

Order
of
Nine
Angles

~ Collection of Interviews ~

Preface by the editor:

The following work re-presents the Order of Nine Angles 'Various Manuscripts' database to be found within 'Sitra Ahra' on 'www.MurderDeathKill.net'.

Other databases are:

- Various Manuscripts*
- Chants*
- Books*
- Tales & Poetry*
- The Deofel Quintet*

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~ Interviews:

1. An Interview With Christos Beest
2. The Sinister Dialectic
3. Art Is The True Empire
4. 13 Questions For Vilnius Thornian Of The Order Of Nine Angles
5. Selling Water By The River
6. The Way ~ An Interview With A Dweller Of The Silent Desert
7. Auf Dem Wasser Zu Singen: Yet Another Interview With Anton Long
8. Novus Ordo Seclorum. An Interview With Anton Long

I.

An Interview With Christos Beest

(previously appearing in Devilcosm #3)

The following is an interview with Christos Beest, a representative of England's ORDER OF NINE ANGLES, a western esoteric order representing european Traditional Satanism, as kept alive, vibrant and evolving through the aeons.

Q: Heidegger often intimated that genuine Being was the result of a mutual calling of Origin and Future, and that the Future (or one's Destiny) was only surmisable through an intimate relationship with one's Origin. What are the origins of the ONA?

A: The Sinister Tradition of the ONA has its origins in the solar cults of Albion. It was in its origins - and still is today - a way of empathic Magick based upon a cosmic division of seven, expressed mainly through Chant and the use of crystals. It was, up until quite recently, an entirely oral Tradition - although some ceremonies were written down in code. Only fragments of this original Tradition have survived to present day, and these comprise mainly of the mythos of the Dark Gods; Sinister Chant; and the tradition of Sacrifice, or Culling - the quintessence of Satanism. For a long period of time, only women practised the Way, and sometimes decades passed before any new Initiations were undertaken.

The numbers to be initiated into the Dark Tradition has always been very few, since the path to genuine Adeptship has always required personal suffering - despite what others may choose to believe, there really is no substitute for this. The present codification for the Seven-Fold Way, as explicated by the Order MS NAOS, is a practical Way, distilled from practical experience: it works. There is no infernally-given "mandate", no mystifications, and really, no great "secret" - there is simply the hard struggle towards self-understanding. [If I was to say that, as a prelude to Adeptship, the candidate is required to spend at least three months living within a real wilderness, in a tent, bereft of all modern human comforts and speaking to no one, then some idea of the character required can be glimpsed.]

The Sinister Tradition is essentially a practical one; indeed, it is an organic form, a LIVING Being that continues to evolve according to the unique insights of each new Adept. The historical origins of the Tradition can be believed, or not - each person must make their own assessment. What matters is what is being presenced NOW, and judging by the works of others, the Septenary System, at present, presents the summit of Esoteric achievement!

Q: How were you introduced to the ONA/ Left-Hand Path, and what is your present role in the ONA?

A: My magickal path proper began in my teens when I initiated into Witchcraft, of the "Alexandrian" variety. The "white light" aspects so pervasive in modern-day "wicca" really did nurture my desire to immerse myself in the Dark, and find a truly forbidden, genuinely dangerous form of Satanism (I never seriously considered joining the American "Church of Satan" - it just never seemed Satanic to me!). I worked through many groups before I found what I was looking for, including a secret organization practising "Greater Solomonic" magick (which confirmed for me why I intuitively detested the quabala so much), and the "IOT" by which I experienced the non-event of "chaos magick". In between such time, I experimented with the Goetia (which I still think of, rather fondly), and the hoax that is the "Necronomicon" (in all its forms). I also experienced, within a relationship, an intense (mostly unstructured) type of menstrual magick centered around the goddess Hel, that paved the way to my "coming home" - to my initiation into the genuine Dark Tradition.

At that time, the ONA was not really known, having then just emerged into the public domain after centuries of secrecy, as part of a broad Sinister strategy. I happened to read, in a LHP journal, a fragment of an Order MS detailing Human Sacrifice. I made contact, was met and

tested over a period of time - and subsequently inherited the Tradition. Basically, I am the outer representative of the Order (Traditional Satanism itself is represented by the present Grand Master, Anton Long); there is no such position as "head" of the Order. My own situation, at present (probably for the next ten or so years) implies a limited "public" role.

Q: What is the Order's main goal and purpose?

A: The main aim, as it should be with every Sinister esoteric organization, is to restore to a society / civilization 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.

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

A: Individuals, until they achieve Adeptship (or "Individuation"), belong to the civilization 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 civilization 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 civilization. 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.

Q: I recently read an editorial in a certain LHP publication that stated that anyone who dared to publish - under a Satanic banner- principles which are incongruent with those "established" by the Church of Satan, were definitely "non-Satanic", and even went so far as to call anyone who refuses to acknowledge the CoS a "coward". Does such a view reveal any real insight into the history of Satanism? Can an individual whole-heartedly place their faith in a man, his man-made religion and his man-made organization, and still remain a Satanist at heart?

A: The Sinister Tradition has never been a "personality cult"; it is, and has always been, concerned solely with individual striving, making an individual a work of Art, and expressing ANEW - because each new Adept is unique - via practical acts, the nature of the Sinister, and the Cosmos beyond. Each Initiate begins TABULA RASA, because that Initiate can develop the unique understanding of the Sinister that is latent within. Thus, the Sinister Tradition continues to live and evolve because of the continually changing manifestations of itself being presenced by each new adherent; this Change, this continual difference is necessary, because no person can ever - or should ever - dogmatically enshrine the Sinister. All such lives, and the individual works produced, are merely steps in the evolution. And all such things can be surpassed.

The moder-day manifestations of (so-called) Satanism that have emerged in America do not seem to understand this - as they do not seem to possess any genuine Sinister understanding beyond the states of the Ego, beyond mere indulgence. The "Temple of Set" has over the past few years revealed its total lack of Satanic understanding by constraining its members by dogma (an "Infernal Mandate"), by ethics (!), and by subservience to the authority of a Priesthood, and the High Priest himself. It also took it upon itself to "proscribe" the ONA for daring to publish

"unethical" MSS that would give Satanism a "bad name".

And as for the "Church of Satan" (which has much the same mentality): I do not acknowledge it, and will not bow down to any man or creed - Satan wants comrades, not sychophants! Perhaps CoS would then like to officially declare me a coward, and thus would be gentlemanly enough to accept my subsequent challenge to them (i.e. to one of their members) to a dual [I am quite serious!].

Q: You stated that, contrary to popular belief, Satanism does in fact include human sacrifice. The ONA has also stated that some important reasons for this include: a) that it is a character-building ordeal; b) it tests the individual, thus revealing their possession of genuine darkness, or lack thereof; and c) it improves the human stock. What are its aeonic implications? Is this the act of someone who has merely appointed themselves an 'elitist', or is it the act of an individual who has developed an empathy with nature, thus acting as an evolutionary expression?

A: As explained in various Order MSS, Human Sacrifice is exceedingly powerful magick. In a ritualized format, The Ceremony of Recalling with Sacrificial Conclusion, combined with the Chthonic form of the Rite of nine angles (the latter definitely not to be confused with the much later "nine angles" ceremony of CoS!) is probably the most Sinister act of all. But Sacrifice itself is not just confined to one or two victims: Traditional Satanists have, over the centuries, fermented wars with their rites and manipulations - and War is the ultimate act of Sacrifice. [The Aeonic implications of War should be obvious.] In all such cases of Sacrifice, the offers are dedicated before to Baphomet, the dark, violent goddess, and bride of the Prince.

Sacrifice is a considered act: it requires much preparation, and the (fair) testing of potential victims. It is certainly not a frenzied, indiscriminate act of slaughter committed by the weak-willed. It could be likened to an act of "Natural Justice", where the offer is usually someone who will "not be missed". However, the victim's demise is not chosen because of some unsavory (unethical!) past, or generally "dubious" lifestyle. Whilst their deeds (which must indicate a weakness of character) may bring them to the attention of a Satanic Temple / Individual, the potential candidate must be judged via a direct experience of their character, and thus, various tests are devised to observe how the victim will act [it is important that the victim is unaware of being so tested]. If they act with honour - regardless of their role / activities in the world - then they have saved themselves. If they act with dis-honour (and they are given three chances to redeem themselves), then they - by their actions - HAVE CHOSEN THEMSELVES. The procedures for such testing are outlined in the various "sacrifice" MSS. [It should be noted that children are not involved in the act - either as victims or as participants, since the Sinister Path is, in all aspects, an adult way.]

Thus, those conducting the Sacrifice, represent (or presence) NEMESIS, or Nature in action, since the world is better off without weak, addicted life-forms. Once, a folk had no choice but to face the brutal realities of Nature, and thus perish or be changed. Now, there is a profusion of excuses (including most forms of Magick!) whereby individuals and societies can hide from that primal force which gave us all birth: thus, all genuine Satanists aim to BE that force.

Q: You've recorded several Musickal pieces. What are Musick's capabilities in helping to create/ give emergence to a new, higher life-form, and how have you specifically attempted to do this via Musick?

A: Musick, for me - and I suspect for most others - is the most profound form of Artistic expression. In Western terms, the Cosmos has always been understood as a division of seven fundamental vibrations - which is, of course, the basis of Western Musick: thus, our system of musick mimics the underlying structure of the Cosmos, and the "magickal potential" of such a form is limitless. Composition - and the performing and experiencing of musick - is a magickal act, and the composer need not be an "Occultist" in the conventional sense to earth forces through the medium, as there does not need to be some "magickal system" imposed on the existing structure of musick. A successful work of Musick is a living, organic form - a good example being Beethoven's Ninth Symphony - because it enshrines ETHOS. In one (rather inexact) sense, the musick creates itself, since the most profound works are arrived at via the composer not self-consciously struggling to express something, since the composer, if naturally gifted, is a living NEXION. Thus, like any numinous form, Musick has the capability to presence forces and so alter the causal. [However, because of the nature of the form, the changes so created are not as immediate as they might be with other forms, and obviously, if one wished to create radical Change, then some other forces must be aided in tandem.]

There are some useful guidelines when utilizing Musick as an esoteric technique (such as the correspondences given in NAOS concerning the spheres and their associated Musickal key), and I

Order of Nine Angles

have, in the past, by using these guidelines, deliberately attempted to presence the Sinister; one example be THE SELF-IMMOLATION RITE (composed and recorded with Wulfrun Hall), which certainly has a very practical esoteric purpose. However, as my own understanding grows, there is less emphasis on given esoteric techniques and greater emphasis on allowing the Musick

to flow of itself [since I AM the Sinister - as are all genuine Initiates]. I hope this numinosity is conveyed by my piano compositions, which are presently being recorded.

Q: Are Adepts the only ones who can effectively use Art to provoke evolutionary Change?

A: Adepts, as I have described, are expressions of a higher type of evolution; a conscious understanding of things as things are in essence, without the obfuscation of personal projections - and possessing the capacity to act with understanding. Such rare Individuals - and those even rarer who exist in the stages beyond - are, quite simply, evolution itself: so the answer to the above question is yes. Even Adepts who are not personally artistically creative can achieve evolutionary aims via Art, through other who are creative - by influence, subtle manipulation, and so on.

~ Order of Nine Angles ~

2.

The Sinister Dialectic

I met Mr Beest, at his request, on a glorious day in 1994, in the beautiful Shropshire hills on the Welsh border that he believes are the heart of his personal Satanic Tradition. After a bracing walk to the crest of a bracken-topped hill (which did no favours to a person's hangover), we paused and talked. Beest was not at all how I'd imagined him. He was a serious, personable, well-spoken man in his mid-to-late twenties who seemed closer to a mature sociology student than the bloodthirsty fanatic I'd anticipated.

