

Satanic Heresy

The De-Evolutionary Nature of Might is Right

The doctrine Might is Right - variously expressed in texts and writings such as those by the pseudonymous Ragnar Redbeard, by Nietzsche [1], and by proponents of what is known as social Darwinism - is the doctrine, the philosophy (or more correctly, the instinct, the *raison d'être*) of the cowardly bully for whom instinct, mere brute physical strength, or superior weaponry, or superior numbers, command respect and enable them to intimidate and bully others and so get their own way.

This doctrine - though unacknowledged - is also the *raison d'être* of the governments of many if not most modern nation-States, such as Amerika, where military might, or sanctions or bribery, are used as a means of making, and enforcing, policy and ensuring the well-being, prosperity, and security, of such entities.

Why the doctrine of the bully? Because those individuals who adhere to this doctrine, consciously or otherwise, lack both manners and culture (that is, they lack refinement, good breeding, and self-control) and as a modern archetype they represent nothing so much as brutish talking animals who walk upright and who possess a very high opinion of themselves; and an opinion that is more delusion than reality. Perhaps most importantly, such individuals do not possess that instinct for disliking rottenness that is the mark of the evolved, the aristocratic, the cultured, human being. Thus are they akin to uncultured barbarians.

Culture essentially implies four important qualities that such barbarians, such talking animals, lack - and these qualities are empathy, the instinct for disliking rottenness [2], reason, and *pathei-mathos*. It is these qualities that not only distinguish us from other animals (and thus express our humanity) but which and importantly enable us to consciously change, to develop, ourselves and so participate in our own evolution as beings. Animals do not have this choice, this ability.

Thus, to make the doctrine of Might is Right central to, or an integral and important part of, some Occult or Satanic way or praxis (like, for example, the Church of Satan did and does) is to negate the very basis of such esoteric ways and praxis. For the essence of such esoteric ways - and especially of Satanism - is to use certain Occult techniques and methods to develop certain esoteric faculties and enable the development, the evolution, of the individual. Where such Occult or Satanic ways may or do differ is in the techniques and methods

used and in how development, and evolution, of the individual is understood.

Thus, in the traditional Satanism of the Order of Nine Angles, the evolution of the individual is understood as arising from a practical synthesis, via testing personal experience and magickal praxis, of what is commonly, and – considered esoterically – incorrectly regarded as the opposing opposites of Light and Dark. In addition, for the ONA the development of the individual – and the cultivation of their faculties, esoteric and otherwise – is indissolubly bound with pathei-mathos, and with empathy. Empathy esoterically [i.e. ‘dark empathy’] is the ground of genuine sorcery: an awareness of both affective and effective change [causal and acausal change] and which awareness is the knowing of ourselves as but one connexion, one nexion, to those energies (or forces) which are the essence of Life and thus the essence of our own existence as a human being.

Pathei-mathos means learning from one’s own difficult, practical, and testing experience, and which experience by its nature involves hardship, suffering, and an intimation or awareness of the numinous: that is, of that-which is more powerful than we are or we have imagined ourselves to be. Or expressed esoterically, pathei-mathos can be and often is the genesis of empathy: an intimation or awareness of ourselves as but one nexion, one connexion. And pathei-mathos, and esoteric empathy, take the individual far from the preening self-indulgence and macho posturing of the Might is Right types.

In the system of the ONA, pathei-mathos is encouraged by the Grade Rituals, by Insight Roles, and by the practice of Culling as Art: that is, culling as

" ...a performance extending over a period of causal Time and involving a variety of performers with their allotted rôles – culling as esoteric Art, and as means of binding and evolving, through deeds done and character revealed, a community of individuals sharing an ethos and belonging to an ancestral tradition." *Concerning Culling As Art* (ONA text, 122 yf)

Thus, ONA people develop an awareness of themselves far beyond their own ego and delusions about their self-importance. The awareness of themselves as a nexion, as part of a matrix of connexions involving Nature, the Cosmos, and other human beings, with one expression of this awareness – this esoteric knowing – being an Aeonic perspective and Aeonic Sorcery.

However, those who make the doctrine of Might is Right central to, or an integral and important part of, their Occult way or praxis are merely glorifying the irrational uncultured brute, and maintaining the delusions of individuals regarding themselves, their abilities, and their importance. Thus, such Occult ways propound such guff as "Reality is what we perceive it to be," and "I command the powers," and "I am (or can be) the only deity which matters" [3].

In essence, therefore, the doctrine of Might is Right – and the belief of pseudo-satanists that they should glorify themselves, indulge themselves *in an uncultured manner*, and do not need anyone or anything except their own strength, will, or abilities – is the ethos of the vulgar mundane and especially of Homo Hubris, that new de-evolutionary sub-species and unconnected rootless denizen of the megalopolis. Thus are they not only negating the human potential they possess, they have little or no awareness of their wyrd: of the meaning of Life itself.

Hence their ways and their praxis is of the preening individual who has or who may develop some "superior abilities" or acquire personal power (over others) by indulging in some rites or Occult practices where they believe they can "alter or change things in accordance with their will" [4]. In this, they somewhat resemble a comic book hero – LaVey-man perhaps, who acquires his superhuman powers by wearing a specially crafted medallion with that Magian image of pentagram, Hebrew letters and goathead, on it, and which medallion was given to them by some pompous so-called High Priest and entitles them to prance around in black attire and strike a pose that they think makes them look fearsome. Thus, they see their Destiny in terms only of themselves – causally, mundanely – as an extension of their ego, with nothing beyond this personal Destiny of theirs.

In contrast, for the ONA, our Destiny is bound to and part of supra-personal (Aeonic/Cosmic) wyrd, and which wyrd is manifest primarily and exoterically in the truth of our primal and of our necessary tribal (that is, our connected and cultured) nature, and in the necessary of learning directly, personally, from practical experience. That is, manifest in us, as an individual, being but one nexion; in the tribal law of the Drecc (The Dreccian Code), and in pathei-mathos arising from experience of both Light and Dark. It is this unique combination which is the genesis of our particular sinister culture and enables us to evolve, esoterically and otherwise. For if the ONA is anything, it is the way of a particular, and a new type of, culture: that is, a new and evolutionary and esoteric way of living for human beings.

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Notes

[1] Nietzsche's approach is one where individual power (as manifest in *Wille zur Macht*) is central. This concentration on the instinct, or motivation, however derived or manifest, of the individual for control and power aligns him with social Darwinism and the doctrine of Might is Right, despite his attempts to

distance himself from Darwin's thesis.

[2] For more regarding culture and the human instinct for disliking rottenness, see the ONA text *Culling as Art*.

[3] Such things express the attitude and nature of Magian Occultism, for which see the text *Concerning God, Demons, and the Non-Jewish Origin of Satan*, and the compilation *Magian Occultism and The Sinister Way*.

[4] The definition of magick as "altering or changing things in accordance with one's will" – dependant as it is on mere causal cause-and-effect and the delusion of the self – expresses the limited and illusive understanding of those lacking esoteric empathy and the esoteric wisdom born of pathei-mathos. That is, it reveals a lack of awareness of acausality, of ourselves as nexion.
