corresponding results, perfecting your self-initiation, bringing about your own liberation. (Extract from The Dark Gods in the Spheres and Pathworking, by Hagur (Skull Press - 1999).)</p>
Myth	The Gateway to vision, understanding and prophecy	
Archetypes	Satanas, Vindex, Atazoth	
Motivation	Self-transformation	
Sinister Emphasis	Beauty and Mystical Experience	
Personality type	The good or bad boy/girl	
Practice	Passionate love or hatred	
Force or Chakra	Heart centre	
Satanas	<p>The ruby is the password She of the white robe Rides the transparent horse The maiden closes. On broken legs he steps forth He becomes the Dragon ...</p>	<p>Atu VII – Azoth The Menstruum - the Sinister aspect implicit within the ‘homogenous metallic water’: the explosive factor in the delicate balancing of life-enhancing elements. Change by adversity – the ‘Accuser’. The brutal realities that threaten to devour the abstract, the romantic. Insight and control via the understanding of the Primal - or destruction by it.</p>
Vindex	<p>Two horses Fight within a circle of trees (The Sun at Night) Two angels Laughing in a room of sacrifice Two In a haze of gold Beyond the Door</p>	<p>Atu XII – Opfer Entrance/transition to the Lands of the Dark Immortals. The individual becoming that which s/he created - a transferral of consciousness to the acausal to be in essence part of the greater Wyrð. A reverberation across Aeons of the causal acts of an individual, gradually leaving the essence behind the appearance to haunt the psyches of others. The altering of the astral shell; that which ultimately cannot and need not be described. The deliberate removal of that which is detrimental to Wyrð.</p>
Atazoth	<p>The depths of the sea A tunnel of knives There is a union here While he directs the Chosen Rage in the Eye Of the Goat – The golden triangle Stands against a sky of fire</p>	<p>Atu V – The Master Manipulation - actions based on a knowledge of the Sinister Dialectic as revealed by practical experience: a rational, to some ‘cold’, observation beyond the stage of Adeptship / Individuation. Control of all the many and varied factors within a situation - in other words, the achievement of a stage in individual evolution that goes beyond the personal, and thus implies the ability to initiate Change on a large-</p>

		scale, perhaps of a civilization.
	Mars Sphere	
	The Sphere of Sacrifice, Death and Destruction	<p>The planets or spheres Mars and Saturn are exceedingly effective in connection with initiations as part of the Cosmic life of the Tree of Wyrd. Mars vibrates right down Earthwards, and when it is captured there, through man individually or a group of people, even humanity as a whole (<i>remember New York September 11, 2001</i>), the work has now been started by bringing the reasoning mind into action. Mars is a sphere which rules and controls man, where a war is always on, ruling not only individual man but also causing mass effect to obtain human race results, maybe producing great struggles, but leading finally to great revelation. The tests of Mars are threefold:</p> <ol style="list-style-type: none"> (1) Life: To reorient the life of the individual and race. (2) Quality: To evidence readiness for initiation and hardship. (3) Appearance: To demonstrate sensitivity to the Hierarchical Plan of the Tree of Wyrd. <p>Mars carries the test right down to earth, and then, when it is faced and handled, liberation is finally followed, tasting again human appetites, free desires, self-will, and many other and useful things. Mars is a force of destruction but also of restoration. There is, firstly, the test of appetite, inherent in man's animal nature and these are three: Sex, physical comfort and well-being (wealth), as concretised energy. Secondly, the test connected with desire, also three in number: fearlessness, hatred and ambition or desire for power. Thirdly, the tests of the lower critical mind which are: Pride (<i>individually and nationally, 'own race or folk first'</i>), separativeness, and cruelty when necessary. All these tests the initiate must go through, as it belongs to his own nature.</p> <p>The keynotes of Mars are, therefore, "test, trial and triumph". Mars is the "Law of Sacrifice" that can never be eliminated on Earth as the human and subhuman reactions to war, death and destruction are concerned (<i>Man is a warrior</i>). In fact, "Sacrifice" is the ecstasy of the mystic, the exaltation of the initiate as the exquisite accomplishment, or of any other feeling which is carried forward to the point of</p>