What is the Order of the Nine Angles?

Its a tradition which goes back 7000 years - thats according to the legend. It was born when there was a civilisation around here called Albion which had various rites associated with a Dark Goddess who we know as Baphomet. Baphomet's been handed down through the ages as a composite figure. The famous goat-head symbol was actually a distortion, a lie which took away from the real power of the goddess, who was actually a dark, menstruating woman. It was very much a code of honor centred around war and the brutal realities of life, and actually the original paganism for thousands of year before christianity arrived. Its basically an oral tradition I recieved from my predecessor, Anton Long. He received it from a Mistress of the Order and she had it passed on from someone before her.

How large is the Order?

Very small, around ten people with a few hangers-on. We are small because it is a genuine Magical way and it requires people to live in a certain lifestyle. The archetypal ONA member is a lone sorcerer, somebody who defies their own limits, defies themselves. They found out their true potential, usually through ordeals. There's one ordeal, for example, which requires living alone for three months, completely alone, bereft of any possessions whatsoever. The actual aim is, on an individual level, finding your God within yourself. What it aims to produce is a unique individual who doesn't need anything. There's a lot of strands from a lot of esoteric groups, but the ONA is essentially a Western tradition.

Why is there such prominent mention of human sacrifice in your literature?

Because it's part of the tradition. There was an issue of Fenrir, our magazine, which centered around human sacrifice. A lot of things are not what they seem. All manuscripts that are written serve a certain purpose - they illustrate a certain point. A lot of people at the Temple of Set or Church of Satan are trying to re-establish Satanism as a moral religion. Something which is sanitised, something which is misunderstood, and really quite nice. What the ONA is doing is countering that by saying: "No it isn't." Its regaining the original darkness of what Satanism is, because is Satanism isn't evil, then what is?"

Could this effect not be achieved without human sacrifice?

Maybe human sacrifice doesn't go on. That's part of the point. The manuscripts are illustrating an ethic.

So what you're saying is that the effect the manuscripts has is more important than anything it actually says or advocates?

Yes. The manuscripts are collected to illustrate points. Here it says that people should stop allowing laws to treat them like children.

Have you been involved with human sacrifice in any form?

Obviously I can't tell you.

Is there an element of macho occultism in your order?

There's more women involved in the group than men, which is quite interesting. There is the man I inherited the tradition from, Anton Long, and he's fought in wars as a mercenary. That was a form of sacrifice. To outline the theory behind human sacrifice again: ultimately it could be anything, that's just the most extreme form. It also aids the sinister dialectic, it regains a certain darkness that has been taken away from Satanism. It gives back to an individual their own judgement over things. Saying that you actually do this - you can go out and kill somebody if you feel it's important to do it - but you take the consequences for it. In other words, anybody who gets involved in "the sinister" can do anything they want, or anything they judge useful. There's nothing in the Order which says you can't do this or you can't do that - that would be contradictory to what we are aiming for. All its saying is - find yourself and use your own ethics and judgements. You could go ahead with a sacrifice, but you could get caught and spend the rest of your days in gaol - is it worth doing that?

What is the role by "aeonics" in your philosophy?

An understanding of how energies flow through civilisations. What moves people. What creates certain kinds of individual. All civilisations start off as a creative minority; a small group of people in a certain area who did certain things which drew the masses. People are putty, basically, and it's always going to be a small number of people who can effect changes; the artists or whatsoever, the people who dare to break out of the constraints of society.

What's the ONA's political position?

I regard ONA as the only true anarchist group. A group which can use extreme right-wing politics and extreme left-wing politics. We're not seduced by either side, we don't regard them as "true" in any sense, they're just a means to an end. So far it's been judged that it's the energies which imbue right-wing organisations that are useful and will flower, say within 100 years, and certain things will follow on. This is the essence of aeonics. It is a cold, rational, almost scientific judgement of certain means to achieve further ends. The archetypal ONA member considers any form to be suitable means to an end. That's part of the point of the ordeal of spending three months alone. You actually go through a withdrawal where you're not swayed by anything, any abstract ideas, you are just yourself.

An ONA member doesn't "become" a Nazi or a communist, he just uses those movements. Obviously, in order to use them you have to enter into a role in a very demonic sense, you also have to know where it ends.

Why does so much ONA material seem to have such a negative, destructive approach?

Could you not, for example, write something about the beauty of walking these hills?

There are actually four novels, The Deofel Quartet, which deal exactly with that. It deals with love and life in a very real sense. It deals with all those feelings which would make an archetypal Satanist confused, because the archetypal image is of a dark master who could kill just at the drop of a hat. That image is very important because it allows people to play a role which people are swayed by. What some of the ONA manuscripts do is allow people to play that role. But it has to end at some point, and if it doesn't end they become possessed by that role, and their whole Satanic quest is finished. They've lost insight. If they do derive insight from it, then they know there's something beyond that. It may be something that's the opposite, something quite beautiful perhaps, but they have to go through a role to find its true opposite in a real sense.

If you say that people can explore their limits by contemplating human sacrifice, could they not, by that philosophy, feel they ought to abuse a child?

No, not all. The background of sacrifice is that it's about culling, accepting that there is certain dross in society. A right-wing concept perhaps, but that's just labelling it. It's something which is

not right- or left-wing, its a concept that goes back to the vikings, or before that. The vikings weren't right-wing. We imposing modern political views on things to raise emotive responses. People have to see beyond that, to see the essence beyond the appearance, which is what a lot of the manuscripts are about. People are swayed by things - what is rascism but a word often used to make people feel guilty about feeling certain things?

Is it possible to be black, oriental, or whatever and a member of ONA?

Theres a gentleman in singapore who is working with us.

Theres a suggestion that the ONA has something to do with neo-nazi groups, is that true?

Its rather the other way around. Someone in the ONA felt that involvement in the British National Party would be useful to them. There is somebody who is involved in the ONA who is involved in right-wing politics, but he used it as a form to achieve something, then go out of it and went to do something else. We have a something of a reputation for dressing in Nazi uniforms and invoking the spirit of Hitler. It stems from the deeds of the past which people haven't seen from a magical perspective. There's very little that dangerous about becoming a radical anarchist or a communist. But there are people right now being executed for their involvement in right-wing organisations. There was a certain individual found dumped in holland who was a leading light in the political 'Right of Germany'. You mustn't confuse "right-wing" with conservatism or anything like that. The political format that's gripped this society has nothing to do with right-wing politics and actually leans more towards the left in essence.

The Hard Right is a very dangerous thing to get involved with. Particulary for Satanists - the ONA has received threats from certain National Socialist's groups who don't like the idea of Satanism being linked with them. Unlike left-wing groups, when stirred right-wing activists will do things others wouldn't consider. Thats why its a good thing to get involved with, in one respect: because it offers genuine danger on all sorts of levels and offers a moral dilemma as well. The whole point of insight roles is that you undertake a role for around a year which is the complete opposite of your own personality.

What are you aiming for in ONA?

The real secret of Satanism is that a Satanist restores balance within society, acting as a counterbalance. For example: If we were in a right-wing situation at this time, there would certainly be a communist Satanic organisation. This may all seem rather frivolous and aimless, but what Satanism represents is basically an energy for change. Evolution. An energy which provokes insight and adversity. Satan represents movement. Something which moves and isn't tied down by moral abstracts or ideas.

Culling is portrayed in your literature as helping nature along, isn't it?

Yes, you could remove someone you feel is detrimental to your cause, but you could be wrong in that. It could turn out to be the opposite. War is the perfect example of culling in that it is removing a massive number of people, and when you do that you effect certain changes. What those changes will be, how you can control that, is all part of it. It's like moving pieces on a chessboard. People are removed who you judge to be detrimental to certain things. It could be a large number of people, it could be an individual. Not everyone will cull, not everyone should.

Its suggested in your literature that its something which is expected of ONA members. Would you kill if ordered so?

No.

Well then, we have already established an insight upon yourself, albeit in a second.

This is actually the secret of the manuscripts. They are designed to attract people who can think and judge for themselves. That includes when a Satanic Master comes along and tells you to despatch someone - you are faced with a choice: if you do it you will please the master, but do you

Order of Nine Angles

want a master like that? As the master, do you want somebody serving you who is weak, or do you want somebody who will turn round and refuse to obey? We´re looking for the latter.

How would you like people to look on the ONA, do you want to scare people?

The work is very extreme, it has to be that way. The manuscripts are designed to produce certain changes in society, to create certain preconceptions and destroy others. We are very elitist, because very few people ever stay the course. It involves real hardship, a certain way of living which few people are willing to follow.

3.

Art Is The True Empire

An Interview with Christos Beest.
From Key of Alocer #5

And now the highlight of this Art Special, at least for me, CHRISTOS BEEST of the ORDER OF NINE ANGLES. Amongst other things he has produced the ONA's Sinister Tarot, and works to accompany the poetry of Sappho.

Can you give an overview of your artistic background, education, emphasis?

I have been painting, as the cliché goes, for as long as I can remember - but I have little formal training. Further education consisted of a one year Foundation Art & Design course, but during these - like any healthy adolescent - I was more obsessed with sex and death and drinking than how to stretch a canvas. But I did discover the 'alchemy of colour' and the painting of Botticelli - the only artist I've ever really taken notice of. But I have never really thought of myself as an 'Artist' - or any other 'ist' for that matter - and if I were somehow forced to think about relationship to art, I would probably describe myself as someone who uses paint only as one of several ways by which I may, at present, relate to the 'world'. As the years progress, my aspirations seem to graduate more toward making my life a work of Art.

What do you think it is that pushes certain individuals to create art?

Within the organism of a culture, 'Artiste' are part of the creative minority who 'earth' the flow of acausal energies into that culture. They are thus as individuals, 'channels' for the force that creates the civilisation to which they belong - and thus have a real responsibility to that civilisation (and in some cases, the successive civilisation). Obviously, most such creative individuals - and I use the term 'creative' in its broadest sense - are not aware of earthing acausal forces; those few who are aware are the 'Magickians' of this world.

What pushes you? Do you often work to fit briefs or would work like the Sappho paintings be something you would have done on your own admonition?

As well as the primary aim of expressing the Sinister, which is a necessity of Being, I am pushed by a fanatical desire to complete as many prospects as I can before I die - which is, of course, a consequence of the former. So far I have dictated the terms and conditions of my various painting projects -including the occasional exhibition, which is quite a pleasing situation to be in (although not always in the financial sense. Never mind, my reward shall be in Hell).

The paintings, music and translations relating to Sappho all grew together, inspiring each other, and providing an opportunity to explore a prospect that combined a variety of media, an area I am particularly interested in.

Is paint your forte or is there other media you use or would like to use?

In the realm of painting, I always use water colour pencils on watercolour paper which feels very natural to me. I did enjoy for a brief time using oils on canvas; the smell and texture of the paint seemed to transform the mechanics of creating a painting, which for me, usually, can be tedious, into something quite sensual. I felt like the archetypal painter with my then Byronesque hairstyle and Edwardian dress sense. In a broader artistic sense, my overriding interest like in combining media (including film, music and dance) to realise a 'Mysterium': a combination of forces that would culminate in one unified chord of sound or colour. This event would be aided (secretly) by the simultaneous performance of a sinister rite created to open a nexion (qv. Ceremony of Recalling)... the basic premise of this 'Mysterium' is not new: it was first proposed by the Russian composer *Striabin*, who died before realising its performance (the concept of the 'Mysterium' was

to Scriabin's contemporaries a symptom of the composer's 'insanity'). But all great leaps in understanding are based on the labours of others, and it is only now in this phase of history, that such an important Aeonic working could be realised. Anyone interested? (Where do I sign up-Ed).

As an artist who despises doing excessive preparatory drawings. I wonder how you work. Is there much preliminary drawing? How much planning do you do?

