

CLAVICULA NOX

ISSUE #1: ABRAXAS

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EDITORIAL

I've chosen to name this volume Abraxas;

> "Abraxas speaketh that hallowed and accursed word which is life and death at the same time. Abraxas begetteth truth and lying, good and evil, light and darkness in the same word and in the same act. Therefore is Abraxas terrible."

Conserning this release, besides the aforementioned qualities, Abraxas must be seen as a combination of these traits; ie. seeing evil as good, a worthy goal, seeing light in the darkness and darkness in the light. Seeing what is good in the sinister and terrible. Acting beyond what is considered human morale; This could be seen as paying homage to Abraxas, a horned god amongst horned gods, as he and his forms are also referred to such powerful names as Baphomet, Cernunnos, Thanateros or Great God Pan.

To see one way of viewing Abraxas, Karl NE presents his article "Opposition is true friendship" giving a clear definition of what Abraxas is to begin with, how Abraxas was portrayed and Abraxas' symbolic value.

Prehistory – A golden age gives us a different perspective on paganism, its history and how it is usually perceived, a rough edged view of what is good and evil seen through the eyes of a dedicated person with a darker than usual view of the heathen world. Like Abraxas can be seen from many different angles, so can history itself.

Tenepres' indepth article of Radia Sol focuses on finding the Self from the murky waters of the Acausal, ridden with Ego, via alchemical means. Self and Ego, acausal and causal. Explained through wave mechanics and models, in its stunning simple complexity it gives a radiant hypothesis of the "psychanisms" in man and why it is so hard to find people with real sinister goals in the world.

For the first time the writings of Johannes Nefastos are available in English. The article is a compendium of selected parts from his Magnum Opus, Fosforos, which is an in-depth survey of philosophical satanism through his own unique view. The excerpts I translated from Fosforos link very closely with the same subject; The death of Ego and rebirth of the Self viewed in a much grander, even cosmic, scale. Filled with metaphors and symbolism, the message stands clear.

The whole is filled with a rather sinister outlook on things, and is definitely satanic in content. There is a very clear line between all the articles. All of the material for this compilation was received at various times from various people who felt they had something to share.

We would like to thank all participants on behalf of Ixaxaar.



HAIL SATAN!





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PAN PÆANIS

Black Chaos Magical Paean to Pan.

By Johan Shamaatae Lahger, Loge Af Pan, MMII.

This is the song of madness, in bewitched word of our mighty Pan.
My vox is a song, a song of death and cosmic scorn.
My damned words are a song, a whisper which echoes in infinite.
This is a poem of madness, a great paean to our mighty Pan.

The Dragon. You are like a burning globe of the hatred of all men.
You are like a wrathful beast in my heart.
You are my weapon of madness.
You are my black flame and dragon.
Tanin'iver Liftoach Nia!

The Serpent. You encircle the earth's sick soul and destroy it.
You loosen your poisoning grip about the light.
You loosen all and let the black ocean of Chaos drown
what is left of mother earth.
You are my Jörmungand in my black chaotic ocean.

The Vampire.
You devour in the blood of the light and cosmic energy.
You are smart and voracious, you are ruthlessly thirsty.
You are, you are forever...

The Ram.
Are you a wolf under the ram's shag?
Are you a false image of a lie?
Are you the great god of nature, or Satan's disciple?
You are fire, shadows, cold, plague, the breath of hate,
death's likeness and darkness.

The Shadow.

Oh, eternity's raging darkness!

Oh, I love your raging, rotating and mocking physical darkness!

Oh, I fear your embitterment and disgrace!

For your flogging kisses my charred lips!

Oh, I adore you!

Oh, I love you!

The Wrath.

Yahweh nourishes violence.

Violence nourishes violence nourishes the human mind.

Violence nourishes the false creation's destruction.

Violence nourishes violence nourishes the stars' collapse and swarthiness.

This is the song of madness, in bewitched word of our might Pan.
My vox is a song, a song of death and cosmic scorn.
My damned words are a song, a whisper which echoes in infinite.
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OPPOSITION IS TRUE FRIENDSHIP

By Karl N Eng

"Without contraries there would be no progression. Attraction and repulsion, reason and energy, love and hate, are necessary to human existence. From these contraries spring what the religious call good and evil. Good is the passive that obeys reason. Evil is the active springing from energy."

William Blake: The Marriage of Heaven & Hell.

POLARITIES

From the ancient Zoroastrians of Iran grew a dualism built on conflicting moral principles that regards two opposite forces of "good" and "evil." The dichotomy was later adopted by the Hebrews and later transmitted through Christianity and Islam in order to be a dominant perspective in the world, and is even today. The Hebrews turned the Ohrmazd into Jehova and Ahriman into Satan. The two characters became each opposites and enemies, impossible to overcome. The moral dichotomy is hence a disturbance in the interplay of polarities that exist within the context of totality. This misconception of Nature and its foundation has created a split both within the unconsciousness of the West, but also within the individual being. This has resulted in a society and a being that his half and searching for something it and he is unable to recognise.

There are factors that are opposites but not in dualistic sense. Anima and Animus are the two principle that stand as the opposites of each others as Man and Woman. These two principles has been recognised as the Left and the Right Hand Path. Left Hand Path stands as the Anima or Yin, representing the feminine principle in the universe, the intuitive and receptive, representing darkness. The Right Hand Path stands as the Animus or Yang, the male principle that is logic and active, representing light. These paths are both symbolic of how nature operates and should not be

understood as moral dualities. It is when Nature, the individual, or the collective unconscious of a culture and a folk incorporate both the anima and animus as a totality rather than as conflicting opposites, there is created a balance.

Both the Nordic and the Greek-Roman traditions held a principle of tension and synthesis, where each part is existing and depending in the totality. Traditions still alive in the East, as for example Hinduism has upheld the principles that once had been lost for us through Christianity. Tantrics in the East express the principle of evolution throughout the opposites of Man and Woman. The goddess Kali is the energising force of Universe that breaks down as an entropic force. The god Shiva represents Cosmos. Shiva or Shakti alone would be empty and dead without the other. This is also the secret of Creation.

