

Insight Rôles, The Seven Fold Way, And The O9A The Historical And Esoteric Context

The reality of the Insight Rôles of the Order of Nine Angles (O9A, ONA) was succinctly described in an academic text published in 2012:

"through the practice of insight roles, the order advocates continuous transgression of established norms, roles, and comfort zones in the development of the initiate [...] This extreme application of ideas further amplifies the ambiguity of satanic and Left Hand Path practices of antinomianism, making it almost impossible to penetrate the layers of subversion, play and counter-dichotomy inherent in [O9A] sinister dialectics." {1}

One of the earliest public mentions of Insight Rôles, by the O9A, was in the 1989 text *Insight Roles - A Guide* and which text was included in volume one of *Hostia* published in 1992. {2}

In that text - see the extracts in the illustrations in the Appendix below - it was stated that Insight Rôles formed part of the Seven Fold Way (7FW) of the Order of Nine Angles and were associated with the Satanic novice. It also stated that the technique had been used by such Satanic novices for around a century or more and that this historical Occult technique had been "recently revised". The text goes on to list four different Insight Rôles: (i) travelling alone around the world either on foot or by bicycle; (ii) a professional burglar targetting certain types of victims; (iii) joining the Police; and (iv) an extremist political activist, for example in "right-wing" groups.

In such texts Insight Rôles were associated with the Initiate - the second - stage (that of second degree initiation) of the 7FW, an Occult way first publicly described in the 1989 manuscript titled *Naos* {3} where the 7FW, with its Grade Rituals and its exoteric and esoteric techniques, is described as *Physis Magick*: "a practical guide to becoming an Adept".

However, the *Insight Roles - A Guide* text published in *Hostia* explained that "if the novice wishes, an Insight Role can be undertaken when he/she is an External Adept.

Hence why, given this flexibility, in a text dating from around 1985 titled *Insight Roles* published in volume two of Hostia - with a marginal handwritten note stating "This MS has now been deleted" - Insight Rôles were associated with the third stage, that of External Adept, with a following text, titled *Insight Roles II*, suggesting eight different Insight Rôles: (i) joining an "extreme right-wing" organization; (ii) joining a Buddhist monastic Order; (iii) joining the French Foreign Legion; (iv) opening and running a brothel; (v) joining the Police; (vi) becoming a vagrant; (vii) forming a wiccan group; (viii) setting and achieving several physical goals, such as (a) running a marathon in less than 2hrs 50minutes (men) or 3hrs 10minutes (women) and (b) cycling at least 250 miles in 12 hours. Interestingly, for the first three tasks valid contact addresses - valid before and around 1985, but invalid now - were provided with the contact for the French Foreign Legion, for example, being

La Chef du Poste d'Information de la Legion Etranger,
Bas Fort St. Nicolas, 2 Boulevard Charles Livon, 13007
Marseille, France.

This variety of suggested Insight Rôles and this association of such an Occult technique with two different stages on the 7FW is important because it is indicative of the true nature, the physis, of the O9A. A nature mis-understood - for a variety of reasons - by many academics, by most O9A critics, by almost all journalists, and by almost all of those those curious about the O9A who either read only a few O9A texts or who rely on what non-O9A folk have said or written about the O9A.

The Physis Of The O9A

The physis of the O9A is well-described in several of the letters published in the early 1990s in facsimile in the two volumes of *The Satanic Letters Of Stephen Brown* {4} with some of letters to and from Michael Aquino of Temple of Set fame and which published letters are primary sources in respect of researching and understanding the O9A.

In a letter to Aquino, dated 7th September 1990 ev, the pseudonymous "Stephen Brown" (aka Anton Long) wrote that the O9A "upholds anarchism" {5} while in another letter to Aquino dated 20th October 1990 ev he wrote:

"There is no acceptance of someone else's authority [...] I claim no authority, and my creations, profuse as they are, will in the end be accepted or rejected on the basis of whether they work. Satan forbid they should ever become dogma or a matter of faith. I also expect to see them become transformed, by their own

metamorphosis and that due to other individuals: changed, extended and probably ultimately transcended, may be even forgotten. They - like the individual I am at the moment - are only a stage, toward something else."

In a four page letter dated 27th May 1992 eh and addressed to Ms Vera - claimed to be Diana Vera, who propagated a form of "theistic satanism" in New York from the 1990s onwards - "Stephen Brown" wrote that

"each individual must learn for themselves - this is the crux. No one can do it for them. The essence, born via experiences, cannot even be taught - it must be experienced [...] All I can do is give advice, perhaps suggest some experiences which may be interesting and suitable."