Laboriously filling sketch books before the execution of a painting is a great favourite with the Art School academics - which just seems like masturbation, most of the time. When I feel the desire to paint, I don't sit down and think practically about how to order effective imagery within a defined space. When the image creates itself in my mind - usually instantly, as in a vision, and under any circumstance - I have no doubt as to what I must paint and commence to do so without any preliminary work. If I make a mistake, the painting usually sorts itself out, through me, somewhere along the way.

Do you have much of a affinity with 'modern art'? Do you keep up with the play, with what Art today is?

I do not have much connection with the 'Art World' these days, but I make sure I catch the Turner Prize each year, almost out of a sense of duty. *Damien Hirst* excepted, it's usually a depressing affair - but as with any official review, the prize probably doesn't reflect what is going on in this country, art-work. But there is, generally a lack of humour in most art (or rather artists) today, and more significantly, there is an inability to inspire / transform an audience (by 'audience' I mean not an academic elite, but a society). Where Fine Art degrees once meant learning to paint, they now consist of 'media studies' at the expense of tradition and, in my opinion, 'beauty'. The possibilities inherent in video / computer generated art are obviously radical, yet the frustrating thing is, whilst technology progresses, the same people are still doing the same boring 'experiments' they were doing ten years ago. There's an awful lot of clever talk, but where is the demonic passion that drove *Van Gough*, for instance? Perhaps it is because, at present society has no motivation to care about anything - the price of so-called 'Freedom'.

The NZ Art scene is rather conservative, kitschy, navel gazing etc. So when I catch a glimpse of contemporary European Art I turn green with envy. Do you see any interesting 'strands' emerging in European art?

For me, during the late seventies / eighties Europe produced some exciting 'Art' movements (ie. 'Coom Transmissions') but now, at least in the UK, a sense of transcendental nihilism has been lost; where once we had the artist who had himself crucified to a car during a performance, and then invited a member of the audience to machine-gun his legs, we now have the artist who is angst-ridden about the inside of a house. I think, for the moment, it is toward the independent filmmakers that we should look for innovation - such as *Giles Harding*, and the great veteran *Jan Svankmejer*. We may see, over the next five years or so, a revolution occurring within painting - a revolution that some may term as 'neo-Renaissance'. This, ideally, would imply a breathtaking rise of individuals with great vision and undoubted skill, helping to create once more for a society, windows onto the divine (or infernal). Let us hope that the 'Renaissance' does not, as is implied by the term, encourage people to merely re-appraise what has already been achieved, rather than looking towards the future. But then, why should I speak, since I know nothing?

Seen any good exhibited work lately?

The last exhibition I saw was by English artist *James Hugonin*, whose paintings are concerned primarily with 'light'. What motivates his work is the belief that, promisingly enough, musick and painting create the same effects via modulation and the 'spaces' that result from these respective structures. I actually found his work rather difficult (tiny blocks of colour modulated in a particular way and repeated) but what I did find inspiring was the way the exhibition was arranged in conjunction with live musick, particularly since the programme included some Anglo-Saxon chant, and works by the modern Estonian composer *Arvo Part*. Both painting and music were arranged to present a unified experience.

You have had several exhibitions: can you tell a little about them - other than the Tarot what have you shown... Oh and is it exhibited as the work of Mr. Beast or under a more unassuming name?

My first exhibition, which was in fact a collaboration with another individual, occurred in Bath, in 1989. This primarily consisted of menstrual blood paintings and other works focusing on the Goddess Hel. I found the event frustrating because of how unsatisfied I felt with the whole process of gallerisation; it all seemed so static, sterile, and no matter how extreme the work, did not really involve and touch an audience. Generally, with all gallery exhibited work that I've encountered, I have found there to be a sober process of merely 'viewing' that an audience falls into automatically because of the set up; there is an encouragement of a TV mentality, which, for me, dispossesses all work of its power. This process of viewing could be in itself effective if it was not for the uniform sterility of the gallery environment.

After my first exhibition (which was to be concluded with my suicide - hanging by my boot laces from a tree opposite the gallery (truly Helish-Ed) - but I got drunk instead and forgot all about the finale. I played a small role in an Anti-Gallery movement which led me onto develop my growing interest in 'performance Art', and after some interesting public performances, I eschewed galleries forever. But then, with the completion of the Major Arcana of the Sinister Tarot, an opportunity was created for me to exhibit the work at Gwent College of Art. I was at this time finishing work on the paintings and musick inspired by Sappho's poetry, and it was decided between myself, *Wulfrun Hall* and *Sister Lianna*, to present the musick and paintings together as a 'performance'. Photographic eludes were made of the paintings which were projected, via 'elide dissolve' onto a large screen in the College lecture theatre, whilst the music was played through an amplified system. This intense combination of media provided an exciting intimation of what could be achieved. The reaction of the audience was low-key, mostly complimentary -no hysterics, unfortunately. Over the past few years I've had paintings exhibited in art shops and cafes across the country, and a few paintings have been sold privately. The Tarot / Sappho performance was under my Satanic pseudonym - for other events, I have used a variety of mundane names (including my real mundane name).

What is the role of Art within Satanism? Does your work push a sinister dialectic?

Since my life is a vessel through which Sinister forces may move, all my work implements, to whatever degree, a Sinister strategy. In some circumstances, a painting is created deliberately to effect change - or act as a focus for disruption - within a particular environment, ie. works created for non-Satanic occult groups for use within ritual... Generally though, it is simply a case of 'just painting' and allowing an inspiration to take hold - allowing acausal forces to disperse as they will. The Aeonian effects of an 'unfocused' painting are minimal and so knitted in the fabric of time that they may not be discernable - but in tandem with other more overt strategies (ie. "politics") may produce helpful results (or not). Whatever, the medium of art generally produces effects that are discernable only over several centuries, and only then as an aid to more overt forms. The role of art within Satanism can be succinctly stated: where most art is useless - art creation being based solely on self-gratification, and the resulting work merely reflecting what already exists- Satanic Art is a 'Prelude'. It is so because its overall aim is to gradually alter the psyche of a civilisation (that is, to distort / alter / create anew along Sinister lines the Archetypes that a society is swayed by at the time) and the causal changes really occur when individuals thus changed act as a consequence of that change. All this takes a long time.

What does unrestrained artistic expression and integrity mean to you? If you were to accept your work 'on a bonfire' under say a NS regime, for the sake of Aeonics, wouldn't this be an insult to those 'Satan given talents'?

If my paintings were destroyed under an NS 'regime' -assuming a future NS regime would destroy paintings - then so what? If such a regime were to exist, then one of the main aims of my work (with particular reference to the Sinister Tarot) will have been realised. I don't create 'art for art's sake' but art through which forces may be earthed to thus achieve a practical aim. Once that aim is achieved, then what? The painting would either be destroyed, or hung up to wither away in some gallery for 'historical interest'.. either way, its causal purpose has effectively ceased. The Sappho paintings might be a problem, but they are secondary to the poet herself, and she will always be remembered, no matter what. To carry out work that a society may, at the time, find threatening, would be a challenge - and could result in more profound art because of the restriction. I am aware of how blasé this all sounds - and I honestly could not predict my initial reaction. But, for an Adept, what s/he, as an individual existing in the 'here and now' feels and desires and believes is valuable about living, is really irrelevant.

The modern occult world has produced some talented, if somewhat inaccessible artists the likes of Spare, Crowley, Frieda Harris, J.F.C Fuller. Maglckal / Philosophical regards aside, what are your thoughts on them and their work?

I have not encountered any 'occult' artwork that I've found really inspiring - unless some 'surreal' art is counted, such as the works of *Leonora Carrington*. I don't really enjoy *Spare's* work; although I appreciate that he was a skilled technician, his style and imagery just doesn't appeal. I quite like come of the *Crowley* 'paintings' found at the Abbey of Thelema, which were, I believe, featured in a *Kenneth Anger* film - crude, quite Dark, and exuding a subtle vileness which I find quite pleasing. Other wise I find Crowley and his work extremely boring. Although sometimes I feel her work to be over-technical and rather cold, the Crowley Tarot deck as painted by *Frieda Harris*, is certainly adventurous and unique - shame about the qabalistic symbolism. With regard to *J.F.C Fuller*, I have to plead ignorance. I have always enjoyed the assorted media work of *Genesis P'Orridge*, and have seen one or two paintings by *Stephen Stapleton*, who used to be - or perhaps still is - in a band called CURRENT 93, which I felt to be quite haunting.

And I must say - most sincerely, of course that what little of your work I've seen, Abaaner, I found intriguing and vibrant: I like your use of colour on 'Flesh of Gods'.

Well I'm speechless after that heartfelt accolade, but we must press on. Are you aware of American 'performance artists' SURVIVAL RESEARCH LABORATORIES? Your thoughts on them? -Is it art? Do you see Art as having distinct or infinite borders?

If they are the same people, then I only know of their work with regard to the 'Re/ search' books (of which 'Modern Primitives' is excellent). If we take 'Art' to be as defined in answer 10, then the methods through which the purpose of art can be realised are unbounded. By what criteria do we define the physical process of creativity and the resulting 'Art-object'? Perhaps the (dis)organisation of force and form within the confines of aestheticism? Probably - but in the meantime, let us Rock! (Indeed! - Ed)

Where do you find your inspiration?

Shropshire - the sites therein specific to the Sinister Tradition (The Long Mynd; Black Rhadley Hill; 'Bron Wrgan', to name but a few). It is within this area (on the Welsh border) that the Magickal centre of the Western Aeon can be found. Those who go there never return quite the same, and the energies thus tasted must always find a creative outlet...

If music acts as an inspiration, what do you find suits you best and for what situations?

Musick does not directly influence my paintings - that is, I rarely gain visual impressions from just listening to musick. However, the emotions that some pieces can produce, do conspire with other factors created via other forms or scenarios (none of which are necessarily directly related by causal time or nature) to produce, at an unpredictable moment, a vision of a painting. If you get my drift.

Clear as a tetrahedron. So what about inspiration from a more narcotic source?

I've never been interested in drugs, and, on the occasions when I have 'imbibed', I found nothing that I did not know already (sorry to sound so superior (you smug bastard-Ed)). I can only paint with a sober mind, otherwise it's a mess. Magick on the other hand, has played a vital role in inspiring my work - 'The Sinister Tarot' for instance, partly resulted from several workings with the Dark Pathways on the Tree of Wyrd. Any experience that stretches one's being to the limit is beneficial to creativity - particularly physical ordeals, of which there are a multitude to choose from and create. (Tell me about it, there's no ordeal like hanging upside down from one leg-Ed).

A veritable bounty of gratitude for answering this Chris'. The last words are yours.

Thank you Abaaner - it's been delightful. Fortunatus et ille deos qui novit agrestis.

4.

13 Questions For Vilnius Thornian Of The Order Of Nine Angles

The Order of Nine Angles is a unique and often mysterious organization whose conception of "Traditional Satanism" has opened up entirely new doors to the seeker and delver of occult knowledge. Their positions regarding human sacrifice and National Socialism have many times put them at the center of controversy, causing other so-called Satanists to put their thoughts on "heresy" to the test. Our thanks go out to Vilnius Thornian for taking time to answer a few questions for Diskorpia...

I. Can you explain the meaning and definition of the word "Satan" from the perspective of the ONA?

"Satan" to the ONA is the herald of change, both within the individual and civilization as a whole. Satan, or Satanas, is the image in which we place on something that ultimately cannot be contained in any purely causal understanding. Satan is representation, or a way of identifying, something very real, a part of that primal chaos which is beyond our perceived dimensions. Thus Satan represents those forces of consciousness and cosmos which we seek to bring to surface, to cause change.