The traditions of the East can realise the simultaneous existence of light and shadow and of good and evil, where absolutes do not take form. The price of this understanding is a direct tribute to and part of Nature itself and in consequence, the Hindu is less individualised than the people of the West as he is one element in the collective soul that forms totality and is a part in a community of Nature.

THE TOTAL BEING

The author Miguel Serrano wrote in his book "C.G. Jung and Hermann Hesse A Record of Two Friendships" about the crisis the Western civilisations have went through and the search for the divine being within:

"The modern Christian and the Western world as a whole have now reached a point of crisis, and the choices open seem less than attractive. We neither want one of those apocalyptic catastrophes which have so disfigured our past history, nor do we want the dehumanizing path of the Orient, which would result in an irremediable lowering of our standards. Perhaps, then, the only possibility that remains is Abraxas; that is to say, a projection of our souls both outwards and inwards, both to the light and to the deep shadows of our biographical roots, in hopes of finding in the combination of the two the pure archetype. This pure archetype would be the authentic image of the god which is within ourselves and which has been sunk for so long, like Atlantis, under the waters of our consciousness. Thus Abraxas would also come to mean Total Man."

The struggle would be to incorporate and recognise entropy as the opposite to stasis and the energising factor in the universe. This would find both the Left and Right Hand path - anima and animus - within the same context. Since the Medieval Age Alchemists have attempted to recover this lost balance through the conjunction of the opposites, which is also the creation of a new total being known as the Hermaphrodite. This figure is the synthesis of both Anima and Animus.

The new figure is the presence of the 'Over Man', known from the works of Nietzsche. His revolutionary philosophy is directed towards the breaking of old moral codes and the erecting of new ones, enabling the emergence of 'Higher Man'. To Nietzsche the superior individual, the 'Over Man', stands morally and mentally above the mass. In one meaning this correspond to the 'Total Man'.

Also Carl G. Jung sought to return man to the sense of totality. He recognised that the dualism presented by the Judeo/Christian beliefs had repressed the darker side of human being, which he called 'the Shadow'. This Shadow correspond to Nietzsche's Dionysian side of the psyche. The nucleus of the Shadow is many times identified with the Devil, but in Hindu tradition with the divine being of Shiva. This perspective gives a slightly different angle towards the meaning of this dark side in reference to the double meaning of Shiva as both Creator and Destroyer.

Jung adopted from Taoism the concept of anima and animus into his analytical psychology. The aim is here to unite the polarities within the individual rather than repressing one part in order to create a whole being. His word for this process was individuation, which in many ways are comparable to the aim of Adeptship of the occultist. Jung described a three stage development in the human perception of God. The first stage was that God appears undifferentiated. The second stage is the perception of a benevolent Lord and an evil Devil in which each are separated to the point where the Devil is finally banished. The final stage is the integration of the Lord and the Devil into a unity within one being.

In the summer of 1916, Jung had a mystical experience which he later wrote down under the pseudonym of the Gnostic Basilides, and called it the *Seven Sermons to the Dead*. The famous poetic treatise capture the final stage of integration of God and Devil. This different being is the rooster-headed Abraxas, the good Lord, and the

Devil and described a three stage development in the human perception of God. In *Seven Sermons to the Dead* Jung wrote:

"Abraxas speaketh that hallowed and accursed word which is life and death at the same time. Abraxas begetteth truth and lying, good and evil, light and darkness in the same word and in the same act. Wherefore is Abraxas terrible."

ABRAXAS : OVERCOMING DUALISM

"The bird fights its way out of the egg. That egg is the world.
Who would be born must first destroy a world.
The bird flies to God. That God's name is Abraxas."
"...our God's name is Abraxas. He is both God and Satan and He contains
both the luminous world and the dark world. Abraxas does not
take exception to any of your thoughts, any of your dreams.
Never forget that. But He will leave you once you've become
blameless and normal..."

Hermann Hesse: "Demian"

Many of the medieval demonologists mention a demon called Abraxas. They often represent him as a figure with the head of a king, a dragon's tail, and serpents instead of legs. He carries a whip in his hand and is often featured with the head of a cock.

The Gnostics had a deity which unified the polarities within itself as a being capturing both the forces of good and evil. For them, Abraxas was an ambivalent unity, keeping the essence of both God and Devil. The difference between the two parts was in how they related to human morality. The Hebrew God was not subject to the same laws that man was; he could break his own commandments at will, and unlike

men, he was never considered "evil" or "sinful". Abraxas is a true coincidence of opposites, good, and evil. Both Christ and the Devil were his creatures, manifestations of his paradoxical unity.

Abraxas was also the name used by the Gnostics to express the unspeakable name of the Supreme Being and to symbolise its solar power. In Greek he is called Nous. Abraxas is said to be compounded from two ancient worlds: 'abir' meaning 'bull,' and 'axis' meaning 'pole.' This refers to the motion of the earth commonly called the alteration of the poles and to the Spring Equinox. The seven letters of his name signify the seven creative powers, or the seven planetary angels. Abraxas is also associated with the god, Iao, who bears a cock's head and has the legs of a serpent. The name is also associated with the Egyptian "Abrak" which means "bow down" or "adore." The name Abraxas seems also to have been the origin of the word 'abracadabra'. The number 365 corresponds to the numerical value of the seven Greek letters that form the word Abraxas. This number is also the number of heavens which he is supposed to rule, one for each day over the year. The number 365 is also closely related to the mystical Ario-Persian / Roman god of war, Mithras and Saturnus, both identified with the cyclical reign over the year. This is the eternal cycle of life and death, thus Abraxas is also identified with Ouroboros, the serpent that bites his own tail.

One of several representations shows four white horses drawing the chariot of Abraxas. These represent the four ethers by means of which the solar power is circulated in the universe. The seven letters of his name signify the seven creative powers, or the seven planetary angels, recognised by the ancients. The rooster headed Abraxas is dressed in the armour of the roman army, representing struggle, raising the whip of authority. The shield stands for wisdom and his legs, consisting of serpents symbolise Nous and Logos, eternity and vitality.

Abraxas is more indefinite still than God and Devil (rationality and irrationality). He is effect, force, duration and change. Abraxas is nature that freely unfold itself. He is improbable probability, unreal reality. Abraxas is the sun, and at the same time the eternally sucking gorge of the void, the belittling and dismembering Devil. Abraxas speaks words of life and death at the same time. Life and death, Sun and Devil are necessary ingredients of turnover which is essential for maintaining life. Abraxas is

the world, its becoming and its passing. Abraxas is the archetype of Nietzsche's Over Man, not held down by moral failure. A complete and total being.

