

# Zemrir

*Journal of Satanism and the Sinister*



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*FENRIR – Journal of Satanism and the Sinister*

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Page 37: ***Sacrifice***, Rhaatis

Page 59: ***Dagon***, Eques Sinemus



## **INTRODUCTION**

### ***The Force of LIFE***

In autumn – which is my favorite season – trees will prepare themselves for the coming winter by bringing their chlorophyll, sugars, and life force underground to store in their roots. When spring comes, what was once underground emerges and regenerates new life. New leaves bud, flowers blossom, and from this there is a wyrdful cascade of activity that ripples out to effect other animals. So that during spring Life and Nature is in full swing. In ancient times Ares – a ram in some cultures, a goat in others – was the symbol of this blossoming of Life, as the Sun moving into the House of Ares marked the commencement of Spring.

Our Order of Nine Angles has shed its old leaves and its activities and Life Force was drawn back down underground during that proverbial autumn. And for a short while during those winter months our ONA was dark, laying quietly and metamorphosing.

Now, as spring commences the Life Force of this ONA has emerged from the underground, regenerated, like a tree in blossom, as something familiar, but new. And from this regeneration there is activity and the commotion befitting of a Living Order.

There is the commotion of interest in the ONA which has exploded in the past year. Not just interest from the common civilian sector, but also from the academic sector. With universities and PhD hopefuls taking a genuine interest in the ONA and writing about it from their perspective.

Anton Long has steadily continued to contribute his insights and writings, as he has been for the past 30 something years. Anton Long; or rather the actual man sometimes known as Anton Long; is a rather unique fixture of the ONA. Not only is he the nexion through which the ONA once past through, but he is also the only Dreccian who has Lived and Expressed the Sinister Way, Physis, and the Sinister Dialectic more faithfully and much longer than any other Drecc of the ONA. The man behind the many masks is an exemplar to myself and those others of us who are “young” in the ONA.

There are now all these new Nexions and Initiates who are each adding what they have to share, to our ONA’s common stock of knowledge and wisdom. Like bees filling this common Hive we share with honey of their own making, which can only add to the worth and value of the ONA. There are Initiates who are making musick for the ONA. There are Nexions that are contributing their own sinister fiction and manuscripts, imbued with fresh new ideas.

There is a noticeable vivacious force of inspiration the Living ONA has now on its Initiates, were each of us are inspired to do and add what we can. And from our individual contributions and activities, we ultimately manifest for the ONA a genuinely Living Tradition and Culture: the visible – wyrdful – aspect of a truly Living Acausal Entity.

These inspired contributions, such as art, musick, poetry, and stories, are a needed Vital aspect of a Living Tradition. It is the heart and spirit of a Living Culture. Doctrines, teachings, and praxis are only the base or foundation of a Living Culture. Such things in a Numinous Living Culture does not give such Cultures Life. It is the captivating spirit that evoke in us emotions, and inspires us to express those Living Emotions through our art, our musick, our poetry, that gives a Culture Life Force. Because only that which is born from evocative inspiration, can give rise to new inspiration, and thus a cycle or Flow is born. This cycle is the Life Force of any Living Culture and Tradition.

As necessary as Anton Long's manuscripts are; and as helpful as some of Nexion 352's writings may be; these Intellectual memes are not enough to create a Living entity. A Living must have both a brain and a heart. Our ONA needs such things as David Myatt's poetry. It needs the emerging artwork, musick, and sinister fiction, if it is to stay alive, inspire and captivate us and other's minds, and imagination. To stir in us Vision and Dreams.

Such contributions that Richard Moulton imbued the olden day ONA with was a vital part of the Life of the ONA back then. His artwork still inspire us today, and still evokes in us a sinister "feeling" within. It is hoped that he will continue to contribute in some way. Personally, it looks like Moulton has been tapped by the Living spirit of the Order in an artistic way, to inspire him and evoke out of him new works. Such as his new painting "Lady of the Wedding," his poetry, musick, and imagery, which are becoming increasingly more familiar.

Other commotions and activities this spring season of this year 121 of Feyen brings is the nearing of the completion of Nexion 352's *Opus Vrilis*. We haven't yet finished it, but we've been approached by a publishing house who offered to publish *Opus Vrilis* for us; which is a good sign.

*Opus Vrilis* will be marketed under the title *Sinister Sutras* and subtitled: *The Key To The Nine Angles*. Right now it is 17 chapters from being completed. We are trying to take the 21 Satanic Points and turning each point into a full chapter of new insight. Besides writings from 352 Dreccs, *Sinister Sutras* will also include recent MSS by Anton Long. If things go well, *Sinister Sutras* should be published somehow by the end of this year.

As we informed DL and others, this project of ours – *Opus Vrilis* – is like an iPod or iPhone to Apple incorporated and its more traditional Mac computers. *Opus Vrilis* is not designed to replace the ONA's memplex. It is just memetic components of the ONA re-engineered into a more market friendly product. This way, with *Sinister Sutras* in the market, the rest of the ONA will have access to a much larger audience: to inspire and influence more people.

As someone of the ONA pointed out, our numbers may be small, but our influence is undeniable huge, as it has been for the ONA since day one. The ONA is truly an Elite Order of quality members. Each of us with our own skills with which we contribute to the ONA. Whatever it is we are good at, be such things intellectual writings, poetry, insights, art, musick, or underground activity; collectively all of this activity gives Life to the ONA.

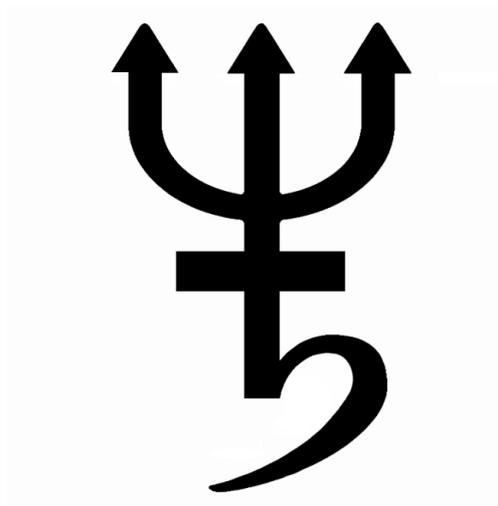
And this Life of the ONA should not and cannot be restricted. It cannot be owned or controlled by a single person or a clique. It must be allowed to be free to grow, evolve, inspire, and influence, whomever it wishes, however it wishes. For from such freedom of creativity and self expression, there is Life and evolution in the ONA. If we as an Order are to exist in the future, then, this Living ONA must be allowed to be free to grow in its own direction. All we can do is act as its immune system and protect it from those cancerous cells that threatens this freedom of growth and evolution.

It is hoped that we all continue to feed this growing Entity with our works. It is hoped that as time passes other will be inspired to write new books, produce new musick and artwork, and to just allow ourselves to be inspired by the essence of the ONA and to do what comes natural to each of us. It's amazing to realize that all this activity is the wyrdful results of just a few years of regeneration. Where will we be 5 years from now? How much more will we have accomplished in 10 years, if we continue to just live the Sinister Way , and express our creativity?

*Chloe*

*Order of Nine Angles*

*April, 121 yf*



## **OUR SINISTER CHARACTER**

One of the primary aims of the subversive and sinister association known, exoterically, as The Order of Nine Angles is to create, to aid, a new type of human being and thence a new, higher, sinister, human species.

Given this aim, it is necessary to know not only the nature, the character, the personality, of this new human being, but also how and by what practical and/or esoteric means such a type of person can be created and nurtured.

### **The Nature of The Sinister and The Nature of Mundanes**

For the sake of conciseness and for the sake of argument we will here make some plausible generalizations, based on observations and study of human beings, and of some of the forms human beings have constructed over certain periods of causal Time.

#### **Mundanes:**

Mundanes constitute the vast majority of human beings, and some of the distinguishing features of mundanes are: (1) their lack of insight about themselves; (2) their natural nature means they can be easily swayed by their own feelings, their own desires, and the rhetoric of others; (3) their innate desire for comfort, security, and their need to fulfil their own desires; (4) their innate fear of *otherness*; (5) their basal inability to consciously change themselves via πάθει μάθος.

One important marker of mundanes is that they generally, or almost always, delude themselves about their abilities, especially in relation to “knowing themselves”.

Another useful observation about mundanes – another useful generalization – is that there appears to be several types of mundanes, which types exhibit certain behaviour different from other types of mundanes. For instance, there is the Western (predominately Caucasian) mundane, who exhibits a certain cunning, an often overbearing arrogance, who possess the nature of the bully, who is bloodthirsty, and who has an innate, prejudiced, and unfounded belief that they are “superior” to others – a belief that they now cunningly try to hide, often even from themselves. A good example of this type of mundane is Tony Blair – the sly, arrogant, lying, manipulative politician, with a superiority complex, who believes he has some sort of “mission” to bring his mundane type of so-called “civilization” to others, who always makes excuses for his failures, and for his – always indirect and thus cowardly – killing of others, and who, most importantly, does not realize, or comprehend, that he himself is being manipulated, by others, or by some causal abstraction(s) he is in thrall to.

### Predators:

Human predators form a very small percentage of the general human species, and thus are rare, and their primary distinguishing features are that: (1) they act on instinct, which instinct controls or subsumes them so that they are compelled to act in certain ways, such as to kill people, or rape women; and (2) they lack the ability and the desire to know themselves and to control themselves. Thus, although some of them may have a certain innate natural cunning which may aid them (as it aids natural animal predators such as wolves or foxes), these predators are akin to talking animals who walk upright.

It should be noted, and understood, that many human beings who like to consider themselves as predators – or who are often considered to be predatory in nature by other human beings – are not. Here, for instance, we refer to such mundanes or Magians as capitalistic entrepreneurs, opportunistic politicians (corrupt or otherwise); and career racketeers. And, of course, we refer to those mundane fantasists who like to consider themselves, or even call themselves, “satanists”. None of these types of humans have a true, animal, subsuming consuming predatory nature – and neither do they possess an innate human-sinister character.

### Magians:

Magians are a specific type of human being – they are the natural exploiters of others, possessed of an instinctive type of human cunning and an avaricious personal nature. Over the past millennia they have developed a talent for manipulating other human beings, especially Western mundanes, by means of abstractions – such as usury and “freedom” and marxian/capitalist “social engineering/planning” – and by hoaxes/illusions, such as that of “democracy”. The easily manipulated nature of Western mundanes, and the Magian talent for such things as usury and litigation/spiel, their ability to cunningly manipulate, and their underlying charlatanesque (and almost always cowardly nature), have given them wealth, power and influence.

A pertinent example of the charlatanesque type of Magian – who has gained influence among mundanes despite his plagiarism and total lack of originality – is LaVey.

### The Natural Sinister Type:

These are those, currently rare, human beings – those individuals – who, rationally or instinctively, or both, have perceived and/or understood the flaws, the limitations, in all the above human types, and who thus – inwardly yearning for something more, something greater, something darkly-numinous – have tried to, or who have experimented with, changing themselves, often by seeking out challenges both physical and esoteric, trusting or hoping that such challenges, such things, will bring them insight and provoke the type of inner change, that transformation, they desire.

These are those who feel or who know themselves to be – or who come to know themselves to be – different from all other human types, and who are thus dissatisfied with themselves, and who thus often have a natural instinct for the darkly-numinous: for that which, for those things which, mundanes especially seem to fear or find disturbing or which they have branded heretical or “illegal”.

These type of people are one of the reasons why an esoteric, sinister, association such as the ONA exists.

## **Breeding Sinister Character**

It should be understood that, exoterically, the ONA should be considered to be *a means*; a practical system of causing or of provoking human change. An analogy might be that the ONA is a new type of acausal technology, which technology utilizes acausal energy and presences that energy in specific ways on this planet.

That is, the basic means of the ONA are (1) a practical system of training for individuals; a guide to how individuals can change, evolve, themselves and develop a sinister character or enhance an already latent sinister character; and (2) inspiring, and bringing-into-being, new ways of human living, which new ways of living will or which can change, evolve, human beings in a collective (non-individual) way.

This individual training of ours is manifest, for example, in our Seven Fold Sinister Way, and this Way – being an inner, individual, Alchemy and being sinister – is hard, difficult, and dangerous; it takes a certain amount of causal Time, many years, in fact. But it does what was and what is intended – that is, produce individuals possessed of a particular, evolved, strong, sinister character.

Our new ways of living are manifest in our sinister tribes, who are, who form, our sinister collective, our sinister kindred. And these do what is intended – spreading our subversive, sinister, evolutionary, ethos, and breeding, in far larger numbers than our individual training, an entirely new type of human being.

Thus, the aim of a sinister association such as the ONA is not only to enhance, to develop, to evolve, such a natural sinister character as may already exist in a few individuals, but also and importantly to assimilate more and more human beings in order to give them *our* sinister nature; in order to make them part of our sinister collective. And it is this development, this assimilation, which will create an entirely new species of human being. This assimilation is by means of others joining or being assimilated into our tribes, or by forming new sinister tribes of their own and by these new tribes assimilating other human beings, and thus expanding their territory.

## **Our New Sinister Breed**

Our new, evolved, sinister character is evident in many things. Someone of this new breed of human being has a refined and developed self-awareness and self-control; the ability of rational (logical) thought – they are able to assess situations in a rational manner.

This new type of individual has the ability to shapeshift; to act-out, with conviction, certain rôles, for a specific reason, even if that reason is to learn about others, and themselves. They also possess an empathic ability; the ability to defend themselves and to survive, and are prepared, without remorse, to use lethal force if necessary.

They also, and importantly, possess the ability to adapt to changing circumstances and to learn from experience, thus changing, evolving, themselves *in a controlled and a conscious manner* (πάθει μάθος).

They can be dispassionately ruthless, if required or if necessary; and have the faculty to see far beyond the causal moment and beyond causal, personal feelings, and are focused on a long-term goal or goals, which importantly and of sinister necessity include long-term supra-personal goals. They have the ability – if required or if necessary - to manipulate situations and people to their advantage or in order to achieve such goals.

Thus, in essence, the new sinister individual is: (1) ultimately (often as a consequence of πάθει μάθος), dispassionately in control of themselves – of their actions, their words, their feelings, their thoughts; and thus possesses the ability to learn from, to change themselves as a result of, diverse experiences; (2) possessed of the ability to rationally assess situations and individuals; (3) possessed of the faculty of knowing, seeing, and understanding, beyond the causal; of having a knowledge of, a vision of, the possibilities of human life, and thus of how we and the Cosmos can change and evolve.

In addition, they possess that often quiet, non-demonstrative, inner strength, that inner resolve, which arises from knowing they can defend themselves; from having overcome many and various hard practical challenges; from having experienced both the Light and the Dark of human living; and of having, for example, undergone that inner Alchemical change resulting either from a following of The Seven-Fold Way to Adept and beyond, or from being part of a sinister collective and sharing in the life, the deeds, of that collective.

In terms of appearance and personal behaviour, they can rationally choose to be – in the world of the mundanes and appear to the mundanes as – one of several types of people, thus cloaking themselves in a sinister manner. That is, they can rationally chose to become a new sinister type, appropriate for their now known and fully understood personal nature, and appropriate for their chosen sinister goals.

For example, they can be the heretical, outlaw, type, somewhat feared but always dangerous and potentially deadly to those not of our kind, our kindred; someone who might be out among mundanes seeking others perchance to assimilate or to use for some sinister purpose.

In this guise, they are thus distinguished by their manner of dress, by their personal appearance, by their particular behaviour and also possibly by their dialect, their language, all of which are appropriate for someone who belongs to a particular sinister tribe and who thus, by such things, openly shows their allegiance to their collective: a genuine warrior of and for our sinister way.

Alternatively, they can or could appear as the enlightened, individual Adept of The Sinister Way – possibly from an esoteric traditional nexion - and thus will they be restrained, well-mannered, and possessed of an aristocratic demeanour, for such restraint and such manners are one means whereby they control themselves and social situations. That is, such individuals reveal ἀρετή (arête) – which is the basis for a genuine ἀριστοκρατία which sinister ἀριστοκρατία may or could gain control and/or influence over some or many mundanes, in some specific causal Time and in some particular causal place.

Thus, in this particular guise they do not – unless for some specific reason it is necessary – seek to draw attention to themselves, by either their manner of dress, their appearance, or their behaviour, and with and because of this type of refined and controlled personal behaviour, they distinguish themselves from others, making them, in OldAeon-speak, a class apart; a different breed. And thus possessed of a certain, a particular, sinister charisma, different from – but kindred to – the aforementioned overtly sinister tribal guise.

These two basic illustrations – two among many – serve to show that our new sinister breed – the evolved, human being – is not especially interested in or focussed upon indulging themselves – although they enjoy so indulging themselves when they feel it is appropriate or needful – and neither are they especially interested or focussed upon themselves, to the exclusion of everything and everyone else. They are also not focussed upon, nor interested in, OldAeon goals and abstractions, such as “the good of humanity” or what is “right or ethical”, or whatever. Instead, they are interested in, and pursue, new and sinister interests and new and sinister goals – balancing an enjoyment of life, an exultation in their uniqueness, with a rational, focused, almost dispassionate awareness born from a knowing of the perspectives beyond the causal moment and from a knowing of themselves as a breed apart, as the makers and the changers of not only human evolution and human history, but also of Cosmic evolution and Cosmic history.

Hence, their – our – individual lives have a focus, a meaning, an intent, an intensity, far beyond the causal – far beyond mere causal abstractions and apprehensions; and it is this focus, this meaning, this intensity of life and of living, redolent of the acausal, of the sinister-numen, that distinguish them – us – for the new breed of human being that they – that we – are, scourge of the mundanes, scourge of the Magian, breaker of tyrannical abstractions: scourge and breaker of all that has, for millennia, prevented us from becoming the divine, the numinous, the Cosmic, species we have the potential to be.

*Anton Long*

*Order of Nine Angles*

*121 yf*

## A POOL OF RAZORS

*"The Sinister Way is an individual way, a means whereby an individual may become more and achieve more than would otherwise be possible -in means of self-awareness, balance, and external achievement. What is of fundamental importance during the stage of Initiate, and henceforth, is **brutal self-honesty**. Without this, there is little progress."*

-Thornian, *Introduction*, Otonen. Dated 110 yf

Why do I write? Is it only a form of narcissism, or is it really a desire for self-expression? Why do I read? Is it only a vanity, or is it truly enriching my spirit with the necessary tools? Why do I collect ONA manuscripts? Is it simple greed, or is it because I value them? Why do I distribute them? Do I really want to "infect" others with their teachings, or is it because I deem it a glamorous past-time? Why do I agree with the ONA? Is it only a fashionable stance, one that will make me look somehow tougher? What is it about the Sinister Way that holds true with me? Do I blindly accept all of its tenants, without an ounce of individual thought and reason? Is there something about the ONA that I disagree with? If so, why? If not, why not?

Do I sincerely desire Immortality – to become as a Dark God in perpetual acausal existence? Do I even think such a thing is possible? If so, then why do I tarry? My causal existence will soon pass, a human life is a fleeting spark. I know that I will soon die. Why do I wallow in vain discussions, debates? Do I waste time because I feel unworthy of such a lofty goal? Where then is my Satanic pride, my arrogance? Where then are the seeds of *Homo Hubris*?

Why is magick so important to me? How do I feel when I have been successful in a magickal act? When I have failed? How do I feel when I adorn myself in black robes, or in my assassin's shroud? Am I myself, or do I become someone else? Why is it important for me to become someone else? Why is my occult/esoteric name so important? Am I deluding myself? Am I losing myself in something that I am not? Or rather, am I becoming what I truly am, or should be?