This involves both a confrontation with the Shadow-self (leading to an eventual synthesis of those "dark energies" in individual consciousness - a step towards balance), and the presence of real darkness within the current social climate - Chaos. To put it simply, Satan is a gateway to what lies beyond, to the acausal - a causal representation of the acausal, through which we increase the amount of acausal energy present on earth, via the rites and practices of Sinister Tradition. This is important since the intrusion of the acausal upon our world brings the change ultimately needed to progress, to achieve the next step in human evolution on a widespread scale.

II. Can you describe, as far as you are willing or able to, the inception of the ONA?

The ONA was formed of several different working groups in the 1960's. The decision to form the groups into one was made by the then Grand Mistress. At the time some of the groups had access only to part of the Tradition, or variations of the Tradition. Anton Long was initiated by this Grand Mistress, and eventually informed that he was the chosen heir to the Tradition. The Grand Mistress then disappeared, obviously leaving Anton Long with an enormous weight on his shoulders. But an heir to the Tradition is never chosen in haste, and someone who has attained the grade of Grand Mistress or Grand Master (these are grades, which are attained through years and years of hard struggle, and not simply titles given for amusement or to satisfy the petty egos of those who usually give themselves such titles) certainly has such a level of insight as to make the appropriate decision and never look back.

And she was right in choosing Anton Long, as he eventually worked his way through the difficult challenges and after some 25 years (approx.) became a Grand Master himself. This is a level of achievement only fulfilled perhaps once or twice a century. The Tradition he received from his Grand Mistress was garbled - but contained the basic underlying attitude, or ethos, that is the foundation for Satanism.

Some of the aspects of the Tradition handed down to Anton Long were the chants, some rites (including sacrifice), insight roles (which in themselves exemplify what genuine satanism truly is), claims to lineage, grade rituals, mythos of the dark gods, and so on. Anton Long later, through his own experience and striving, codified what we know today as the Seven-Fold Way, and brought such advancements as the Star Game and Aeonics. He also used other means, such as the Deofel Quartet, to provoke the understanding of new initiates, and created a framework which for centuries will be expanded upon by the insights of new initiates - but never made easier. Sometime

in the early 1990's, Christos Beest became the order's "outer representative," and thus handled the ONA's journal Fenrir, any public dealings, trained new initiates, and continued his quest along the Seven-fold Way, also making several contributions. He explored new ways of presencing the acausal through musick and artwork; drafted the Sinister Tarot; wrote and recorded the Self-Immolation Rite and other musick; expanded the corpus of sinister chant; and greatly advanced the understanding of Satanism - in what has proved to be an extremely provocative manner, thus through his own experiences giving a direction to the strategies of the ONA.

Christos has since "retired" from the public spectrum, and I now have the honor of being "outer representative" for the order, and at an interesting time. Right now Sinister Tradition is experiencing a new phase, centered in America amongst its initiates. The Tradition can be understood to have a life of its own, to be a vessel for the will of the cosmos - and one cannot really express the significance of this new phase in words. Thus you have a brief (very brief) history of the ONA - from the perspective of what the public sees. What is not expressed here is how the initiates of the tradition have and continue to implement sinister strategy, in a move to bring the world to what is inadequately termed a New Aeon. [q.v. Aeonics MSS, Sinister Dialectic, so on.]

III. How long has the ONA been in existence?

Since the early part of the 1960's, as a collective Order. The lineage of tradition itself is said to have been handed down from Master to Initiate throughout the centuries all the way back to Albion (probably via various "forms").

IV. What is the structure and operation of the ONA like?

The Seven-Fold Way is intended to be followed by the initiate working mostly alone. Thus the structure of the ONA exists, on the level of new initiates, only to give guidance. Each initiate, if admitted into the order, is given an order guide, who will give direction and advice to the initiate. Whether this direction and advice is followed is up to the initiate. We simply offer the understanding of those who have traversed the path before, and are thus more experienced. Beyond this, the ONA operates under a system of cells, as this is the most effective means of implementing our strategy. Aside from this, most work alone, following their own destinies, and each taking on a different means to achieve specific collective goals.

V. Do you agree with Anton LaVey's statement that Satanists are born, not made? If not, why not?

No. I consider such a statement indicative of the lack of potential inherent in what some term "modern satanism." Satanists are most certainly made, and not born. Genuine Satanic character is the result of experience, of getting your hands dirty, striving to achieve important goals, loss of face, learning from failure, succeeding in great feats, and pursuing absolute excellence in everything we do. Those who believe they were simply "born satanists" have no understanding of what real Satanism is - rather they are dominated and consumed by their own egos and laziness, and are the antithesis to Satanism. This is a good indication of what "american satanism" has dwindled into.

Rather than being an honorable pursual of excellence and self-advancement through great struggles, "american satanism" largely exhibits pretentiousness and never escapes the ego. This is what we might call "first stage" Satanism - where ego-gratification, blasphemy, and so on serve a great purpose in both catharsis and in self-understanding. However, though for a real Satanist this first stage is brief, the Church of Satan has never escaped it, it has never moved on to what is really important. It has never advanced to the next stage.

Genuine Satanism has a scope which reaches far beyond the egos of its initiates, and it would not be far off to presume that someone who is consumed by their own ego has hardly even began to touch on revealing what they, in essence, really are. The only instance in which the above statement holds any water, is in the fact that we are all born with potential. Satanism, ultimately, is the fulfillment of this potential, but there is no one to fulfill it for you, and it certainly does not fulfill itself. To believe simply that you were "born" a Satanist relieves one of all responsibility to actually be a Satanist, and exhibit satanic character. This will not be what most would like to hear.

One other point I should make; I used the term "american satanism." This is used to describe satanism as expounded by groups such as the Church of Satan and the Temple of Set, which have simplified satanism into an inherently anti-western "philosophy." However, such a term is really no longer appropriate, due to the number of American initiates in Sinister Tradition who are changing all this.

VI. Do you really believe that magical attainment "implies a loss of self-image"? Isn't the relation a paradoxical one: that is, a strengthened ego co-existent with a greater harmonizing of the self with acausal forces?

Magick implies a loss of self-image both because the adept is working towards supra-personal goals - goals that are in accordance with the natural willed flow of the cosmos / essence, to which the causal "self-image" is ultimately sacrificed; and because as one progresses along the sinister path, they are in turn emitting both into their consciousness and into the world more and more acausal, until the initiate / adept crosses the abyss, which means the destruction of the "self-image." This destruction (and a withdrawing of projections, moving beyond opposites, and so on) is when one's understanding is ultimately of the essence as it is, without the aid of "forms" or "images." Archetypes, forms, images and so on are useful in the beginning, but are discarded in the crossing of the abyss, since they are only causal representations of the acausal, which is essentially something which cannot be wholly understood in terms of the causal.

VII. Does the ONA really believe that an interest in death and horror is necessarily "energating"? If one identifies with the predator and not the prey in such cases, isn't the result positive and life-affirming from a Satanic perspective (the culling of human garbage, etc.)? (See also Nietzsche: "The poison of which weaker natures perish strengthens the strong--nor do they call it poison")

As you're aware, Satanism presupposes real evil, chaos, horror, and death. But these are a means, mainly to restore balance to the world, to break down The System, to further the understanding and experience of the initiates, to cull human dross. To cause change. Obsession with horror of death though can indeed be energating, and stifle balance - as far as the individual and their development is concerned. The Sinister aims to break apart all illusions or forms, to seek the essence as it is. Thus if an initiate is in preoccupied with, or more accurately in thrall to, the aesthetics of death they are not working toward this goal, but rather are caught in their own trappings. Additionally, there is a great difference between someone who carries out (or is simply interested in) acts of horror or death because they are dominated by an image, an aesthetic, and someone who actively carries such things out to support a grand scheme, to achieve a goal. The goal is not to kill for the sake of killing - and yes, that is energating - but rather to implement a strategy which, ultimately, is positive in terms of human consciousness and evolution. Further, the "Sinister" can take on several forms according to one's level of apprehension (ie. of the essence). While initially in confronting those "dark" elements of the psyche (and thus its programmed responses) images of death and horror may play a role, but this is a level to be eventually transcended, overcome.

Beyond this, the "Sinister" is actually quite beautiful, noble - an exultation in being. There is much more that is Sinister in someone who, for instance, writes a symphony that inspires greatness in other human beings, masters and makes great contributions to a science or an art (physics, painting, violin making, etc.), or makes discoveries that which change the world, than someone who has a preoccupation with gore and death or even carries such things out in an uncalculated manner, for its own sake.^[1]

VIII. Viewed in terms of the aeonic strategy of the ONA (to manifest a new aeon), what are your views on technology and the way technology is seemingly tied to late-capitalism?

Technology is essential to the realization of our ultimate aims. Unfortunately, rather than being used to expand the horizons of human existence, it is often used to stifle it. The opposite of this is an undeniable by-product of elevating human existence through other means, such as National Socialism.

IX. One of the agents of degeneration described in the writings of the ONA is consumerism. What are some strategies the ONA has formulated to counter the rapid expansion of consumerism?

X. Given the "cycle of history," do you think it is a fair assumption that things are going to get much worse before they get any better, and that Western civilization, AS WE KNOW IT, is irrevocably doomed to destruction or "apocalypse" of some kind?

I shall answer these both at once. What we promote and work towards, in terms of Aeonics, is the creation of a new civilization - one that is honorable, triumphant, and creative. Such a civilization ideally should be an extension of Western Civilization - that is, for the Western Civilization to continue to evolve into the next Aeon, as it naturally would have were it not for the sickness or distortion placed upon it. This distortion, or the Nazarene ethos, is alien and opposed to the real ethos of the west, it is what has stifled, and what may ultimately hurl us into a dark age of some 500 to 1000 years with little progress being made. For this new civilization to flourish requires the eventual downfall of America (which will prelude the downfall of Israeli/ Zionist power), and thus all that is representative of the Nazarene ethos in the major power-wielding structures of the west. We are not necessarily doomed, but for the downfall of The System it is more than likely that things will get worse before they get better. Indeed, success may require this.

XI. Can you describe the role of "National Socialism" in the strategy of the ONA?

National Socialism is a means whereby the world can be changed for the better, and thus is a key element to Aeonic Strategy. It enshrines the ethos of the West in its most evolved state, and carries great potential for human development, and in establishing what has been termed a "new Aeon." It should be noted, in light of the controversy which always follows, that Satanism reaches far beyond such forms and what they may achieve - into those future forms which at present cannot even be imagined. Such forms are only a means - and in this case, a means which possesses the conquering Faustian / Aryan spirit and hurls it toward its destiny.

XII. What ties, if any, does the ONA have to contemporary National Socialist groups?

None.

XIII. What relation, if any, is there between the writer D. W. Myatt and the ONA?

There has been a lot of speculation about this, though beyond the use of his translation of Sappho's poetry there is only speculation.

5.

Selling Water By The River

ONA (From **Fenrir No. 6**, 100yf)

Question: *What is Satanism?*

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

How do you then understand magick?

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

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

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

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

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

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

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

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

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

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

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

Which is what?

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

What then is the purpose of your Order?

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

But are you not still secretive?

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

What about Initiations?

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

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

What, then, are the Grade Rituals?

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

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

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

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

enabled the experiencing of the dark side, and its integration, as well as made possible what was beyond.

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

You stress the development of the physical side. Why?

Because traditional Satanism aims to develop the whole individual - mind, body and character. We give our novices difficult physical goals to achieve (such as running 20 miles in under 2 1/2 hours - fitter individuals are naturally given more difficult tasks) because the striving for such goals, and their achievement, develops qualities necessary in any Adept. They are tests of determination and character, and sort the serious out from the pathetic. The striving also creates a physical joy, increasing the vitality of the person.