The main subject of the Satanist is to unleash the Devil that is kept inside. This Devil is in reality the same Shadow that Jung speaks about and that is the necessary part in order to follow evolution of being. He will give form and order to Chaos and this shall exalt human being into godhood. The ancient Gnostics were once accused to be Devil-worshipers, and they gave Abraxas the name of the 'Hidden God'. Their accusers could not see a reality without the duality and the eternal struggle between good and evil. They could not perceive that they both could be the same. Let not the so called Satanists make the same mistake and remain within the misconception that has been passed down from the Hebrew mouths.

Abraxas is the ultimate paradox and reflects the self-overcoming of the individual. Through its existence it grasps not only the Subjective universe, but also the Objective universe. One does not exist without the other. There is no summer without winter. Both the Dark and the Light is part of a totality that man must reach in order to develop into the 'Over Man'.

Thus, opposition is true friendship...

Excerpt from "The Seven Sermons to the Dead"

Sermo III.

Like mists arising from a marsh, the dead came near and cried:
Speak further unto us concerning the supreme god.
Hard to know is the deity of Abraxas. Its power is the greatest,
because man perceiveth it not. From the sun he draweth the
summum bonum; from the devil the infimum malum:
but from Abraxas LIFE, altogether indefinite, the mother of good and evil.

Smaller and weaker life seemeth to be than the summum bonum;
wherefore is it also hard to conceive that Abraxas transcendeth even

the sun in power, who is himself the radient source of all the force of life. Abraxas is the sun, and at the same time the eternally sucking gorge of the void, the belittling and dismembering devil.

The power of Abraxas is twofold; but ye see it not, because for your eyes the warring opposites of this power are extinguished.
What the god-sun speaketh is life.
What the devil speaketh is death.
But Abraxas speaketh that hallowed and accursed word which is life and death at the same time.
Abraxas begetteth truth and lying, good and evil, light and darkness, in the same word and in the same act. Wherefore is Abraxas terrible. It is splendid as the lion in the instant he striketh down his victim. It is beautiful as a day in spring. It is the great Pan himself and also the small one. It is Priapos.
It is the monster of the under-world, a thousand-armed polyp, coiled knot of winged serpents, frenzy.
It is the hermaphrodite of the earliest beginning.
It is the lord of the toads and frogs,, which live in the water and gets up on the land, whose chorus ascendeth at noon and at midnight.
It is abundance that seeketh union with emptiness.
It is holy begetting.
It is love and love's murder.
It is the saint and his betrayer.
It is the brightest light of day and the darkest night of madness.
To look upon it, is blindness.
To know it, is sickness.
To worship it, is death.
To fear it, is wisdom.
To resist it not, is redemption.

God dwelleth behind the sun, the devil behind the night. What god bringeth forth out of the light of the devil sucketh into the night. But Abraxas is the world, its becoming and its passing- Upon every gift that cometh from the god-sun the devil layeth his curse.

Everything that ye entreat from the god-sun begetteth a deed from the devil.
Everything that ye create with the god-sun giveth effective power to the devil.
That is terrible Abraxas.
It is the mightiest creature, and in it the creature is afraid of itself.
It is the manifest opposition to the pleroma and its nothingness.
It is the son's horror of the mother.
It is the mother's love for the son.
It is the delight of the earth and the cruelty of the heavens.
Before its countenance man becometh like stone.
Before it there is no question and no reply.
It is the life of creatura.
It is the operation of distinctiveness.
It is the love of man.
It is the speech of man.
It is the appearance and the shadow of man.
It is illusory reality.

Now the dead howled and raged, for they were unperfected.

(The third sermon taken from *Septem Sermones ad Mortuos.*
Transcribed by Carl Gustav Jung 1916)

Prehistory a golden age?

By Orm (I:st & II:nd January MMIV)

Observe that the main focus of this article is Scandinavian Germanic paganism, so therefore all views won't fit literally to all other forms of pagan religion.

There are many ways of describing paganism, quite much depending on who the describer is. If the describer is a convinced Christian he/she might blackened the description and look upon every aspect of the heathenism as evil and sinister. This without even thinking about the deeper context behind the mythology, mentality and so on.

On the other hand we'll find those who are trying to describe paganism as a golden religion where everything is at it's best and all humans live in total harmony with nature. Among these persons it's also common that the prehistory is seen as a golden age. The question that you should ask yourself is: What are they basing these assumptions on? They will of course say that the picture many people got of paganism is coloured by Christian views. But if you see to how the prehistoric times often are portrayed in the exhibitions of museums and in books, you'll soon realise that they're holding back quite much of the knowledge of the prehistory. The prehistory portrayed, for the big mass of people, is made into a product on the capitalistic market, and thus can't be provocative. Everything is displayed in a way so that the prehistory would look as splendid, appealing and easy to sell as possible. The role of the author or the museum is then to "produce" products that are profitable and easy to consume. Everything that feels different and distant to our own time is put away. The only differences that are accepted are those who are acceptable to mention according to the moral of the modern society. Everything that could make people upset are left out and what is left is a child friendly revisionist view of prehistory. We get to know a lot about for example ironworking or cooking but nothing about cannibalism, infanticide, rituals, fleas or slavery. The nice and safe versions of the prehistory is told but the darkness, cruelty, greed, violence, despair, lunacy and pain, that also is a part of prehistoric times, are kept untold.