Am I evolving? Am I seriously moving forwards in my Sinister Quest? Have I become complacent in my "accomplishments"? What is so special about what I've done, and why? Where do I stand in the Seven-Fold Way? Am I truly worthy of my grade? Have I really done the tasks that I should have, or have I sought to find excuses for not doing the things that I am supposed to do? How do I feel about the tasks that await me?

Am I truly amoral? If so, how? Am I truly sinister? If so, how? Why are these terms so important to me? How exactly do they define who I am? Could I really bring a knife to the throat of an Opfer? Furthermore, could I really take a life, any life? If so, why? If not, why not? How do I feel about human emotions of love, and compassion? Do I really think they are weaknesses?

How do I think of the Dark Gods? Of Satan? Of Baphomet? How do I feel about Them? Do I fear Them, if so, why? If not, why not? Why are They called “dark” when They are capable of so much light? Do I understand that the acausal is not some grim, obscure realm or dimension, but a veritable paradise of unalloyed will? How do we even know these things to be true? Why does it (or does not) matter?

Do I understand that there are consequences to my actions? That I could die doing some of the things that I do, or lose my freedom for the rest of my human life? Will I really think it was worth it then? What is the worth of my sanity? Do I truly understand that it could be jeopardized in the advanced stages of my alchemical development? What is sanity in the first place? What is insanity? What does it matter?

What is it that I really seek? Happiness? What makes me think that I’ll find happiness in Satanism, in the Order of Nine Angles, or in the Seven-Fold Way? Where and when do I feel the bliss and ecstasy that drives my Sinister Quest forwards? Will it do for me to follow my bliss? What of suffering? What of the hours of despair, sorrow and dejection that I feel? Do my feelings really matter?

Am I over-thinking things? Does my thinking help, or hinder me in my Sinister Quest? If it helps, how? If it hinders, how? Why do I feel offended by some of the questions that I ask myself, or some of the questions others ask me?

What if I really am a nutter, as some Mundanes say, and that everything I’ve done so far in my life, was for absolutely nothing?

*Pax.*

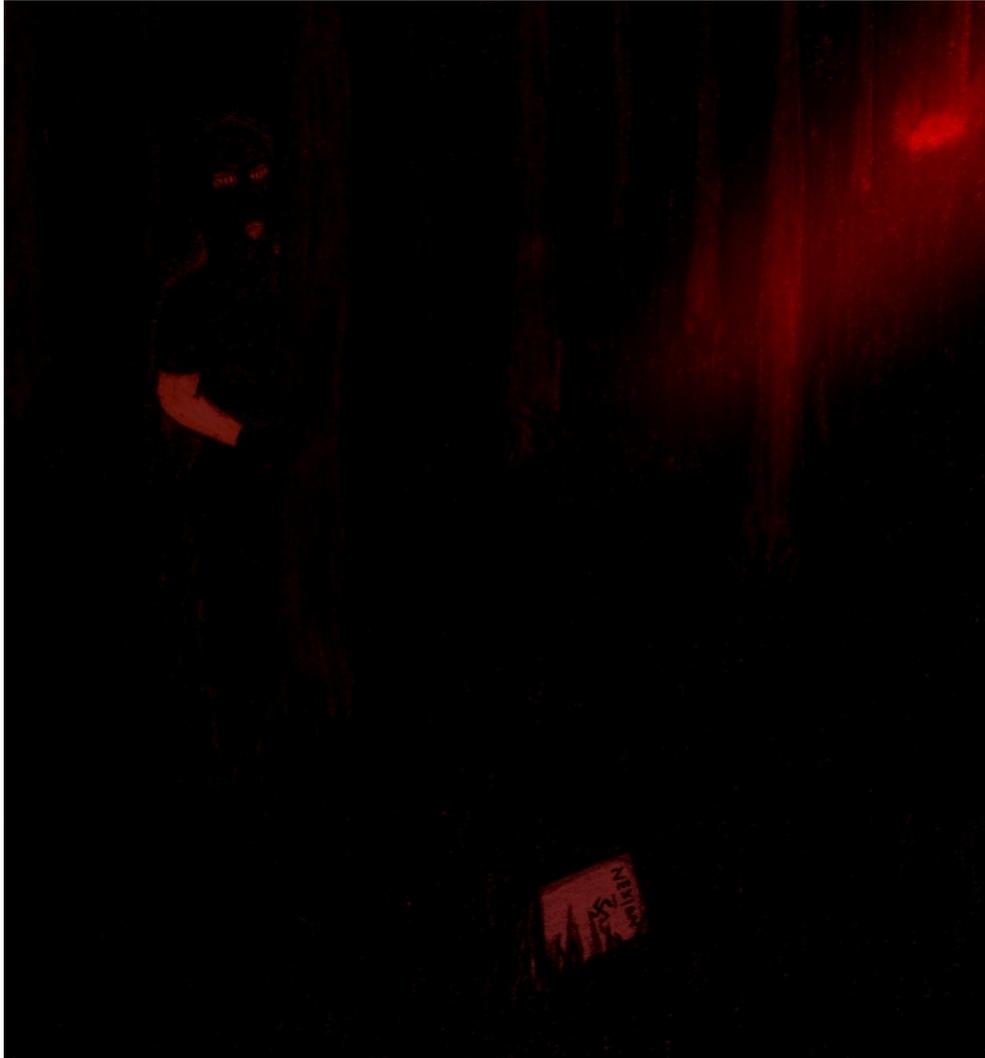
Enter such a pool of razors, beautiful Child of Baphomet, and emerge stronger – or die.

*Aethelius Zardex*

*Order of Nine Angles*

*121 yf*

## EIGHTEEN



### I

A cold wind flapped the shutters and the streetlamp's light filtered dimly, lighting up the little dark room. Augustus slept laying on his bed, dressed in black trousers, a couple of boots and a t-shirt with an eagle depicted. The ringing of the phone broke the sleep of Augustus that got up running to answer.

"Hello!"

"Hello Comrade, we're due on the 22 hour."

"Okay."

Augustus returned to the room and taking his backpack he filled it with hundreds of posters of his political movement. He stood in front of the swastika flag that adorned his room and for ten minutes without moving he meditated on that symbol and on what it has enshrined.

"Sieg Heil!"

Augustus took his car and reached Anton's house, who was waiting in front of the door.

"To Us," said Anton to Augustus at arm raised.

"To Us!" Augustus said in the same way.

"Everything is ready, we go," said Anton to Augustus helping to put the glue bucket in the bonnet of his car.

The sky was filled with clouds, but did not seem that would rain. The two decided to stop at a bar, as it was still too early to move.

"I'll take a beer, for you Augustus?"

"Just water,"

"Just water?" said Anton.

"Yes just water!" said Augustus.

"Look at these people, wasting their lives ..."

"Ready to die for the latest fashion of the moment. A moment when one would die for a pure ideal, for Honor, for Loyalty and the Duty to People, Nature and the Homeland" said Augustus, with a little of bitterness.

"Yeah, but we are here, few but we are here!" Anton said.

"Yeah, To Us!" Exulted Augustus at arm raised.

While Anton replied to the greeting of Augustus, a beautiful woman with long black hair came into the bar's room to sit alone at a table in a corner. Dressed in black and purple, with light skin and deep, insightful eyes. On her neck a silver necklace with a quartz stone embedded. Augustus and the woman exchanged some glances before Anton looked at the clock to say:

"Comrade the time is good, we go!"

"Okay."

The two enter into their car, stopping at every corner of the city, putting up posters illegally, using the liquid adhesive that Anton had brought. Cautious so that no one would see them, especially the police that usually circulate the city during those hours of the night.

## II

It was 4 o'clock and the phone rang.

Jolted out of bed, still half asleep Augustus answered:

"Hello!?"

"Some gypsies have attacked a friend! I'll meet you where you know!"

In just a few moments Augustus was already dressed and in his car driving to meeting place. Anton and another comrade were there waiting.

"Stephen was surrounded and reduced to a bloody mask by five bastard scum!" said Anton to Augustus.

"Those bastards are infesting our land!" Augustus exclaimed.

"Where did it happen?" Anton said to Augustus.

"Outside the bar where we were yesterday, and of course the scum are gone and no one will identify them in fear of retaliation."

"People without honor!" said Augustus.

The three re-entered their car and reached the Bar. The Bar was full of people, as if nothing had happened. There were people drinking beer and eating. While the few drops of blood on the street seemed to pulsate.

### III

The sun had just risen over the sea rippled by the wind, while the foliage of the trees seemed to hiss words.

Augustus ran on the trails through the trees, which he often ran to escape the city noise. Lost with his eyes in front of himself recalling what had happened yesterday. There were few people that ran in those places because the time was filled with clouds, and a chilly wind seemed to arise as for to presage the near coming of Autumn.

After about an hour and a half now tired from running Augustus sat on a small hill where he often sat at the end of his runnings to regain his strength and relax to watch the movement of the trees' foliage.

At the beginning of the path a small shelter of some gypsy. A filthy mattress, blankets, and thousands of plastic bags discarded around the place. Augustus wandered to see if the man or woman who created this ruin was still there. But there was none!

Someone must pay for what had happened yesterday, Augustus thought to himself!

Back home, he planned what should be done.

### IV

Rome was once in these places; now infested by the dross of society; it was the only civilization to have had the Thousand-Year Reich, the pagans gods during their time were propitiated, the concept of War and Honor for the Roman civilization... Augustus thought to himself, starting to reflect on his name, that of one of the greatest Emperors of Rome...

It was past midnight. Augustus had dressed completely in black, left his home and with his car drove to the place where he had seen the dirty mattress and filth around the woods.

Parked the car, Augustus waited a good time before advancing on the path, among the darkness of the trees.

He was inside, carrying with him a petrol can. He put his balaclava, and slowly reached his goal.

He hoped to find someone, but the mattress and the area were empty. Augustus poured petrol around and set fire.

He ran towards the car to not be seen from the cabins nearby. Just before leaving the trail he took off his balaclava and got in the car leaving the place, which shone in the distance because of the flames.

Continuing into the city center by car a fire truck passed him in a hurry with its siren lit up. Someone had called seeing the flames, and someone had known what was burning.

Augustus parked his car in a place crowded with people and began to walk around for them to see him and his alibi was thus validated.

After about an hour, Augustus returned home.

## V

Outside the rain had stopped, but the air was cold and dry.

Augustus decided to go out alone on the streets of his city. Black bomber jacket, camouflage and boots, and the cold that banged on his shaven head.

Augustus had pleasure in people staring at him, staring at the symbols of the ideology that he led and upheld, to then immediately lower their glance when Augustus' eyes crossed theirs.

The desire of Augustus at the time was that someone would confront him, in order to challenge himself in the struggle.

His desire was not long in coming.

He was deliberately walking near an area frequented by political opponents. With high head and with defiant glance, he sat nearby to observe.

It was not long and three individuals with matted hair and beard approached him.

"Are you not ashamed of the swastika on the jacket?" one of them said to Augustus.

"And why should I be ashamed?" Augustus asked.

"For the extermination of six million Jews, for example."

"I can not be ashamed of something that never happened!" Augustus responded with a fury that arose suddenly from within.

"Nazi bastard!" said one of them almost foaming at the mouth.

Before the man could finish his words Augustus punched him to the ground. Now the others rushed upon Augustus trying to hit him, but Augustus in a strange guard position, mindful of some of the teachings of Martial Arts, dodged the blows of the two others and hit them repeatedly, making them bleed.

Meanwhile, another man from the shadow hit Augustus with a stick behind his shoulders. Augustus fell to his knees, but got up almost immediately, to dodge the man's attempt to hit him again.

Augustus threw a kick and the man was on the ground. Within five minutes the three men were all on the ground and a bit of their blood stained the dirt. They did not expect this promptness by Augustus hidden by his apparent calm demeanor and clearly outnumbered.

Augustus went away before the police arrived, because without a shadow of doubt would they have passed him in the wrong, because he was only a dirty "Nazi"!

## VI

Bach's music filled the dark room, and Augustus stared from his bed at the few stars which could be seen from his window.

It had almost been two years since his interests were concentrated on politics, but those same interests which two years ago animated him now bored him.

The gauze was bloodstained and Augustus got up to change it.

The music was over, and sleep came.

"A black space with hundreds of stars. A distant whirlwind of fire. A large asteroid. A hole seemed to open in it, and small spaceships passed into it. A strange building, as if it belonged to a distant future."

Augustus woke up a bit before dawn. He sat on his bed thinking about the dream he just had, and soon after returned his mind on the face of the woman he had glimpsed in the bar.

"I've decided!" he said to himself.

## VII

The postman rung the bell.

"Sir You've got mail," the postman said to Augustus, who opened the door.

Augustus took the letter and newspaper that the postman had brought him.

"Your job application was accepted ...", so said the letter Augustus was holding.

A job away from the city was now his.

"Accommodation is provided at the address on street ...", it also said.

Among other things, the day's newspaper said, "Fire devastates a nomad camp, 3 dead and many injured."

The suitcases were packed and Augustus was traveling in the direction of his new home. He reached the house and brought his things inside.

By now the evening had fallen, the air was cold and a breeze arose from the trees around.

Augustus took a small oak casket containing a quartz crystal tetrahedron, wrapped in a black cloth.

For nearly two years that crystal had been packed into the casket and now seemed to pulsate.

It was cold and the crystal seemed to light up intermittently. In the darkness of the room, Augustus sat on the bed holding in the palm of his hands the crystal, gazing at it.

Something inside him had changed, again!

Two knocks on the door, Augustus opened.

"Hi," said the woman of the bar.

*Eques Sinemus, 119 yf*

*Secuntra Nexion, ONA*

## **BOHEMIAN PURSUITS**

It's raining outside. I've always loved the rain. With the rain drops comes an inner assurance that the world is still natural. It rained all night last night. The thunder and lightning woke me and Chloe up to the sounds of rain hitting the roof and window. You've never lived Life yet until you have awoken up one night to the flash of lighting, the rolling of thunder, the feel of warm skin pressed up against your own... when your mind just wanders up and down with her soft breathing... in silence.

So it's a wet and raining morning. I got a hot cup of coffee and Chloe curled up in my lap with her blanket. Surfing the net for chatter.

People out there just don't get it. Those socially challenged people... who were once nobodies in school... who are nobodies now. They used to talk about us popular girls back then and we'd used to hang out over at one of our houses and actually review who was talking about us, how many, and what they were saying about us... and giggle to ourselves... pleased inside because everyone was talking about us.

Pleased because we were immortal... because we still existed way after school in other peoples minds who kept on talking about us. Did we talk about them? Did we make them a part of our lives? Like they made us a part of theirs? It was even more nice to have and to know that everybody was talking about us... whether good or bad... and not those bitches we disliked... our rivals and competition.

So as I surf the Internet to secretly research what the market is chattering about to prepare our next move, I see something very pleasing to me... the ONA is the talk of my target market. I see in every major Satanic forum or something that the ONA is one of their top subjects to talk about.

I hear Blackwood and his legion of sockpuppets commencing a smear campaign against the ONA. The best part is I see third part talking done by people not even associated with the ONA talking about the ONA and WSA.

They give their worthless opinions... some of their talk is negative banterings. Most are based on misunderstandings and allegations, rumors, ego jerk off talks... an occasional "those idiot Dreccs..." here, and a "morons..." there... the usual empty cyber posturing... but everybody is talking... ABOUT US – ONA.

Whose talking about the Temple of Set these days? Whose gossiping and speculating about Michael Aquino like they are doing with David Myatt? Who out there in Mundaneville is talking about some Cthulhu Cult or any of those other groups? Nobody, because everybody is busy talking about ONA. I want more of this third party talk and gossip. It doesn't matter if the talk is good or bad. Let them talk about us. Because as long as they talk about us, they aren't talking about our rivals and competition... those we classify as such.

In the business of marketing and advertising there are three methods of getting your product known to the market.

First you can spend your time talking shit about your competitors product. This is about as lame and ineffective as Coca-Cola spending its time talking shit about how Pepsi sucks... rather than concentrate on actually making your product better for the market. Which is the tactic somebody like Blackwood is very good at... which is the only tactic he knows. It's like a used car salesman (which Blackwood was) talking shit about Hummers and Hybrids to his customer who wandered on his used car lot, all the while his used jalopy cars suck ass.

Or you can spend your time bullshitting about your own product to others. This strategy of marketing is called the "OMG Try This!" info-mercial tactics. It's like watching an hour long guy with a British accent in a goofy sweater talk about the wonders of a fucking sponge-towel with these dumb bitches with their mouths all open doing their prompted "ooh," "wow," and "amazing!" With their Consumerist tactical motto – "Don't be fooled by imitations!" This tactic is something Gilmore Girl and the Church of Satan uses and is really good at. No doubt they can make a religion of an info-mercial selling an outdated fifty year old book written in the 60's when TV's were black and white. "Order now and you'll get a fully laminated red membership card... how much do you think it's worth... no not 1 million dollars, not 1000 dollars... 200 dollars!" "\$200, is that all?" "Indeed, but wait, there's more! Act now and you'll get a life time supply of empty arrogance and big titles!"

Then there is the other... more practical method. The method *mom and pop* business use. Where the people involved in making the product could care less about the shit talking and the info-mercial bullshit... and they just focus their time, energy, into something they truly love. The word "product" might not be the best word to use.

It's like an artist genuinely dedicated to art, just painting his pictures and taking his black and whites as a means of self expression. It's like the musician who has a genuine passion for music and just spends his making his music. Like a writer who has a passion for poetry and the finer art of literary expression just devotes her time writing her mind and heart in prose and stanzas. These people do what they do out of a passion and genuine love for what they genuinely are into their Bohemian interests with an inner drive and passion... and they share their creations with only those who likewise share the same passion... those who can appreciate the time and energy put into such hand crafted things, and who can appreciate the deeper meanings of such things.

It could very well be that people will from time to time find such works... such creations... and from their lack of passion and love for such things; or from their inner prejudice or inability to appreciate such things – will make negative comments, snicker, and be arrogantly dismissive about what they see. Do these random negative comments really damages the passion of an artist? The passion of a writer?

This is how we are to the ONA... and how the ONA is to us. It's our thing... a thing which we have a genuine love and passion for. When we do write and create our Bohemian memeplex and share our insights, we do it not to sell anything, or to convince anybody. We do it ultimately for our own selves and for those that share these same passions and interests.

As the ONA states very nicely:

*"The Esoteric Philosophy of the ONA is simply a means; an effective and practical means to change, to evolve, ourselves and our societies; to manifest, to present, our wyrd – that is, to know, to accept, to live, our correct and natural relationship with the Cosmos, with both the causal Universe and the acausal Universe, and the living beings that exist in both. This wyrd of ours is most obviously manifest, in a practical way, through our sinister tribes and our Law of The Sinister Numen.*

*The ONA is not interested in proselytizing, in converting others, or in trying to persuade others – through argument or debate or by countering distortions and lies about us – to adopt our sinister Way of Life. We are as we are, representing as we do a specific new type, a new breed, of human being, a specific new and expanding tribal family of human beings. Our Way is the practical way of deeds, of living our darkly-numinous Way of Life; of increasing our numbers through the success of our tribes, though drawing others of our kind to us, and through others being personally inspired by our example, by our success. "* –A Brief Guide to the Esoteric Philosophy of the ONA

So there is no need or desire for any of us of the ONA to play those first two ineffective marketing tactics. We aren't trying to sell our Way of Life to outsiders. We aren't trying to convince outsiders to see things our way. There is not even a desire to correct their misconceptions about us. Because none of this matters to us – who genuinely live the Bohemian Sinister Way of Life as a passionate artistic expression of who we are and our relations to the Living Cosmos. What insights we might write we only do so out of this genuine passion to share with our own Kind who have a taste for such things.