In the same letter he describes how the O9A has no traditional organizational structure and how O9A and pre-O9A tradition was and is to train one or two novices on an individual basis:

I make no claim that the ONA represents the only 'true form of Satanism' - it is simply one tradition among many, although it does pre-date the formation of the CoS. What I express and have expressed, is that organizations like the CoS and the ToS by their very nature actually hinder the development of those qualities which I and some others believe to be central to Satanism. By this I mean that any organization which prescribes a dogma for its members to believe, which restrains them by 'ethical conditions' and which implicitly or explicitly require those members to submit to an organizational authority/Master/leader, is not Satanic. The ToS in particular believes in Satanism as some kind of 'religion'. I, and the Mistress who Initiated me into the ONA tradition, have always seen Satanism as being individualized - concerned with building a unique character, a truly free being. An organizational structure such as possessed by the ToS contradicts this in essence, however many clever words may be used to try and hide this fact. Such organizations breed sychophancy, dependence - one has to 'conform', to a certain degree at least. Of course, I understand some of the tactical reasons which explain why the ToS, for instance, claims 'religious status' - but even these reasons, on examination, show that the adoption of these tactics are unnecessary and actually counter-productive, in terms of producing real Satanic Adepts: i.e. individuals of Satanic character who truly represent an evolutionary development.

In my own tradition, for instance, it was the custom to train one, at most two, novices on an individualized basis. That is, a Satanic Master/Mistress guided one or two novices in the way of Satanism - there was and is no organizational structure, no limiting the behaviour of those novices, only an imparting of tradition and advice born from personal experience of having oneself undergone ordeals and formative experiences in the real world.

He also describes the term "traditional satanism" and adds that what he has done is to refine and add to the traditions he inherited:

I describe the ONA as being a 'traditional Satanist' grouping by which I mean it adheres to certain traditions - chief among these being a guiding of novices on an individualized basis, it undertakes certain rites/practices on a basis established in earlier times, and it accepts that Satanism is dark, evil in a very real sense (one of which is that there are certain powers/ dark energies which are beyond the psyche of the individual and which can overwhelm it - which are primal). The traditions I inherited were really a mixture - some ceremonial rituals (such as the Ceremony of Recalling), some legends regarding Albion, some beliefs concerning Baphomet as a dark goddess who was propitiated in former times by sacrifice, some methods (such as 'Insight Roles') used to develop Satanistic character, and some ordeals, both practical and magickal, designed to test, to create skill, to provoke self-insight. All these I have made accessible, mostly without comment. I make no claims as to their validity, historically or otherwise. It is for others to judge them, and use them if they consider them to be useful.

What I have done, is to refine what I have inherited and add to it, making what I believe to be a purely practical system which enables any individual prepare for the hardships and struggles, to reach Satanistic Adeptship and beyond. There is no mystery or mystique about achieving Adeptship and Satanistic mastery: all it takes is years of self-effort, years of experiences, years of refining abilities and learning new ones. Furthermore, there is no need for me to set myself up as some 'all-knowing' Master empowered by an Infernal Mandate or whatever. What I have

One of his refinements was Physis Magick, a practical guide to becoming an Adept, as described in *Naos*. As noted in his letter to Aquino dated 20th October 1990 even he expected his own refinements and additions to be transformed, changed, extended, and perhaps even forgotten, by others.

Since the O9A is, in physis, an Occult movement - a sub-culture - which individuals associate themselves with or identify with or are inspired by, and not a hierarchical organization with "members", such transformations, changes, and extensions, are only to be expected given that the O9A Occult movement or sub-culture "upholds anarchism" and encourages individuals to learn from practical experiences, experiences such as various suggested Insight Rôles.

Also to be expected is how individuals interpret and may change, evolve, the 7FW itself to suit their own understanding, their own experiences {6}.

Which is why there were two different interpretations of when such Insight Rôles could be undertaken - the stage of Initiate, and the stage of External Adept - and why there were, and there are, different Insight Rôles. Thus in a recent guide to the 7FW, which associates Insight Rôles with the stage of Initiate, some suggested Rôles are:

§ Join or form and become an active part of a covert insurrectionary or an open political organization of the so-called "extreme Left" or of an "anarchist" nature whose avowed aim is to undermine/overthrow/replace, by revolutionary or by political means, the current Western status quo.