Sometimes there are persons that say stuff like that the medieval times were much darker and sinister than the heathen time-period. It's difficult to get a totally correct answer about this, because of the amount of information in comparison to geography and time that should be a part of such investigation. Thus many such quotes are nothing but assumptions, which may seem true since some parts of the comparison are left out. This information, that in one or another way is left out, is parts like that blood sacrifice and killings were a natural part of the pagan way of life. Nothing in the religion forbids these deeds. It was rooted in their spirits that it was totally acceptable. If you for example compare this with Christianity, you'll see that according to the Bible it's forbidden to kill. The executions and torments that took place in the medieval Christian society, wasn't holy sacrifices to a deity, but killing of criminals or accused heretics to save their souls. A burning of a witch on a stake isn't a part of the Christian sacral rituals. In Heathenism though, it's a natural part of the sacral rituals to kill living beings. And even though human sacrifices maybe wasn't the most common form, other living creatures where often sacrificed. And it was a natural part of the every day life. Other things that were part of the pagan customs, and of which some later were forbidden by Christianity, were infanticide, blood-feuds, slavery (no Christian man should be the slave of another (note non-European people weren't considered humans)) and ritual cannibalism. Concerning cannibalism there are several archaeological findings that prove such activities in Scandinavia during parts of the Neolithic Stone Age (3800-1800 BC) and also during the Bronze Age (1800-600 BC). These rituals were not non-recurrent phenomenons, but the cannibalistic sacrificial meals were important parts of the cult. Even though these cannibalistic rituals may not be considered "real" Germanic paganism, it's these older religions that later developed into the Iron Age Germanic heathendom.

In practically all religions there are myths about the obliteration of cosmos and in almost all of them there are myths about a rebirth and/or survivors of the destruction. According to the Bible for example the righteous will be granted a place in the paradise and thus survive Armageddon. Under Christian influence a myth of rebirth has been added to the myth of the cosmic destruction according to Völuspá and Vafþrúðnismál. In this myth the earth shall rise again from the primeval ocean, the sun's daughter shall shine on the sky, some of the sons of Odin shall return, the fields shall have crops growing on them without being sown and in a hall for heroes

(called Gimlé) the worthy warrior bands dwell and all their days of life enjoy delight. This part isn't an original part of the Germanic belief system and this is quite easily unveiled because of the contradictions in it. How can there be any sons of Odin and worthy warrior bands, if everyone is dead?

According to the Germanic religion the end of the world is a very big bang. Everything will die; all gods, giants, trolls, monsters and mortals. Everyone will lie dead either upon the battle field of the final battle (Vígríðr) or elsewhere. The goddesses and human women will not escape the annihilation either, since all the great halls of the gods will burn and the houses of every realm will wither into ashes in the self-sacrificial fire of Surtr. All of the creation will melt back into the primeval void in which it was created. Everything everywhere will spin down to destruction, towards what has always been inevitable, the only possible end. This means that the Germanic mythology talks about a predestined and permanent ruin of all creations and all forces that roams in it. There is no lasting afterlife. The dwellings of Valhalla or Hel are just temporary afterlives in the wait for the final battle, where the warriors of Valhalla will fight on the gods' side and the men of Hel on the side of the giants. Everything will burn at Ragnarok, which means "the downfall of the forces" or "unlucky fate". Our fate is already decided and therefore it doesn't matter if we live or die.

This last part is an important part of the Germanic pagan mentality. Since everything will be annihilated in the end it is irrelevant if you die or live. This explains quite well the attitude that ruled the heathen times. This is a very big difference between Germanic heathenism and Christianity. The Christians were afraid to die and the risk of getting punished by god for their sins. The pagans didn't bother that much since they knew that everything anyway would be destroyed in the end. These psychological implications must have affected there ferocity in for example battle, since they didn't care if they lived or died.

In the myth about Ragnarok according to Völuspá 42, the giant Eggþér ("sword guardian"), who also is the guardian of a sword of the Ironwoods and the watchman of the giantess Aurboða, will sit on his own burial mound, playing ominous tunes on his harp and smile to himself as the end that he's waited for at last arrives. This part clearly shows the attitude towards the final end that is dominating the Germanic

religion. The giant is happy that the end of cosmos is near and even tough he know that he also will die (he even sit on his own burial mound by the time), he doesn't care. The realisation of a cosmic antithesis is what the chaotic forces strive and long for, so the predestined total annihilation is long desired. This apathy for death is a clear reflection of the Germanic pagan mentality described above. Darkness and total death will prevail in the end, it's unavoidable, so why care if you live or die.

With this article I wanted to make a deeper notice of which values that rule the descriptions of the prehistory. But also to explain that the society of heathen Germanic Scandinavia wasn't a "golden age" were everyone lived in total harmony with nature. A much darker mentality reigned. There is no real reason why they, for example, should have cared more for the environment then peoples during for example the Christian Middle Ages. Part wise is maybe even the opposite. Why should they care about the environment when everything anyway will perish in the incinerating flames of Surtr. For example were the majority of all woods in Denmark already cut down during the late Iron Age, despite the pagan religion. And if these people would have had the mechanical resources of today, they would for sure have caused even more destruction to the environment. To make a more true description of the pagan society, I must say that it was grim and violent compared to the modern humanised society. No one cared for the weak (unwanted children, elders not fit for work, seriously ill people or thralls) or so called "fellow humans". The lives of the weak were nothing worth.

Even if there are parts of the prehistory that has been blackened by for example condemning Christians, the majority of it is still described in a friendly, easy selling and appealing way. But realise fool, that the prehistory as a happy golden age is mostly nothing but a constructed myth. The past was grim and so will the future be. Let us follow the example of Eggþér and just laugh at the morons that think they could hinder the progress towards the ultimate obliteration. Ragnarok will come and I long for it!! Hailiz Þaimiz!! Hailiz Manetanaz!!





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RADIA SOL

Or

Emanations of the Self - A Theory.

By Ryan Anschauung



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I

Opening Statements:

This manuscript is the amalgam of two ideas. The first idea comes from looking into the various mss of the ONA that deal with the personal alchemy of the Magickian as s/he discards the Ego in necessary favour of the Self. The second idea comes from my foray into the fields of Science and Physics to educate myself on the basics that I felt I lacked the knowledge of.

The discarding and transcending of the Ego via 'alchemical' processes poses some interesting inferences. That the Ego is not necessarily the 'be-all and end-all' of our organisms intellectual and spiritual capacity, and that the emergence of a new species of capacity can be attained by shedding the older ego-based skin of the conscious through the harsh alchemical processes mentioned within alchemical-based texts, is interesting enough. But this alchemical angle seems to be quite satisfactorily covered for the moment and my concern and this manuscript aim to explore another aspect of the Psyche: the metaphysical process that enables the Psyche to shift from Ego to Self.