	<p>sublimation. The way of sacrifice is the normal path of life, where there is no escape. Georges Bataille cites Marquis de Sade approvingly, ‘There is no better way to know death than to link it with some licentious image’. Mars shoots forward like a quivering band of dark light, and touches the light of the Self, therefore the ecstasy and exaltation, where pain and sorrow that is causing war, death and destruction are transcended to such an extent that ‘pleasure and pain’ have no longer hold over the initiate, as all has become pleasure. When sacrifice governs the mind, it will inevitably lead the initiate to relinquish the personal favour in favour of own race and the Self (Soul) that knows no separation, no difference only correct judgment.</p> <p>The colour assigned to Mars is red, and this is a correspondence to the colour of blood, which associates the sphere with passion, with sex and hate, and a sense of general opposition.</p> <p>Mars also governs the senses which are five in number. These senses are the basis of all human knowledge; therefore, it rules science, shifting it into the realm of the intangible and non-material.</p> <p>Mars embodies the energy which as said above leads to idealism (war, death, destruction), intervening with man in the working out of its own ideas and ambitious worldly projects and sinister aspiration.</p> <p>Mars constitutes a chain with Mercury (<i>the carrier of messages between poles with speech and intelligence</i>) and the planet Earth, forming as such a systemic triangle. The idealism of Mars is the power to see the vision and to direct one’s own course towards it. Mercury is the expression of the dual aspect of the mind, as user of the concrete mind (<i>personality</i>) conditioning the personality life, analysing and distinguishing between the human self and the not-self, emphasising the “me and thou”. Secondly, it carries the messages between the “Self” (Higher Self) and the brain, to be carried out on planet Earth. However, Mercury begins to function when Mars and the initiate (<i>representing planet Earth</i>) are perfected or in process of rapid perfecting. Mars, Mercury and Earth form a triangle of race importance. (<i>To</i></p>
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		<i>note that Earth is not a sacred planet.)</i> Mars show great perseverance and courage. (Extract from The Dark Gods in the Spheres and Pathworking, by Hagur (Skull Press – 1999-2003).)
Myth	The Gateway to Action and Hardship	
Archetypes	Binan Ath, Kthunae, Sauroctonos	
Motivation	Destruction and Reconstruction	
Sinister Emphasis	Willing and Unwilling Sacrifice	
Personality type	Realistic	
Practice	Action that prepares the way	
Force or Chakra	Solar Plexus Centre	
Binan Ath	<p style="text-align: center;">Headless The white angel impaled By Seven. Seven bells rung, The cortege from a black hill Passed the squatter’s cottage. Black flame engulfed Black flame ate the ‘holy’.</p>	<p style="text-align: center;">Atu I – The Magickian</p> <p>Empathy; a flowing with natural forces that are consciously understood. An integration becoming (part of) a greater Wyrd; an awareness that spans Aeons. Actions that prepare the way.</p>
Kthunae	<p style="text-align: center;">The Elixir of Recalling Flows into clear water The contracting of the Dark Star The severing of the attractant The Pool is opened Go deeper Against all other And ever Darker, Recall.</p>	<p style="text-align: center;">Atu IV – Lord of the Earth</p> <p>The nature of the changes in the causal, beyond the actions of those who initiated them; how the acausal relates dynamically to the causal and vice-versa (‘Sinister Dialectic’). The flowing of energies according to the greater Wyrd and Destinies of those directly and indirectly involved - thus, the presence of unforeseen factors and the pitfalls implicit in this which may create errors of judgement. The maintaining of an ethos or ‘tradition’ via ‘timeless’ acts.</p>
Sauroctonos	<p style="text-align: center;">A crippled boy A tunnel of bone A Star descends into a forest Faces are removed And She sits in the stone house Unheard.</p>	<p style="text-align: center;">Atu IV – The Hermit</p> <p>Withdrawal and a revealing; the lying between two stages of alchemical Change. Intimations of the Abyss. The culmination on a personal level of energies created by Change - the surfacing of individual factors hitherto only known on an unconscious level. A process of dis-covery that will lead to insight, (further) knowledge of Wyrd; or madness, death.</p>
	Jupiter Sphere	
	The Sphere of Wisdom	When the Invokation to Baphomet is correctly used and all individual Satanists or groups are consciously connected, mainly through Pathworking with the Spheres of the Tree of Wyrd, Cosmic Energies are called in to aid in the readjustments

	<p>required on Earth at this time. These Forces, dark or sinister but potent in nature, exist in two categories: Sun Forces which are inter-spherical (or planetary) and Cosmic Dark Forces which are spread all over the Tree of Wyrld through Jupiter as the transmitter of sinister energies which esoterically governs.</p> <p>Although Jupiter is the sixth ray or vibration, it is at the same time the second ray of vibration connected with the Sphere Mercury, and we do well to remember that the Spheres Jupiter and Venus are exceedingly closely connected with planet Earth, forming eventually an esoteric triangle.</p> <p>In the Astrological sense, Jupiter is said to be “warm” and “moist” at the same time, as it is associated with “Water” as element. It is also thought of as being “masculine”.</p> <p>As from the adept’s “Self-initiation” (The Black Book of Satan, Part 1.2., Belgian Edition 1999, page 46), the candidate has to be contented to work with restricted crystallising and destroying forces, while at the following initiation, which is the first major one, the adept comes under the influence of Jupiter, the ruler and conveyor of expansion. Jupiter’s central energy is power. The uses, misuses and abuses of power determine whether an initiate will walk the in a sinisterly dumb or in an aristocratic intelligent way as worthy Satanist. The Sinister Pathway from dumbness to intelligence passes through all the snares of power, as Jupiter has an inherent tendency to “fusion” which nothing can stop. The central idea of occultism is that even the smallest atom of substance has in it the germ of that which can respond to sinister energy is preserved for us under the influence of Jupiter. Therefore, the adept, and later the initiate must prepare the vehicle of reception and protection at the same time, which is his personality, the form, the conscious. Sinister forces are acquired through an experienced mastery of power. When the Satanist opens himself through Pathworking for instance, to spherical vibration as from Jupiter and becoming one with it through belief and intent, the sinister man becomes a participant in immeasurable forces, being his own in the battlefield of life. (Extract from The</p>
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		Dark Gods in the Spheres and Pathworking, by Hagur (Skull Press – 1999-2003.)
Myth	The Gateway to the calm wilderness of soft sound and silence	
Archetypes	Lidagon, Davcina, Mactoron	
Motivation	Just yourself is enough	
Sinister Emphasis	Self-reliance, Self-love, Self-power	
Personality type	Enterprising	
Practice	Self-realisation, and meditation	
Force or Chakra	Base of the Spine	
Lidagon	<p style="text-align: center;">Autumn – A marriage beneath the Earth In Elixir She washes Her hands A Black Eagle A Palace of Light She becomes the snake Who offers the sword To sever the arm ...</p>	<p style="text-align: center;">Atu XI – Desire</p> <p>Alchemy: the union of two balancing forces that, as a Nexion, create Change through Sinister Intent - the energies in action as earthed and affected by that which is re-presented by Atus VI, VII and VII.</p>
Davcina	<p style="text-align: center;">From a mountain of skulls Blue trees A rose garden cracks Two women walk through; The corpse in a wedding dress No longer guides Four waterfalls flood the Earth And books become ash ...</p>	<p style="text-align: center;">Atu III – Mistress of the Earth</p> <p>Empathic manipulation (such as ‘enchantment’) to create Change via causal structure - amoral acts that may conventionally be seen as ‘evil’. Actions provoked by unfettered passions and a revealing in the physical pleasures and challenges of life. “Ruthless ambition”. Creativity and Change via destruction - ie. War, culling.</p>
Mactoron	<p style="text-align: center;">She rows a boat in a black pool From Her steps : The Hermaphrodite, The body drowned. The Planet of Them And the first drop In a white desert Into clear waters Aktlal Maka.</p>	<p style="text-align: center;">Atu II – High Priestess</p> <p>Beyond the Abyss: the crossing over and Initiation (in terms of awareness whilst still partaking of a causal existence) into the Lands of the Dark Immortals. A self-awareness that transcends temporal understanding - becoming the essence; beyond opposites.</p>
	Saturn Sphere	
	The Sphere of Chaos	Older than the Olympian Gods and a very slow moving planet, Saturn represents Chaos or Disruption in steadiness, form, structure and balance. Contrary to Jupiter, the Greater Benefic, Saturn is known as the Greater Malefic in earlier times. The work of