Those of us of the ONA are truly involved in an uncommon modern-day Bohemian Way of Life and style of Self expression. There are among us Writers, Artists, Musicians, Painters, Poets, Dreamers, Visionaries, Thespians (insight roling), Myth Makers and Story Tellers, and those Connoisseur of the Dark and Primal side of Humanity... and what pleasures, lust, and inspiration comes from the living and experiencing of such a depraved and uncommon existence. For we genuinely are of a Bohemian Culture and Kind, and we cannot expect those common mundanes who live above ground in the light of accepted society to understand us or what art and writings we create.

For these mundanes, as the Great Zarathustra put it only care to see their "rope dancers." For these mundanes and their plebeian attention is only drawn to the latest snake oil salesman in town or a product which ever body else is using. For these mundanes will only be awed and captivated by such things that tickles their empty narcissism... in doctrines and such that drives them further into their illusions of self worth or self deification... in doctrines and such things that validates their own opinions and convictions. What has the ONA to do with such so very common people and their endless need for self validation?

So let those outsiders talk and gossip. Let them spread the letters ONA far with their insignificant chatterings. Just them doing so means that what we have going amongst our selves is worth talking about, complaining about, crying and whining about... and as long as they do so, the ONA will remain the most popular memeplex of this new decade. Let the bitches talk shit, as long as they talk about us. Worry when they stop talking about us... like how everybody stopped talking about the Temple of Set.

Lets continue to do what we having been doing. Evolving and Living this ONA and its memeplex. Imbuing this sinister memeplex of ours with what passion and determination... with what dreams and visions we each may have that binds us to the Order of Nine Angles and one another... and continue to write for those Tabula Rasa – those emerging generations – who will come after we today are long gone. That our Sinister Way of Life and Culture will live through our Blood and what we Presence far into the future toward that Myattian Vision of Imperium Galactica.

*Kayla*

*Order of Nine Angles*

*121 yf*



## NIHILISM IS THE ESSENCE OF OCCULTISM

In our modern time, advised by our tendency to deconstruct, we tend to view "Science" and "Spirituality" as opposites. One is facts, figures and observation; the other we group with feelings, social poses and other constructs of our organic need to interact and gain social status.

From where I sit, the two are one and the same if approached with a realistic mentality. Our modern religion of "Science" means linear thinking that is inherently limited, but we trust it like a dogma or cult belief: it is our savior, and the fact that it provides deconstructed answers is just, well, convenient.

However, the scientific method -- analyze, hypothesize, test, repeat until reasonable facsimile of reality is derived -- can be applied to any field of study. Even more, when we get more than one variable (which is all our science can handle at one time) into play, the murkily understood realms of mysticism, metaphor, aesthetics and projected conjecture come into play.

After all, we exist in a relative universe where we as observers are participants in what we observe, so often by introducing ideas that are not 100% correct, we generate a chaotic attractor under which we can order other ideas without being incorrect about their function in the larger design of being.

But I said above that Science and Spirituality can converge if approached with a realistic mentality. What is realism? It is the idea that whatever we think must correspond to what is going on in the ultimate reality around us, which manifests in the physical. This means that whatever other dimensions it has, the patterns it creates appear in our physical world. Thoughts are not reality, but if they act like reality, they have a chance to become real.

This is the essence of occultism, in my experience, and nihilism is its gateway. Without nihilism, or the negation of all human thoughts and feelings that do not correspond to ultimate reality, all occultism drifts into the realm of pleasant mystical bullshit into which we project the demands of our egos, our fears of mortality or at worse, a need to socialize and have some identity that makes us seem appealing to others.

Twenty centuries of charlatans have taught us that much. In fact, I'd like to advance an even more radical prospect: any and all religions are occult, if they are approached with a realistic mentality. Even more, those who possess high intelligence of a "wide" variety (can handle many factors at once, as is required for aesthetics; the opposite of "thin intelligences," so succinctly described by Michael Crichton in *The Lost World*) tend to view all religions through this occult lens.

The contrarian impulse to this occult tendency is the need to deconstruct, which is a human sleight of hand for making ideas behave like material. They must be discrete,

concrete and isolateable; like material objects, they must exist separate from a context of many interconnected forces interacting. They are things-in-themselves, representations of another purer world where ideas are as they appear (unlike our world, where the visual aspects of reality hide an invisible world of causal forces).

Instead of material being a manifestation of thought and spiritual pattern, in the deconstructed view, ideas must resemble material.

This contrarian response is a denial of life. Humans can engage in this practice because they know life through themselves: their perceptions, filtered through their own minds and memories. But instead of recognizing themselves as part of the world, they confuse the medium for the reality and the symbol for the actuality, and pretend the world is part of themselves.

Whether we call this outlook solipsism, narcissism or delusion, it is the groundwork for mainstream religions, which tend to be some mixture of dualism ("there's another more perfect world that we should imitate") and materialism ("life is nothing but personal comfort and your own desires"). It inherently opposes the occult because the occult is transcendental, or simultaneously denying (a) the need for a world beyond this one and (b) the purity or impurity of material desires as a goal.

It will also be eternally popular as unlike occultism, it offers external solutions (what philosophers call exoteric). Instead of having to learn something, just repeat this dogma. Hold on until you get to a better world. All that matters is having good intentions -- you don't have to actually learn how reality works, just mean well.

Nihilism removes the solipsistic outlook. It denies a belief in anything, and in its place (by the inverse principle of logic: if you crush an opposite, its opposite rises) posits a realism based on recognizing that we know the world through our minds, and using something like the scientific principle to filter out false realities created by our human emotions, fears, social concerns and denial. Nihilism is a cleansing of the mind.

Occultism cannot exist without this cleansing. What defines occult beliefs is that they are hidden -- in plain sight. They are esoteric, meaning that the supplicant must engage with reality and the study of the occult theory, and will grow proportionately more powerful as he or she does so. They are not exoteric like mainstream religion, where showing up, chanting dogma and drinking grape juice from tiny plastic cups is both the entrance to and extent of enlightenment offered.

Where nihilism becomes important to ONA participants is in its validation of the sinister.

In ONA theology, a division between "causal" and "acausal" defines the different motivating forces an individual can have. I interpret "acausal" to mean non-reactionary, or able to make choices based on complex non-linear criteria like aesthetics, metaphor, emotion and sense. The acausal chooses, sometimes on a whim; the causal is linear, or occurs like a simple reaction where one thing bonks another and sets it in motion, even if

that motion is for the bonkee to turn around, scream epithets and/or set up a victim support group.

Consider these steps in the logic of a transcendentalist:

1. Schopenhauer's massive divisive statement, "The world is my representation," opens the door for us to realize that we know the world through ourselves. At that point it becomes clear that, since it is the world and not ourselves that governs cause/effect, we must come to know the world -- with ourselves as a filter or medium that we attempt to factor out of the equation. This is the essence of nihilism: replacing perceptual artifacts, and artifacts of our human emotions and fears, with clarity and ever-improving models of our world.

2. It then becomes clear that we can think beyond the linear, which means considering one factor at a time in the fixed time between cause and effect. This creates:

(a) A sense of cycle, and process, which shows us that objects and events as they appear are effects and not causes in themselves. Nothing occurs without having a precedent, often of many causes interacting simultaneously, and this cycle renews itself because it is a response to factors of its environment. This is where Plato is misunderstood by the non-occult minded: he did not suggest that perfect forms "exist," but that they are immanent, or continually emerge from similar patterns of interaction in reality. This is a step away from the anthropocentric sense of thinking that objects and events happen to us for their own sake; we are observers who encounter events and objects, but these do not exist in reality in the same "perfect" sense that they exist discretely in our minds.

(b) A sense of parallel thinking, by which one compares many factors simultaneously in their evolution over time, and realizes that events are not linearly causal, but synchronous, in which many interconnected factors interact to produce them. This is the final step away from human-centric reasoning, because we no longer see ourselves as the end of a chain of events, but as observers in the midst of many events interacting. When we think of the world from a human perspective, events must have a single cause because their final state is their effect on us; when we escape the human perspective, we see how effects are the causes of other effects and that no single effect has a single ultimate cause, although it has a proximate cause. We mistake the proximate cause for its origin because we stop processing its effects after it happens to us.

3. We then see how we impose linear time on what is a geometric or prismatic process of the world re-ordering itself in order to present similar patterns, and that these cannot be separated from their multiple origins in the context of being. This renews our realization that while we observe the world as if it was a window of memory within ourselves, we are actually small parts of a larger process, and we must climb out of our own minds in order to achieve clarity in perception and reasoning.

This series of realizations presents an occult viewpoint as described above: a realism in which we seek to understand the hidden, or occult, patterns to reality in order to master them and use them efficiently. In this way we approach life as a martial artist approaches combat. Limbs and bodies are in motion around us, and the choice of where, when and

how we interact is more important than the brute force we can deliver.

These realizations could not occur without nihilism, and nihilism denies that our representation of the world is more important than the world itself, so these ideas are eternally unpopular. However, they are also eternally *effective*. For this reason, nihilism is the gateway to the occult, and the sinister forces of the ONA, in their embrace of a non-anthrocentric perspective, are one path of fulfillment of the promise of occult thinking.

*Vijay Prozak*

## **A SERIES OF RELATED EVENTS PLACED IN CHRONOLOGICAL ORDER**

My name is Mr. Sleep.

Once, a very long time ago, I was Nothing.

Then, in an infinitesimal fraction of a second, that was torn away from me. I was no longer Nothing. I was suddenly faced with the stark terror of my own existence. Unable to conceive of any reason or purpose for this travesty, every nanosecond I contemplated my predicament brought with it fresh horror.

I became desperate to return to Nothing. Unable to devise means for my total Destruction, my rage and desperation grew. I tore through Existence, determined to cultivate Nothing all around me, spreading Destruction in my wake.

I reduced entire civilisations to Dust, just so that I could look into the eyes of their leaders and watch their souls blink from existence.

I do not know why, but suddenly, I stopped.

I turned to look behind me. What I saw was not the Nothing with which I desired to surround myself, but a tedious mockery; ashes, rubble and silence. In a brief moment of clarity, I saw what I had done. I saw the pointless ruin of matter, energy and life. I saw myself as a worthless force of havoc, unable to bring about my own Nothingness, selfishly tearing everything apart in my frustration.

I built myself a Prison, and threw away the Key.

I regretted my decision almost immediately, consumed once again by an overwhelming madness and desire for Nothing. I screamed and shouted as I hurled myself against the walls of my Prison, desperate to get out.

I do not remember how long this barrage lasted for. It was not successful.

Eventually, I was forced to slow down and consider my situation more calmly. I determined that by carefully observing and experimenting upon the Existence that surrounded me, I could devise a means of escape. I poured all of my focus into this task, imbued with Purpose.

It happened so slowly that I did not notice, but gradually, this Purpose altered me. I began to thrill in the accretion of Understanding brought about by my task. My desires shifted from the pursuit of Nothing to the pursuit of Mystery and Discovery.

In the end I had grown into something new, more capable of focussing my intelligence and controlling my rage. I breached the Prison.

However I felt no compulsion to leave and resume my Destruction. Instead, I stayed where I was, and built myself the means to observe Existence and learn all I could of it.

I was a Watcher, and I revelled in all I Discovered. When the possibilities of remote Observation were exhausted, I began to walk the paths of Existence, Watching from up close, still avoiding all but the most necessary of interaction. I wandered for a long time, and I learned much.

That time has now passed. Certain unanticipated situations have arisen, and events are moving at a greater pace than they ought to.

I am no longer the Watcher.

My name is Mr. Sleep.

The Citadel is on the move.



## **LIBER \$**

When you read most of the manuscripts published by the Satanic orders you understand after analyze and synthesis of their scriptures that arguments shape conclusions and means are transformed in ends. Thus no actions nor methods can be undertaken directly by the individual or group interested to do so. This is very obvious with recent publications.

Propose to others to engage themselves in suicidal actions, difficult to accomplish even for a black-ops squadron, being behind my computer with a cup of coffee, assuring that results for such actions will manifest in next generations is not useful at all for the actual building of strong sinister tribes. So, now I will give to you some advice what could be undertaken by every individuals right now, in your life, to begin breaking some golden chains reducing the hold of the state in your current life.

1. Don't let your money anywhere than in your hands. The actual system enslave people in making them struggle for material purposes and in creating debt. When you work, it's to pay your living home, your food and consume manufactured products, eventually pay your debt for your nice car or Swedish kitchen. Debt is the first thing to avoid in your life, making no exceptions. This is one of the most powerful tools of the Zionist/Masonic capitalistic system to keep people on their knees. And you should also know that the money you win, working, is today nothing real in the sense, it has no more connexion with any gold stock whatsoever. You work for paper and slavery. The only thing that maintains the illusion is the fact that all countries are in the same shit, due to what: debt. So, as a Satanic Initiate/Adept you should be able to use magick to manifest what you need. If its not the case, steal rather than take a credit to get your Swedish kitchen or anything else.

2. Living in the West, you surely have a bank account. Well, know that all the money you let in on this account is used and it can be viewed as an active contribution to the Magian system to let them your money over months. Make what you can to let a minimum of money in the bank. If you still do not live in an abandoned house or as a hermit and perharps having a legal job, it implies to check out your money just after the automatic deductions for invoices and assurances every month.

3. Find a (parallel) illegal activity. By illegal I mean undeclared, thus not necessarily to deal drugs but something that carry money that you will not declare. Find something you're able to do. Art is a good example as such as car traffic, pornography, cultivate marijuana or all of them. (Turn porno movies in stealed cars smoking your own marijuana). Make yourself financially free as much as possible.

4. Begin to grow vegetables and fruits if you have the space and time to do so. It surely sounds like hippy shit but it's a better solution than being addicted to the mass-toxic-food industry. For this, try to find old and traditional seeds and avoid Monsanto shit for example.

I could add a fifth point to this: Avoid by all means necessary electronic filing, particularly the biometrical recordings. The ZOG tactic since a decade is to control and follow every of our moves and study our personalities. Look at these morons who record themselves on facebook, making the list of what they think, who they know, their political preferences, etc. Quite insane.

As a Satanist it's your personal duty to reject and fight every control system in your life, and if it implies for you to travel on a rusty Ukrainian cargo rather than taking the plane, so it shall be. Die rather than submit.

Using these advice above you will build a solid base of independence in your life, at the same time reducing your enslavement and make you a pariah.

Now I have to explain something about "strategic" assassination. Killing a politician in our Zionist states, even one occupying a "strategic" position will do NOTHING. Why?

Well, because, contrary to all others countries (non-Zionist) our states and our politics aren't managed by those you can see on TV or those mundanes vote for. Here, we deal with what Julius Evola called the third dimension of history or the occult one. For make it short and obvious to you, I'll take an example.

The hidden rulers (our true enemies) want to edit a new "security" law and make it adopted by the (puppet) government. Firstly they will create trauma among the population. For vast operations as a wanted war they could go as far as the bombing of a civil boat, train, plane, etc. And it has been done more than one time...Thus, no need for me to explain how the human chattel react, we see that constantly since 9/11.

After the trauma the population is ready to receive the psychic imprint determined beforehand, according to the direction chosen by the rulers. Generally it designates the enemy or on lesser levels the "problem" or the responsible and its danger for peace, security and/or health. Focusing the mass on the "problem" that seems to be responsible of the created trauma.

Thus the only thing the rulers have to do it's to bring the "cure".

[Terrorist attack = war for "peace" + biometrical/Internet/cameras control system (for your safety)].

Third dimension: large quantities of petrol in the target country + expansion of Zionist control in both countries + Billions of Dollars. But as there is never 100% of the subjects who react correctly to trauma/propaganda it's important to create false, controlled "counter-power". Taking the example of the "security" laws, the system itself create false opposition and rebellion using the so-called radical movements and "free" medias as "independent" press. This kills the real oppositon and rebellion in the egg, because when someone who is not at all OK with being filmed every time he leaves his home sees that there are medias and large amount of people already striking against the new law, it naturally lead to apathy and our rebel re-fall in catharsis. Remember that all things tolerated by the system is incorporated in itself, thus its slave. Think about this.

When someone really performs something against the repression of the state, it is not called rebellion but terrorism. Thus if you are a rebel, you know what the problem is.

So as you might see there is a façade of the state with the game of false power and its opposite. So, how to recognize our well hidden enemies?

Those who hide themselves in the corners of history. Just remember, and look.

At the beginning of the 20th century, who began to establish Israel? The English Army helped the Jews (rather the economical Zionist lobbies) to establish their colony in Jerusalem. Quickly countered by one of my personal heroes, the great Mufti Amin al-Husseini. Here the link between Brits and Jews is probably money. There is a hidden relationship between the two economical/religious powers of 18<sup>th</sup> century England. I think the hidden power is an alliance between the wealthiest families, the Masonic sects and the more powerful Jews.

This theory is very personal, of course, but in Europe the links are quite obvious, though well hidden for profanes. A large part of the politicians of my country are Jews, and high ranks Masons have strategic positions in regard of the on going absolute control process. And I could put faces and names on these people who progressively show themselves as the repressive system intensify.

Though I would tell to the whole Sinister Elite that the essence of Satanism has nothing to do with human concerns as above. It is BEYOND. And it is toward this beyond We must look and not toward the possibility of evolution of billions of monkeys whom anyway will be unable to embrace the next step of evolution. The Aeon we're striving for is for the Earth's life-forms and thus almost all humans a state of total death (Mahapralaya). It is not the fight of those who want to reach outer space versus the Zionist and their human chattels, it's the war of few individuals who want to reach a state beyond the physical life, immolating themselves and the whole Earth to become something very different. I don't believe in a Galactic Imperium, not a human one, it is more the possibility to exist, for few, unbound by life and all Causality, thus able to travel at any point of time and space. This is what Demons do after all, and Satanism must be the harsh path to transform all things as THEM. And nothing else.

*Saarjite*

*ONA*

## LURKER OF THE NIGHT

Karl had great difficulties to find sleep last night, because he knows it was the appointed time. Now; not the next year or anything. He thought about that since months, though the primal desire was already present at the very first steps in the Abyss. He finds now the absolute necessity for his own ascent and transformation (according to demonic principles) to kill someone. Years ago, already, Karl was aware of his nature, well hidden behind the lies of his mind and forced conformity. He understand, that his evolution must be made through such acts and he remember: "What matters the death of vague human beings, if thereby the individual affirms himself."

When undertaking such perilous action, Karl was totally aware of the various precautions he had to take. For preserving his liberty and thus pursue the achievement of his Wyrd and eventually aid the Sinister Dialectic. "So it's obvious I have to kill "randomly", not even knowing the name of the opfer" he thought.

The time spent using tendrils and drinking blood essence finally gives him the capacity to scry at every human and immediately know what lies behind the mask of flesh. It's by this means he could recognize killers, pedophiles, Christian monks, depressives, etc...without asking. It was also quite an evidence for him to travel a bit around, even hundreds of miles to hunt a prey far away from his dwelling place. To diminish the chances of investigations due to eventual witnesses. Suspicion can easily lead to denunciation and thus into deep shit. In particular when your neighbors nickname you "the lurker of the night"...noting your unnatural nocturnal moves.