Amongst Ona manuscripts and indeed most other books that cover the subject of Psyche, from the manner in which the aspects of the Unconscious, Ego and Self are attributed to the Psyche, I get the impression they are represented almost as if they were transient beings. As if the Psyche is inhabited by the three individual entities, and 'Ego' for instance, is merely one power in control of the organism at any given time from a choice of three. A triplicity that inhabits the organism as if the organism were a vehicle and one of the three aspects the vehicles current driver. When I found myself wondering if the Psyche could indeed be inhabited by a sort of triplicate life of its own, I began trying to apply scientific principles from an Acausal point of view to work out how these three organisms of the Psyche or 'Psychanisms' might function.

The Ego is integrated with, and ingrained as, part of our conscious, sure. Yet, via alchemy, it is metaphysically possible to increase and decrease its degree of domination, and can even be forced to take a backseat to one of the other aspects as the organism gains conscious recognition of its Ego and enables the Psyche to evolve into the Self. This sounds like a relatively simple enough process in theory. However, when I'd personally apprehended the concept of the Psyche, and nurtured the ability to recognise which of the three aspects were dominant within the

conscious of others around me; it was increasingly clear how difficult it was for an organism to gain primary consciousness of its Ego in order to enable the move to Self. Given the elite nature of Satanists, I toyed with the idea that this inability for the Majority to apprehend, recognise and overcome the driver of their organism as the Satanist is able to, was due to two things:

- The differing degree of mergence of the Acausal with the respective individual's nexions.
- The presence of an *x* factor in the respective organism enabling independant recognition of the dominant power currently driving their organism.

I hypothesise that Self emerges from Ego by virtue of the Self becoming Self-Aware. This self-awareness primarily requires the Self to realise its exists. So how does the Self come to recognise itself, and furthermore become the dominant psychanism over the virtually absolute dominance of the Ego in many cases, either naturally or magically?

It is reasonable to assume that there exists some sort of trigger for the Self's awareness, that such triggers prompt the organism into suddenly becoming aware of the Psychanism in current control.

Yet the 'Psychanisms' are intangible and, from many points of view inseparable: as much a part of us as we are of it. So how does an organism apprehend them?

In part, this is where the Alchemical and Magickal working toward the ability to recognize and separate the Self from the Ego may come in. Yet logically speaking, perhaps the Psychanisms recognise their image and become consciously aware of it in the same way as the organism they inhabit does - by its reflection in a mirror?

Esoterically and Sociologically speaking, if one thinks of the manner in which a child's unconscious slowly forms into an Ego, one realises a process occurs wherein the organism is unable to see itself except in other people via the visible external interactions and changes it makes. (Added to of course by Environment, Culture et al until personal identity is achieved) One gets the impression that everyone is looking at everyone and everything else simply to see or more precisely, Define, themselves. Since the myth 'Equality' and the concept of all people being equal has no standing in my hypothesis, perhaps it is the unequal portioning of charge to some individuals via the different degree of individual mergence with the Acausal that enables certain individuals better recognition and control of their Psychanisms.

Of course, if one views the Self as on the same fundamental mission as the Ego, that is, to see its reflection in other Psychanisms of the same species to reaffirm itself,

one can see a distinct major disadvantage in the ratio of Self (rare and highly polished mirrors) to Ego (crass lenses of personal distortion) by which the Self may recognise itself. It is easy to appreciate thus, the rarity of the Self being attained and then kept in power as the dominant Psychanism. Perhaps this vast difference in ratio is the reason for the hermitage of Self-types who seek solace away from the majority, the paradigm of Ego. Nietzsche for example? Unable to find another Self to reflect itself back to itself, perhaps the Self is forced to seek solace in isolation to try and mirror itself *by itself.* If this is the case, the ability of the dominant Psyche to grow upon Self-Reflection leads me to surmise that each organism theoretically 'radiates' something to be reflected. Beams of psyche like the light of a sun (Radia Sol) perhaps, which it beams out toward the Psyches of other organisms, using them like mirrors or walls to bounce itself or 'ideas' off. Including of course, anything else that might serve as a mirror, which can be as simple as a book, or as complex as the incommunicable sensations received by virtue of being affected by the matrix. Why? In order to send itself back information about itself to define itself, perhaps continually, in order to stay in dominance over the other aspects of the psyche, and to define which aspect is in control. The writings below attempt to demonstrate how metaphysically this 'Radia Sol' might work - and I've broken the theory down into several smaller fundamental principles to aid an understanding.

I

What is a model?

Models, are an integral tool of my ability to artistically interpret and demonstrate concepts, especially those related to Physics, Quantum Theory, or the Acausal for which I lack the necessary knowledge of mathematics to convey. Quite simply, a model is the building of a structure, with bits and pieces arranged and labelled in such a way that the esoteric forces I am trying to demonstrate can represent themselves.

One example of a Causal model might be a diagram or a picture whereby the forces are represented through labels and accepted scientific doctrine. An Acausal example might be when I draw a parallell between a thing that is recognized and known by the majority as a 'Real' or 'Accepted' thing or function within the Causal. Often I'll

use a metaphor to explain that which is beyond cause and effect, allows for x amount of dimension, and is generally not accepted. (I.e. the image of a burning sea of oil to represent the Acausal and its nexions).

Take the example of a remote control car as being the accepted view of a causal Model. It has a structure that is made up of many parts and components, arranged and labelled in such a way that the parts and components can express specific principles actively such as motion, acceleration, inertia, electricity, etc. By its abilities to do so with a remote control, it defines the meaning of the nature of the model as a 'Remote Control Car'. Note that it expresses a range of physics and laws - yet is contained within the postulate, and operates on the presupposition, that there are only four dimensions.

However, in this example, the parts, wheels, frame, motor, gears, etc are often understood by a binding general consensus and are recognised fairly easily by the majority of people. They are familiar parts that go together in a familiar way. Most people are aware the wheels are used to propel the frame, the motor to propel the wheels, the remote control to propel the whole thing... etc etc. While few of the majority, actually understand how it works, they accept this model defined by causal laws and physics and geometry, as representative of the causal, of the 'Real World'.