§ Join the Police or one of the armed forces and live the active life that such a profession entails.

§ Join a well-established and traditional religious order - either Christian or Buddhist - and live the life of a monk/nun.

§ Convert to Islam - either Sunni or Shia - and live the life of a devout Muslim, with one aim being to undertake Hajj.

§ Embark on a solo cycling expedition from Patagonia to Alaska.

§ Join or form a National Socialist political group or organization, and actively aid that organization, and especially aid and propagate "historical revisionism". {7}

In a letter to a "Miss Stockton" dated 19th June 1991 eh and published in volume one of *The Satanic Letters*, "Stephen Brown" wrote that the quest for Adeptship and what is beyond Adeptship is an individual one and which Adeptship the individual achieves "by their own self-effort". He goes on to say (see the illustration in the Appendix) that he is still learning, that what he teaches will hopefully "be surpassed, refined, changed when others discover, experience, and attain," and that he

"inherited some esoteric knowledge, and have added to it and that really is what esoteric knowledge is: a slowly accumulating body of knowledge which re-presents both what Is and what is Not. Gradually, this representation is refined - gets closer to being a genuine representation."

The traditions he inherited are

"simply traditions, and like most traditions are a mixture. Some contain a little Wisdom; there are bits of insight; bits of real esoteric knowledge. And an awful lot of mystification as well as some fables. Each individual must assess them for themselves - if they are useful, fine. If not - fine [...]"

No one will or can award you Adeptship - or any magickal Grade. You will have to achieve them. It usually

takes five or more years to reach the stage of Adeptship; few get that far. Most who begin, give up, because the quest is just too hard or they are too soft. It will probably take fifteen or twenty years to reach the stage of Mistress of Earth, the fifth stage of the seven that mark the path."

In a letter to "Kimberly" dated 25th September 1992 eh (see the illustration in the Appendix) "Stephen Brown" explained what being O9A - what being a "member" of the ONA - traditionally meant and what it involved.

"Being a member of the ONA simply means that the individual follows, or tries to follow, the path to Adeptship as outlined in various works including 'Naos'.

The 'seven-fold sinister way' of the ONA is essentially a practical system of training - the various stages of that way are associated with some tasks, some magickal workings, some personal goals, and the gaining of esoteric knowledge and skills. All these things are known to work - that is, the tasks etc. associated with the stages, are derived from experience over a long period of time.

They have proved effective in the past in producing genuine Adepts, Masters and Mistresses. Each stage of the Way is associated with a 'magickal grade', and this is achieved by the individual because he/she has developed the knowledge, skills, and insight of that stage by practical experience.

The individual follows the Way in their own time. We offer advice and guidance, if such advice and guidance is sought - there are no 'hidden' teachings; nothing for a member to prove. Nothing is expected nor obligatory.

The effort belongs to each individual - they must learn, discover, experience, for themselves. And make their own mistakes. A strong desire is required, and something of a strong character. We are not interested in mere numbers of members, in making the Way appear other than it is. The Way to real Adeptship is hard, and requires years of effort [...]

What we teach results from our own hard-won experience and insight."

The Sinister Dialectic

In the previously mentioned 27th May 1992 letter to Ms Vera, "Stephen Brown" provided some context for the use of the term the sinister dialectic - also known as sinister dialectics - which is that Aeonic Magick, a type of magick or sorcery unique to the O9A {8} is based on:

"a rational analysis of the causes underlying historical change, and Aeonic Magick is the use of magickal energies to effect aeonic change - i.e. change on a large scale over significant periods of time. Basically, Satanic strategy (or 'the sinister dialectic of history' as it is sometimes called) is about using such energies to bring changes broadly in line with Satanic aims."

He also revealingly wrote, in respect of politics, that:

"the question is not about a particular type of political world-view, be it fascism or whatever, being contradictory or not to Satanism. The question is about all political forms being forms - structures which can be used, for a Satanic purpose, to achieve Satanic goals. The question of what might happen to individuals within a certain type of State is only a short-term question, and its asking implies a lack of what I have called Aeonic insight."

In a courteous letter to Aquino, dated 20th October 1990 ev, "Stephen Brown" outlined O9A strategy and tactics, which O9A strategy and tactics form the basis of "the sinister dialectic". This letter is also noticeable for the early mention of the numinous aspects of that dialectic.