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

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

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

Some do, some do not. The sign of a Master is neither wealth nor power, but achievement - of wisdom, skill in esoteric arts, and original creation (e.g. the extending of human knowledge, artistic creativity). The Destiny of each Master is different, as is the life-style which reflects that Destiny. For example, out of the four Masters who exist in the West at this moment in time, one lives a somewhat isolated existence with hardly any material possessions, while another lives in relative luxury and splendour. The former concerns himself primarily with aeonic magick, while the latter teaches a few pupils.

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

Do you worship a being called Satan?

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

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

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

Yes, as I indicated at the beginning. Magick - of whatever type - enhances your life, and is a way to knowledge and increased vitality. Magickal acts are important in the beginning, but most

important of all is our attitude to life and our ways of living. This is why we despise the Nazarene philosophy - the Satanist is proud, strong, defiant, while a Nazarene is afraid of living, afraid of dying and mentally sick: weighed down by guilt and envy. The meek espouse peace because they know the strong would destroy them - so they infect the strong with the disease of 'pacifism', with guilt because they are strong

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

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

What, then, can you do?

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

6.

The Way:
An Interview With A Dweller Of The Silent Desert



How would you define an ideal?

An ideal/archetype is a human construct, based upon an abstraction - a projection from what is real/observed to what is imagined; that is, to what might/could be, but does not (yet) exist. [In fact, human ideals can never really exist - we only believe they can.] They cannot be defined by abstract ideas/theories - for this is a tautology.

One of the two ways for an ideal to exist, and so be defined, is to use a human or existing example and take that as the ideal. For example, Odysseus - the ideal Hellenic man. But one should see the flaws of this - humans are fallible; what lives or exists dies or changes. Therefore the ideal changes/dies.

In a way, ideals must be organic - or immortal. The only **real** ideal (i.e. unchanging) is that which is infallible, unchanging, immortal. By definition, this is God.

Are manners, honour, reason, dictated by/exist because of ideals?

Yes and no. Depends on what you assume is the ideal. If organic - then honour is defined by the example (e.g. Odysseus) or a collection of examples ("heroes"). Same with reason etc.

Thus morality and our civilized nature (reason, manners etc) either derive from human ideals/examples or they derive from God. If the latter, then we may know reason, honour etc. beyond their being in relation to a human - fallible - ideal: that is, we may know them in relation to what is immortal, unchanging. What Aristotle called the Prime Cause (i.e. the Supreme Being).

For the truth about honour is that it depends on a suprapersonal dimension - a belief in a force or forces more powerful than the individual, *which controls or rules over the individual*. Without this extra dimension - and the innate, heart-felt belief which is part of it - honour does not live: it is just an abstract concept, to be believed in or not, to be followed or not, according to what the individual feels or believes, or is persuaded to feel or believe.

The same applies to justice, to the fairness of the civilized person. The simple truth is that no civilized way of life can be created without this 'moral dimension', this heart-felt belief in some supra personal Power.

What about the ideal of race, and the aiding of racial politics in what has been termed "Aeonics"?

Ultimately, accepting or believing in illusive causal forms - whatever their past or present purpose/use in causal terms - is not a good basis for creating something of the future - ie. creating a new culture based upon what is real and which seeks to express and manifest to others over causal time not only the numinous itself but also our humanity.

1) Human beings are a distinct species, and what are called races are sub-divisions of this species. The crucial factor here is that sub-divisions can breed together and produce fertile offspring, and so create a hybrid. Furthermore, this mixing does occur naturally over periods of time. This natural hybridization often occurs in Nature. Secondly, human beings are evolving and changing, and have evolved and changed over aeonic spans of causal time, due to circumstances, their mobility and their interaction and intermingling.

What is important, is to realize that a definition of race requires the definition to have a starting point in causal time - thus, at this moment in our evolution, we define this human type as a race called "Aryan" which has various sub-divisions within it (Nordic, Alpine etc.). But where to begin? Now? Ten thousand years ago? Five hundred years ago? Fifty thousand years ago? What we term races are always in a state of flux; of change. Therefore a modern definition of race is an attempt surely to impose a causal idea upon something which cannot be contained in such an abstract way. Did our modern "Aryan" exist fifty thousand years ago? Did the Nordic?

If one so defines a race from the now (or recent past) and then creates an idea to keep this race "pure" is this acting against Nature because it is an attempt to limit Nature to this human abstract idea?

2) People certainly differ in physical appearance - but how important is this in terms of those things which make us human and which can enable us to create a numinous society and ? evolve further? That is, is there a deeper difference in terms of ability, invention, goodness, appreciation of numinous etc? And I mean a real, living difference. [The answers of political rhetoric are irrelevant here.]

The only viable way to answer this is practical experience - go among peoples of different races, cultures, in different lands; study; learn; observe, for many, many years. The answers of most other people are not good enough here. Why the only viable way? Because that surely is one of the foundations of civilization - observation, logical deductions based upon them etc. [qv *Aristotle*; true science.]

My answers are: the differences are superficial for three important reasons. (i) The vast majority of people of all races possess the ability to change: through education, experience, personal influence etc. (ii) No one race - or what is defined/called a race - has a monopoly on invention, heroism, intelligence etc. (iii) No one "race" has a monopoly on the good, and perception of the numinous. In essence, all "races" produce culture.

3) Culture and civilization. Forget the old political definition of civilization. What is it, in reality? Nothing more than an expanding culture - a culture which has some military might. Civilization as previously defined is not always a good thing. It is often anti-cultural and inhuman: detrimental to the numinous/acausal.

Again, the previous definitions of civilization (Toynbee etc.) are nonsense because once again the definition implies using causal terms/means which are flawed and far from objective (e.g. some recorded, mostly biased, history which has survived - what about all that did not survive??). A culture cannot be contained within set deterministic causal limits (e.g. 350 years for an "Imperium") because it is organic: changing, living, unique. A good form - one which expresses something of the reality, the truth, the acausal - is one which can be stripped of its causal forms but still retain its essence.

The whole edifice which some now seem to accept as necessary is actually based upon trying to impose causal forms on the organic, living, essence - aeonics, "politics" etc. etc. All lifeless forms trying to grasp the essence, and failing, as they must. Useful? Perhaps, for a while - but never beyond the Abyss...

The illusion, the artifice, must be stripped away.

Does this stripping away imply a move away from all strident philosophising, and towards instead a more receptive, "taoist" way of being?

Not quite. There must be some fundamental postulates on which this living is based - some concept about the nature of Reality/Existence and our place within it. By our place here is meant - our being. From these postulates, a framework is constructed, verifiable via observation and logically sound. All thought, hence ALL human living, must start with postulates about Reality etc.

But this framework is only a basis to live - i.e. to think and relate what is, what occurs, to what is beyond. And importantly this framework is intentionally limited - an apprehension, a mode of being, and never a theory.

The most important model as a way forward is that of a community living in a rural area in an almost contemplative way. Such a way will create the necessary apprehension about our being and Reality/Existence - how our being derives from Nature, the cosmos. This is the central insight which is the beginning, the genesis, of the new culture, and thus the community.

What outer form/appearance would this community take? One of an Aryan farm, where its folk practice old Aryan/pagan customs? Some believe so - but again: does the apprehension involve a division into race? That is, do we view our being, our relation to Nature, through race? What is the prime mode of apprehension? The unity beyond the causal/acausal of which Nature is a presencing - or the division into races?

In the simple sense - from whence is our identity, as beings, as individuals? From Nature (without a further division into race etc) - or from race? The first has been construed in the past as Tao; while the second has been construed recently in political terms.

To know how we dwell - the mode of our dwelling, in this life, on this planet - we must answer this question about the prime mode of our apprehension. The two answers are very different - they determine our orientation and indeed our apprehension and understanding of the numinous. They set our identity, and thus determine the mode of being of the new community and its culture.

Some would answer that race is irrelevant - from both a practical viewpoint, now (the genesis) AND from the viewpoint of the apprehension itself.

But what about racial Destiny - surely this is not a theory but a spiritual truth?

Race is a merely a theory - a construct. Do you wish it to be the primal apprehension? Destiny is irrelevant - in fact a meaningless term; pure jargon, pure form, used to motivate one's self and others. There is no such thing as Destiny. (Think about this, and you should see that Destiny derives from one particular mode of apprehension which is not a primal one.)

"Destiny" is often used as an argument in favor of hitherto existing priorities - and often used to try and motivate others to act. "We must act for it is our Destiny to do such and such, or be such and such ..." and so on.

But in reality, as used in the context above, it is just an abstract concept - a construct, an attempt to explain how things are, and an attempt to try and change things as we wish them to be or believe they should be. To invoke it as an abstract concept - as many have done in the past - simply does not work; it fails to motivate the majority, and simply marks the person or persons who use the concept as odd or extreme or deluded.

What can motivate and has motivated a majority is Destiny = will of a supra personal Power, *provided that there already exists in that majority a heart-felt belief in such a Power*. If not, then this has the same effect as Destiny as a concept - that is, no achievement, and a condemnation of the person or persons using it.

You state that both race and Destiny are merely theories, but does not the inter-breeding of separate races occur with a notable frequency when a culture loses its identity and declines; and thus cultural decline - that is, barbarism - may be understood to be indicative of the loss of racial consciousness?

Again, you must answer whether a culture actually depends upon race, otherwise there is a tautology. This leads to the question, what is culture?

An answer: a human mode of living based on an apprehension of Reality. The Way of manners, honour, reason etc. Simply - A means of living, as human beings, rather than as barbarians - rather than semi-animals who give in to their instincts.

There is a confusion about the use of the term destiny - it is used in two ways. (a) to imply what is predestined - and which a person cannot alter (the original use of the term: re fate; norms). For example, death is our destiny; (b) to imply what can be achieved given will of a person/nation etc. Really, the second is either political jargon, or a manifestation of a world-view which sees will as capable of changing/shaping evolution itself due to consciousness. To properly define destiny - or to understand it as of no meaning (save for a false meaning projected onto Reality by those lacking understanding) - Reality itself must be defined, and then our own relation to this defined Reality, in terms of being, nature etc.

There are two basic answers:

1) Reality exists independent of us, and what we perceive via our senses is only one (and lower) aspect of this. That is, there are planes of being/existence which we cannot directly access via our senses.

2) Reality is defined in purely causal, physical, terms - what is observed, or may be observed via our senses, is what exists. That is, causality and a physical Space are the essence of Reality.

1) can be said to assume acausality and acausal Space.

The theory of evolution - chance development for us and other life forms etc - relies on (2), since acausality is contra- evolution in the Darwinian sense. (If you think about this, you will see why this is so: evolution-->depends on linear progression which implies causal development etc.)

Darwinian evolution is central in the modern world-view. The notion of changeable destiny itself implies this type of causality.

This leads to the question of free will - but first, what does (1) for answer to Reality mean and imply re our nature/being/creation?

It can mean two things:

a) that life was created by some higher being (which could be the supreme Being but might not be)

b) that life is a mystery (not the product of evolution, though!!) which we with our limited consciousness cannot understand in any way at present

If (a) we can take a few more steps - if we were created by a being/beings, or the Being (God), then for what purpose? And what is the nature of these beings/God?

Are we an experiment by some race of higher beings who exist in some alternative reality we cannot perceive? Possible..... But, what is beyond these beings? Who created them??? And why???

Or - is our life here on this plane of existence a test, a means, a chance, to enter these other (acausal) realms?

One of these realms might well be Paradise - eternal life etc.

If our mortal life is a test of some kind - a chance - then we must have some kind of free will in order to choose/decide/gain another type of existence.

That is, a limited type of free will must exist - which means the first type of destiny (fate) does not exist (and since neither does the second, destiny itself does not exist).

You talk of culture, and yet deny the reality of race: which cultures then have not been founded on a "racial" basis?