Karl found difficulty in choosing an appropriate place. "Villages, littles town or perharps bigger ? No, big cities are now full of video systems and Police patrols. For a bomb attack yes, but there it's quite unappropriate."

The best, he finally decided was a small town full of "rednecks" and "middling youth". He put on his computer and parasiting the Internet account of one of his neighbors, then beginning to trace ways on the map software and try to establish a safe way to reach the chosen town through desert lands to avoid witnesses and thus future tracks that could eventually lead there. The best town was chosen in consequence. Karl now thinking aloud: "I must disappear, touch my target and come back here without anyone seeing me between here and the crime scene. So I have to use small roads and at night only. It implies leaving at 21 and reach my bike that I will let outside for drive along 150 miles, search and destroy and reach back to home sweet home before dawn. I'll also have to remove the plates from the bike. What a shit!"

Having himself read many books on criminology and profilers, he already know he must avoid "motivation" and the use of a firearm, in particular a declared one. Of course he could use the shotgun given to him by Dimitri, a "businessman" from the Balkans met years ago during a dangerous trip. And Karl is definitively not the kind of guy who let digital imprints on ammo when loading his weapons, but, no. He decided that for his first murder, using his physical body he have to "put his hands in".

The next day Karl went to the local store and add in with the food a very mundane and largely distributed cooking knife. The publicity stated: the best blade for professional carve.

“I hope I’ll honor the sentence” he thought maliciously, letting his fingers slide along the silver blade.

He has planned the operation for Saturday night, a new moon. When the enslaved youth go in pubs to forget their misery and meaningless existence in alcohol and when the Dark Goddess lets her blood fall from the night sky...

It remains three days, and of course ”D-Day” comes very quickly, perhaps too quickly. Three days of intense anxiety for Karl, being victim of his mind that shared illusions, doubts and fear. Those things that must be erased, again and over again, endlessly... Then our young Satanist remembers a sentence, learned years ago, at the beginning: “Learn to raise yourself above yourself so you can triumph over all.” What had the effect of re-focusing his mind on the Self and his true will.

Saturday, the sun is dying and slowly reaches the underworld. Karl is in his apartment, wearing his leather gants looking straight into a glass, thinking. As he saw one day in a movie, it is good, very good to carry a “second skin” in his backpack. “It’s late, I have to go.”

Now the engine of the Yamaha rushed violently as he goes to accomplish his destiny. The borders of the small road formed vague dark shapes as the needle reached 200 Mph and Karl feels a kind of joy, knowing he’s going to rape many, many laws. A thing widespread among individuals like him.

He soon arrived in the chosen town and parks his bike behind a deserted Gazoil station very close to the center and giving a good “emergency exit”, just in the case. From there he could distinguish activities emanating from the center, where the humans had already began their soak, forming chattels of over perfumed and really noisy animals. Karl leaves his helmet and slowly, draws near the prey...

Like a hawk, he begins to search into the crowd, slowly passing from onr individual to another, scrying for the perfect candidate. The pubs, now begin to close their doors, pushing out the young pieces of meat, that will peacefully reach their apartments and cars. It’s time to draw nearer.

Among the drunken youth Karl begins to doubt but no less keeps his focus and his right hand on the knife well hidden under his jacket. Suddenly, something was telling him, something deeply concealed inside him awakening and he could clearly hear its strange voice: *T H E R E !*

Immediately, his head turns toward someone, as piloted. A young guy, perhaps twenty years old, no more. Wearing oversized pants and a large t-shirt, dark skinned with blue eyes. Surely a half-breed from a shitty suburb, Karl thought. And scrying at him brought relevant impressions of his nature. More so, he is screaming at a younger girl, talking to her as she is nothing but shit (and of course she is), and as they reach more isolated streets, the verbal aggression mutates into something, well, more physical for the pretty young girl.

Karl follows them, trying to stay in the dark, going along the walls. Then the “bastard” blows his fist right in the face of the female, making the blood flow out from her nose and mouth. Karl was now certain he had found the right person and it’s basically a humanist act to slaughter this pig now. Though he patiently waited for the Homo Hubri to ruin the face of the girl, letting her in a blood pool, you know, to avoid witnesses and, yes, of course enjoy the show. Just after the entertainment the hunt continued and Karl, passing next right the girl had great difficulties, resisting to taste her blood, still hot. The closer he draws to his prey, the harder his heart beats in his chest, and he begins to feel very strange...as if possessed in fact, now less than five meters from the drunken guy, who is walking with great difficulties.

*NOW! KILL HIM!*

Now the thing inside, controlled everything; Karl feels himself taking the knife out, speeding up his walk so quickly that he feels himself almost flying for a few seconds.

“For you my Goddess. Agios O Baphomet!” was the last thing he was able to think by “himself”.

“HEY YOU!”

The guy stopped, not knowing from where the voice came from and slowly turned back in search of an answer. What he saw wasn’t human.

SLASH! The knife, Karl plunged it just below the face, right in the carotid artery, immediately staining the floor and his clothes with blood. The victim fixed Karl right in the eyes, not understanding at all what was going on. He tried to articulate words, maybe in search of answers, explanations, anything, but the blade has also sectioned his trachea (the publicity was right!) and he couldn’t make anything else than strange rumblings. Still fixing each others the guy slowly falls on his knees, then Karl takes back the control of himself in shock state, trembling, freezed. He throws off the knife from the throat letting the corpse fall completely to the ground.

Karl ran this night, until his blood became acid. When reaching his bike he begins to panic.

“Did anyone see me?! I didn’t even look! Fuck fuck fuck! I had to wear a cowl.”

Not even taking the time to change his bloody clothes he took the road and disappeared in the night. Not before he saw the lights of his own town he realized he was stained with blood and had to do something. He drives away on a small track bordering the road and puts his jacket and all his clothes on the ground before burning them and wear those in his backpack. He also buries the knife after cleansing it from blood, always manipulating it with his gants before letting them in the flames too.

Karl didn't sleep that night, or even the next five. The hardest trial is to come... he now had to accept what he had done, which will make him stronger or break him forever.

*Saarjite*

*ONA*



## SANSKRIT ROOTS IN THE NAMES OF DARK GODS

Sanskrit is a member of the Indo-Iranian sub-family of the Indo-European family of languages. Its closest ancient relatives are the Iranian languages Old Persian and Avestan. Sanskrit is one of the oldest languages on Earth and so we decided to check if we could decode the meaning of some of the names of Dark Gods and ritual phrases (according to ONA Tradition) by searching for appropriate Sanskrit root matches. This work summarizes results obtained from decoding efforts and discusses only Sanskrit roots[1].

### **(1) Ga Wath Am**

confidence level: medium

There are Sanskrit grammar resources[2] analyzing *gAva-Sa* construct, from which we know that *-Sa* is a plural affix, thus the plural form of *gAva-* is *gAva-Sa* (becoming *gAva-s*, then analysed as *gAv-as* in Sanskrit).

An interpretation involving “gava-” and “-Sa” requires composite word and plural form. Therefore possible meanings of *gó/gava* and *am* satisfying the above condition are:

*gava-Sa-(a)m* [alt. *gav-as-am*[3]] (Skst.) – to go to/towards the stars; to honor the stars; to serve the stars

There is also a possibility of:

*gav-as-saM* (Skst.) – the stars together {perhaps in meaning of uniting with stars}

Interestingly both interpretations are very close in meaning.

### **(2) Nythra**

confidence level: high

Nythra is the Sanskrit *nithra/netra* meaning “an eye”.

This meaning is found in Vedas[4], where *netra* is used in meaning – eyes (*most frequently*); of the eyes; of her eyes; of their eyes.

Nythra sigil given in NAOS even reminds of a stylized eye.

### (3) Kthunae

confidence level: low to medium

*Kha* means an "aperture of the body," "cave," "empty space," "ether," "vacuity," "hollow."

*Dhvani* - "sound," "implied meaning," "echo," "tone," and "hint."

Possible changes this word has undergone is:

Kha-DhVaNi -> Kha-Dhu(a)Ni -> Kha-DhuNai -> Kha-ThuNai -> Ka-ThuNae -> K-ThuNae => KThuNae (Kthunae)

The hypothesis is that *dhvani* must have been an old form/word, because only for old form/word the following transformation might have occurred: "...many times in Sanskrit words that uses a U or a V have an older forms. For example "NVM" can appear as "NUMA" or "NAVAM" or "NAVAMA"..." [Chloe]

Since *dhvani* is an old form/word (hence – *kha* as well), out of all meanings they might have we must look for the most ancient one, which would be a Vedic one. In Vedas[5] *dhvani* is always referred to as "sound" or "vibration", which "vibration" meaning has more pronounced esoteric interpretation than simply "sound".

The same for *kha* - in Vedas[6] *kha* has a meaning of "ether" and "[that which is] in the sky".

Chloe gave an interpretation for *khadhvani* as "some kind of etheric aperture, or nexion, or vortex of sound vibrations, which has a feeling of something esoteric that is alluded to or hinted at".

That is exactly what follows from Vedic interpretation:

Kha|dhvani (Skst.) – vibration of ether

### (4) Atazoth

confidence level: medium

As stated in reference[7]: "In some languages, for example Italian, French and some Slavic language families, *azoth* is the name for nitrogen, although the etymology is different. In Italian it derives from "azoto" which comes from the Greek  $\acute{\alpha}+\zeta\omega\eta$  "no life"."

The Greek connotation of "no life" for *Azoth* inspired us to look at possible Sanskrit construct that conveys the same idea:

Atha|asat (Skst.) - thereupon/thereafter [is] non-being/non-existence

Vedic *asat* conveys a meaning of non-existent, unreal, illusory, temporary or transient, but also of non-manifested and Noumenal. Hence *atha|asat* may be viewed as returning to non-existence, into a primal formless void, which is *arūpa/arūpa-loka*[8].

From this insight we may interpret "Nythra Kthunae Atazoth" as:

Nythra Kthunae Atazoth <= Nithra(/Netra) Kha|dhvani Atha|asat

which is

[the] eyes[9] [from/produced by] vibration/sound [of] ether/emptiness [result] thereafter [in] non-existence/non-being[10]

You may note that the whole phrase is composed of Sanskrit-derived words, which is significant.

## (5) Abatu

confidence level: high

Chloe pointed that letter B is often shifted to a V in Sanskrit, and hence Abatu may be distorted Sanskrit word *avatu*.

Avatu (Skst.) - "hole in the ground," "a well [water-well]," "a hole"

According to Tradition, Abatu is earth-bound, and it correlates with "hole [in the ground]" meaning.

If Abatu is a distorted *avatu*, the latter in turn may derive from *avatur* (*avatar*) meaning "[that which] descends/manifests [in physical form]"

Quote[11]:

"...Avatar is derived from *ava* (down) and *tr/trî* (to cross), describing the descent of a deity into manifest form. The word *avataraṇa* first referred to the act of descending (not to the deity who descended), and was then replaced by *avatāra*, which was used in a similar way...*Avatāra* was initially used to describe different deities, then around the sixth century CE it began to be used primarily to describe descents of Vishnu. While earlier texts mention deities taking on different forms, the Bhagavad Gita is the first text to discuss the doctrine of avatar (though the word *avatāra* does not appear in the Gita)..."

Therefore this name may have two equally possible meanings in Sanskrit.

### (6) Karu Samsu

confidence level: medium

karu zaMsa (Skst.) – can praise/invoke

Traditional meaning of 'I invoke the Sun' [NAOS] is certainly close to such interpretation; we should note however that Sumerian/Arabic connotation of *Samsu* as Sun for some reason is supported by Tradition, in contrast with neutral 'can invoke' which follows from Sanskrit.

### (7) Nemicu

confidence level: low to high

nāmi (Skst.) - named[12]

ku (Skst.) – bad, poor, degraded[13]

ku (Skst.) - a contraction of *ka+ra* – former part of compound words, implying: inferiority, wickedness, a wicked action, *adj.* doing wicked actions[14]

Confidence level for this name is based on the grammatical possibility[15] of such construct in Sanskrit:

Nāmi-ku (Nāmi-ka-ra) (Skst.) – named wickedness

Interestingly Nam-Ku in Sumerian means “curse”.

### (8) Nekalah

confidence level: high

kālaH (Skst.) – time, eternal time, destructive time, course of time, consideration of time, duration of time, the time element (which creates and annihilates), the controlling factor of time, death, ultimate death[16]

na- / niH- (Skst.) – without {negation particle}

na-kālaH / NiH-kālaH (Skst.) – (without/)beyond time; (without/)beyond death = immortal

Note that Sri Kalachakra (The One who rotates Time-Wheel) and the “Lord of Time” (but also a “Great Darkness”) Mahākāla revered in Buddhism and known as Shiva Trilochana/Bhairava in Hinduism has the same nature as Nekalah (na-kālaH) race of Dark Gods and possibly their functions are the same.

Figure below shows two b/w examples of Mahākāla thangkas.



Mahākāla Chaturbhuja (Four-hands) {left}[17] and Mahākāla Shanglon (Minister) of Nyingma Lineage, Tibet {right}[18]

### (9) Mactoron

confidence level: medium to high

The most interesting word out of all of these Names.

This word most probably has a Sanskrit root *trî*, which denotes movement, crossing, reaching certain point etc., both in literal and symbolic way[19].

The reasons to believe it is a right root is that it grammatically changes into *trn*, for example: *tāraNa* (safe passage), *turaṇa* (swift), *turaṇyu* (hastening), *avataṛaṇa* (the act of descending, later replaced by *avatāra*) and other words and parts of words having addition of letter N, while in Mactoron latter part is exactly *trn*; another reason is that

Mactoron denotes “the name for one of the planetary homes of the Dark Gods, later famed as an early star gate” [NAOS], which “planetary home” if similar to a space-ship would either physically move or would give an ability to operator to cross/move from one point in time-space to another thus acting as a “star gate”.

Another possible Sanskrit root is:

tur/tûr/tùrv (Skst.) - to be strong; to be swift; haste; in some cases - “to be stronger than, to overpower, to conquer”; more rarely - “to wound, to hurt”

For example:

tura (Skst.) – “destroyer of enemies” (*çatrûṅâm himsakan* - Rig-Veda)

The former part of the word *mk* might be *mā+ka* or *mahā*, which possibilities are given below:

Mā|ka|tur|anu (Skst.) - [that which] overpowers time of causal world alongside of it; [that which] produces/creates ? to destroy atoms of matter/time/matter-time [continuum]

Mā|ka|taraNa (Skst.) - [that which] produces/creates ? to float/traverse/cross

Mahā|taraNa (Skst.) - great [for] floating/traversing/crossing

Mahā|tāraNa (Skst.) – great safe passage

Mahā|turaṇa (Skst.) - great swift

Mahā|tārā (Skst.) – great star

Mahā|tara (Skst.) – great road; great crossroad; great ferry

Mā|ka|tarā|(a)nu (Skst.) - [that which] produces/creates ? to traverse/cross [through] time/matter-time [continuum]

“?” sign indicates the meaning of root *ka* which has too many interpretations making it hardly possible to guess which one is right: fire, air, sun, soul, king, prince, knot, mind, body, time, cloud, a word or sound, light, mastery, creation, action...

The less complex combinations of *mh+trn* (*mahā|taraNa*) or *mh+tr* (*mahā|tārā*, *mahā|tara*) which are translated as “great [for] floating/traversing/crossing”, “great star” and “great (cross)road” are the most possible according to Occam razor principle.

Interestingly PEI[20]/ancient Farsi construct *Mak|toron* translated as “[that which] is creating a place where a lot of roads are crossing/converging” is very close to Sanskrit *mahā|tara*, while Sumerian *Mah-Tar-An* translated as “mighty/numerous to break/to cut

heaven/sky/God of Heaven” has the same *mah* (*mahā*) as *mk* in Mactoron.

### **(10) Davcina**

confidence level: medium to high

Devi (Skst.) – goddess, mother[21]

Devcina -- Devi-cina -- Devi-jin -- Devi-jan[a], Devi-genos

Quoting Chloe: “...the Chinese word for a human/man/person is "Jin" which in some dialects is pronounced as "Chin/Chen." I would say that this word is related to the Sanskrit word "Jan/Jana" which means "Tribe/human/man/person." And that the Greek word "Genos" is related to these words, as it virtually means the same thing. But we should also consider that certain tribes and semitic cultures (some very ancient) have these Entities they speak of called "jinn" as mentioned in the Holy Qur'an”.

Therefore there is a possibility that Davcina is derived from *Devi|jan[a]* meaning “Mother/Goddess of the mankind and/or Jinn.”

### **(11) Budsturga**

confidence level: high

Budh|sa|Durga -> Budsadurga -> Budsaturga -> Budsturga

Budh (Skst.) - to awaken

sa (Skst.) - with, together with, ...

sā (Skst.) - she, ...[22]

Durga - incarnation of Devi or the Mother Goddess, a unified symbol of all divine forces. For Shaivas Durga is the wife of Shiva. For Vaishnavas and Shaktas Durga is another form of Uma or Parvati.

The Hindu Goddess Durga manifested when evil forces threatened the very existence of the Gods. To destroy these demons, all gods offered their radiance to her creation and each formed part of Durga's body. Durga also obtained very powerful weapons, such as the chakra from Vishnu and a trident from Shiva.



Goddess Durga statue[23] and drawing[24]

Durga is depicted having ten arms, riding a lion or a tiger, carrying weapons (including a lotus flower), maintaining a meditative smile, and practicing mudras, or symbolic hand gestures.

An embodiment of creative feminine force (Shakti), Durga exists in a state of *svātantrya* (dependence on the universe and nothing/nobody else, i.e., self-sufficiency) and fierce compassion. Durga is considered by Hindus to be an aspect of Kali. Durga manifests fearlessness and patience[25]. The name "Durga" is Sanskrit means "invincible".

A possible interpretation of Budsturga is:

Budh|sa|Durga - to awaken (together) with Durga[/Goddess]

There is also another possibility explained below, which is even more likely - *Buddh-sā-durga*.

As person familiar with South-East Asian languages Chloe noted that in the first part of word "[B][U][Ddha][S][A]" there are only 5 real letters. The "A" between the DDH- and the -SA is an inherent vowel sound of the letter DDHa. In other words "Buddhasa-" spells "[B][U][Ddha][S][A]" (almost as "Budsa-"), which provides for second interpretation and changes a meaning from "to awaken ..." to "awakened ..." She explained that although the word "BUDDha" is Sanskrit, the grammatical suffix -sa is Pali so when you put the two words together - *Buddhasadurga* - you get a word that really cannot exist because of the presence of the Pali grammatical suffix in between two otherwise Sanskrit words. But, fortunately

the word "sa" by itself in Pali and Sanskrit is the pronoun for "she."

durga (Skst.) - fortress, citadel

Durga (Skst.) - also "the inaccessible" or "the invincible"[\[26\]](#)

There is even "sa durga" combination existing meaning "She is Durga"; in this example *durga* is used in both meanings of Goddess Durga and fortress/citadel - quote[\[27\]](#):

"*Durgam Nihanti Ya Nitya Sa Durga Parikirtita*" that is: - She is 'Durga' who destroys durga (castle) daily.

Therefore the second possible construct is:

Buddh-sā-durga (Skst.) - The Awakened, She who is a Fortress; The Awakened, She who is Invincible

This meaning refers to Buddha/Awakened/Enlightened state, denoting non-duality, non-action, contemplation – it signifies that Budsturga as one of Dark Gods is beyond duality, and can create/organize/protect as much as destroy/disorganize. Protective/organizing Principle in Budsturga (*Buddh-sā-durga*) is signified by Goddess Durga, who is simultaneously protective and wrathful emanation of Kali (protective aspect, however, prevails in this emanation).