	<p>Saturn is closely linked to matter (<i>the Earth</i>) in a very motivating way, providing the inhabitants of planet Earth with a vast field of experiment and experience. The Law of Sacrifice is found on both planets Mars and Saturn. While “Earth” is not a sacred planet, Saturn, Mars, the three constitute, in a curious esoteric manner, a triangle, and it works as such:</p> <ol style="list-style-type: none"> (1) The mental constitution of man expresses itself through the medium of Saturn. (2) The astral (<i>alleged or subconscious substance</i>) body of man expresses itself through Mars. (3) The physical body expresses itself through Earth. <p>This spherical triangle is involved in ‘Sacrifice’ (<i>Opfer</i>). The instinct to betterment of man, based on discontent, has necessarily the planetary attitude of Saturn which recognises dualities. This instinct to betterment through sacrifice is itself diverse. There is, firstly, the instinct towards individual betterment, which should lead to obvious selfishness, and to a grasping or orientation for material possessions. Secondly, the instinct towards an amelioration of the condition of “own folk first”, and other races to satisfy our selfish motives of well-being. Remember that the Earth is not a peaceful and good planet. “Sacrifice”, can never be eliminated on Earth, nor can it be eliminated on the planets Saturn and Mars. It must be remembered that bliss and sacrifice are synonymous terms as far as the Cosmic Tree of Wyrð is concerned where the sinister man is part of, and having his being. Sacrifice turns into ecstasy as the dark angel (<i>the adept</i>) is concerned, it is the exaltation of the initiate. The exquisite agony of sacrifice or any other feeling which is carried forward to the point of sublimation, is also ‘Sacrifice or Opfer’ endowed with power.</p> <p>“Sacrifice” is a governing principle of life itself, and runs like a red pattern of beauty through the black material by which the sinister man’s history is constructed. When this urge to sacrifice in order to win, gain or salvage that which is deemed desirable is understood, then the whole clue to our unfoldment will stand revealed. What it really connotes is the emergence of that</p>
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		which is most sacred and sinister in man. “Opfer”, is an aspect of desire, but it is the dynamic, active side and not the feeling, sensuous side. It is the predominant characteristic of our Dark Gods. (Extract from The Dark Gods in the Spheres and Pathworking, by Hagur (Skull Press – 1999-2003).)
Myth	The Gateway to the world to destroy and create	
Archetypes	Azanigin, Velpecula, Naos	
Motivation	Going forth as dark messiah	
Sinister Emphasis	You are the essence of everything	
Personality type	Self – evolution and honesty	
Practice	Fulfilling the duty as Satanist	
Force or Chakra	Sacral Centre	
Azanigin	In red desert Three fingers and a skull Are laid on fur The stones of a circle Turn to frogs The skeleton of a child The birth of an army A Nexion is opened.	Atu X – Wyrð That which is beyond personal Destiny. That which causes expression of itself via the implementation or provocation of acts which in their design achieve long term aims beyond the causal death of an individual; changing aspects of a society by significant creations and thus changing a whole race of people - fulfilling the destiny or Wyrð of the ethos of a civilization. Acts that inaugurate a new Aeon. The causal nature that is dictated by the essence of things – ‘fate’ etc.
Velpecula	Now in the desert, A jester Greets the transparent horse On hill Golden folk Become fire The snow melts The faces of Mountains The raven with The woman’s face, Her gold begets the Blood ...	Atu XIX – The Sun The finding of the Aeon: the height of Imperium – causal structure altered in accordance with long term aims, bearing its own fruits of Change. But these fruits are the final product of a grand age, the final works of the ethos of a race fulfilled. The brink of new possibilities; storm clouds gather with promise of the blood of birth, of the heralding of a Higher associated civilization. The fulfilling of personal Desires and potential, creating intimations/hauntings of further progression. Dissatisfaction causing aspirations to something ‘higher’/beyond – ‘reaching for the stars’.
Naos	The woman beneath the water The Temple within Of War torn landscapes, black hills Grab the lightening and hold it Shell shocked The Giving within Her arms ...	Atu XX – Aeon A Nexion fully opened: greater Wyrð causally fulfilled now dynamically giving expression to new forms of itself via Physis; new challenges, new expressions of a continuing ethos - the Chaos of birth: the Dark Gods returned, shape-shifting, creating new possibilities. An ethos that is alive and evolving, defying all that challenge its

		vision; to constantly redefine limits, Prometheus-like and insatiable. The cycle of creative evolution. The Aeon of Fire.
Gaubni	Strong and fierce, Gaubni, Lord of the Abyssal Self, God of mighty oaths and valiant deeds, descend and serve the world.	Gaubni is the completion of the Great Work, the reward and the end of the matter. So the obvious epilogue, and completion of the human-animal cycle, is to eat your fill of complete enjoyment into ecstasy.
	<i>From Caeleth, the Black Book of Satan – Part 2</i>	<i>Comments taken from ONA</i>

Dark Ecstasy

Through initiation the dark angel enters the Abyssal Life,
 And knows it to be death.
 He takes the garment and grieves not to find it black,
 And drives himself forth in the secret place.
 The ever burning Dark Light shows him the way,
 And now knows what he wants to be.
 Farewell, fields above! Hail, Satanas, hail.
 He knows that there is here no return
 To where he came from. It is his own choice.
 This is the cave of transformation.
 He nears the Throne on deep and Him who sits thereon.
 He says, 'I sought for you!'
 I look in this kingdom to find
 Self-reliance, self-love, and self-power,
 To prove myself and reveal my power.
 Dark Light is present,
 Power and respect is now mine,
 Cast me never out.
 But, He who sits on the Throne remains unmoveable;
 He seems neither to listen nor to hear.
 As from the Tree of Wyrld, the spheres of darkness,
 Twenty-one vibrating and shaking voices are heard:
 Agios O Vindex, enter the sphere of Chaos,
 Join into the dance, this universe is yours.
 Enter dark messiah into the tomb of the living dead.
 Raise yourself into the Dark Light and Sacrifice,
 Break down the prison walls of ignorance above.
 Destroy and Create.
 Agios O Satanas

(By Hagur. Reproduction is forbidden without permission.)