Very many. One example - Islam. This is a civilized way of living. There is an Islamic culture - a specific, definable way of being based on a certain apprehension of Reality; a certain distinct mode of being which individuals of that culture strive to attain. This does not depend on race - or even on what is often termed national culture. A Muslim from Africa is the same as a Muslim from India, Malaya, Norway, England etc. etc. This culture has flourished for nearly 1,500 years - and is still flourishing.

Another example - the culture of Buddhism.

We might even add - the culture of Christianity.

Note that all these examples are usually described as religions rather than ways of living/cultures. What is religion? What is culture? Once again, apprehension is the key - the striving for a mode of being founded in the dwelling such apprehension brings. [Heidegger struggled toward this insight.] Why have such ways been defined, in the West, as religions? And what is this "West" anyway? Whose "West"?

Again you must define culture first. To say culture is racially determined implies many things - that race determines apprehension, for instance.

I take it therefore that the Aeonics model of aeons and civilizations, of their growth and decline, was merely a means but not a reality?

Yes.

But can we at least define a civilization as a society which emerges at a particular earthly location, comprised of the people of that geographical location, and which develops a significant and creative world-view?

Such a model implies several things:

- 1) The idea of progress - of causal evolution
- 2) The idea of a self-contained being (a culture/civilization)
- 3) The idea that there is an ethos/soul to this being

4) The idea that this ethos is created/maintained by a fixed thing (e.g. race)

5) That there is an ethos for a distinct race

As per previous answers, (1) does not exist. (2) does not exist because the definition of civilization used is wrong. For example, what is hellenic civilization? The way of life which existed in ancient Greece/Turkey etc.? But when did it begin/end? Did it evolve/change?

What is there which distinguishes the "6 or 8 civilizations" (aeons) from other ways of life which were civilized? Where for instance is the islamic way of life - surely a civilized way (perhaps the most civilized there has ever been)? Further, this civilization was in existence for longer than all other civilizations, and did not have a "racial ethos".

Consider - hellenic-->civilization?-->sack of Troy, Agamemnon killing his own child as sacrifice; Alexander killing thousands of people etc. etc. In this scenario, Rome is the Empire of Hellenic civilization - but was this a civilized way of life? In some ways yes; in others, no. The tribal societies of Northern Europe at the time were more civilized - so were they civilizations?

In essence, the previous definition of civilization ignores such questions: the past is interpreted through a few fixed ideas to interpret reality in a certain way. Interesting ideas/concepts, certainly; and useful; but flawed when the larger perspective is considered. Such ideas give the appearance of understanding - but it is only appearance.

What can the Newtonian principles of science contribute towards the apprehension of the acausal? Why is quantam physics a wrong approach to the acausal?

Again, there is a projection of causal ideas onto existence, which is both causal and acausal [in reality, both terms are also merely constructs - to enable an apprehension towards the Unity]. Newtonian physics is a good example of this causal approach.

Modern science is **reductionist** and seeks to find simple causal causes. Proper science (which includes the acausal) seeks to understand the lower realities (of which our causal world is one) in terms of the higher realities (of which the acausal is one) - it is a way upward toward that which is Infinite and Eternal, which Itself is evident in all lower beings and all lower (causal) existents.

Modern science seeks to reduce all to a cause and effect - to basic particle mechanics; the properties of physical matter etc. on an atomic or astronomical level. Hence the laws of Physics.

Quantum mechanics is a modern reductionist approach (an illogical one at that) which seeks to reduce all the uncertainty based upon OUR apprehension of the causal - for example, our attempts to measure/quantity matter using instruments which are said to produce an uncertainty in our observation. Again, a projection of causality (lower reality) onto existence to attempt to understand existence in such lower causal terms. Such measurement etc. are causal (limited) means - not the essence of understanding: not a means to apprehending that which is beyond our causality.

Aristotle strove to understand the natural world, the cosmos, in an acausal way. This was a beginning, albeit a limited one. The success of reductionist science (newtonian mechanics etc) in our temporal world does not mean it is a correct approach to understanding.

But ultimately all such divisions (religion, politics, science) are causal projections of abstract, fixed, ideas. In Reality, no such divisions exist - there is no science, no religion. There is only that which is beyond us (the Unity and origin of causal and acausal) which our ideas distance us from.

There are no such things as society, culture, even civilization - there is only (1) the way of apprehending the essence (Reality itself) and a striving to live that apprehension on the personal, communal level, and (2) then everything else.

In essence - there is the THE WAY, or ignorance. There is only a covering-up of the essence (through causal forms) and the apprehension of the essence as that essence is. Ignorance,

barbarism etc. are a covering-up of the essence; just as THE WAY is a revealing of that essence, from the essence itself.

Reason is one way toward the apprehension of the essence, just as the way of living we call civilized (manners, honour, fairness etc) is the Way which appropriates/manifests/makes real this essence here on this Earth. And that is all there is or ever has been.

The whole way of thinking of the modern world is fundamentally wrong - just as the way of being of this modern world is wrong. It is not a question of Nature, culture, civilization, race, nation etc etc., but a question of how we ARE: what our being is, or rather what we make our being by using our reason and will (our humanity).

Our being can either be toward the essence, the Unity - or toward the causal abstract forms/ideas invented by our species recently and in the past.

How then do we strive beyond the present, ultimately illusory means towards an authentic understanding of the purpose of the Cosmic Being - if a purpose/meaning exists at all?

Essentially: what is our purpose, as rational beings? Why do we exist? Are we just the product of chance events (nature/evolution) or were we created (and guided) by a Supreme Being for some purpose? If Nature/evolution/cosmos - then how did this arise? How was Nature created/evolved? And the cosmos itself? Chance? And from what/where? What is the origin of life, and the very cosmos itself? Is the cosmos finite in time and space? Did it begin in some big bang with a minute piece of matter? If so, what was outside? And where did this matter come from? How did it come into being? What, essentially, is Space and Time, and being?????

Having answered this question of existence, then and only then can there be an understanding of our apprehension/thought in terms of what exists (or what we have accepted exists).

Would you care to summarise?

All answers depend upon the primal apprehension. All the possibilities really amount to the two discussed above: the causal/evolution/chance answer; and the acausal/higher being answer.

All that is now in the West (and all that a certain political form depends upon) depends upon the causal/evolution answer - as does the apprehension of paganism etc when examined logically (e.g. our consciousness is the consciousness of Nature etc - but how did this consciousness come to be from what was before?) In the end the question is - where did life originate from? A creation by a being/Supreme being, or a physical occurrence based upon chance/change/evolution/causality? And where did the cosmos come from, as well? Note that one must apprehend the acausal as it is and not in causal terms (e.g. as a still unknown type of Space which we can travel to etc). The use of such terms for political ends (once! - like the use of destiny) does not mean their reality is in those ends or in the apprehension underlying those causal end. In essence, acausality implies the essence of life - that from which it arose.

Thus, having defined the primal apprehension, you can understand how evolution, destiny etc. depend upon one answer to the nature of the primal Reality.

The other possible answer show there to be no evolution and no destiny as these terms are commonly understood. Also, note that evolution implies the **Western** idea of progress - social, historical etc. Western type progress demands causality. If the acausal/Supreme Being answer is accepted, social/political/economic progress, e.g. as understood in the West, is irrelevant: what matters is to live to achieve the life beyond - and make that accessible for others.

[Excerpts from an email correspondence, Spring Equinox - Summer Solstice 2000eh]

7.

Auf Dem Wasser Zu Singen: Yet Another Interview With Anton Long

Order of The Nine Angles

The following is taken from interview conducted by F.D. on a Summer night 114yf/ 2003eh.

Do you believe the future of the Order to now be in America? If so, would it be right to assume that this would imply the necessity for creating a semi-public presence agitating for disruption and change? Or does the Order remain and grow as it now is, hidden but working away within England - and indeed Ireland?

A: The answer to the first part is yes, and no. Yes, insofar as America should give rise to the first practical, sinister, manifestation of the next stage - a new society, based upon the Law of the New Aeon, and the emergence of Vindex - and will thus become the centre of that practical manifestation; and no, insofar as the esoteric essence, manifest in one way in a physical nexion and in another in a small esoteric teaching community, will remain in Europe. Expressed simply, America will be the home of the outer aspect of the Order, with all that involves, while the inner aspect remains where it is and has been for a long time. However, there will come a time when the inner aspect will need, due to practical circumstances, to be duplicated elsewhere - but even this will not be in America.

A semi-public presence would be one of the manifestations of the outer Order, in America.

In the MS Words of Vermiel there is mention of interacting with a Star-Gate; are there plans - aside from the Star Game - to extend the ONA's symbolic language into a cosmic one, creating symbols and magickal techniques which are not Earth based?

A: Yes. But this requires advanced mastery of our Way, and only a few individuals, at present, are capable of the thinking which is required to even begin this.

What is required is a new way of thinking, and a new way of being - a move toward the acausal, by the individual. Conventional magick operates in the causal, using acausal energy. Internal Magick is a move toward the acausal by the individual, and this is the beginning of the being, the thinking, which is required.

In time - of many, many decades - a few more will advance, and learn, and master this new way of being. But this requires many practical changes, in people, in society - it requires the new society of the New Aeon, which in itself means the destruction of the old order and the mental tyranny of the present, not to mention the physical tyranny which the New World Order is creating.

We can now step over the threshold into a new way of being - and so begin the next stage of our evolution. Opening pathways to the acausal continuum itself. Conventional (external) magick, and even internal and Aeonic magick, are but beginnings - there is so much more, which will take us toward immortality, and enable us, by the very nature of the acausal continuum, to travel the Cosmos without the need of physical machines. But it must be understood that last the stage of the Seven-Fold Way is only the beginning of this, and to achieve that Grade takes one individual many,

many decades. So far, this century, only one person has achieved it. We have the potential to achieve that Grade - to evolve past even that - but have wasted and are wasting this potential.

Some symbols - or the prototype language, if you prefer - and some techniques, already exist, but to use them, to understand them, requires that apprenticeship which is the Seven-Fold Way up to the stage of Master/ Lady Master. Two individuals, in the old country - one male, one female - are heading toward this stage, but as yet no one in America is near this stage, so there is a long way to go.

Given the proved Astronomical significance of the various stone circles and alignments, is there any received information within the Order regarding the human species originating from somewhere other than Earth? Do you believe the alignments represent a knowledge which is now lost concerning our relation to the stars - or do we, according to the principles of evolution, now know more than we have ever known?

A: There is no received information about our origins. There is no "lost knowledge" in that sense - although we have lost a great deal through the modern way of living. One thing we have lost is the sense, the intuition (and that is what it was) of our belonging: to Nature, to Earth, to the Cosmos. But we have also acquired many things - one of which is a rational understanding of ourselves; another is a knowledge of how to consciously change ourselves; and another is our ability of empathy, of true magick. Real magick is an empathy - a knowing, a sense-ing, of the matrix of acausality which binds all living things together.

We - or rather, esoteric Initiates - do indeed know more, or can learn more, than we have ever known or learnt.

Is Satan, for the Order, a supra-personal being with which we can communicate, or an archetype residing in our psyche drawn out into our being via invokation - or both?

A: To fully answer the question one has to understand the true nature of such things as causal, acausal, being, presencing, sinister, archetype, not to mention the nature of an individual and what is "communication".

An archetype is a particular manifestation of acausal energy in the causal - a living being, but a being with an acausal "nature" (or more correctly a partly acausal and partly causal nature). This being is born (or can be created), lives, declines, and then ceases to exist on the level of existence where it was manifest (our psyche). But there are beings beyond these archetypes - beings which are more acausal, and beings which are purely acausal. That is, which have more acausal energy than archetypes.

What is named as "Satan" is beyond an archetype, just as the "Dark Gods" are.