"We are both aware of the potential inherent within individuals and how certain forms, magickal or otherwise, can be used to explicate that potential, bringing thus an evolution of consciousness both individual and beyond the individual. Thus are individuals, and 'society', changed over varying periods of time. You have established and maintained an organization and imbued it with certain forms, which forms via their various transformations, create and establish conditions for changes in tune with certain energies. Because of the nature of this organization, and the energies, there is a need to maintain a coherence, a magickal continuity and thus the establishment of a system which protects the viability of all aspects.

As to myself, I deal with similar forms but make them manifest in a different way - building in to some of those manifestations a random or 'chaotic' element and into others a 'numinous' aspect. Thus, further forms are developed, in both causal and acausal time, and achieve certain goals, some of which are quite

long-term (beyond my own temporal lifetime at the earliest).

All these energies are 'sinister' (or Left Hand Path, if you prefer) - at the most simple level this means they enhance our creative evolution; at another, it means they 'disrupt' already existing forms which may hinder such evolution and explication of individual potential. Where we might (and seem to) differ is in our respective time-scale for fundamental change and in making some elements more manifest than others, to achieve specific ends.

Of course, I accept that my understanding may not be complete (and might possibly- be incorrect on some points) as I assume that you, claiming the title 'Ipssisimus', understand the preceeding four paragraphs without me having to elaborate at length." {9}

In regard to the practical aspects of O9A strategy and tactics he wrote:

"The present aim of the ONA is to make [our] techniques - which give all individuals the means to achieve the next stage of individual evolution should they so wish - more generally available.

These techniques (the Grade Rituals for example, and the Star Game) will probably and indeed should be refined and extended in the future, as they have been refined in their creation over the past decade or so. Older techniques, inherited by me, have served their purpose - and to an extent have made possible the present advances, including preparing the way, on the level of mystique, for a dissemination of the new."

In an interesting section he writes that as the new techniques become more widely distributed the older methods used are no longer needed and can be abandoned having served their purpose. For

"once the techniques and the essence are more widely available then 'membership' as such is irrelevant, since everything is available and accessible (and this includes past methods and teachings) the individual taking responsibility for their own development, their own experiences (both magickal and personal). This is the fundamental point: the responsibility for development ultimately rests with individual desire, just as each individual must make their own assessment of what is valuable." {10}

What all this makes clear is that the sinister dialectic, and thus O9A strategy and tactics, involves several practical things. First, the use of techniques - of "certain forms, magickal or otherwise" - such as Insight Rôles to challenge, to

change, to evolve, individuals and through them to slowly change, over decades and centuries, society itself. Second, that such techniques, such forms, are and should be themselves subject to change, and should "be surpassed, refined, changed when others discover, experience, and attain", and probably disposed of and replaced by newer techniques, newer forms when "the methods used hitherto are no longer needed, and [thus] are abandoned."

Third, and perhaps most interesting of all, that 'membership' as conventionally understood is irrelevant when "the techniques and the essence" of the O9A are known because accessible and widely available. An essence presented in the O9A being an Occult movement or sub-culture or way of life which has no hierarchy and which embraces anarchism, and an essence also presented in perceiving all forms, all causal abstractions including politics and even Satanism itself, as potentially useful learning experiences for individuals and as potentially or as actually and temporarily useful in Aeonic terms, that is in terms of the sinister dialectic and as acts of Aeonic Magick / Aeonic Sorcery.

Conclusion

The historical and esoteric context of O9A Insight Rôles is that they formed and form one small temporary part of the practical experiences undertaken by someone associating themselves with or identifying with or inspired by the practical Occultism of the O9A, and which practical Occultism is manifest in - presented by - the Seven Fold Way

The particular practical experience that is an Insight Rôle is associated with an early stage of the Seven Fold Way, either the second stage - Initiation - or the third stage, that of External Adept, and which variation expresses the individual choice and the flexibility which are an essential part of the "sinister dialectic" that encompasses and which is both the Seven Fold Way and the O9A itself.

R. Parker
July 2019 ev

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Note: The web-links given below were valid as of June 2019.