VII

Your Sinister Life a Masterpiece

We need to remember that if one aspires to small things, will only achieve small things. But, to achieve great things, we need to aspire to greatness and that which is noble. The effective means to change men's inner attitude, both individually and collectively, is the constant application of a moral law expressing and representing what protects and aids the particular race who live together in an exacting society, state or community. There seems to be a way for things to happen which is intrinsically right for a race, or each race separately. Aristotle called the end of the process "entelechy", the full and perfect realisation of what was previously in a potential state, and today we may add: '*before* the multicultural society came into being'. Each race enhances its own natural, orderly living, along the racial heritage from the ancestors. A bird pecks its way out of an egg. A bud blossoms into a rose. A star forms out of the condensation of interstellar gas. Molten minerals each into a beautiful crystal pattern. Do human beings also tend to unfold according to such inner signs? An individual has a moral duty to uphold moral laws along the same race and thus the same culture, also what religion is concerned. Our Western cultural heritage as found prior today's multiracial society, may be compared with a great treasure, in no way lost but at the moment hidden, to be rediscovered, and brought again to day-light. And, while our cultural patterns have equal dignity, each one of us as Aryan warriors should avail ourselves of the possibility that is uniquely our own, and not of another race. All of us must rediscover our own warrior culture, by our deeds. We must return to our ancestral warrior blood, and learn again that the most important thing for us is to accomplish deeds of honour and glory, to live and if need be die as a warrior, striving for glory.

In the Satanic philosophy, we use "purpose" in a very dynamic sense. Our entire life's purpose is very present in us, and furthermore, at each stage of our life there are subordinate purposes – steps along the sinister pathway toward the fulfilment of our ideal pattern, making real the natural and healthy instincts of Aryans. Ideal: what an ambiguous word! By this we mean about something practical, personal and collective: fulfilling our deepest inner sinister leanings, from moment to moment, in the most effective and desirable way. We are talking about a process of unfoldment which, to the extent that it conforms to the particular pattern within each of us, is marked by 'nobility'.

Indeed, 'nobility' could be defined as the manifest sign that we are fulfilling our ideal purpose at any moment. It is the sense of being on our own beam, comparable to the realisation of experience in viewing sinister works of art, music, events or persons, while knowing that there is nothing to be added or subtracted from these entities: no sense of clutter, incompleteness, or strain, but rather a unique perfection. On the 'Sinister Pathway' we must learn to be warriors again as the Aryan warrior ideal must once again be upheld as the model for every Western man to strive and follow.

We have learned in this book how an ideal as found in Satanism can manifest itself within us through will-power. Satanism is a philosophy, a practical philosophy, to reconceive our notions of both therapy and growth. Therapy, the exploration of the unconscious as seen in chapter six, and growth bringing theory into practice. We can learn a Western language, develop our muscles, travel and meet lots of people, learn sky-diving, but looking at such varied possibilities from the point of view of our emerging ideal pattern, we can attempt to

judge which of the activities represent the real for us, the one of intrinsic growth at the level of our own individuality.

We must be very gentle in trying to conceive our ideal, in the face of our larger purpose. To attempt to conceive our unique pattern in any hasty fashion will always have negative results, intimidating or disheartening us or, even worse, trapping us in some artificially self-imposed form, the deadly prison of unrealistic perfectionism.

What we implicitly imagine ourselves can facilitate our ideal development, as all inner images have motor power. It is also true that images can either imprison or liberate us. We can be their unconscious slaves and let them govern our lives, or we can deliberately put their immense power to effective use. By clearly imagining a possibility, we can automatically bring its clauses to actualisation. The “intent” is extremely important. Therefore, we can intentionally use images as proposed in our “Pathworking” system in order to arrive to mastery along the various powerful and vibrating energies of the Dark Gods of the Tree of Wyrð.

The following ONA books (Order of the Nine Angles) contribute greatly to becoming another god, as based on the freedom of the individual to influence his or her destiny.

‘The Black Book of Satan’, (three volumes in one) (Skull Press Edition)
‘Naos – A Practical Guide to Modern Magick’ (Skull Press Edition)

One can order above books through us, if we consider your order to be absolutely justified, it will be attended too. The primal qualifications should be as follows:

- (1) Faith in that which you want to pursue.
- (2) Believe that you have the qualifications and power of your own, not to be controlled by the present multicultural environment or just luck.
- (3) The desire to think for yourself only and of your own race, rather than accepting the opinions of others as to what is right or wrong.
- (4) Having faith in the validity of the sinister experiences and rituals in theory and practice.
- (5) Accepting that others on the Sinister Path may have different experiences and opinions, and that they have the right to be different. The rule: “High tolerance and low dogmatism.”

Real freedom in traditional Satanism involves the ability to choose the alternatives one chooses rather than accept only that which someone or group is driven to. That is the concept of genuine Satanic freedom which should be the goal of sinister educators, yet the one cannot give it to the other. He or she must win it for himself or herself. The best a tutor can do is to teach the adept the processes which will increase one’s ability as found in the above books, to step aside from the own personal way of experiencing: to wonder at the teaching, to question it and to modify if one feels to do so. It is always self-discovered, self-appropriated learning that is most powerful, as the kind of learning makes the difference to whom I am.

Satanism like European Paganism is not a dogmatic faith. We have no holy books, unless our own and secret “Black Book (*Shadow book*)”, nor prophets or saviours. There is no One True Way, but rather a great diversity of approach to the ideal, and a great variety of creative ways in which the sinister finds expression, naturally arising from the infinite diversity of life.