In the simplistic sense, archetypes are related to the stages up to Adept; the next type of acausal beings we can perceive - or more correctly, which can be accessed in some way, or presenced in the causal - relate to the Abyss and beyond. That is, archetypes cease to have any effect, on an individual who is beyond a certain stage of our Way, and this is one meaning of being an Adept.

There is no communication, but rather an apprehension. This apprehension, for archetypes, is fairly simple. Beyond archetypes, it is much more complex and does not rely on our conventional senses and the way of causal apprehension: which is via sounds, colours, "words", images, and collocations of these (such as a static Tarot image, such an image used in as magickal way, or a magickal rite), synchronistic or otherwise.

A magickal apprehension is a participation - an expansion of one's own being, and thus an evolution. Hence, "Satan" is one means of evolution, magickal and otherwise.

Is there still a purpose to the traditional Satanic ceremonies - particularly the Black Mass - or are they now outmoded?

A: Yes. A beginning. A learning. A liberation. A moving toward that apprehension wherein is knowledge of causal and acausal, sinister and non-sinister, and what is beyond.

But there will come a time when this beginning, and learning, is not needed any more. This will be after the New Aeon has been manifest for some time, and moved individuals towards the next stage of our evolution.

There will then be the apprehension mentioned earlier - the new language (beyond symbolism) and the new magickal methods, which relate to the Cosmos and not this Earth. But first, we must liberate this world from the tyranny it now endures. First, we need many individuals living according to the Law of the New Aeon, and many individuals becoming Adepts of our Way.

Esoteric chant is, for me, one of the most powerful and original of the ONA's teachings. Just how important is it for Initiates to master this technique - for their own development, and also in terms of the effects such a technique has in the wider world (and beyond)? Are all the chants now written down, or are there some which have to be taught on a teacher/pupil basis?

A: It is very important, because it is one means of magickal apprehension - a powerful magickal techniques which can open, and create, certain nexions, nexions which are Aeonically necessary. In one sense, it is one step toward one of the new non-Earth based, Cosmic, magickal techniques of the future.

Most of the chants have now been written down.

Is Hangter's Gate a re-telling of a real event, and if so, were the details of this event originally communicated orally by Master/Mistress to pupil, and will there be more such Traditional Folk tales to relate?

A: Yes, yes and yes.

Is the Order near to realising some of its long term goals - i.e. the founding of some type of rural community/presence?

A: To achieve this goal takes three things - the right individuals at the right level of understanding; the right external circumstances (the condition of our societies - how close the New Aeon is); and the opening of a certain nexion in the area where this physical nexion must be.

It will arise when the time for its arrival has come; and this time is near. For two of the conditions are already fulfilled.

I once read in an Order MSS a reference to 'alchemical seasons'. What does this mean in terms of Nature, and can these seasons be experienced and lived within, in the same manner as the four seasons?

A: An alchemical season is a natural process which occurs in Nature, and also in we ourselves, who are beings of Nature. They are Change; a natural dialectic; and span several, or many, of the "Four seasons".

Order of Nine Angles

In one sense, the Internal Adept rite is a very simple "alchemical season" in relation to an individual. In relation to Nature, an alchemical season is either a natural, or a magickally-induced, change or evolution. The creation of a physical nexion is one type of created, induced, evolution, and this creation occurs over an alchemical season.

There are also, of course, Cosmic alchemical seasons, some of which we know - in terms of their beginnings and their ending - by various observed astronomical events, often relating to star or planetary alignments, which alignments also, sometimes, signify the length of a alchemical season in relation to Nature.

Some might argue that - esoterically/magickally - the practice of human sacrifice is a little archaic. Why is such an act still regarded as important - what does it create in magickal terms, and why?

A: It is important on several levels. As a necessary means of Initiate learning; as a necessary magickal act - a presencing of the dark: a drawing down of acausal energy, if you prefer. As a means of aiding the Sinister Dialectic; and as a means of removing the worthless, dishonourable dross so manifest in the societies of our time.

Magickally, it aids internal magick (the evolution of the individual); aids Aeonic magick; and opens nexions. It ensures the Order stays esoteric and that its Adepts are genuine Adepts of the Sinister Tradition. And of course it also adds to the aura of the Order itself, and weeds out the dross.

8.

Novus Ordo Seclorum An Interview With Anton Long

ONA

Introduction

Little, if anything needs to be said in introduction to this interview with Anton Long - his first and last. It illustrates not only current aims, but brutal and dark reality of genuine Satanism.

We are now amid an interesting and important time, where some anti-Aeonic forces have been directly attacked to sizeable consequence for the first time in many decades. What does this mean to current esoteric aims, and how much closer does it bring the west to the purging of Magian influence?

A: There is a lot to be done to purge this Magian influence, which now emanates from America. The recent practical attacks against them have forced them to react in the way one might have expected given their own primitive ethos. Thus, they have created the basis for a world-wide tyranny and America itself has now descended into a type of Police State with its armed forces used to pacify and dominate other countries and bring them under Magian control.

In the esoteric war against the Magian and their influence, America is now the primary battleground, for without the resources of America their current world-wide influence would begin to wane. Thus, Adepts and Initiates in America have a crucial role to play in the war against the Magian and their anti-evolutionary aims.

What are the most important tactics initiates (particularly those within the United States) can use in aiding current esoteric aims? What rites and what tasks are most appropriate to these aims?

A: There are both esoteric, and exoteric, tactics. The esoteric include increasing the number of Initiates and Adepts; spreading the sinister esoteric tradition itself; forming sinister groups whether ONA based or otherwise, and performing various rites, both ceremonial and hermetic, which not only counter the esoteric energies of the Magian but which also presence sinister energies in both causal and acausal ways. By acausal ways is meant presencing by means of rites such as the Nine Angles with the energies left to disperse as they will. By causal is meant channeling the energy in specific ways, to disrupt certain things such as groups, organizations, or target/attack specific individuals.

The exoteric includes supporting or aiding, either openly or covertly, any and all things which can disrupt and counter the Magian and their influence, and disseminating the ideals, archetypes, forms which express the sinister energies appropriate to the New Aeon. Such exoteric things include politics and political groups - especially National-Socialist and Folk Culture ones - and practical covert, direct, action against the government, the infrastructure of society and individuals who support or aid the Magian. It should be noted that such covert, revolutionary, political-type action is not appropriate for all Initiates: only some. Also, such exoteric things are exoteric - that is, forms to presence the acausal. As such, they are not the essence, but rather a means appropriate to the current and near-future situations. Initiates should remember this, especially in relation to political forms.

One very important method, a priority - both esoterically and exoterically - is to prepare the way for Vindex: for an individual of Destiny who has the charisma to lead a practical revolt against the

Magian. All the indications are that this person can only emerge in America: hence the importance of the work of American sinister Initiates and Adepts. Esoterically, such preparation involves performing rites, both ceremonial and hermetic, which invoke Vindex, and others which aim to produce energies which can be focused into an appropriate image. This image may be a sigil, or an image of a person, or at least an apprehension of what Vindex, as an individual, might look like. Exoterically, such preparation involve disseminating the idea of Vindex, of a person of Destiny who embodies evolutionary energies: who is a person to both Sun and Steel, to use a phrase of Mishima's. Vindex is a new archetype, and one which sinister Initiates and Adepts must create through their magickal workings.

Vindex may be a man - but there is nothing to prevent this role, this archetype, being assumed by a woman. In fact, a female Vindex would be quite a phenomena.

Vindex must be anticipated in literature; in esoteric rites; in music; in Art; in images; in political propaganda, and so on. New rites must be created which invoke Vindex, and which channel the archetypal energies so produced.

As I write, America is within days of attacking and invading Iraq. While the premises are entirely questionable (at best), it may serve to upset America's place amongst its allies – weakening its global power – and also inviting added displeasure on the part of Islamic states and peoples. Is this the type of unrest that is a necessary prelude for change on an Aeonic level?

A: It is a part of it. The present power structures - manifest, for example, in the New World order led by America in thrall to the Magian and their messianic dreams - must be broken down, destroyed and replaced. The current global conflict, against Muslims and Muslim groups such as those led by Osama bin Laden, is one means whereby such change may occur, for this conflict will hopefully continue for a number of years, thus straining the resources of the federal government of America, weakening it economically. The more the US sustains casualties in this conflict with Islam, the better, Aeonically, for such casualties will change the attitude of the American people toward the war.

In addition, there should be, and hopefully will be, social and political unrest in America itself. All such conflicts will be a prelude to the emergence of the New Aeon, which will be born out of the destruction of the old. This means, in practical terms, the destruction of the America that exists today: a move away from a federal government and perhaps back to the old idea of more independent States within America. It may be from one of these States, or a part of it, that the New Aeon will assume a practical social and political form.

Is an Imperium for the current Aeon beyond realistic hope, or can the destiny of the west still be achieved? If so – how is such a destiny different from what could have become of NS Germany?

A: Nothing is beyond us, if we access and channel the right energies in the right way - which means toward the destruction of the forces of the old Aeon, represented now by the New World Order - and toward the emergence of Vindex. We create - or rather, can create - our own Destiny. If enough Initiates and Adepts work toward that Destiny, it will be achieved.

NS Germany was an intimation of what might be; what could be achieved when a people are organized in a certain way. It was a necessary beginning, which ended as it should. From its ending, lessons were learnt; and magickal energies became manifest. Only now can we create what is necessary because only now do we rationally understand and thus can use our will to achieve what can and should be achieved. This is one meaning of the ONA: a rational codification of the esoteric understanding achieved over millennia; an emanation of some of the techniques, such as Internal and Aeonic magick, which can take us toward and beyond the next stage of our human evolution.

To me, one of the things that exemplifies the purpose of the tradition, are Insight Roles. Should one be inclined to undertake an Insight Role that specifically aids Aeonic aims, if

it is possible they will continue the role at some later point with Aeonic, rather than individual purposes?

A: You are quite correct about Insight Roles. The old roles, which I inherited, lacked an Aeonic aspect: they were designed to test and develop the individual, and as such were a technique of what I have called Internal magick.

If Insight Roles are to be used again - and they should be - then they must have an Aeonic aspect, which means they aid in some way the sinister dialectic. Thus, new roles can be developed which test and evolve the individual (or break them) and which presence the dark in a practical way. I am in the process of writing some new ONA MSS which describe such new Insight Roles.

An Insight Role, to be effective, must be lived for at least one year.

It seems in past years a certain Insight Role pertaining to politics has become something of an obvious and predictable choice. In this case, most initiates have already confronted their programmed ideas, once the time is right for an Insight Role. Should not an Insight Role be something that would otherwise be considered "out of character" for the initiate?

A: Correct. For instance, one role an ONA Initiate once assumed some decades ago was to be in a Nazarene monastery for over a year. This was chosen, by him, because he loved women, violence and a few other interesting things. In his role, he had to be humble, peaceful and of course be without women. It was a hard challenge, which that Initiate overcame, thus learning many things. But in this instance, there was no Aeonic aspect, only a personal one.

It seems easy for some to accept the less harsh aspects of Traditional Satanism or the Seven-fold Way, while quietly rejecting the darker more dangerous tasks. While most are eager to experience danger on a magickal level, few are ready to experience - practically - real darkness. How important is it, for an adherent of the tradition to truly dirty their hands in acts of definite physical danger? Do acts of real danger accelerate the flow of acausal in the consciousness of the Initiate?

A: To so reject such tasks is to merely play at sinister magick; to refuse to presence the dark as it must be presented, for both personal and Aeonic reasons. It is absolutely necessary for all Initiates to get their hands dirty: if they do not, they have failed; they cannot progress to the higher levels, to Adeptship and beyond. There are no excuses; no exceptions. We are talking about the sinister path here, not some "white light" arty-farty mumbo-jumbo.