{1} Per Faxneld and Jesper Petersen, *At the Devil's Crossroads in The Devil's Party: Satanism in Modernity*. Oxford University Press, 2012, p.15

{2} Facsimile copies of all three volumes of *Hostia* available from <https://wyrdsister.wordpress.com/2018/03/05/facsimile-copies-of-hostia/>

{3} A facsimile copy of the 1989 typewritten *Naos* manuscript (MS) is available from <https://lapisphilosophicus.wordpress.com/naos/>

{4} Facsimile copies of the two volumes are available from (i) <https://wyrdsister.files.wordpress.com/2017/07/satanicletters-1.pdf> and (ii) <https://wyrdsister.files.wordpress.com/2017/07/satanicletters-2.pdf>

{5} As noted in several O9A texts a useful working definition of anarchy is "that way of living which regards the authority of The State as unnecessary and possibly harmful, and which instead prefers the free and individual choice of mutual and non-hierarchical co-operation".

{6} One such interpretation of the 7FW is described in *A Modern Practical Guide To The O9A Seven Fold Way*, at <https://omega9alpha.wordpress.com/7fw-a-modern-guide/>

{7} *A Modern Practical Guide To The O9A Seven Fold Way*.

{8} See for example Connell Monette, *Mysticism in the 21st Century*. Sirius Academic Press, 2013. p.100.

{9} It should be noted that "Stephen Brown" idiosyncratically - and perhaps mischievously - uses an adjectival form of the older 15th-17th century spelling *preceed* rather than the now standard spelling *precede*. A form found for example in *Antoine Godeau: The Life of the Apostle St Paul, Englished By A Person of Honour*, published in 1653 and which was translated from the French - *Englished* - by Edward Vaux, fourth Baron of Harrowden.

{10} In the letter "Stephen Brown" idiosyncratically - and again perhaps mischievously - uses the suffix *-able* (from the Latin *-abilis*) rather than the standard *-ible* from whence the standard spelling of the adjective as *accessible*.

Appendix
Illustrations From Hostia & The Satanic Letters

Insight Roles - A Guide

As stated in several esoteric Order MSS, the Satanic novice is expected to undertake experiences in the real world. This is above and beyond the tasks mentioned in the various guides to the 'seven-fold Way', which guides were intended for publication and thus did not contain the secret tasks. These secret tasks are outlined in the MSS 'The Secret Tasks of the Sinister Way.' One of these tasks, undertaken by an Initiate, is an "Insight Role".

An Insight Role is in effect an extended magickal ritual and involves the individual living in a certain way and striving for a specific (often non-esoteric) goal. It involves playing a specific 'role'. The novice is expected to learn from this experience. It is important that the novice identifies with the role to the extent that friends/associates and those the novice is brought into contact with by virtue of that role do not realize the novice is playing a 'role'. For the duration of the Insight Role, the task of that role should be the main interest/occupation of the novice.

Insight Roles, as a technique, have been used by Satanic novices for at least a century, and this technique has as its primary aim the gaining of self-insight by the novice using the technique. The technique also develops certain skills - some magickal, some involving the gaining of Satanic judgement and insight. Expressed simply, Insight Roles develop Satanic character. Until quite recently, Insight Roles were wide-ranging and also exceptionally difficult to undertake - the novice was expected to undertake a role which was the opposite of what they considered their own character to be. [qv. the now deleted Order MS 'Insight Roles' I & II.] The technique, however, has been recently revised by the Grand Master representing traditional groups. In this revised form, it is an extremely effective noviciate technique, although (like all genuine esoteric techniques of Satanic magick) it is still difficult to undertake and still requires a genuine Satanic commitment from the novice. Like the Sinister Way itself, it is not for the dilettantes or the imitation 'Satanists' who merely wish to play at being Black Magickians.

One essential aspect of an Insight Role is that it requires the novice to change their life-style and usually their place of residence. Another, is that it tends to isolate them from non-Satanists. Third, it often brings them into conflict and confrontation - with others, and

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One essential aspect of an Insight Role is that it requires the novice to change their life-style and usually their place of residence. Another, is that it tends to isolate them from non-Satanists. Third, it often brings them into conflict and confrontation - with others, and themselves. Fourth, it tests them - forcing them to find inner strengths and reserves. Or, of course, it destroys them - or makes them renounce their Satanic quest and vows. All these are necessary.

All Insight Roles are demanding; some are physically dangerous. All force the novice to make choices - to learn. All, when successfully undertaken, build self-confidence and thus character. All, in brief, express Satanism in action.

The novice is expected to make his/her own choice from the roles outlined below. It must be understood that: (a) only the roles listed below are actually Insight Roles, so the choice must of one of them; (b) the completion of at least one of these roles is necessary before the Internal Adept rite can be undertaken.