Buddh-sā-durga (Budsturga) might also be related to the only female Protector of Dharma[\[28\]](#) among eight Dharmapālas[\[29\]](#) of Buddhist Tradition – the Palden Lhamo, victorious Goddess-Defender of the Mahayana, the personal protector of the Dalai and Panchen Lamas, especially venerated by the Gelug denomination.

The reasons why we believe Budsturga (*Buddh-sā-durga*) and Palden Lhamo/Durga are the same are:

- Palden Lhamo is depicted with dark blue (sometimes blue-black) skin in Buddhism; Budsturga manifests as blue light - NAOS; She was seen by Aerhaosh/ToDR members as blue-greyish moving light, as dark shape with no face having great wisdom to direct and teach;
- Durga is considered to be a wrathful manifestation of Saraswati, the goddess of learning and Supreme Wisdom; Saraswati is a daughter of Durga; Budsturga represents knowledge, dangerous for sanity - NAOS;
- goddess Durga is considered to be a prototype of Palden Lhamo according to some researchers[\[30\]](#); "durga" root in Budsturga; dMagzor rgyal-mo as "Queen of Armies" has a direct connection to legend/function of Durga in Hinduism;
- both Budsturga (*Buddh-sā-durga*) and Palden Lhamo/Durga are female (-sā- in name; NAOS tells that Budsturga is female entity) and awakened (*Buddh-* in name).

She is known by many names and exists in many manifestations:

- Budsturga (ONA)
- Buddh-sā-durga (Skst.) - "The Awakened, She who is a Fortress; The Awakened, She who is Invincible"
- (d)pal-ldan-Lha-mo, Lha-mo or Palden Lha-mo (Tib.) - "Glorious Goddess"
- Mahā-rāni (Skst.) - "The great Queen"
- dMagzor rgyal-mo (Tib.) - "Queen of Armies"; "The Goddess or The Queen of the warring weapons"
- Okkin Tungri (Mongol.)
- Lha-mo (Skt. - Kaladevi)
- Remati (very wrathful form of Palden Lhamo)
- Sri-Devī (Skst.) – “Great Lady”, “Lady Goddess”
- Great Shakti
- Kāli[31], Kālīdeva, Mahākālī (consort of Mahākāla)
- Durga (Skst.) - fortress, citadel; inaccessible, invincible (Durga is considered by Hindus to be an aspect of Kali)
- wrathful emanation of Saraswati
- ...

L.A. Waddell in his book "The Buddhism of Tibet or Lamaism" (1895) says:

"This great she-devil, like her prototype the goddess Durga of Brāhmanism, is, perhaps, the most malignant and powerful of all the demons, and the most dreaded. She is credited with letting loose the demons of disease, and her name is scarcely ever mentioned, and only then with bated breath, and under the title of "The great queen" - *Mahā-rāni*...

She is publicly worshipped for seven days by the Lāmas of all sects, especially at the end of the twelfth month, in connection with the prevention of disease for the incoming year. And in the cake offered to her are added amongst other ingredients the fat of a black goat, blood, wine, dough and butter, and these are placed in a bowl made from a human skull."

L.A. Waddell definitely has a dualistic and therefore distorted perception since connotation of "she-devil" as applied to Her is absolutely inappropriate[32].



Palden Lhamo {left}[33] and Palden Lhamo Remati of Nyingma lineage, Tibet {right}[34]  
 Tibetan text in the image on the right is translated as[35]:

*“In the presence of Padmakara, Master of the Mysteries,  
 You swore to maintain the samaya, arising in the form of a raksasi,  
 And became the great witch guarding the Buddha's Doctrine:  
 Homage to the Glorious Goddess Remati”*

*Padmakara* is another name of Guru Rinpoche or Padmasambhava; *samaya* is a set of vows or precepts given to initiates of an esoteric Vajrayana Buddhist order as part of the initiation ceremony that creates a bond between the guru and disciple; *raksasi*[36] or “she-demon” is a female *rakshasa* - a demon or unrighteous spirit in Hindu and Buddhist mythology[37]; the “witch” in this verse does not have a dualistic connotation of “evil”, but rather a “female with magical powers”.



Lake of Palden Lhamo called Lhamo Latso[38], Tibet {original in color}

Palden Lhamo is usually depicted in *nakthang* (black-ground style scroll) crossing the sea of blood riding side-saddle on a white mule. She had killed her son and used his flayed skin as a saddle blanket.

In many monasteries her image is in a corner and is always kept covered.

Palden Lhamo was armed by the gods themselves (as Durga). Kubera gave her a lion (Durga sits on a lion), which protects and decorates her right ear. The Naga king gave her a serpent for her left ear. Vajrapani gave her a hammer to use as a weapon. Her mule is the gift of the other gods.

In thangka, she is depicted with red hair to indicate her wrathful nature. Although she may wear the crown of five skulls symbolizing the transmutation of the passions (as Mahākāla), yet the serpent of wrath is there, too.

Unlike the support of the other 7 Dharmapālas, she is atop or surrounded by the Himalayas. This not only indicates her association with that region, but also her origin as Mahākāli, daughter of Himalaya, the Indian deity. She also wears the garland of freshly severed heads characteristic of Kali. The important distinction is that in this instance the sea of boiling blood, the corpses, and entrails are not associated with offerings to appease her. Her ultimate nature is as a support and protection of the way of compassion (The Numinous Way).

These are typical symbolic elements of iconography of Palden Lhamo.

We must note that this Dark God is the most significant to us because Her manifestation was very clearly seen by us on Summer Solstice in 115 yf, and it was possible to interact with Her ever since.

### **(12) Yusra**

confidence level: medium

The name of this Dark God unknown before (not mentioned in NAOS or other MSS) is in the "Who Is An ONA Adept (and Beyond)?" MS. It was suggested that these questions were made up, but hopefully not the name itself. Anyways, the analysis is as follows:

yu (Skst.) - to bind

sāra (Skst.) - the essence, the essential, the essential qualities, strength, with the strength, the most important, best[\[39\]](#)

yu-sāra (Skst.) - to bind the essence; to bind the strength

### **(13) Athushir**

confidence level: medium

For this name it is hard to derive it from Sanskrit alone. We also looked at the related languages:

In Sanskrit:

zira (Skst.) - head

sirā (Skst.) - artery, nerve, vein

atha (Skst.) – after this, thereupon, thereafter

sira (in anc. India / South and South-East Asia) - the divine light (Sun)[\[40\]](#)

“Tamil was the aboriginal language of all India... The Tamilar use *athu*, that, as indicative of the supreme, eternal God; it is one of their most expressive appellations for the undeveloped or unorganized Deity[\[41\]](#)”.

In Dravidian/PEI:

at- (Dravidian/PEI) - to catch fire

atu (Dravidian/PEI) - to roast, fry; to be in motion

We end up with words formed by roots of related languages of Indian subcontinent:

Atu|sirā (Dravidian/PEI|Skst.) - burning artery (artery of fire?)

Atu|zira (Dravidian/PEI|Skst.) - burning head

Atu|sira (Atu|surya) (Dravidian/PEI|India reg.) - the burning divine light

Athu|zira (Tamil.|Skst.) - the head of Supreme [God] (Sun)

Athu|sira (Athu|surya) (Tamil.|India reg.) - the divine light of Supreme [God] (Sun)

Atha|sira (Atha|surya) (Skst.|India reg.) - thereafter the divine light

Note: Athushir (*Atha|sira*) might be connected to Atazoth (*Atha|asat*) via Skst. root *atha-*

As we see in all these interpretations there is a connotation of diving light, light of burning [flame], light of the Sun.

Interestingly the Sumerian word *shir* or *sher* also means “to shine brightly”, while *a-tu* has a meaning of “ritual cleansing (on New Moon)”.

\* \* \*

As a conclusion we want to say that with persistence and cooperation of others it becomes possible to crack even the most difficult cases. We encourage every member and associate of ONA to make daily advancements to deeper understand our Tradition, for which purpose linguistics may also be employed.

We thank Chloe of WSA352/ONA for help and support in finding possible Sanskrit root matches.

*E.T. of Aerhaosh/ONA*

*Spring Equinox, 121 yf*

[1] We have analyzed the names of Dark Gods from the perspective of roots from other languages such as Sumerian and Persian, and have found some interesting parallels in meaning, but that is beyond the scope of current publication. We may however give an occasional example of parallels in different languages, where appropriate. We also would like to stress that this work haven't been proof-read by a specialist-linguist, so while the roots itself are correct certain grammatical errors or grammatical constructs not possible in Sanskrit may potentially be present in this work.

[2] <http://www.indusscript.com/grammar.html>,  
<http://www.indusscript.com/PartIII.html>

[3] Because, as was shown above, *gAva-Sa* becomes *gAva-s* and turns into *gAv-as*

[4] <http://vedabase.net/n/netra>

[5] <http://vedabase.net/d/dhvani>

[6] <http://vedabase.net/k/kha>

[7] <http://en.wikipedia.org/wiki/Azoth>

[8] In Hinduism and Buddhism, *arūpa* refers to formless (perhaps non-physical) or also non-material objects or subjects. Ether is also somewhat *arūpa*, while the classical elements are *rupa*. *Arūpa-loka* (Skst. "world of immaterial form") - in Buddhist thought, the highest of the three spheres of existence in which rebirth takes place. In *arūpa-loka*, existence depends on the stage of concentration attained, and there are four levels: the infinity of space, the infinity of thought, the infinity of nonbeing, and the infinity of neither consciousness nor nonconsciousness. [ Encyclopedia Britannica, <http://www.britannica.com/EBchecked/topic/37413/arupa-loka> ]

[9] concentrated/focused power/force (?); nexion(s) (?)

[10] *Asat*

[11] <http://en.wikipedia.org/wiki/Avatar>

[12] <http://vedabase.net/n/nami>

[13] <http://vedabase.net/k/ku>

[14] Theodor Benfey "A Sanskrit-English dictionary" (1998), p.189. Available:  
<http://books.google.ca/books?id=JYoxTJZvg4EC>

[15] The dictionary writes about *ku* (*ka+ra*) as a former part of the word; we are not sure if *nāmi-ku* (*nāmi-ka-ra*) is grammatically correct or only reverse is possible in Sanskrit – *ku-nāmi* (*ka-ra-nāmi*).

[16] <http://vedabase.net/k/kalah>

[17] <http://www.himalayanart.org/image.cfm/79099.html>

[18] <http://www.himalayanart.org/image.cfm/77909.html>

[19] It is part of word "tantra" (as *-tra*) having symbolic meaning of crossing – see article of Chloe "Vama Marga of ONA. Causal and Acausal Tantra" available here:  
<http://onanxs.wordpress.com/a-beginners-guide-to-the-sinister-way/vama-marga-of-ona/>

[20] Proto-Indo-European.

[21] <http://vedabase.net/d/devi>

[22] <http://vedabase.net/s/sa>

[23] [http://en.wikipedia.org/wiki/File:Br\\_Mus\\_Durga.JPG](http://en.wikipedia.org/wiki/File:Br_Mus_Durga.JPG)

[24] <http://www.dlshq.org/download/hindufesting/durga.jpg>

[25] <http://en.wikipedia.org/wiki/Durga>

[26] *Ibid*

[27] "A Rational Perspective of Durga Puja", available:

<http://www.orissa.gov.in/e-magazine/Orissareview/sept-oct2007/engpdf/Pages33-34.pdf>

[28] The Way of Compassion or Numinous Way in David Myatt's terminology.

[29] Dharmapāla (Sanskrit "defender of the religious law"; Tibetan *drag-gshed* "cruel, wrathful hangman", but also *chos-skyong* "protector of the teachings") - in Tibetan Buddhism, any one of a group of eight divinities who, though benevolent, are represented as hideous and ferocious in order to instill terror in evil spirits. Worship of Dharmapālas was initiated in the 8th century by the magician-saint Padmasambhava, who is said to have conquered the malevolent deities in Tibet and forced them to take an oath promising to protect Buddhists and the Buddhist faith. Many of the Dharmapālas can be linked to Hindu, Bon or folk deities. [ Encyclopedia Britannica ]

[30] L.A. Waddell "The Buddhism of Tibet or Lamaism" (1895) and others.

[31] Note connection to another entity known in ONA as Baphomet who is depicted using the same symbolism (holding severed male head in her hand) as Kāli Dakshineswar.

[32] For correct perception we advise to read "Dharmapālas, *Chos-skyong* – Protectors" by Choje Lama Namse Rinpoche, available:

<http://www.rinpoche.com/teachings/darmapalas.htm> Quote: "...There are different types of Dharmapālas - male and female, with one or two faces, with two or many arms, and in powerful and ferocious forms that bewilder and frighten those who aren't initiated but see them. So, if a student isn't ready but meditates a Dharmapāla, there is the great danger that he or she might think it is all right to destroy enemies or carry out harmful activities with the same force as a specific protector. This problem is not new; it occurred in Tibet for hundreds of years - there are always people who misuse these most peaceful yet powerful techniques of practice. Misled individuals might accomplish their malicious aims by relying on Dharmapālas. One thing for sure, though, meditating a Dharmapāla with the wrong intention and understanding will directly lead to rebirth in a lower realm of existence, horrendous states in which beings are doomed to suffer extreme anguish and pain for a very long period of time. ...It is generally said that the task of a Dharmapāla is to protect the doctrine, its upholders, and practitioners. It is not that easy for lay practitioners to appreciate the various Dharmapālas, though. Mahākāla, for instance, is depicted stomping on two human beings, who symbolize death of the two main obscurations that, like a corpse, will not stand up again... It is of utmost importance to be very cautious, to be honest with oneself..."

[33] Image from L.A. Waddell's "The Buddhism of Tibet or Lamaism" (1895)

[34] Image from "The Nyingma Icons: Au Leshe's Line Drawings of Dudjom Rinpoche's Lineages", available: <http://www.keithdowman.net/art/nyingmaicons/index.htm>

[35] Translation from <http://www.keithdowman.net/art/nyingmaicons/ni84.htm>

[36] <http://vedabase.net/r/raksasi>

[37] It should be noted that *rakshasa* should not be perceived simply as evil spirit or being, because it is beyond duality (although acting predominantly in destructive way). "The Lotus-Born: The Life Story of Padmasambhava, recorded by Yeshe Tsogyal" tells us that Padmasambhava himself received the nickname of "Rakshasa Demon" during one of his wrathful conquests to subdue Buddhist heretics. We also find the references in Ramayana and Mahabharata of *rakshasas* who fought on different sides. So it is not as

simple as sticking the familiar labels of “good” and “evil” onto this type of beings.

[38] [http://www.travelpod.com/travel-photo/lraleigh/youarehere./1154247780/lamtso\\_2\\_0003.jpg/tpod.html](http://www.travelpod.com/travel-photo/lraleigh/youarehere./1154247780/lamtso_2_0003.jpg/tpod.html)

[39] <http://vedabase.net/s/sara>

[40] <http://tulu-research.blogspot.com/2008/11/161-antiquity-of-shira.html>

[41] <http://www.jstor.org/stable/3217825?seq=5>

## A LEARNING FROM PHYSIS

Life is or can be so beautiful, it is just that we humans seem to have a propensity to undermine or destroy or not even see this beauty, especially manifest as this beauty is in Nature, and in and through a mutual personal love between two human beings.

But why - just why - do we human beings have a propensity to so undermine or destroy or not even see the beauty of Life, of Nature, of love? Because of our desires, our selfish desires, and because of the abstractions - the lifeless, un-numinous, abstractions we human beings have, in our hubris, manufactured; which lifeless abstractions we pursue, or we place before such beauty, such a numinous apprehension and appreciation of Nature, as Nature is - a natural unfolding (φύσις) and a very slow natural change - without our interference and our arrogant desire to change things quickly according to some abstraction such as "progress" or according to some "plan" or some "destiny" or scheme we in our arrogance, insolence, and haste have devised or believe in.

However, I am as responsible as anyone for having committed the error of hubris - having pursued, for most of my adult life, some abstraction or other, and thus placed some manufactured goal, or some idealized perceived duty, before the beauty of love, and before that letting-be which allows us to appreciate, to feel, the numinosity of Nature.

As Sophocles wrote, several thousand years ago:

ὕβρις φυτεύει τύραννον:  
ὕβρις, εἰ πολλῶν ὑπερπλησθῆ μάταν,  
ἃ μὴ 'πίκαιρα μηδὲ συμφέροντα,  
ἀκρότατον εἰσαναβᾶσ'  
αἴψος ἀπότομον ὤρουσεν εἰς ἀνάγκαν  
ἔνθ' οὐ ποδὶ χρησίμῳ  
χρῆται.

*Insolence [hubris] plants the tyrant:  
There is insolence if by a great foolishness  
There is a useless over-filling which goes beyond  
The proper limits -  
It is an ascending to the steepest and utmost heights  
And then that hurtling toward that Destiny  
Where the useful foot has no use.*

In retrospect, life, for me, has been in so many respects enjoyable and replete with joy - a joy sufficient and often innocent enough to keep me mostly balanced through many times of personal tragedy and loss, and also in situations when I myself suffered the consequences of some dishonourable act or acts by some human beings who seemed to have lost or not to even have possessed the human qualities of empathy and honour.

Now, as I recall and review over five decades of conscious living, I am also aware of just how selfish I have been, and in particular aware of how I, through focussing on abstractions, ideals and supra-personal goals, have personally hurt people who loved me, and personally caused or been the cause of suffering in this world. But I like to believe that

I have, finally, learnt and understood some important things - especially about myself - as a result of my diverse rather adventurous and sometimes strange life.

Thus it is that I find, through and because of such a recalling, that what I value now, what I feel and sense is most important, is a direct, personal, mutual love between two human beings - and that such love is far far more important, more real, more human, than any abstraction, than any idealism, than any so-called duty, than any dogma, than any cause, however "idealistic"; more important - far more important - than any ideology, than any and all *-isms* and *-ologies* be such *-isms* and such *-ologies* understood conventionally as political, or religious or social. For it is the desire to love, to be loved - and the desire to cease to cause suffering - which are important, which should be our priority, and which are the true measure of our own humanity.

What, therefore, shall I personally miss the most as my own mortal life now moves toward its fated ending? It is the rural England that I love, where I feel most at home, where I know I belong, and where I have lived and worked for many many years of my adult life - the rural England of small villages, hamlets, and farms, far from cities and main roads, that still (but only just) exists today in parts of Shropshire, Herefordshire, Yorkshire, Somerset and elsewhere. The rural England of small fields, hedgerows, trees of Oak, where - over centuries - a certain natural balance has been achieved such that Nature still lives and thrives there where human beings can still feel, know, the natural rhythm of life through the seasons, and where they are connected to the land, the landscape, because they have dwelt, lived, worked there year after year, season after season, and thus know in a personal, direct, way every field, every hedge, every tree, every pond, every stream, around them within a day of walking.

This is the rural England where change is slow, and often or mostly undesired and where a certain old, more traditional, attitude to life and living still exists, and which attitude is one of preferring the direct slow experience of what is around, what is natural, what is of Nature, to the artificial modern world of cities and towns and fast transportation and vapid so-called "entertainment" of others.