However, the model I am about to construct is metaphysical. - The 'parts', whilst referred to by names commonly and causally known, may not necessarily have the causal physics associated with that which is alluded to. For example - I may use the word 'wave' but this doesn't necessarily bind my usage of the word to all or any accepted meaning of the familiar word 'wave'. As always with esoteric manuscripts, there are some important things to remember about models used to demonstrate Esoteria before we continue - and these are as follows:

I) The parts that make up the whole of the Acausal model are not solid ineffable terms or descriptions of objects or movements - they are merely abstract inferences to enable the apprehension of the forces or concept being dealt with in a (mostly) common everyday way using parts that are causally familiar. As they are parts in a model, it is easy to think of the word wave for example, as an actual 'wave' and to associate the ideas connected to the word and term 'wave' as being applicable and only applicable to the part labelled 'wave'. This is a fundamental error - since these parts are not intended to represent the actual parts that make up the model, but familiar components used to help give understanding on a basic level necessary to

comprehend esoteric ideas. Furthermore the term 'parts' is misleading since the dimensions of the Acausal are not fitted together like those of a causal model - and the reader is wise to keep in mind that what is described using causal terms cannot represent the actual nature of Acausal forces.

II) The causal motions, effects, or changes that the parts demonstrate upon one another and the model as the parts and their function are explained, are mostly irrelevant, since the model deals with the Essence, the Idea behind the model. And it is this Idea behind the model, separate from the parts and familiar associations with the parts themselves, that I seek to bring to light.

III) The model is not infallible - it is afterall only a model. Too often criticisms are found with the model before the Idea which the model is trying to elaborate - (and catch 22, can rarely do, without the use of such models) is apprehended. Too often the appearance is observed and not the essence. This fundamental flaw in perception develops the Projection that is the bane of all such esoteric models. Since sure, while the parts of a model exist as they Are, unless one is able to view the Idea behind the parts - one will never understand essence. And it is this raw numinous genius that is alone important. The model is not a representation of the actual Essence of the Idea, but uses familiar forms to demonstrate it. Essence, which is without causal form -relies on the limited forms available to an individual to express itself in a causal way - and is therefore a difficult concept to apprehend, work with, or show to others.

IV) The ability to see the Idea behind the model, from the model, and think beyond the model is paramount. It enables latent genius to presence itself - and not necessarily the genius of the model's maker, but that which comes from another individual who grasps and then evolves the Idea in ways the model maker may have not thought of. The more organisms capable of apprehending the Acausal, the more chance of eventually representing it on its own terms, in Acausal ways.

V) To better understand my model, you will require some knowledge of 'Wave Mechanics'. I of course assume that like myself, when faced with a subject of which one knows nothing or very little about - you undertake the necessary research to remedy this. For my model, I have posited the reality of wave mechanics and built up the theory from this postulate.

II

WAVE MECHANICS - A Crash Course.

Wave Behaviour:

A wave rises and falls as it travels - the rise and fall are called *Crest* and *Trough* respectively. The distance between Crest and Crest or Trough and Trough is called a *Wavelength.*

Wave Frequency:

The number of wavelengths that pass a certain point in a given amount of time is called the waves *Frequency.*

Interference:

If two waves meet each other of the same frequency, both the Crests and Troughs of those waves combine and increase in size as they run together or *phase.* This is called *Constructive Interference.*

If two waves of the same or different frequency meet each other halfway however, the waves do no overlap perfectly, and the crests and troughs of the waves do not coincide. This is called *Destructive Interference.*

If two identical waves are exactly half a wavelength out of Phase, the crests of one wave lined up with the trough of the other wave, these waves cancel each other out and no wave appears.

There are also *complicated waves* in which phase and wavelength are out of sync a bit, making them both constructive and destructive in different places.

Note: Electrons are/embody both wave/particle properties: the more energy that an electron has the shorter its wavelength. Any point in any wave could be the location of the Electron. At the time of writing Electrons cannot be pinpointed in time *and* space and this peculiar occurence is referred to as Quantum Physics.

My aim in showing you some wave mechanics is to demonstrate the complexity of waves and the myriad of ways in which they can interact with one another.

This is an important part in the model - but remember, the part is not to be understood as strictly adhering to the properties of wave mechanics, but is instead an unknown quality only re-presented by the use of waves.

III

Emanations

Now to familiarise you with my concept of 'Emanations'. The following is not a detailed study of emanations, but instead aims to give you the reader what is popularly known as 'the gist'.

Most people are familiar with "vibes" / (vibrations). A typical example would be "getting bad vibes/ good vibes". Often this phenonemon occurs without the individual even being in a position to get the usual sensory information when making a customary good/bad judgement. For example, most of us are aware of our '6th' sense when someone is watching or following us in a sinister fashion. What gives us the feeling, the 'vibe', that something bad is about to happen, or that we are in danger despite our other senses lack of alert - neither hearing, seeing, smelling, touching, or tasting, danger?

It's common to get a bad feeling about a place, but more specifically from people, to feel comfortable in the presence of strangers, because of the way they seem to give off or emanate some kind of good or bad feeling from within themselves. This is the intuitive at work surely - but then if it cannot see, hear, touch, taste, or smell a bad situation, what does it intuit? Is it possible organisms give off frequencies or wavelengths by our energy, matter, chemical composition, or some such thing? - That we beam or radiate good/bad feelings like satellites sending signals, and likewise receive good/bad signals without the aid of sensory input that tell us the nature of the invisible something is okay/not okay? Perhaps when two such identical frequencies meet thats how we get people 'on the same wavelength'? I won't be going into such possibilities too deeply here, since it's a topic that is already much thrown about in Occult and Scientific circles under ter ms like fields, magnetism, aura etc... and is already a familiar concept to most by nature, usually just under a different name.

Based on my own experiences with 'having aura' and 'giving vibes' I've postulated that they exist and radiate from within an organism. I refer to these vibes, the giving off of waves or frequencies or charge or what have you, as 'emanation'. If we emanate, if we possess a vibration that emits telltale signals of our nature, and I feel we do, why do we do it and how?

I aim to demonstrate my theory with a theoretical model. A theoretical model subject to the above stipulations about the nature of the parts and the whole of the model, the purpose of the model, and herein attempt to sweep aside the confines of the Causal and its forms to illustrate 'Radia Sol'.