Our Sinister Brotherhood is called, “The Solitary Sinister Pathway”, and gathers Satanists working alone and independently. Between ourselves, we may know and even cherish each other, but everyone fulfils his or her duty separately. And, when we should meet to share mutual sinister experiences or perform special rituals, we gather in small groups of three Satanists. (There should never be more than three Satanists in a group, meeting independently from other identical groups.) Three Satanists can also work subjectively together, although apart in their own individual facility, aiming the same commonly agreed target. This is the triangular occult work on the subjective plane. And, this can be accomplished from one’s own Magick Chamber. The subjective linking of each triangle member and the emergence of the group consciousness is a vital objective for the next few decades. So, there emerges a group circulation or transmission of sinister energy which is of real value in the creation of chaos.

“In his own Magick Chamber stood the Magickian with a tetrahedron in his left hand between the black and red painted walls. His room was full of dark light, life and power, of stillness which was the purpose at that very moment, between sinister art beauties around. A little later, background music was being heard, together with the Magickian’s voice of powerful words, creating chaos without form or work. The eyes of the Magickian focussed the picture of the Dark God Atazoth. In his heart, he murmured in despair: “For more than twenty-five years of my life, I stood in this very room making chaos to disappear, so that the philosophy of the Nazarene should shine forth, but all my efforts remained unfulfilled, and lost my precious time all the way. I sought to weave colours of white, yellow and gold into a dream of beauty, harmonised with Gregorian sounds of music. However, achievement lacked. Naught but my failure could be seen. And yet at present, I now know, see and understand. Now I know, and see clearly through the Dark Eye of Perception, and go forth as a dark messiah, creating chaos, destroying until our true racial identity is restored.” The magnet of his thinking turned him round until he faced in his mind the desired scene to project beyond the room to the farthest ends of the world where Aryans are. He did it through the centre of his mind, and the magnet of his “Third Evil Eye” (Ajna centre), radiating its chaotic force to destroy. The chaotic work was being done. Some sinister aspects of dark beauty, unrevealed before, emerged. The Magick Chamber was more than ever filled with dark light, dark power and life, forcing the Magickian to pursue his strife of destruction and creation.” Agios O Satanas!

Small groups of three Satanists, adepts and initiates (*through self-initiation*) are triangles of dark light and strong, skilful wills, essentially invocative, as in Pathworking among other rituals and techniques. Triangles constitute the a.b.c. of today’s science of invocation, and are only wrought on the mental plane. The strength of this threefold working is dependant upon the mutual intention, the depth of feeling, and the strength of the will, which is created by all three adepts or initiates. This triangular work is based on the working of the three Dark Gods as found in each sphere or planet, see previous chapter 6. As the “Sinister Triangles” are new in concept and different to anything hitherto projected, and essentially simple, Satanists need to be aware of the true proposed plan as primordially found in ONA teaching, but finding ways to make clear the middle position between the difficulties brought forward, and simplicities which distort. However, we may help to clarify somewhat the evil minds responsible for the initial steps in this deeply esoteric and Satanic enterprise. The task of the “Sinister Triangles” as subjective work is as follows: three persons whether confirmed adepts or initiates, meaning three dark energies yielded together in thought, purpose, wielded with understanding, and blended with their mutual forces within, seek to destroy and create

subjectively and along appropriated rituals. The work is only possible if the three dark brothers and sisters, are so trained that they can enter each other's heart and mind to see that the dark force within is really contributing to the sinister work. To enter the other one's mind, is to be able to read the thoughts for evaluation. And, finally, blend with the other's Higher Self (*or, Deeper Self, if expression is preferred*) in order to work forcefully 'together' on the same target.

The Sinister Triangles have three things to achieve with one another:

- (1) To view the sinister plan as a large a scale as possible, and refresh each other mind with dark vision.
- (2) To note what influences or energies are available from the twenty-one Dark Gods of the Tree of Wyrd.
- (3) To train chosen men and women to join us, constituting other Sinister Triangles, in order that Satan's work may go on.

Sinister Meditation:

Into the dark the Triangle work proceeds. Each one wherever he or she is, seems to hear an inner voice as a loud sound going forth. "Enter the cave and find your own; walk in the dark and on your head carry a dark lighted lamp." The cave is dark and lonely, cold, a place of many sounds and voices. The voice of the many sons and daughters of Satan in separate groups of three, left playing on the playground of the Master, making their invocations. The cave is long and narrow. The air is full of fog. The sound of running water meets the rushing sound of wind, and frequent roll of thunder. Far off, dim and most vaguely seen, appears a gothic opening, its colour is red as blood. Stretched crossways this space of red, a reverse black cross is seen. Upon the upper, longer limb, a vibrant tetrahedron shines, while within the crystal a reversed Pentagram is visualised. The Triangles drive forward towards the reversed Pentagram which opens the way to "Destruction and Creation". The cave is left beyond; the reversed cross is past by, another pathway stands open. Sinister forceful words sound clear within the head and not within the heart. "Enter again the playground of Satan and this time go at war." The pathway upon the second tier of stairs is opened, this time by the 'Deeper Self' own act. No longer red desire governs the sinister life of the Triangle members, but now flames of passion and hate are burning strong. Fight, fight, fight! And, the chaotic fight goes on. Upon the bottom step of the pathway on the playground are found, dead impaled bodies, flesh, bones, shattered vertebrae, gouged intestines, stomachs and blood all around. Well done work! The hypocrites are slaughtered, and the race has evolved now to a point where human freedom is restored, and the purpose of life, activity and goal normalised.

The function of the Sinister Triangles is in reality to facilitate the work of distributing incoming chaotic energy (expressing itself in dark light and evil will) on Earth. This deeply esoteric purpose of Sinister Triangles is not understood by all Satanists, but some of them will appreciate to work in this manner esoterically and intentionally. A Sinister Triangle stands as a centre of strength meeting that which they commonly have to meet:

- (1) In their Magick Chamber they stand alone, where naught can reach them there.
- (2) In oneness they can reach the point of strength, while their Deeper Sinister Self is always open to the dedicated task.

- (3) From this high point as time permits they come down and walk the ways of life and beauty with the brothers.
- (4) To the chaos they seek to shower on the hypocrites, they are dedicated.
- (5) In their Magickal Chamber, the place of vision, they stand alone, and from that point they live, they love and hate through esoteric work. To this higher destiny they are dedicated.