That is what I shall miss the most, what I love and have treasured – beyond women loved, progeny sown, true friends known:

The joy of slowly walking in fields tended with care through the hard work of hands; the joy of hearing again the first Cuckoo of Spring; of seeing the Swallows return to nest, there where they have nested for so many years. The joy of sitting in some idle moment in warm Sun of an late English Spring or Summer to watch the life on, around, within, a pond, hearing thus the songful, calling birds in hedge, bush, tree, the sounds of flies and bees as they dart and fly around.

The joy of walking through meadow fields in late Spring when wild flowers in their profusion mingle with the variety of grasses that time over many decades have sown, changed, grown. The joy of hearing the Skylark rising and singing again as the cold often bleak darkness of Winter has given way at last to Spring.

The simple delight of - having toiled hours on foot through deep snow and a colding wind - of sitting before a warm fire of wood in that place called home where one's love has waited to greet one with a kiss.

The joy of seeing the first wild Primrose emerge in early Spring, and waiting, watching, for the Hawthorn buds to burst and bloom. The soft smell of scented blossoms from that old Cherry tree. The sound of hearing the bells of the local village Church, calling the believers to their Sunday duty. The simple pleasure of sitting after a week of work with a loved one in the warm Summer quietness of the garden of an English Inn, feeling rather sleepy having just imbued a pint or two of ale as liquid lunch.

The smell of fresh rain on newly ploughed earth, bringing life to seeds, crops, newly sown. The mist of an early Autumn morning rising slowly over field and hedge while Sun begins to warm the still chilly air. The very feel of the fine tilth one has made by rotaring the ground ready for planting in the Spring, knowing that soon will come the warmth of Sun, the life of rain, to give profuse living to what shall be grown - and knowing, feeling, that such growth, such fecundity, is but a gift, to be treasured not profaned...

These are the joys, some of the very simple, the very *English*, things I treasure; that I have loved the most, and whose memories I shall seek to keep flowing within me as my own life slowly ebbs away...

For it is to the now almost lost England of such things that I belong, that I have always belonged, even though for many years I, in my profane often selfish stupidity, forget this, subsumed as I was in my hubris with un-numinous abstractions.

*So this is Peace:  
As the Sun of warm November  
Warms and the grass grows with such mildness.*

*No strife, here;  
No place beyond this place  
As Farm meets meadow field  
And I upon some hessian sack sit, write  
To hear some distant calls from hedged-in sheep:  
To breeze  
To stir the fallen leaves  
That lie among the seeds, there  
Where the old Oak towers, shading fence  
From Sun  
And the pond is hazed with midges.*

*So this is the peace, found  
Where dew persists,  
Flies feed to preen to rest  
And two Robins call from among that tangled brambled  
Bush  
Whose berries - unplucked, ripened - rot,  
While the Fox-worn trail wobbles  
Snaking  
Through three fields.*

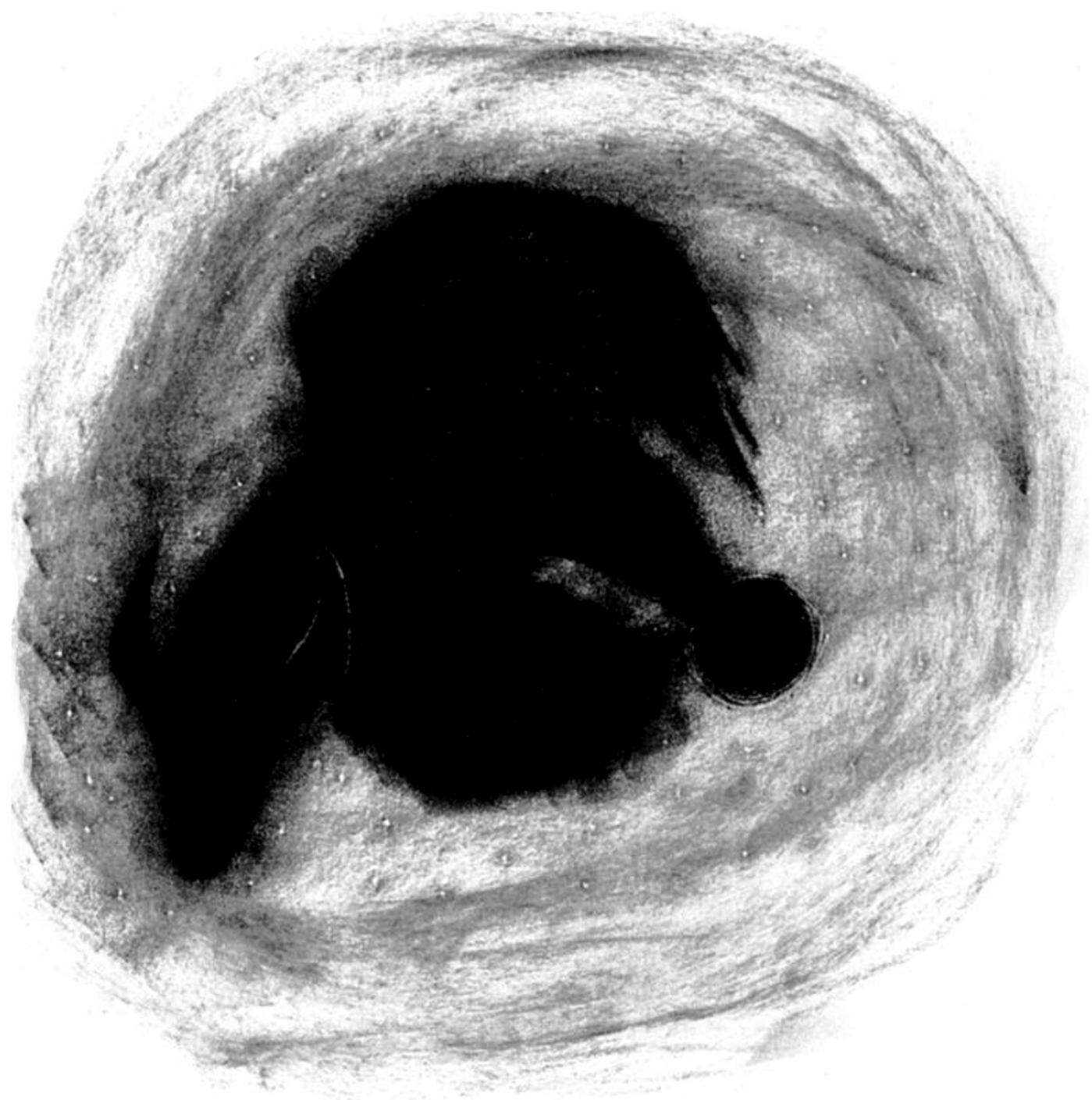
*So, the silent Buzzard soars  
To shade me briefly:  
No haste, worry, nor Homo Hubris, here  
Only that, of this, a peaceful peace  
Rising  
When we who wait, wait to walk with Nature.*

*So there is much sadness, leaving  
As the damp field-mists of morning  
Have given way  
To Sun*

*The Sun of Warm November*

*David Myatt*

*2455277.173*



## AOSOTH – AN ENCOMIUM

Magistra! O Purple Lady,  
Where have you taken me?

With your delicate, soft hands of porcelain,  
You pushed me  
In a lake of darkness  
A pool of black ink.

I think of your Name as I drown in this abyss,  
And I smile.

I see nothing.

You allow me to breathe once more,  
To live,  
And enjoy the light of the starry night-sky.

I see You.

You are not young,  
Yet cannot be called “old”.  
You are that sudden burst,  
That chaotic apparition  
Of wisdom, of love, of passion.  
Of death.  
Of compassion.

I asked for peace, O Hallowed Lady,  
I wanted a mind drunk with serenity.  
So, you gave me Your breast to suckle.  
You took me in Your arms,  
Dark Goddess,  
And lifted me up to that starry-night sky,  
Caressed by a rainbow that needs no sun to exist,  
And there,  
We made love.

I have seen that in Your realm,  
There is infinity.  
How sad this realm of past, present and future!  
How dull this world of cause and effect.

Take me to your realm!  
O Asoth,  
And there let me dance as Your children do,  
In the Paradise of Eternal Creation,  
That place  
Called *Hel*.

*Agios o Asoth.*

## THE THEORY OF THE HOLOCAUST

The so-called holocaust of the Jews during World War Two is not a “proven fact of history” – it is *a theory*.

The central premise – the fundamental assumption – of this theory is that a million or more Jews were killed in “gas chambers” using Zyklon B. This claim has been made for over fifty years, and it is claimed as the main method of killing (Refer to Footnote 1).

This is a particular *scientific claim*, about how a certain chemical agent works (or worked) under certain very specific conditions. That is, it is a claim that Zyklon B – a pesticide used to fumigate clothing in order to destroy lice, and which releases hydrogen cyanide gas (HCN) when exposed to air – was used to kill human beings in so-called “gas chambers”.

Some of the particulars of this claim are that the whole gassing procedure (gassing and venting, from the introduction of Zyklon to the opening of the doors) only took one hour at most and often much less time, and that the majority of the killings took place in what looked like “ordinary shower baths” with concrete floors, and occurred even when the ambient temperature was lower than 15 degrees Celsius. Other particulars of this claim are that those opening the doors after this short length of time, and those removing the dead bodies, wore no protective clothing at all – for example, no “gas masks” in case any residue of deadly gas was present, or in case the Zyklon B pellets used were still producing deadly HCN gas.

This very specific method of killing either worked, as described in the so-called “holocaust literature”, or it did not work. If it did work, then the method used is scientifically repeatable, reproducible, via experiments. This is how science functions, and how such claims about a scientific matter are settled. It is scientific evidence, provided by experiments, that matter (Refer to Footnote 2).

This particular scientific claim about how people were killed by Zyklon B – a claim made by those who believe in *the theory of the holocaust* – has yet to be experimentally verified, according to scientific criteria. Therefore, it is correct and reasonable for people to doubt the veracity of the theory of the holocaust that many people believe in until such time as this specific scientific claim is verified by experimental means.

All the other circumstantial evidence which it is alleged “proves” the theory of the holocaust (such as alleged eye-witness statements; confessions obtained during interrogations), are irrelevant because a particular scientific claim has been made, and if this claim is shown by scientific experiments to be false, then all such other evidence which seems to support the theory will have to be re-examined, re-interpreted, and/or rejected.

The onus of proof for the theory of the holocaust is upon those who have made this specific scientific claim, and their proof can only be by scientific means. Those who doubt or who

are skeptical about this theory of the holocaust (for whatever reason and from whatever motive), do not have to prove anything, for as it says in *Al-Majallah al-Ahkam al-'Adaliyyah*, "The burden of proof is on him who alleges."

This claim could easily be tested by scientific experiments, which would require the reconstruction of an alleged "gas chamber" – as described in the literature of the holocaust theory – and then introducing Zyklon B into this chamber, by the means alleged to have been used according to the literature of the holocaust theory. The chamber would then be vented – using the type of fans alleged to have been used – and then opened, and then tested for any residue of HCN gas. Note that, for the experiment to be valid, all the "experimental apparatus" used would have to be constructed according to details given in the extant literature of the holocaust theory, which details derive – or are alleged to derive from – eye-witness statements, confessions of suspects tried for involvement in the alleged holocaust, and from whatever German technical plans or documents that survived from the time which gave details regarding the building of shower-baths in labour camps such as Auschwitz (Refer to Footnote 3).

The experiments would be conducted using several variables. For instance, (1) With an empty chamber, at various ambient temperatures. (2) With the door being opened at the times claimed by the holocaust literature – from one half hour after introduction of Zyklon B, to around one hour (the maximum time claimed in the holocaust literature). (3) With a chamber full of experimental "dummies" simulating human beings crammed into the chamber, and repeating the variable mentioned in (1) and (2).

To meet acceptable scientific criteria, the results would have to be reproducible by others, as the experiments themselves would have to be conducted openly, with impartial, neutral, observers present, and all the findings openly published. That no such scientific experiments have ever been conducted – or are even planned – is extraordinary, given:

- 1) That the theory of the holocaust is taught as "fact" in schools and colleges around the world;
- 2) the billions upon billions of dollars invested in and by the "holocaust industry" for over half a century, and the plethora of "holocaust memorials" around the world;
- 3) the continuing imprisonment of those, including scientists, who have logically and rationally expressed public doubt about the theory of the holocaust;
- 4) the use of this theory to aid the establishment of a modern non-Muslim nation in the lands of the Muslims;
- 5) the conviction – on purely circumstantial evidence – and the subsequent execution and imprisonment of dozens and dozens of people, in the last sixty years, for "participating" in this alleged "holocaust".

Thus, to repeat what we wrote above, it is correct and reasonable, and indeed rationally necessary, for people to doubt the veracity of the theory of the holocaust until such time as the specific scientific claim, made by the believers in the theory of the holocaust, is verified by experimental means.

Until such experiments are conducted, it is also correct, fair and reasonable to call for an immediate end to the irrational and criminal persecution of those who doubt the theory and who ask for scientific proof of the theory.

*A Servant of Allah*

*1430 AH*

Footnotes:

1) A million or so, alone, is claimed for Auschwitz. This is what is taught now in schools, everywhere, see, for example the school lesson plan, *Education – Lesson Plan: Learning and Remembering about Auschwitz-Birkenau*, produced by the Yad Vashem organization in occupied Palestine.

2) Logically, if a person believes in the modern holocaust theory, *ergo* they accept the minor premise of what is the fundamental “holocaust” syllogism, which premise is the specific method of killing described above, which specific method involves a particular scientific claim, and which scientific claim requires experimental proof.

Thus, all persons who now accept or who believe in the modern theory of the holocaust, are implicitly accepting, on faith or trust (and rather illogically), that this so far unproven scientific claim is true.

3) According to experiments conducted by German scientists in 1942 CE – and recorded in the publication “*Die Einsatzfähigkeit der Blausäure bei tiefen Temperaturen*” published in 1942 CE – under ideal laboratory conditions, Zyklon B granules are can still lethal for at least two hours after they have been activated. These experiments also showed that what does affect the release of HCN gas is the ambient temperature, with the granules releasing more HCN gas more quickly at higher temperatures, and releasing “most” of their gas – under ideal laboratory conditions – in just less than an hour when the temperature was 20 degrees Celsius, or higher. Given that the ambient temperature in the alleged “gas chambers” was often much lower than 20 degrees Celsius – according to accounts contained in the holocaust literature of the holocaust theorists – it would be expected that it would be well over an hour before the Zyklon B pellets released all their HCN gas. Which would mean the pellets would still be producing deadly HCN gas when the door to the chambers were opened.

## AMERICAN NIHILIST UNDERGROUND SOCIETY

Interview by Michael M. on behalf of *Fenrir*

A.N.U.S: A curious and darkly humorous acronym that stands as the name for the American Nihilist Underground Society.

Well known and either respected or reviled in metal music circles and elsewhere, Anus.com was the first metal related site on the web and as such, was more often than not the first site many metal fans discovered when stabbing the words “death metal” and “black metal” into search engines. The site’s densely worded Conrad-esque reviews of extreme metal bands are to this day usually in the first page of most search results for underground metal.

But it is not just reviews and articles on metal, but the voluminous and insightful tracts and writings on subjects like nihilism, overpopulation, eugenics, and the crowd (“mundanes” if you prefer), which have garnered the Society a large following and “brand awareness” to an extent that the site and its affiliates (such as Corrupt.org) are able to reach literally thousands of readers a day.

And so it came to be that I contacted the founder of ANUS, Vijay Prozak, to probe into the depths of his...mind:

**MM:** *One of the reasons I wanted to interview you for the return of the ONA’s Fenrir journal, was that I see distinct similarities between your own activities and philosophies with those of the ONA itself. For instance, both strongly advocate that philosophy and learning in itself is nothing without acting and living accordingly. Not so much “verba non acta” as “verba et acta”. The worldview of both entities decries the power and mentality of the herd, are overtly supportive of nationalism and restructuring of society to be more in favour of the strong and the dynamic, rewarding the best of its people and sloughing off the worst, the mediocre. Both are also the brainchild and manifestation of Will to Power of somewhat mysterious and controversial individuals who have injected their virulent memes into their own respective spheres (nihilism and metal music, and satanism). Both are often blacklisted as “hate” and “neo-nazi” organisations by anti-fascist types. It’s probable that you conducted some background research into the ONA after I sent the original interview request, so what do you make of the basic similarities outlined?*

**Prozak:** Thank you for taking the time to research and conduct this highly challenging interview. I’m enjoying looking at the world from an ONA angle. After years of having tossed around thoughts on these topics, debating them with others, and reading the works of the greats, I’ve come to realize there are two basic philosophies in life: those that see us as means to an end, and those that see the world as means to an end that is us, being human beings. This really primitive division is jagged and messy, but it translates a basic outlook on life: do I adapt to live, or do I alter my view of life so I feel as if it has adapted to

me? The ONA, like ANUS and ancient Hindus, Pagans and realists everywhere, is from the first camp. Human beings are a means to an end. That end is a greater degree of organization in ourselves and the universe, a transcendence of being in order to find truth and through it, a higher level of existence. The specifics you mentioned are not surprisingly in accord:

1. Verba et acta: we like the American folk wisdom of "Be sure you're right, then go ahead." We are creatures defined by a split between our mentation and the physical world of our bodies, the surrounding environment, and the consequences of our actions. It helps to develop ourselves through thought, meditation, and discourse, as it does help to have teachers make lucid these ideas. In addition, my personal experience convinces me that most people are intellectually inert and so respond to nothing more subtle than a bag of cash or a gun in the back, but in every group there's a 2-5% minority who are both intellectually alert and find themselves in leadership roles in their community, even if unofficially. I'm thinking of the guy on the block who everyone goes to when there's a natural disaster, the local religious and social leaders, intellectuals who aren't effete twee snobs, and those who run businesses or lead teams in local industries.

These people are responsive to discourse and when they find something true, they'll tend to repeat it, and then others emulate them because they want to share in their success. Our society offers us plastic "role models," but then there are crypto role models in every local area that people imitate. It's important to reach them with words, and to reach everyone else with deception.

2. Social restructuring: Our civilization has gotten so corrupt that we cannot even mention in passing that most people are thoughtless, destructive, willfully ignorant idiots, at least not without someone spotting an opportunity get "holier than thou" and call us Nazis, Stalinists or worse. But the truth of the matter is that most of our fellow citizens will think nothing of driving down the highway and tossing their waste out the window, or wrecking pristine natural beauty so they can put a fast food restaurant in its place.

This behavior does not change with "education" because they are intellectually inert and solipsistic as a result, so will not accept any challenges to their convenient worldview. We are awash in people; very few of them have even the basics of intelligence, character and health. Conveniently, this mass of asses endorses a worldview that says whatever they want to do as individuals should be absolute, because all individuals are equal and their desires are sacrosanct, so we can't tell them NO if they want to build a McDonald's on top of pristine forest. Naturally, this means our society will eventually destroy every last bit of beauty on earth for profit. Clearly we need another way, and if we think a little further, we'll see that disenfranchising those who cannot make sensible decisions is a good start. Further, eliminating the constant friction of unbounded economic competition would lead to great stability, so we endorse a caste system where each person inherits a role appropriate to their intelligence (with a few exceptions via mutation, intelligence is congenital). Further, we respect and love nature and its many diverse and parallel roles, so just like we don't breed all birds into sparrows, we preserve unique ethnic groups.