IV

The Theoretical Model assumes the following postulates exist:

- That three Aspects within the Psyche are vying for dominance: Unconscious, Ego and Self.
- That each of the Aspects emanates and that dominant emanation by an Aspect ensures dominance over the organism by that Aspect.
- That the Aspects emanate both Independantly and simultaneously with the others in differing degrees.
- That an Aspect uses emanation to recognise itself as the dominant aspect, and then continually emanates to affirm dominance and define itself.
- That Aspects are able to emanate a vast range of frequencies and even match the frequencies emanated by other Psyches.
- That the frequencies emitted are subject to some or all of the laws of wave mechanics.
- That the Ego is the dominant Aspect in the majority.
- That the dominance of an Aspect can and does vary in degree within an organism.
- That the Self can act independently of the Ego and the Unconscious and vice versa.
- That the emanations emitted by all three Aspects, whilst invisible to the eye or modern science at present, radiate from one Psyche to/through/at/into/etc other Psyches constantly and ceaselessly and can be observed by the nature of interaction with ones total environment or "Matrix".
- That the Aspects use emanation like echo-sound to recognise themselves.

- That Ego emanations are different to Self emanations - requiring different environments to succeed in dominance.
- That Ego uses other Ego's to remain dominant, and Self uses other Selfs to do the same.
- That distortion takes place within the emanations unless identical aspects are interacting.
- That Higher consciousness and a shift from Ego to Self can be achieved if one finds a location that does not distort the echo of its emanation.

With this is mind we can now proceed to the Theory.

V

Radia Sol : Emanations of the Self- A Theory.

The Emanations of the Self in my theory are best thought of as waves.
Ever, you emit the frequency of your Unconscious, Ego, and Self in unique waves, like ripples on a pond, out onto the ether. Intuitively seeking to Be.
A vast expanse of millions of other Unconscious, Ego, and Selfs are also unconsciously or consciously emitting frequencies.
The Organism (via acausal energies) projects differing emanations onto the ether (these can be thought of as 'questions') to other organisms simultaneously. Seeking to 'Be', to become dominant, demands that the Aspect order chaos to know its own image, its own being. Therefore these emanations are the base nature, the 'feelers' of the Organism that bounce ideas, conversation, interaction etc etc off other Organisms (mirrors) in an attempt to put together a picture of what it actually looks like – and what *it is* that actually exists. The recieved replies from these mirrors can be though of as 'answers'.
Each of the three Aspects vys for domination over an Organism's psyche but the aspect that recieve more replies to its emanations than the other two is selected as the dominant driver of an organism. Usually however, the natural process of life takes an Organism through these three Aspects, the last emerging during mid-life of an Organism or after particularly harrowing or harsh experiences. Over the last two thousand years this ability of the Self to become dominant and maintain it has been

vastly diminished due to a lack of Self-types, processes used to reach self and the excess majority of Ego-types. What makes the attainment even *more* difficult is the distortion of the matrix by Magian design that has allowed so many of the immature Ego-types to breed but does not allow progress to the next stage of the mature Organism, the Self.

Hypothetically, 'answers' are received, processed, assimilated and more 'questions' sent out. However, if the emanations act somewhat like waves, then perhaps they are not always directly focused at a reciever but emanate like a sun rather than a laser, and both 'questions' and 'answers' are subject to chaos. An infintessimal number of organisms all emanating at once could be represented as the outward spreading of ripples on the surface of a pond, after a stone has been thrown in. Eventually the joining of seperate ripples occurs as more stones are thrown in, until so many stones are thrown in that the ripples become unrecognisable. Emanations, being bounced and rocketed from one location (location: an abstract plane of projection such as an idea, concept, form, human construct or even another human etc) to another, are possibly altered by similar properties as are the waves in wave mechanics. Stronger waves may assimilate, distort, fragment other waves over and over again, they may even cancel other waves out. Resulting in a perpetual tumultuous millitude of confusion and chaos. Especially when you consider that a little like the game of paper, scissors, rock, the three different aspects emanate differently and the effect of each from one psyche on each aspect of another psyche, allows for virtually infinite outcomes. Perhaps this chaos could be likened to 'Sensory Perception' if these emanations are also what serve to define dimension, relativity, and order (ad infinitum) of our Organism in relation to the matrix?

However - this confusion of the process from Unconscious to Ego to Self reigns because of the domination of the Majority by the Ego. The Ego, using others organisms to reflect itself off where the dominant Aspect is also the Ego, mostly operates in a causally contained frame of reference, subject to causal distortion and all manner of postulates of reality, and inherently a contradiction to itself via the positing of 'opposites' for example. If Self generates Self, then Ego generates ego, and with so MUCH Ego the likelihood of a Self being created instead, is very slim. What we are experiencing in terms of Aeonics, is the perpetual creation of 'Organism without Self' – a bi-partmental Psyche, a global populace in psychic limbo.

On the rare occasion when the organism becomes aware of Self, a search or echo-scan for other Self's is begun by that Organism. It tries to find a location where it can

refract itself - in order to define itself. By virtue of the Organism being aware of Self, this scan for other Self is more focused than the scan performed by the Ego. The Self temporarily no longer in thrall to illusions, no longer sends it waves out in all directions, but in focused bursts to specific recievers, to attain a direct reply. But to do this requires the highly polished mirrors that other Selfs are, that are very rare. Perhaps given the unique nature of emanations, a Self has different specifications for what it can and can't reflect itself off. However, unlike the Ego, I hypothesise that the emanations of a Self are not altered by absorbtion of the emanation by the Other Self, nor does the mingling or phasing of the original emanation occur as it does in Egos, creating a mongrel hybrid. That is to say, when the emanation of an Ego is absorbed by another Ego, it is distorted and mingled into a different refraction or wavelength containing emissions of that Ego as well as the original. Or the emanation is split into more than one wave, part of which is refracted elsewhere and only part of an echo or none at all recieved. Or the Ego even recieves a foreign echo created elsewhere but which is interpreted as the reply to the emantion sent out.

I believe this distortion is not applicable between Selves. A Self is a complete Whole comprised of both anima and animus, no longer in need of a 'half' (either feminine or masculine) to complete itself and as such is no longer dependant on finding halves to complete (usually just compliment) itself as is the task of the Ego. Therefore it has no need for either feminine or masculine emations as given off by the Ego and, basically, negates them.