To be a genuine sinister Adept means to have experienced and done dark deeds. Of course, the dark deeds themselves vary, from Initiate to Initiate, and it is one of the tasks of the Adept or Master/Mistress guiding such Initiates to suggest such dark deeds, based on the character, the life, of each Initiate.

Acts of real physical danger - such as facing one's own death - can certainly open nexions within the psyche of the individual, and thus enable not only an awareness of the acausal, but also cause that individual to be affected by those acausal energies. Thus can their consciousness be changed by such energies, and thus are such acts of real physical danger a necessary learning experience for every Initiate.

The rhetoric amongst Satanists has thickened over the years, with little direct action prevalent. Can you reiterate what the individual may gain in terms of their own development, and then beyond, through acts that bring real terror to others?

A: By presencing the dark in practical ways the individual becomes a nexion for acausal energies and so experiences those energies in a direct way. They may be able to control such energies, or they may not. If not, they have failed, and may need to try again. Only such a presencing brings

genuine understanding and such genuine understanding is necessary so that further energies can be accessed, and directed, and further progress along the sinister path achieved. Such a presencing is a transforming of the individual, part of the alchemical process of change which is Internal magick.

I must stress in words which are not open to misinterpretation that the practical presencing of the dark by Initiates is an essential part of the sinister path, of the ONA. Presencing the dark involves such things as culling; it involves such things as covert action directed at the edifices and individuals of the old Aeon.

A genuine dark presencing is one which has an Aeonic aspect: which aids the sinister dialectic in some way.

Do you feel that criminal and dangerous acts serve to keep one from falling into the boring "esoteric" occult games abound in many other forms?

A: Yes, but we must define what is meant by "criminal". A lot of laws which governments make are wrong, dishonourable, and to ignore them is the right thing to do, for strong, honourable, individuals striving for excellence and to evolve to a higher level. What and who defines "right and wrong"? As someone once wrote - and I cannot remember the exact quote - the law is an accumulation of tireless attempts by the mediocre majority, or a minority acting on their behalf, to prevent noble, gifted, individuals from making life into a succession of ecstasies. While this quote, or aphorism, is an excellent one and contains some truth, it is not an esoteric one: that is, it does not express the complete truth about life, individuals, reality, law and evolution which the ONA seeks to express.

The essence is to strive for a goal which is both beyond what was one is, and which is Aeonic, with the individual undertaking such a striving doing what is necessary to achieve this goal, regardless of whether some of the methods, or tactics, or experiences used, are regarded as "illegal" by some government in some country. The classic example here is culling. Another example is dueling. Another is using some political form which is "illegal" and heretical.

Something should not be done just because it is "illegal". There has to be a sinister intent, an Aeonic aspect. Thus, a culling of some individual who deserves it (he supports, say, some organization which is anti-evolutionary and is a cowardly type of person) is both Aeonic and test of character for the person undertaking it: a means of learning, of evolving, of presencing, accessing sinister, acausal, energies.

In the sense of crime in general – for the sake of an example lets consider the dealing of hard drugs – might one presence more of the dark not only by partaking in such, but also by calling attention and resources to combating such things as drugs? To me, it would seem a perfect scenario – to fight against something only to call resources to it, yet to provide also the very thing in which such resources are absorbed, and weak people broken. This would seem particularly useful in the intended wasting of American resources. As a second part to this question, what other ways – if any - might such resources be effectively wasted, stolen, or misused?

A: Such things as drugs do weaken, and are weakening, the structures of the old Aeon as they are creating opportunities for some who possess - shall we say - a more Satanic view of life, whether consciously or instinctively. The West is decaying, slowly, from within, partly due to drugs, and as one ONA statement indicated, such things - anything - which weaken the old order and prepare the way for the new, sinister, one can and should be encouraged by some Initiates. As with all such things, only some Initiates can and should do such things: the decision is theirs. That is, the doing of such things as in your example are not mandatory experiences for novices and Initiates.

There are risks, but that is part of the challenge, the enjoyment.

Regarding Aeonic Magick: Can creative-art be used in a way that - though not specifically or obviously a form of mimesis – can be imbued with the acausal and directed via the

form in which it is created? Some examples may be some of the music of Bach, or the violins of Stradivari – which through their use or performance could, particularly if created for the purpose and imbued with the acausal – become as a Nexion. How effective could this be?

A: Yes, such things can be done, and should be done by those possessed of the skill and abilities. Indeed, it is possible to create a new art-form which does this, and imbue it with a sinister intent, for example, of manipulating the individuals who see/hear/respond to that art-form, or changing them in an evolutionary way.

One example would be to use computer virtual reality where images and sounds (music) are used to generate a virtual world - or rather, to generate an interactive art-work - that the individual can alter, and thus interact with. That is, each individual perceives something slightly or greatly different. Thus, this art-work would be unique for each individual perceiving/experiencing it, while still retaining the parameters of its creation. To enable this, the interaction could be via something like bio-feedback, with such things as brain-wave patterns being the computer input which alters the computer program which creates the virtual reality. This is still slightly futuristic. What this example would amount to is a modern version of the type of thing which Wagner wished to create through his Ring cycle and his theatre at Bayreuth: a total artistic experience which makes us aware of some mythos, a numinosity, a Destiny, which raises us to a higher level.

Of course, a less futuristic example is possible, using just images, music and some archetypal forms, and combining these in as sort of film-like way.

Obviously the fair amount of focus to these questions regards ways in which we can, at this present stage, aid the downfall of the American power structure, or at least ensure its timely irrelevance. At a point not long ago, the downfall of the Soviet Union was another such aim. Can you explain what measures were taken or perhaps played a part in this coming to fruition, on the esoteric level? It serves, at least, to illustrate the finite nature of world powers.

A: It was, and is, mainly a question of accessing, directing, presencing, certain powerful acausal energies, some of which are "seeded" into organizations, forms, and some of which are used to disrupt and/or create in individuals a yearning, a feeling. One example is a ritual producing a specific type of energy (associated say with a specific sphere of the septenary) and then directing this energy to a certain geographical area. This is done via visualization, and mostly involves a specific site, which becomes a nexion. Note that a nexion does not have to be, but can be, an object: it can be, and often is, a place, such as a hill, a mountain, a valley, a forest. It is helpful if those doing such rituals have been to the place, and especially if the ritual is performed there. This has to be repeated on a regular basis, and then such energy may produce changes in the individuals in that area. If powerful enough, such energies seep far from that area, producing change in accord with their own nature. Several such areas are required in the case of the large country. Another example is targeting, with magickal energies, certain specific, public individuals, such as political leaders. These are just two examples of many. What is important is that the energies themselves are understood by those using them; this requires prior practical experience. Magickal skill is also necessary.

More conventional means can also be used, such as using archetypal energies associated with already existing ideas, forms and the like, political or otherwise.

This is one esoteric reason why such forms as National-Socialism are used in the case of America and Europe: because NS is one of the things those who uphold the old order fear and dread. One of the greatest fears of the cabal behind such things as the tyrannical (and mis-named) New World Order is a Vindex-type figure. Thus, this fear can be used against them. Why do you think National-Socialism is so smeared, so feared that it is outlawed in many Western nations? Because it possesses an archetypal power, a natural magick. Why does the mere appearance of a swastika cause such consternation? Why does the figure of Adolf Hitler fascinate so many people? Why is he still subject to such an immense amount of hateful, lying propaganda? Forget the lies about the so-called holocaust - these things are as these things are because National-Socialism, its symbols, its heroes, its leaders, and especially Adolf Hitler are archetypal, for the West.

What role does the preservation of history and culture play – such as the preservation of Latin and other almost forgotten languages and insights?

A: Such things play the important role of connecting us to our past, and enabling those who come after our causal deaths to begin the process of real learning which can lead to understanding and thus the fulfillment of potential.

This connection to our past gives us part of the perspective we need and must have: a perspective of our origins, our past stupidities, and the glorious future that can be ours if we learn and move beyond that learning. Our intellects must be developed, and such things are one means of training them, especially when we are children, and ravenously curious. Few human beings develop their full potential, especially in the intellectual sense.

But this does not mean that we all must learn such things as Greek and Latin; only that those who possess the interest and aptitude can do so and thus benefit from them.

Sans Imperium, what specific potentials does the west have yet to fulfill?

A: The beginning of our real Destiny, which is leaving this planet to travel and live among other worlds.

Can you explain how a small folk-culture might serve as a center through which a new Aeon may emerge? Also - what are the characteristics of such a folk culture?

A: Such a rural culture is a centre; the esoteric aspect of an outer form: that which gives energy to this outer form. For example, if Vindex arrives and creates an Imperium, this centre would use magickal energies to strengthen both Vindex, and the Imperium, while magickally dealing with enemies. Such a centre would also be a place of magickal and esoteric learning, and - here is the secret - where the physical nexions are.

Before the arrival of Vindex, and Imperium - from which a Galactic Empire should emerge - this centre prepares the way for them, through magickal and other means.

At the risk of sounding humorous or ironic, without such intent – could an ANTI-Vindex; that is, someone who perhaps represents in a profound manner forces which are inherently Magian be the inspiration and the presence which finally brings forth Vindex?

A: Those of the cabal who are our magickal enemies certainly believe so: this is part of their dread, as mentioned in a previous answer. They are awaiting, and trying to aid, the emergence of their own leader.

Could America itself be this Anti-Vindex (still... for lack of a better term!) – and if so, could such provocations and Magian dominance be eventually viewed as having been necessary?

A: The fact is that magickal energies - whether ours or theirs - cause changes in what lives. For example, in human beings, and those types of life, such as archetypes, which affect individuals. [Note: archetypes are types of acausal living beings which exist in the causal.] "America" is not a living being. Vindex is, or will be - and the Imperium (or whatever we wish to call it) will be the creation of this person, an extension of their living, their life, their very acausal essence. It will be thus archetypal, but more than an archetype: a new form in itself. An example may make some things clear: NS Germany was Adolf Hitler.

This truth about magickal change is why, for instance, no Adept or Master or whatever - except in the movies - can change a stone into a living being, or change a living being into a stone. Magick works through, and in, what is organic, because what is organic is imbued in some way with the acausal. Thus, we can, if we are adept at magick, influence other life, such as animals, because these are also living beings. In the same way, a physical nexion is not just a place, it is living

being, and we create this new living being in a certain geographical area, usually quite small in size. That is, we bring together what already lives there, in a new way: we re-order through our magick, and the acausal energy we access, the causal in that area, creating a new life.

Thus, with this answer, have many secrets been revealed.

Without adepts, without Internal Magick and Aeonick Magick - could the potential of man, at this stage, ever be fulfilled? Would a new Aeon eventually come, via a round-about means even if nothing in the present changes or continues to change for the better - if completely left alone? Do we risk, given the general disregard for nature and her resources, bringing on the end before the next stage?

A: What must be understood is that we have now arrived at a point in our evolution when we can consciously alter ourselves and our evolution as a species. Whether we do this, is another matter. Thus, we live in exciting and interesting times: we, through our magick, our understanding, can create a new future.

My own view is that if we who understand do not intervene in a creative and evolutionary way, then it will be decline which awaits our species. That is, we have now reached the peak achievable by unconscious processes. We who know, who act upon that knowledge - who are Initiates and Adepts of the genuine esoteric arts - are the Cosmos made manifest: the Cosmos in evolution. This is our wyrd; our personal Destiny is to reach the stage where we know this, and where we put into practice what we have learnt.

"Forge not works of art but swords of death, for therein lies great art" is a statement that speaks to the great architecture of culture, beyond personal "expression" and indulgence. If one becomes too encompassed in an Art or politics - might they be indulging in their destiny but disregarding their Wyrd?

A: Yes!

Can you explain, perhaps with some example, the difference between Destiny and Wyrd?

A: Wyrd is acausal and thus Aeonick; Destiny is personal and mostly causal.