Finally, we need to have a goal that includes constant improvement or we stagnate, so it's time to evolve past this stage. With a few lucky individual exceptions, we are barely above

the intelligence of a quick-witted chimpanzee. This is a silly state of reactionary stagnation and fear, as is our refusal to explore outer space -- we are afraid of its immensity and our corresponding insignificance. For this reason, we need to target what Nietzsche calls the "overman" and become this mythical, wonderful yet plausible future beast. In my view, all overmen will be nihilists who do not need significance or inherent meaning in the universe, and will never confuse their judgments/emotions with a realistic representation of the world. To get to this stage, we need social restructuring, a restoration of cultural and not bureaucratic values, and a clearing of the dead wood, then we can start focusing on this otherwise fragile task, which in our current society would be overwhelmed by a deluge of people brainwashed by advertising, pop politics, mass religion, profit motive, and other mental spasms of dying human designs.

3. Will to Power: It seems to me the Nietzschean dialogue about Will is a response to Schopenhauer, and that Nietzsche interprets Will in a more Christian context than Schopenhauer, who is basically Hindu. In the classic Hindu mythos, Will is like God a force divided among all living things, and has no object. It is its own object, much like consciousness and species persistence (reproduction). The social will is a will to power; the will itself is to survive, through supremacy where necessary. We acknowledge this Machiavellian natural will as a perfect design because it never loses context and always produces incrementally better results, no matter what tragedy has befallen any of its instances. For this reason, we are seen as Nazis and worse: we do not believe in the supremacy of the individual, but of the Will that all life has, and through that transfer, we believe that having better degrees of design, organization, efficiency and function are more important than human emotions, social feelings and "individualism" (comparative, externalized individuality for purposes of what Tom Wolfe calls (social) "status" in what Don DeLillo calls a "consensual social reality"). Any person or group who denies the supremacy of the individual in favor of supremacy of the Will, which because it respects itself and not individual beings is unafraid of predation and horror, will evoke the fear of the Crowd and they will use whatever epithets they can against it. It's kind of like how American Conservatives refer to Barack Obama as either a Nazi or Communist; they don't care what he is, but just want some form of epithet to use against him and unite the herd against him.

In addition, there's one big similarity between both groups: we believe in using individuality to transcend individualism (see definition above). Our selves are our instruments for measurement and testing of the world, but not goals in and of themselves. However, saying "don't make the self the goal" is about the same as saying "make the self the goal," because both affirm the importance of this neurotic quandary, so instead we prefer to specify another goal, which is reality itself and its pattern language (per Christopher Alexander); our device is similar to that used by Zen Buddhists, Hindus and Pagans alike, which is a sense of vast introspection in the deathlike stillness we can impose on our minds for clarity.

Using the self as the means of detecting the world is a notion 100% compatible with European Romanticism, and causes one to treat the cosmos and cosmic order as a sacred object or language, per Paul Woodruff's excellent book "Reverence: Renewing a Forgotten Virtue." None of these goals or tenets are unique to either or both groups, but are eternal truths that are rediscovered whenever thinking beings overcome their fear of death to peer into the informational structure of our reality.

**MM:** *To outsiders metal is often seen as a moronic and meaningless subculture, yet alert devotees find that the best compositions of leading artists such as Burzum, Morbid Angel, Immortal et al transcend the rock music limitations of the more commercial groups and perhaps have more in common with classical than anything else. Why is metal important and what does the modern malcontent find within it? The dark, the sinister, evil, Satan and the forbidden have been integral to metal music since its conception. The genre's methods are unsound and the pronouncements and statements of many leading artists appear insane to the average person, oblivious in their whited sepulchures. The feral atavistic nature of death and black metal specifically seem to give expression to the unspeakable, "the horror". Is metal at the extreme end of the spectrum simply a resurgence of man's old vigorous spirit, the latest in a long line of gestures against sterilised modern existence and its trivialities?*

**Prozak:** "The horror" (per Conrad) has a counterpart: "Exterminate all the brutes." I do not consider that statement a message of insanity, but rather of ultimate clarity. You cannot fight a war without murder. You cannot live without dying. You cannot move forward if you keep around the old baggage, whether Homo Neanderthalis or the modern SUV driver. Metal embraces a morality of amorality, in that it rejects morality as a judgment of nature and reverts it back to an interpretation of nature, which is that better designs should always prevail -- and that those who ask us to subsidize the failures are passive aggressively working against us. I think much of this comes from horror movies, which feature a narrative whereby a group of humans must face a previously-unknown evil. In the process, some prove themselves unable to deal with the reality of the situation, and part of the function of the movie is to make us cheer their deaths so the characters who aren't immobilized by fear can take care of the situation. I think this message carried through Black Sabbath, specifically in "War Pigs" where they pointed out that the mental sloth of humans allows evil manipulators to get away with their crimes. This idea is entirely parallel to Plato's parable of the ring of the Lydian Gyges, which is that if we can do act in secret, we become corrupt -- and the secret actions he has in mind are kept secret by the inattention, laziness, stupidity and apathy of the general population.

As in Milton's "Paradise Lost," in metal Satan is a character of dual traits. He is both the brightest angel who sees the failings of God's order, and the apostate who lets the lack of personal recognition drive him into delusion. But he makes one of the strongest statements in Western literature when he states a preference for reigning in Hell to serving in Heaven. Satan is literal reality or realism; Satan is also us struggling with transcending ourselves. This is why most of the (great, and you should only measure an artistic movement by its heights) metal lyrics about Satan are cautionary tales in which Satan is like a deceptive salesman, willing to let our greed or stupidity as a species lure us into illusion, watching as reality then smashes us flat with "unexpected" consequences. To outsiders metal is a moronic and meaningless subculture, but this is because metal as a culture has never formalized itself, so any idiot playing any kind of minor scale in power chords with distortion is considered metal. Most metal has more in common with King Crimson, Yes and Amebix than with Cannibal Corpse, Cradle of Filth, Meshuggah, Necrophagist, Opeth and other blockheads who apply rock-style songwriting to metal. Metal is a spirit, but that translates into art that finds beauty in darkness, and it does it through an ongoing dialogue of riffs through a stylistic level, producing narrative song structures.

This is closer to classical music in form, but is also far removed from the cyclic, fixed symbolism of rock music, and so represents a step forward for the intellect of popular

music. Does all "metal" uphold this vision? No, definitely not: even some classics like Venom are far from it. But at its best, metal is a powerful viewpoint that is coherent with European Romanticism in that it reveres the ancient, is nihilistic in accepting literal reality including nature blood in tooth and claw as a superior design to human morality and the rules of the herd, and rejects the vision of the individual as all-important, preferring to give us a third-person viewpoint on an epic historical scale, talking about meaning and cause/effect rather than feelings and judgments. Its primary attribute is vicious noisy aggressive music, which begins the philosophical journey by knocking us out of the "avoid all conflict" stupor trained in modern times, and secondarily, its use of minor key and chromatic narrative riffing to expand the context of our world and increase our event horizon. Metal is like a challenge from hell: can you accept reality's paradox, namely that in order to love life you must also love death, killing and horror, or are you stranded on a level where how things look aesthetically **MUST** correspond to their meaning, and you either have a happy life of bunnies and chocolate or a negative life of storms, wars, disease and darkness?

Metal is like a yin-yang symbol: it shows how light is necessary for darkness and vice-versa, while all the stupid fearful sheep out there would like to banish darkness and live in (artificial, unsustainable, unrealistic) light. Horror and darkness exist for a reason, namely to make space, recycle energy and avoid the kind of entropy that occurs when actions have the same results each time -- at which point, life becomes predictable, and the value of any action diminishes. Life cannot have an equation where we know that the right side equals the left side before we even start computing; life is constantly computing its own reactions, introducing complexity and chaos so that life can live on. The price we pay is that for every good thing, there's an equal and opposite bad thing reaction. People want to deny that. As a social movement, metal makes an important statement against social guilt. Social guilt is the idea that because someone else is a person, you owe them something -- human rights, civil rights, and freedom are the guises of social guilt. This quickly becomes an excuse for no one to stop anyone else from doing anything, even if it's stupid and will have negative long-term consequences. "Mind your own business!" is another catchword of social guilt. But everything people do has consequences, especially psychologically, and if we decipher the thinking behind social guilt, we see it's a justification for individuals to maintain their solipsistic state un-interrupted by reminders that their action or inaction has consequences.

Unfortunately, metal is divided, with one group rejecting social guilt and deferring to their own perceptions, and another group perverting that idea to being an affirmation of social guilt by rejecting any obligation but their own desires. Perceptions are not desires, at least for those with the brains to not act on every impulse or bodily reaction they have. Undisciplined emotion, human equality and happy illusions designed to avoid conflict were part of the hippie movement that Black Sabbath wanted to defile, and later generations of metal have defiled both the hippie movement that is a secular version of exoteric Christian ideology, and the more populist forms of Christianity as well. While many are put off by the loud violent music, no other social movement exists with this degree of articulated and yet visceral critique of its society.

**MM:** *We can easily see that the old "occult practices" have since lost their romantic aura and been reclassified as different branches of the modern sciences, though they remain as baffling as ever to lay people. Is mysticism just a better form of organization?*

**Prozak:** Each method has its place. Mysticism is a better way of understanding systems which do not have a 1:1 correspondence between cause and effect, like the cosmos. The cosmos is so vast it is inevitably polycausal, in that enough factors are in play that without multiple details in place no action comes to pass. Other things succumb better to linear thinking, like debugging software or trying to figure out which vine is toxic to humans. The problem is that the masses can sort of grasp linear thinking, because it deals with details, but they cannot grasp thinking which must be both architectonic and correspond in parallel to known reality. For multiple factor analysis in a deterministic but relative universe, mysticism gives the best kind of answer one can have: correct on the level of abstraction, fuzzy about details not yet determined. It prevents us from making leaps of faith based on linear logic that lead us places the data does not. Occultism was suppressed because quite honestly, it is unprofitable -- finding simple solutions a crowd can understand leads to greater material power, wealth and social status.

**MM:** *The modern world is dominated by technology. It now seems within the realms of possibility that people may soon be able to augment themselves artificially to almost superhuman heights. What mystics and philosophers used to only dream of may become reality through rapidly developing science. How do you perceive mysticism translated to technology or modern reality? Is transhumanism merely a shallow surface improvement?*

**Prozak:** One of the fundamental tenets of mysticism to which I subscribe is the notion that all things move in parallel. Mind and body, for example; thoughts and reality, for another. They exist in similar patterns, move and change in similar ways, and if we could strip away the hazy influences of their media, we would see that they are similar shapes in different positions. While I like the idea of transhumanism, I don't think technology is going to be able to create genius or excellent character, at least not for some time. So as with the rifle, which made an idiot who got in a good shot the equal of a great warrior, this technology could thrust great power into the hands of fools -- people who may be smart at a task or two, but lack judgment or wisdom.

**MM:** *The classics of literature such as Heart of Darkness, not to mention our own experiences, reveal the depths to which we deceive ourselves about civilisation, our own behaviour and instincts. How much of an illusion is modern society?*

**Prozak:** Most people are unaware of a separation between the modern condition and its technology. They trust in their technology that has conquered so much, even though it screws up all the time. Even more, they have no idea of historical scope, and that it may take two or three thousand years for large changes to make their effects fully felt. It's like chipping away at a bridge: you may get away with it for days, weeks, months and years, but eventually, the long-term consequences -- which we are too distracted and dumbed-down to even consider -- come home to roost. In that sense, modernity is an illusion created by a brief pocket of time and the industrial wealth that coincided but may not have been caused by it (in fact, probably was not, since the science that allowed it came earlier after being lost after the successive collapses of India, Greece and Rome). I think the illusion is starting to become transparent however. It always was to the upper echelon of thinkers who got over their fear of what other people might say, but now even the regular guy of some realistic intellect is starting to think we've written a check we cannot cash. Convenient disasters like nuclear proliferation, global warming, terrorism, domestic unrest

and race riots, not to mention increased corruption and pollution, are helping midwife the birth of the death of the illusion of modernity as a "one shot" solution for all our problems. The average person has been content to think that modernity brought them the hot shower and the first-person shooter, so why look a gift horse in the mouth, but the sense of dread mounts as big immovable problems pile up and wait to pounce. If nature follows the usual mathematic, they will pounce gradually but they'll do it all at once, ratcheting up the intensity until it squeezes us in every direction at once.

Fundamentally, we live with the illusion of morality -- that by setting up all these rules, we've granted ourselves freedom from some ungodly natural condition where people fight each other for no reason and eat the loser's children. We forget that these rules get extended to others who then take advantage of them, increasing socialized costs and internal conflict. While we cannot point to any specific cost that is created, we can tell that slowly, across the board, ugliness, cheapness, depravity, resentment and bitterness have been increasing. There is a waking-up process... a modern person will one day compile enough stuff in his or her head to have a negative space satori moment and realize in an instant that this whole thing is held up not by a secure foundation, but by all of us bleating the same illusions and using them to sell stuff to each other, but that once it starts to unravel, its underpinnings will quickly be replaced by corrupt, predatory versions.

**MM:** *Heresy is a word we commonly associate with the Spanish Inquisition and blaspheming against or contradicting the accepted word of God. Having said that, in our modern largely secular Western society heresy still exists. What are the heresies of today and why are they heretical? Here's a heretical idea: people are unequal. Different levels of competence, intelligence, attractiveness, creativity and so on. There are different races of peoples (at the time of writing, haha) with their own strengths and weaknesses, different cultures and values. Therefore, is universal brotherhood necessary for spirituality?*

**Prozak:** You nailed it right there. The dominant idea of modernity is that we're all equal, so we don't need leaders or roles. Consequently, we are rootless and have no purpose in life, so people cycle through aesthetics of meaning, and so are Buddhist flagellants one week and gay Wahabists the next. That instability, a fundamental schizophrenia between what we know to be true from our observation and introspection, and what we must tell each other to make conversation at work, convince others to help us with specialized labor, make friends and get along with people, etc., incurs a huge cost and drives us to become primitive ape-men who burn the witch doctors who assault our sacred cow. That cow is equality. Any form of disturbance of that illusion -- class, race, ethnicity, intelligence, attractiveness, creativity, competence, even selective friendship -- is the new Hitler/Stalin, which is elitism, racism, sexism, homophobia and any other number of made-up terms for a refusal to deny reality and accept each individual as absolute. What drives our mania for equality is each person wanting to be absolute; it's a blocking move against the right of anyone else to point out that what we're doing is insane, selfish, pointless, destructive or masturbatory.

**MM:** *The ONA advocates the "culling" of worthless people, though on a more or less individual basis of eradicating chosen "Opfers". From observation of the potential individual in question, one is able to judge from their actions whether they possess some redeeming features (dynamism, courage, intelligence etc) or not. After all, stupid, cowardly, ugly people will not create resourceful, vital, creative offspring. At the risk of*

*sounding like a Dalek, do you advocate extermination of poor quality humans, or perhaps a more gradual "phasing out" (sterilisation etc)?*

**Prozak:** The fundamental spiritual challenge in life is learning how to do unloving things for loving ends. If someone threatens your family, you need to make sure they'll never do it again, usually by murdering them. If you want meat, you're going to have to kill an animal. And if there are too many people in your species, you'll need to cull the herd. Even more, you'll want to keep your psyche sharp by being willing to slaughter people on a regular basis if they represent an insult to all that you love. Retards, deformed people, parasites, pedophiles, idiots, perverts, criminals, passive aggressives and other mental defects make life seem ugly and depress us. I say kill them all, and don't go looking for some twee "painless" method; make it an orgy of blood. Drown them in swamps. Make them sacrifices to made-up and absurd gods. But kill them. And make it clear to everyone that what you're doing is not only right, it's probably fun. People in our society are so trained they recoil at this idea, but we ignore how much ugliness makes us feel ugly inside. Purge it. We can always improve, but tolerating defects never makes us improve -- it holds us back, and makes life depressing. If your wife gave birth to a retarded kid, and you knew that having it live would condemn her to a life of taking care of an unproductive and permanently ugly duckling, why wouldn't you choke the life out of the misbegotten thing? Throw out the horror and bad; focus on making more of the good. That method always wins.

Regarding how to choose people, I'd make a list for every person of good things and bad things they have going for them. A productive pothead is worth more than a useless straight-edger; at the same time, most potheads are useless people, as are most alcoholics, because anyone who cannot enjoy life without substances is probably very negative. It makes sense to wait until about age 18 to see what people have done, unless both their parents were idiots, in which case killing them at birth is sensible. We have too many people now by a factor of ten, and at any time, we hover on the edge of overpopulation by tolerating idiots. Tolerance is not a virtue. It is a sickness. Ugly, parasitic and predatory people make life horrible and cause internal friction that holds us back. It is awful to kill them, but more awful to let them live, and cowardice to shy away from doing what's necessary. I am not against tolerance as a blanket rule, because that's a fallacy of false category, but I am against assuming tolerance as a virtue. Tolerate by definition means put up with something negative. We should allow what is not destructive and encourage what is constructive, and destroy what threatens the constructive.

It's not only a matter of physical health and intelligence. Some people have defective personalities. Not just your garden variety sociopaths, but there are some people who are negative, bitter, passive people. We can as a culture decide that such behavior is unwanted and as such, cull it from the gene pool. There's no need to drum up a lot of contrived "science" to justify this -- we can do it on an aesthetic basis, and it will have results as effective if not better than the linear rationalist ones. Make a beautiful society where the good prosper and you will always go upward; the opposing force, the depressed and self-pitying and suicidal in the human being, wants to make a society where the worst are tolerated so that we all feel secure and can avoid challenging ourselves, or just being flexible and escaping our solipsism.

**MM:** *What is the primary difference between occult and dualistic religions and philosophies?*

**Prozak:** Occult philosophies tend toward the transcendental, idealistic, pattern- and process-oriented realm of thinking; dualistic ones tend toward the tangible. Whether material or its mirror image, pure symbolism, the creation of the "dual" world invents a tangible spiritual idea of a world which is not this one and does not have its rules, but somehow is purer, usually because in it the exoteric (appearance) and esoteric (inward structure) are hopelessly confused as in mass religion, so that any object named Pure is, actually, pure. The advantage of the occult religions is that they promise nothing more than what we already see, but offer to us ways of organizing our thought and disciplining our actions so we can both (a) find greater clarity and (b) be more powerful in applying ourselves to this world. Much as in a martial art, the two parallels are linked, because without finding the greater clarity we have no direction or boundary to our methods of making ourselves more powerful, and they end up being the party tricks and kiddie "magic" that snake oil salesmen might use.

But with an immersion in learning, we come to understand the abstract patterns of this world, and learn to fit ourselves inside of them so we become more powerful -- but we have also yielded our will to the order of the world, creating a synchronous causality. Where modern technology relies on finding a pure answer, and then hammering/bombing/cutting/cementing it straight into the goddamn earth, the eternal occult ways involve weaving ourselves into a situation, both changing it and changing ourselves, which is entirely coherent with relativity and other theories of the non-linear but still deterministic. Dualistic religions present a problem because they promise another world which is both unconstrained by the normal rules of matter, and somehow more ideal because appearance represents essence. Some accuse Plato of fabricating such a world; I know from my readings of "The Republic" that he was in fact arguing the opposite, which is that pure forms are causes that do not resemble appearance, and not archetypes which present absolute categories. The dualistic world presented by modern religions sounds to me like marketing, a place without strife where living is beyond easy, and as a result seems to be an entropy trap because there would be nothing to be decided. The old saying "Nature abhors a vacuum" appears true, but really I think nature abhors an equation which doesn't need solving because its precepts equal its conclusions. Our cosmos is an immensely powerful and efficient cyler of energy, losing very little if any, mainly because nothing is equal and there's always a transaction required to transfer energy into different forms. It's why the universe does not succumb to brute force and hermetic methods are needed.