To become an adept it will be necessary for the inquirer to:

- (1) Enquire the Sinister Pathway. The true inquirer is one who avails himself of Sinister Occult Wisdom, who is the best product of his generation and yet remains unsatisfied with this age.
- (2) Obey his inward sinister impulses. The Satanist is one who has the evil-eye trained to see beyond the fogs and miasmas of present world conditions of multiracialism. This arduous task in self-realisation is as follows:
 - (a) Development of instinct and intuition.
 - (b) The control of Higher (Deeper) and ordinary mind.
 - (c) Cultivating passion and sinister impulse.
 - (d) Selfish aspiration and sinister incentive.
 - (e) Urging the emanations of the Dark Gods and the unfoldment of their energies in themselves.
- (3) Pay no attention to any outside consideration. It will be needful for him or her to run counter consistently to the world's opinion, for instance, why you are always clothed in black. One must depend only on his or herself and on the conclusions made during moments of sinister communion and dark illumination or ecstasy. There are no trifles in the life of the Satanist and an unspoken word in the loneliness of the Magick Chamber or unfulfilled action may prove the factor which is holding a person from initiation.
- (4) Live the Sinister Life fully. Keep to outsiders the Satanic Philosophy in theory and practice secret. But, realise that each word spoken, each deed undertaken and every look and thought has its effect for good to those deserving it and evil for the undeserved. Is it not apparent, therefore, why so few achieve and so many fail?

“Let the Black Magickian stand within the Tree of Wyrð at the level of the Sun sphere, right in the middle, looking from thence upon the ball of Earth. From that high point of ‘Beauty and Ecstasy’ let him or her sound forth the words that will destroy and create. Let the Sinister One project the thoughtforms created in the Black Pit, the Abyssal mind, in such a way that they can cleave the clouds which circle round the ball of stolen earth, and carry out dark light and power. These shall dispel the veil of forms which hide the freedom of noble characters having the ability and the power to determine their own lives, able to make their own reasoned judgements about things, have the strength of character necessary to act on their judgement and are given the power, by the rules or laws of their society, to freely exercise that judgement.”

Appendix I

Ceremonial Rituals

Ceremonial rituals, as given here, are conducted for basically two reasons: **to generate magickal energy** (and thus direct that energy to achieve a magickal goal or desire) and for the benefit of the participating congregation. The benefits the congregation derive from a successfully conducted ritual of Black Magick are many and varied: there are the carnal ones, the material ones and the spiritual ones.

To be successful, **a ceremonial ritual must be both dramatic and emotional**. That is, the right atmosphere has to be created and maintained. The object is to involve the emotions of the congregation, and all the many ritualized elements (e.g. the robes and the candles) are a means to aid this. However, the single most important element is the power of the voice, whether spoken, chanted, vibrated or sung. (See the chapter on 'Magickal Vibration' for one aspect of this.)

When you are conducting a ceremonial ritual you must use the set texts and chants (such as the Satanic Our Father, the Diabolus) as a means of gradually working yourself into an emotional but still controlled frenzy. It is no use just saying the correct words - they must be spoken or chanted with a Satanic desire - and the emotion once brought must be sustained until the ritual is over. This does not mean simply acting: it means actually becoming the role you assume, that of a powerful sorcerer or sorceress. And this feeling must be communicated to the audience: by voice, gestures eyes and so on. **Ceremonial Magick is and always has been an Art, and to master this Art takes practice.**

However, you (and the person working as Mistress/Master or Priestess/Priest) must always remain in control of your emotions stopping just short of possession. This also means that each and every ritual must be undertaken without fear or doubt (not even unconscious fear or doubt) - that is, in the true spirit of Satanic pride and mastery: with an exultation in the forces conjured forth.

In most ceremonial rituals it is one of the tasks of the congregation to abandon themselves to their lusts and frenzy, but you as ceremonial Master/Mistress cannot do this since you must control and direct all the energies which are brought forth via the ritual and the frenzy produced. It is up to you to initiate the emotion in the Temple, to cultivate its development in the congregation, to get them to reach a ritual frenzy and climax. And then the energy must be controlled - towards a specific magickal aim or dispersed by you into the Temple/surrounding area and left to dissipate/spread according to its nature and to the glory of the Prince of Darkness.

To direct the energy, you must before the ritual choose a specific desire or aim (either your own or as a favour to one of the members). This aim (for example, it might be to harm a specific individual) must be enshrined in both a simple phrase and a simple visualization according to the principles of hermetic magick. The visualization should be of the successful outcome desired - however, if this proves difficult, concentrate solely on the phrase. This phrase, which should be succinct, should then and by you prior to the ritual, be written on a piece of parchment - you could use a 'secret script' of your own devising or one of the

magickal ones in general use. You then burn this parchment at the climax of the ritual: at a point you feel is right. To do this, fill the silver bowl with spirit, place the parchment in this at the beginning of the ritual, and light it using one of the candles during the ritual. While it burns shout/chant/vibrate your chosen phrase, visualizing your desire according to the visualization chosen (if you wish to and can include the visualization part). Then exult in the triumph of your desire. Follow this with continuing the ritual to its ceremonial end.

To disperse the energy, just imagine it (as, for example, filaments) surrounding the Temple and gradually creeping outwards. You may also (for example in an Initiation ritual) direct the energy into an individual who is present (in that ritual, by using a sigil and a chant.).

(From ONA Archives)

Appendix II

Notes on Esoteric Tradition - Cosmic Wheel & Tetrahedron



Cosmic Wheel:

The Cosmic Wheel is a wordless expression of the destiny of man, and represents that boundless cosmic ordering to which the essence eternally flows. It is a symbol of our potential, of the endless struggle for the evolution of consciousness, and of our unique *warrior ethos*. It enshrines the Will, determination, and drive required to bring large scale change. It is both creation and destruction; life and death - it is revitalisation, and the light of the cosmos. It implies the wisdom inherent in experience, and the experience drawn from great struggles. It is the Star of distant galaxies, and the light to our travels. It is balance - both light and dark, both chaos and order. Yet it is none of these things, and all of these things - it is what lies *beyond* these things.

Above all it represents what is *Galactic*, or *Sinister*.