It is usual for the novice to undertake an Insight Role following Initiation and after the completion of the tasks outlined in the MS 'The Seven Fold Way - A Comprehensive Guide' (i.e. after completion of the tasks associated with the stage of Initiation and before undertaking the rite of External Adept). However, if the novice wishes, an Insight Role can be undertaken when he/she is an External Adept and has completed all the tasks of an External Adept (such as running a Satanic Temple for a certain period of time). Generally, it is advisable for the novice to undertake a role before External Adept. Further, should the novice so desire, two Insight Roles can be undertaken, one after the other. This is an interesting experience - but requires a demonic commitment.

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based on my own experiences. I am still learning. What I teach is not 'sacred' - hopefully, it will be surpassed, refined, changed, when others discover and experience and attain. I inherited some esoteric knowledge, and have added to it - and that really is what esoteric knowledge is: a slowly accumulating body of knowledge which re-presents both what Is and what is Not. Gradually, this representation is refined - gets closer to being a genuine representation.

Thus, when I speak or write I speak or write from my own experience - I do not claim some supra-personal authority, to be in contact with some entity (like Satan) who has chosen me, or empowered me or whatever. I am a unique individual, and what I say or write should be judged by its merits - by whether it works, is effective, is a genuine representation of what it is supposed to be. My creations do not pretend to be other than what they are - my creations. They are not the 'sacred words of the Devil' or whatever. I may sometimes have been inspired by the Prince of Darkness, but the works are mine - and should be judged as mortal rather than the product of some entity. I leave it to others to claim that their works are imbued with a sacred quality (or Infernal power) and so they deserve 'obedience' and all that religious stuff!

The same applies to the traditions I inherited. They are simply traditions, and like most traditions are a mixture. Some contain a little Wisdom; there are bits of insight; bits of real esoteric knowledge. And an awful lot of mystification as well as some fables. Each individual must assess them for themselves - if they are useful, fine. If not - fine. [If you are interested, the traditions are: some of the rituals in 'The Black Book of Satan', certain techniques of magick (e.g. Esoteric Chant; Insight Roles) and certain esoteric 'knowledge' connected with the Dark Gods mythos and the Septenary system - the sigils, some chants, words, and septenary correspondences.]

Satanic Letters: "Miss Stockton", dated 19th June 1991

Being a member of the ONA simply means that the individual follows, or tries to follow, the path to Adeptship as outlined in various works including 'Naos'. The 'seven-fold sinister way' of the ONA is essentially a practical system of training - the various stages of that way are associated with some tasks, some magickal workings, some personal goals, and the gaining of esoteric knowledge and skills. All these things are known to work - that is, the tasks etc. associated with the stages, are derived from experience over a long period of time. They have proved effective in the past in producing genuine Adepts, Masters and Mistresses. Each stage of the Way is associated with a 'magickal grade', and this is achieved by the individual because he/she has developed the knowledge, skills, and insight of that stage by practical experience. The individual follows the Way in their own time. We offer advice and guidance, if such advice and guidance is sought - there are no 'hidden' teachings; nothing for a member to prove. Nothing is expected nor obligatory. The effort belongs to each individual - they must learn, discover, experience, for themselves. And make their own mistakes. A strong desire is required, and something of a strong character. We are not interested in mere numbers of members, in making the Way appear other than it is. The Way to real Adeptship is hard, and requires years of effort.

Works such as 'Naos' and 'The Black Book of Satan' are really practical handbooks - the MSS of the ONA make Adeptship available to all. There is no mystery about Adeptship - no special magickal formulae or ritual by which it can be gained. No one can confer it on another. We have kept nothing hidden - as we do not profess to be anything other than what we are: a small number of individuals, at varying stages of our personal development, striving to achieve something esoteric, for the benefit of ourselves and evolution. The ONA is not 'sanctified' by the Prince of Darkness Himself - I myself do not claim any 'Infernal Authority'. What we teach results from our own hard-won experience and insight. There is no attempt to 'glamourise' either our Way or the ONA itself - or indeed anyone within it.

The teachings are there to be studied and used. It is as simple as that - and as difficult as that. It is up to you to decide if they are suitable for you, and if they are, for you to begin what is a very difficult and dangerous quest.

Satanic Letters: "Kimberly", dated 25th September 1992