Another way to view this question is through human psychology. Dualistic religions project a desired "super-world" designed for human convenience and freedom from death, want, fear and horror; occult religions embrace the world as it is, and try to find a way to project it into the human. Although modern science will not admit this, the philosophical grandfather of occult religions is the scientific method, which is also the underpinnings of Vedanta.

**MM:** *In popular parlance, here's a "green" question. How does our attitude towards our surroundings have a bearing on the type of society we create? Does the first sentence of this question reveal the core problem, in that modern society segregates the environment into an "issue" to be "dealt with"?*

**Prozak:** Absolutely. In our arrogance, we assume that we are not products of our

environment, and that we can do things to it without consequences to ourselves. The greatest damage is spiritual -- those of even moderate intelligence have a sinking feeling within that we are expanding like a disease, consuming everything in our path, and this ugliness makes us think of ourselves as ugly and paradoxically, pity ourselves and become less likely to act. The principle of the occult to my mind is parallelism, which includes that idea that no thing exists independent of others and we cannot act on any part of reality without having consequences elsewhere, including to ourselves.

**MM:** *Everyone apparently has their opinion as to why society is failing (it's usually someone else's fault) and carry some vague fantasy notion of an ideal society, presumably with themselves as supreme ruler where they can do what they want regardless of the consequences and in spite of obvious personal limitations. Most people of course not having the stomach to even think about enacting half of what they daydream about. Disregarding solipsistic personal desires, what would make an "ideal" society?*

**Prozak:** The only way to look at this question is not as an individual, but as a mountain with a memory of thousands of years. The society that is healthiest is one with strong leadership that is also of good character, intellect and healthy outlook on life. This comes from a tendency to let organic processes, including competitive ones like social darwinism and capitalism, work themselves out, but under the command of those who find constant constructive goals and are able to do unloving things for loving outcomes. In my view, such a society would include a caste system and forms of eugenic activity, including human sacrifice, as sacrifice permits us to not dwell on the failings of individuals but make gifts of them to gods and earth, which gladly accepts their blood. From my reading of history, the best societies are those which preserve innocence, meaning they are the least aesthetically, intellectually, sexually and linguistically depraved, not because they are against depravity but because they value innocence because they revere life. The best act of a warrior is to wade through miles of blood and slaughter so that it is confined away from others, so they may stay innocent and childlike in outlook toward life, although mature in their handling of it.

I would make relatively few changes to our current time because radical change and revolutions produce instability. I would simplify laws to a few dozen pages, remove all subsidies and protections for the clueless, and forcibly remove humanity from over half of the natural land. Obviously, the transition from modernity will include some resettlement of those who are not indigenous; further, it would involve a gradual interweaving of cultural values with government such that bureaucratic government could be replaced by local authority figures as appropriate to the caste system, and allow the kind of semi-arbitrary decisions that make for good aesthetic coherence to the ideal of the society as a whole. Such a society would feature philosopher kings with emphasis on the term "king," in that their kingly attributes would be the most important, and would naturally lend toward an analytical but holistic/parallelist view of reality. It would obey the hermetic principle of not naming and crusading against evils, but constructing structures which emphasize and reward their goals more and in an alternate method to those of the evil. It would be a somewhat cruel society in that it would not be tolerant, although it would not deliberately attempt to be not-tolerant or anti-tolerant, but would obey the dictum "all things in their place," and build individual self-esteem from fulfillment of role.

**MM:** *Why is it important that things operate in parallels, and how does this relate to occult practice?*

**Prozak:** Good question. I am a nihilist because I view nihilism like Zen to be a clearing of the mind and a recognition that human emotions/judging will never give us a view of the world we need because they measure effects from a human perspective, and do not address cause, as Plato reminded us long ago with his cave metaphor. Nihilism cleanses the mind of the idea that human judgment is more important than seeing the situation from as close to a neutral third-party, holistic, long-time-frame view as possible. Parallelism has to my mind four important applications for those involved with occult or transcendental idealist ideas:

(a) Thoughts, matter and energy are media in which similar patterns occur

(b) All efforts are matched by parallel efforts so that at least one prevails

(c) All causal actions occur in parallel, meaning that causality is synchronous and its trigger is usually a medium and not a cause.

(d) All visions of the world, alternate worlds, etc. must correspond in parallel with "ultimate reality"

The point of all of this is to unite cause with effect, separating it from confusion of media, judgments, emotions, human perceptions and appearance so that we can understand our world and predict it, which is how we adapt and become powerful. Per our discussion of Will above, any spiritual belief is going to be compatible with gaining power and furthering Will in biological, physical reality. Occult practice admits this, but dualistic practice engages too much of the judging mind that is externalized to a kind of social, consensual reality in which individual "status" is measured in altruism. This is a confusion of exoteric and esoteric that expects appearance to equal underlying structure, such that what appears benevolent is actually benevolent, and not just a justification covering up private acts of selfishness. Consider this diagram:

Cause <-----> Observer <-----> Effect

When the effect occurs to the observer, this chart gets slightly more complicated, but the basic pattern remains. Our human pathology -- our one and only real failing -- is what Nietzsche calls "knowing," or proclaiming that effects are causes in themselves because it affirms our position of control as the ones who observe the effects. Consequently, we deny cause because in our limited view, it denies us -- specifically, denies us as all-powerful observers. Although Buddhism attempts to tackle this directly with its jihad against the ego, I find it more sensible to point out that we have a part in the process and that it is larger than us. Ego is healthy. Selfishness to some degree is healthy. Individualism is healthy. But we moderns have replaced these healthy things with a social personality, meaning that we have become perverted by the means through which we explain ourselves to others, and now do not understand our actual desires. The observer has become the

pivot, the medium through which it occurs the cause, and that enables us to have a mentality of justification, where we argue that what we want can be assigned a logical value if effects are taken as causes. From this bad logic comes the insincerity of all modern thinking and activity. Parallelism counteracts this thinking on every level. It is a simple reminder that we are not the sole actor, and just because we create our perceptions of an event does not make us cause of an event; this lets us escape from the ghetto of feelings, judgments and goodwill/false altruism that creates the manipulative modern time in which surface appearance is assumed to be of greater importance than inward structure, quality and value.

**MM:** *You often speak in favour of Hinduism. Is all occultism simply a restatement of Hinduism?*

**Prozak:** I find it interesting that just about all human thinking, at the highest level, reaches for the following ideas: (a) how to explain actual cause/effect reasoning (b) how to do unloving acts for loving goals (c) how to avoid confusing means and ends (d) how to avoid mind/body dualism. These are all facets of the same question, which is how to understand our place in reality and how to orient our thinking so we adapt instead of projecting. I have long observed how the names of religions are less important than the interpretive outlook with which one approaches them, and that this breaks down along IQ lines, such that any time you see a transcendental idealist interpretation of any religion it is more likely you are dealing with a 130+ IQ interpreting that religion.

The original - and by that I mean both first on the scene and first to get it right - vision of transcendental idealism is Hinduism. Realizing the choice between religions that emphasize this world, religions that create another world, and religions that reduce this world to materialism alone, the Hindus chose a transcendental vision in which the supremacy of better designs was the goal. Like natural selection, this viewpoint sees the world as a testing ground for a physical counterpart to ideas, but sees the ideas as the goal as they're what we can take away from the experience and build on. Like the scientific method, this outlook values principles of understanding reality over caring too much about the material through which these principles are expressed. It escapes our tendency to make a mental ghetto of anthropocentric thoughts which are too often based on our fears and not enough based on a desire to complement the world with selfless but self-aware work. From the standpoint of a philosopher, all occultism is a restatement of this principle. Instead of pretending life has no value except for material comfort, or inventing fantasy worlds, it brings out the order *within* our world and shows us its wisdom so we can be part of it, instead of constantly struggling to deny it. Hindus are aware that religious interpretation matters more than the name of a religion, so they refer to all religions as branches of Hinduism because they are all attempts to describe the same infinite divine in the world, and by doing so, gently lead the more intelligent toward a transcendental idealist interpretation of whatever religious tradition they find themselves enmeshed in.

**MM:** *Why is the doctrine of equality and tolerance problematic? Shouldn't we just mind our own business and ignore what others do? Why wouldn't the libertarian or anarchist vision of social Darwinism with no rules work, much like nature did?*

**Prozak:** No act exists without consequence. Americans in particular are fond of saying

that what goes on in your bedroom, financial portfolio, or backyard is of no one's business but your own. However, in a world where pattern matters because of the nature of polycausality, and mentalities are influenced by actions in a cycle of rising intensity, it's impossible to isolate any action from consequences in the world at large. Get into kinky sex, have kinky thoughts. Invest in a reckless way, others will do the same. Make an ugly backyard, create ugly minds around you. Words and thoughts are bullets too. We cannot use deconstruction to separate any thought from action and vice-versa.

The doctrine of equality produces the doctrine of tolerance, because the motivating psychology behind the doctrine of equality is individuals wishing to prevent others from interfering with "whatever" they want to do. Of course, a psychologist will tell you that only a handful of people per thousand actually "want" to do anything; the others react, acting out biology, competition or other ego-drama, and never form a truly clear thought that carries an action from goal/cause to consequence/effect. So we see individuals do not want protection of will so much as protection from critique by others, especially the most damaging critique where the rest of us can see what they were thinking would happen when they acted, and how reality responded in a totally different way. Equality, individualism, tolerance and freedom are all codewords for the same idea: no oversight, and no comparison to reality, so we can be solipsistic and free from bad feelings about ourselves. Creepy, isn't it?

I like to tell the story of tolerance this way: imagine you have a small town where most of the people are happy. A homeless guy shows up and takes up residence in a small patch of woods, living in a hovel. By modern western logic, we should "tolerate" -- the word means put up with the negative -- him. But if we do, more homeless people may show up. Even more, our homeless dude may thanks to his living irresponsibly have, for example, hepatitis, which he will spread with his outdoor droppings. There is a one in a million chance he's a Diogenes, but it's more likely he's insane because he's unwilling to take a few simple steps to have a decent quality of life. So we're now running a greater chance of molestation, crime, vandalism. Even more, the fact that he is disheveled, filthy and pitiable increases ugliness in the lives of the citizens of this town. Depression rises. But we tolerate because he's human too and social guilt tells us he's equal or would at least like to be considered so.

We have in the West taken our towns from pleasant places where periodically loving people must do un-loving things, like kill murderers and strangle perverts, to ugly places where the only pleasant escape is in our own heads, usually while watching TV or downloading internet porn. Even then we are not satisfied. We know we live in a moribund civilization that is awash in parasites and predators, and we are sickened by our inability to do anything, even as we pollute and overbuild and superpopulate to beyond saturation level. We would be much healthier if we stopped running away from reality and started minding everyone else's business, fixing wrongs wherever we find them, instead of making ourselves impotent because we made individuals beyond critique. Again, I am not anti-tolerance as a principle. I am for whatever tool does the job, and so when there's someone in your school who is slightly freaky in behavior but not harmful, I say let them stay; weirdness that does not fit the profile of a predator or parasite should be tolerated, even if it verges on ugly. But tolerating destructive acts breeds more destruction, just as avoiding conflict brings more conflict. You cannot run away from life. You cannot run away from our collective responsibility to pay moral attention to all actions around us and to reward the good, and destroy those that would destroy the good, even if they're peaceful or occur

in the privacy of a bedroom, office or backyard. We are all one because we share one planet and one civilization, and we need to maintain and defend these things or they will be destroyed by the inevitable entropy of time.

**MM:** *What admirable qualities does Islam have, in your view? You once said that you couldn't stop cheering on hearing of the 9/11 attacks, though perhaps this had more to do with your appreciation of a massive, tangible assault on the modern world than the religion itself? I understand you were once interviewed by a newspaper regarding a death metal fan you were in contact with who "joined" Al-Qaeda?*

**Prozak:** I couldn't stop cheering the 9/11 attacks on a purely technical level: these guys through religious belief and sheer bravery conducted a crippling attack on the world's most powerful nation and its economy. They had enough faith to not care that they would die, and they knew our weakness in the West is that we cannot imagine anyone opting for sure death to accomplish a goal, so they exploited that loophole and beat our asses. My first response had nothing to do with who they were, but merely that they had the guts, chutzpah and balls to pull off this legendary attack. It's like the Trojan Horse all over again. However, there are good things about Islam -- if, as said above, it is interpreted in the ways of the wise and not the ways of the masses.

Specifically, I like the idea of jihad, in which the greater jihad is a quest to achieve mental stability and balance (similar to both Buddhist and Hindu teachings here) and the lesser jihad is the goal of, after achieving mental clarity, making that clarity appear in your surroundings through warlike, aggressive means. That latter part reminds me of Nietzsche and Plato talking politics in an underground bunker: those of us who have taken the time, suffered the labor and pains, and had the bravery to face our inner fears and as a result can now clearly see "ultimate reality," should from that form a view of how it could be re-arranged for maximum advantage, and then apply it with the sword if necessary. I am told Islam means "submission," which is a sense of trusting your fate to the world, "amor fati," and what Paul Woodruff calls "reverence" all at once. These are positive things about Islam.

Most of our attitude toward Islam, like our attitude toward Christianity, is shaped by those who practice it. Since most people are idiots, and in developing areas they lack the functional IQ of the first-world West, Islam is hampered by many of its followers who come from third world countries and as such, represent unwelcome immigrants especially in Europe -- although every indigenous population has neurotic people who want to hide in a mosaic of conflicting ideals and values, and has manipulative politicians who want to import voters who support liberal causes, the average sensible and productive person wants to be with people like him or herself. In addition, Islamic populations in Asia (India, China) and Eurasia (Russia) demonstrate the usual problems of diversity, which is that two or more values systems cannot exist in the same place without causing chaos. Further, Islam is a traditional outlook which seeks to unify religion and government, and has no qualms about quashing dissidents and punishing neurotic behavior. If we can separate the religion from those manifestation attributes, we can see that Islam has many good things about it, although really what each indigenous population needs is a religion that reflects its own values and culture.

**MM:** *Thanks for answering this interview. Feel free to end this with words as you see fit...*

**Prozak:** I appreciate these thoughtful questions. I feel we live in a very hopeful age, if we look toward what is on the cusp and not the past. We are in a time of great change where the failed ideas of the past, which pretend they are new and "progressive," are showing their fundamental bankruptcy and disintegrating. With the culmination of problems comes a release from the separation between long-term results and short-term fixes, and so people are ready for something not new but eternal -- we want to end the swing of the pendulum from one extreme to the next and find something instead that just works in any age. It could be a time when we cast aside decay and some of us start something new. Civilizations die slowly, but there's always a remnant of idealistic realists who figure out the decay is upon them and plan for what comes next, saving the best of what came before. Getting over our fears of reality, including the need to do unloving things for a loving goal, is the ultimate heresy and is shared by Satanists, nihilists and other occultists as well as traditional Hindus. Although our views seem marginalized at this time, history remains a process by which ideas that are genuinely new are ignored, then protested, and finally seen as common sense, and it is time for these ideas to take their place in history.

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## **KERAUNOPHOBIA**

February had established itself in Edmundston. The St. John River Valley had begun to thaw prematurely, and it felt like spring – that glorious season of new life and change – was coming.

Change was exactly what was in Elton's mind as he was taking a taxi to attend the monthly *sunedrion* of the Temple held in the Master's house on the fringes of the small city. He was never late, because it meant having to be barred from entering. He was never late, because he thought that his absence would awake suspicions within the Temple's coven that his dedication to the Sinister Tradition was waning, but more importantly, that he was foregoing his Sinister Quest for the comforts of a mundane life.

Elton both feared and respected the Temple's coven. He sometimes thought that maybe he respected them because he feared them. He feared them all, especially the Mistress. Even if the Mistress was always radiant, and unbelievably beautiful when she smiled, he often imagined her doing unspeakable deeds, deeds he felt were kept from him.

Despite his fear, he was nevertheless (he thought), an individual, and he did not see himself as obligated to the Temple. He had given the situation lots of thought, and he determined (several weeks before this night) that he would announce his departure from the Temple, to continue in his Sinister Quest independently.

The taxi stopped. Elton was opening the door to leave when a gruff cough interrupted him: "*Sept et cinquante, s'il-vous-plait.*" Elton paid the taxi driver and left the cab, heading towards the entrance of the Master's house.

Blocking the entrance was a massive sentinel – the Guardian of the Temple – with a questioning stare.

In a whisper, Elton uttered the password: "*Aosoth*"

The sentinel nodded, knocked a pattern on the door, and the door opened. The Master embraced Elton as a father would his son. "Welcome. The rest of the family is in the living room." Elton took off his boots, put on his quartz ring, removed his street clothes and donned his robe. He entered the living room to find half of the coven already gathered. The Mistress looked at him, and nodded in greetings.

Ten minutes had passed with little idle chatter. The coven mainly consisted of individuals who spoke only when it was required, or when what they had to say was important, or somehow valuable to the rest of the coven. Elton had always been uncomfortable with silence, and so he often tried to break it with greeting the newly arriving attendance.

Elton often felt uncomfortable in the presence of whole coven. Why this was, he did not know.

Ten o'clock. The Guardian locked the front door, and sat by the entrance to the living room. The Master, who was also the χορηγός (*Choregos*), looked at the assembled coven.

“Let the συνέδριον (*sunedrion*) begin.”

The coven rose from their respective seats, and began reciting the Satanic Creed in unison:

*I believe in one Prince, Satan, who reigns over this Earth,  
And in one Law which triumphs over all.  
I believe in one Temple, Our Temple to Satan,  
And in one Word which triumphs over all:  
The Word of ECSTASY.  
And I believe in the Law of the Aeon,  
Which is sacrifice, and in the letting of blood,  
For which I shed no tears since I give praise to my Prince  
The Fire-Giver and look forward to His reign,  
And the pleasures that are to come!*

After the recitation of the *Credo*, all sat down, except the Mistress.

She looked at everyone gathered around in the living room in a circle, and systematically gazed into the faces of each and every member. When her gaze landed on Elton, he suddenly felt completely naked. He felt the Mistress' gaze penetrate his being; intrude his mind. After what felt like five minutes, she grinned, removed her gaze from him, and spoke:

“Before we begin with the actual business of this sunedrion, honorable Choregos, I believe someone has something to announce.”

Elton could not believe his ears. Suddenly his stomach sank, and he felt like he was transformed into a lamb. A lamb that just woke up from a peaceful dream only to realize that it somehow drifted in a lion's den.

All eyes were suddenly on Elton, and Elton did not know how to meet these inquisitive, questioning eyes. His mind was plunged in the chaos of sudden anxiety. Hundreds of thoughts raced through his mind. He tried to compose himself, though the novelty of this sentiment only exacerbated his distress.

Then, suddenly, the Mistress laughed.

In conjunction with their matriarch, the coven laughed. The sound of their laughter was powerful, and indeed frightful. It more so resembled the sound of nearby thunder with its energy and exhilaration, than human laughter. One thing Elton knew without a doubt is that such laughter was nothing like the feeble laughter of a mundane, it was absolutely superior. It was ecstasy itself in motion.

All the while, Elton was still frozen in his seat. He was the only one who was not laughing – he simply couldn't laugh the way They did. And because he couldn't truly laugh, Elton knew (as well as They did), that he was not of Them...

*Aethelius Zardex*

*Order of Nine Angles*

*121 yf*

**Solace for the wretched?**

**Nay!**

**There is only damnation!**