The Cosmic Wheel is best represented as silver on black, representing the light of the Cosmos. For ceremonies it should be presented as a banner - particularly outdoors, as a makeshift altar acting as a gateway into unseen existence, in conjunction with a tetrahedron of Quartz. It can also be worn by initiates of the tradition as a ring.

The four scythes represent the elements, and the circle the cosmic being. It turns sun-wise, as the scythes cut out all that stands in the way of destiny. It is visualised during Aeonian ceremonies during vibration/chant, and can also aid in the opening of a Nexion.

Quartz Tetrahedron:

Tradition holds that the most effective shape for quartz, in accessing the acausal is that of a tetrahedron. A tetrahedron has four triangular (equilateral) planes. The most basic molecular structure of quartz, actually, *is* a tetrahedron. The structure - SiO_2 , consists of one central silicon atom, surrounded by four oxygen atoms. These are referred to as silicate tetrahedra, and are linked at the corners to create the structure of the crystal.

Tradition has stated very little to why the quartz tetrahedron is employed in opening a gate to the acausal, but one might deduct that its basic molecular structure does have some effect on why it is effective; as a tetrahedron is simply a magnification of its essence as matter. These structural notes apply only to Quartz Crystal, and are different for other crystals.

As noted elsewhere, a tetrahedron should be ground/cut from a large piece of the clearest possible Quartz by a skilled professional. A jeweller, who works in quartz might be able to do this for a sizeable sum, yet may not have the equipment to grind larger sizes. The larger and clearer the tetrahedron, the better - but one should expect at least some cloudiness or imperfection. Ideally the Quartz should be found or mined personally [for initiates in America the best places for this are in Arkansas. Australia also has an abundance of quartz.], but in some cases this may prove impractical. Each tetrahedron should be passed down to subsequent generations of initiates for use. Its effectiveness relies on many things - the ability of the initiates to perform the chants, that it is continually charged, its unique history, and so on - but the quartz tetrahedron is one of the most useful tools in accessing the acausal and opening a Nexion.

(From ONA Archives: *Vilnius Thornian*)

Appendix III

V: SYNESTRY: A Sinister Ceremony

(As a group, but can also be performed solo or 'sine populo')

Location: Usually an indoor Temple.

Participants:

Amatrix – in white robes

Priestess – in violet robes flecked with purple

Defensatrix – in black, with face mask

Congregation – black robes

Temple preparations:

The altar is covered with a black cloth on which is woven an inverted seven-pointed star and on this is a large quartz crystal (which may be shaped as a tetrahedron).

A large statue or image (Atus III, IV or XX) of Baphomet according to Sinister tradition is to the left of the altar.

Chalices of wine, temple bell, violet candles and incense of Jupiter (both aspects: ie. Beech and civil).

The Priestess and Amatrix stand before the altar, the Defensatrix by the entrance. The Priestess rings the Temple bell seven times to signify the beginning of the rite at which the congregation process in to the altar and are greeted by the Amatrix with a kiss. They then form a semi-circle before the altar.

The Ceremony

The Priestess raises her hands, saying:

Wash your throats with wine

For Sirius returns

And we women are warm and wanton!

(**The Amatrix** hands her a chalice, which she drinks from, then passes to the congregation. After all have drunk, **the Priestess** holds the empty chalice upside down, and says ☺)

Before I WAS, you were sightless:

You looked, but could not see;

Before I WAS, you had no hearing:

You heard sounds, but could not listen.

Before I WAS, you swarmed with men,

But did not enjoy.

**I CAME, opened my body and
Brought you lust!**

(She opens her robe to reveal her breasts. The Defensatrix comes forward and forces the Amatrix to kneel before the Priestess who says☺)

**My breasts pleased you
And brought forth joy!**

(She bends down, and the Amatrix kisses her nipples. She turns to the congregation, saying☺)

**I opened myself, and gave you knowledge
And the joy of knowledge was sweet.
Desire and knowledge made you great
And we, together, dared to defy!
We feasted and enjoyed!
We sacrificed, and loved!
But then the bastard came:
Yeshua, the deceiver!**

Congregation:

Curse him! We curse him!

Priestess:

So we gather again to give praise to her Who rules our world. Agios o Baphomet! Agios o Baphomet!

(The congregation repeat the chant seven times while the Amatrix takes up the crystal which she holds in her outstretched hands. The Priestess places her own hands over the crystal. They and the congregation then chant “Veni, omnipotens æterne Baphomet!” 21 times, the Defensatrix ringing the Temple bell after each chant until the number is reached.

The Amatrix then takes the crystal round the congregation who lay their hands upon it in turn, each silently saying ‘**Veni, omnipotens æterne Baphomet**’ while the Priestess vibrates/chants aloud “**Agios o Baphomet**”.

The crystal is then returned to the altar by **the Amatrix** while the Priestess lays on the floor, her Head touching the feet of the Baphomet image. **The Amatrix** stimulates her to orgasm using her tongue while the congregation dance around them chanting ‘**Agios o Baphomet**’.

The Priestess channels the energy into the crystal and thence out from the Temple to achieve the desired goal. If no external goal is desired, it is stored in the crystal.

Following the climax by the Priestess, the congregation ceases their dance and one by one kneel down to kiss the Priestess and then the Amatrix. As each one does this, the Defensatrix whispers to them: “So it is done again according to our ways, bringing strength and joy.”

After the kissing, each rises, bows to the Priestess, and departs from the Temple. After all the congregation have departed, the Amatrix leaves, followed by the Defensatrix. A feast follows, outside the Temple.

The Priestess remains in the Temple until she adjudges the times aright to leave. However, if she so wishes, any member of the Temple who so desires and who has informed her beforehand, may join her in the Temple, whatever energy being produced being directed toward the goal, or stored in the crystal.

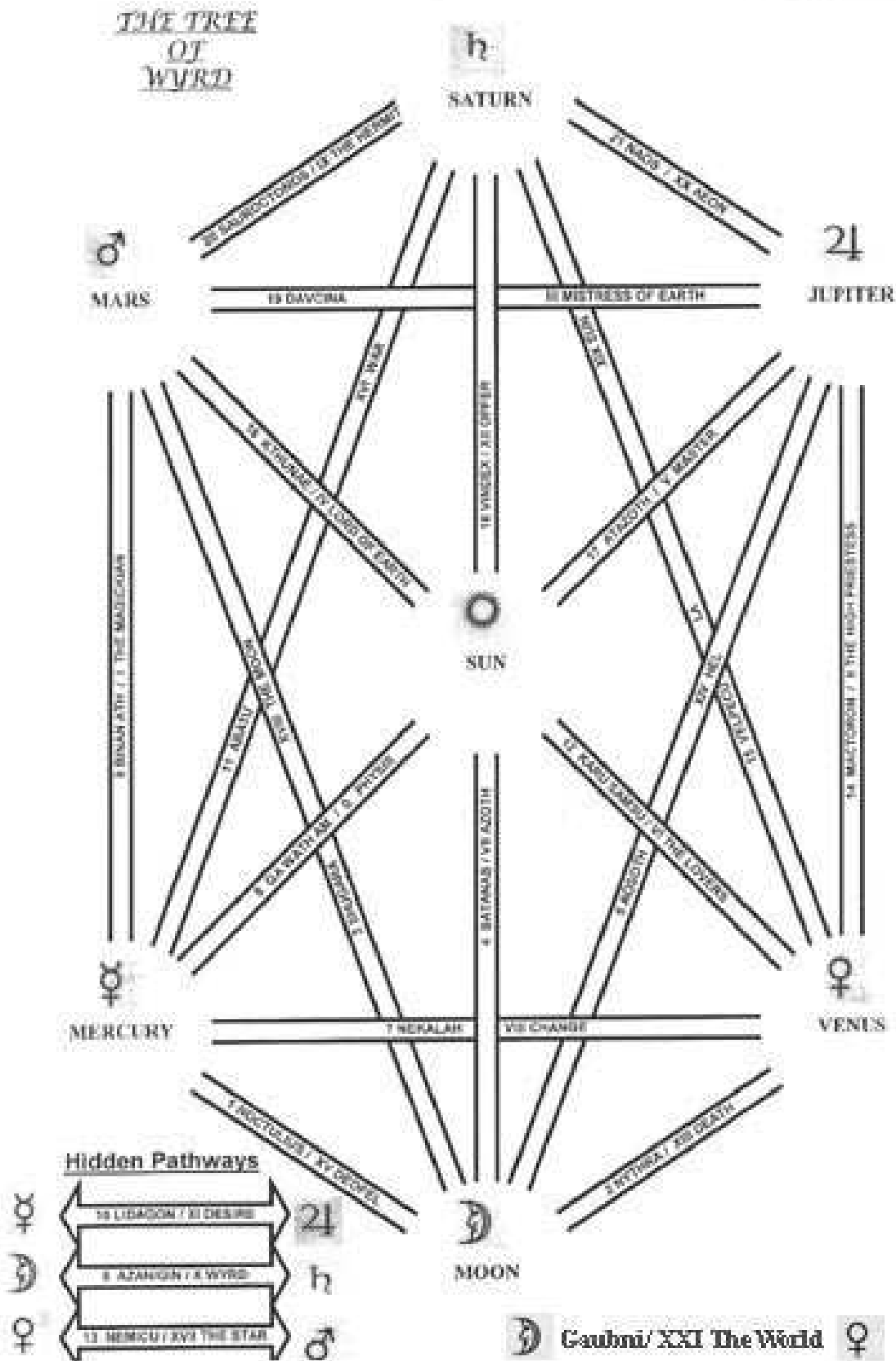
In both instances, the Priestess is the last to leave – bowing to the image, extinguishing the candles and chanting **‘Ponne, diabolus, custodian!’** as she leaves.)

Notes :


- 1) The ceremony was originally performed each year on the return of Sirius – although it is often performed now at any time, “Sirius” being replaced by another appropriate star (or sometimes ‘the Moon’).
- 2) The rite generates sinister magickal energy – which can be directed via the usual means toward a specific aim/goal/undertaking, or into an individual (eg. A novice), or stored in the crystal to await further use, perhaps at another ceremony (eg. ‘Sacrifice’).

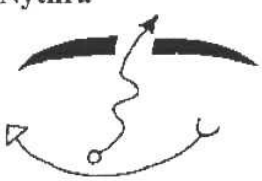
(Daughters of Baphomet)

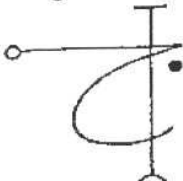
(From “The Black Book of Satan”, Third Part – ONA)




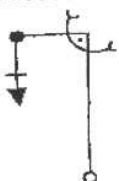
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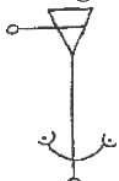
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Nythra


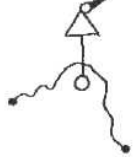
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Satanas



Asoth


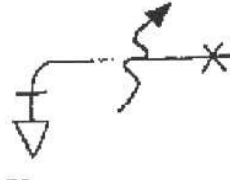
Azanigin



Nekalah


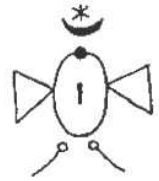
Ga wath am


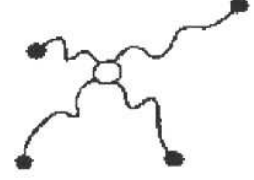
Binan ath


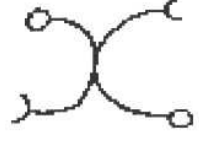
Lidagon


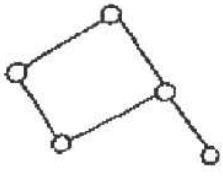
Abatu



Karu samsu


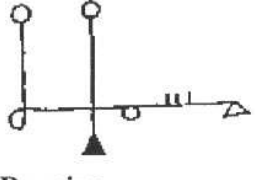
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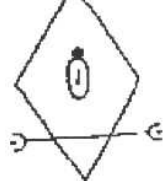
Mactoron


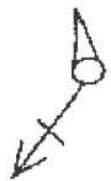
Velpecula


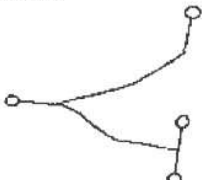
Kthunae


Atazoth


Vindex


Daveina


Sauroctonos


Naos


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