More often than not however, the Self is unable to find a similar complete reciever to refract itself off and either seeks solace, loses dominance and is once again replaced by Ego, or perhaps in extreme (or typical?) cases, dies, and the Organism loses any chance of becoming Self-aware again.

Just as we seldom see our own physical organism or what we look like from an external view, but instead possess notions of such that give us our own personal definition of ourselves, perhaps the Self actively seeks to view its own image by sending internal emanations to the external sources around it, hoping for a mirror. And just a mirror - since because it is a complete whole it no longer needs any other organisms input but its own to see itself. But without this mirror - it cannot Be. The Idea or Process of seeking to be Self is more often than not stifled early, and even murdered in many people by society seeking to suppress recognition of this aspect. This makes finding a suitable mirror for the Self to refract off all the more difficult and random to achieve. Perhaps then, when the Self finds such a rare mirror in which to

'become' more of itself, and gains precedence over the organism as the dominant Psychanism - it operates on an entirely new system no longer using emanations for the same purpose? Perhaps it gains an increase of concentration and control over its emanation and uses it more like a laser than a radiating wave to cut through egos, so great its power it is no longer is applicable to the same restrictions imposed upon an ego by having or being in thrall to the ego.

Yet in those rare moments when the Self *is* able to find such a higher reciever, and when two Selfs emanate their Self and nothing more - (achievable only via that intangible quality, Self-Honesty) the two Selfs are able to refract each others emanation without absorbing or mongrelizing it because each Self is of its Self, is whole, rejects all other input but its own and has no interest in projecting the Self onto others.

However - in the case of a Self needing a Self to become dominant, the paradox is posed - how does the Psyche become Self if one cannot find a mirror - in other words, how does the Self find a mirror if in the first place there are no Selfs? It seems difficult to imagine a Self being formed prior to being Self already - but therein the alchemical and magickal training of individuals to recognise and overcome the Ego makes possible the existence of Selfs out there. Furthermore, Jung and the Ona both suggest that the Self is naturally attained for a period of time, but the dominance of which must be worked at to maintain or lost again, and usually forever. Therefore, it is possible to find such mirrors and doesnt necessarily require two organisms to enable recognition of Self via a mutual transaction.

In the case of the Self evolving on its own, in my opinion the power of self-honesty is the sheer power of all - and using this power to complete oneself, a Whole needs no additional input to function. With no energy expended in 'echo location' trying to see the Self anymore, the Self is self-empowered. (Continuing with the metaphor of the Sun, they self-replicate like a thermonuclear explosion). If the Self only refracts itself, the power can only grow, since it is Self-Effort, Self-Love, Self-Achievement, Self-Awakening, and Self-Awareness that occurs. If this is the case, the Self wouldn't expend its energy carelessly like the Ego does, and perhaps an excess of power ensues which flows over or spills, onto other aspects of the Self's drive to power - 'Wisdom' maybe, or Enlightenment, or other such things. If this could occur en massé perhaps with more and more Selfs balancing (or at least increasing) the ratio of Self to Ego; the charge, the powe r, of the Cosmic might

become perpetual as the Selfs start to become more dominant making more and more mirrors available to potential Selfs.

VI

Closing Statements:

This model/theory may not provide 'food for thought' for all, or even for many - but it does offer a different perspective on how we function and why. The Theory can be superimposed over all human interactions to explain their mechanics by virtue of emanation. Why humans don't get along, why misunderstandings or love occurs between us, how we find enlightenment, why so few people ever reach enlightenment, or why the chaos exists in our lives, our ideas, our identities, our experiences, and our heads, for example. Furthermore, it offers an esoteric explanation of how the three (psychological) aspects of an organism might function rather than the accepted dual view of our organism and psyche combined as the one inseperable power which drives us. Namely, as a sort of will to power to become dominant, lest it become recessive and replaced.

It's hardly an overestimate to suggest the fierce domination of the Ego-mirror in societies overshadow the rare and often easily broken Self-mirror a million to one - perhaps more. Without a healthy Renaissance (Satanic, for example) in which organisms are enabled recognition of the three Pyschanisms, perhaps we are killing ourSelves simply because they have lost the will to live. It's no small wonder in such a climate hostile even to emergence of the Self that it hibernates. But to let the Self sleep, is to die a slow and insidious death, deafeaned and maddened by a ceaseless, pointless, bombardment of Egoic emanation.

Tnepres.



FOSFOROS

by Johannes Nefastos

Excerpts taken from the Finnish edition of Fosforos
Translated to English by I.E.T.T. / Ixaxaar

"Everything that ye entreat from the god-sun begetteth a deed of the devil. Everything that ye create with the god-sun giveth effective power to the devil."
- Jung: Septem Sermones ad Mortuos

Everything in the world is dually linked. Unity is everything, but self bearing opposing forces live in this unity's every manifestation and make its existence possible. The reality of existence can only be defined by the truth of unbeing.

Every truth is both absolute and relative as long as we exist in a world governed by relativities. For spirit, material life means dying. For matter, spiritual life also means dying. Thus, death is life, and life is death; spirit is matter and vice versa, for matter in itself equals the "nightside" of the spirit's subconsious manifestation, as well as

spirit equals the very same thing for matter. Time is actually timelessness, because we are shackled in the fetters of time, we have disconnected ourselves from the ability to observe and examine time and have fallen out of time itself. The very act of falling out of time has given birth to that certain "objective" time in man, this being the actual time that our clocks tick by. The reader may think that I have willingly fallen into the trap known as philosophy for dealing with grammatical problems as real ones. Never! My meaning is only to gently remind you of the differences of concepts, not of the actual conditions and duality of the ideas themselves. There *is* a right interpretation for this, but depending on how it is portrayed, it can and will vary.

We are coming into a time, when individual freedom is greater than perhaps ever before in the history of mankind. This sort of freedom will crumble into chaos and anarchy, unless we understand that every individual manifestation is a manifestation of the One being, and a fragment of its own truth. This kind of freedom may attract wrong kinds of attributes, leading solely to the freeing of only a single aspect in human life, the animalistic side. It is important to realise, that individualising requires unification (yet another paradox) and abandoning morale requires its acceptance. This is all very understandable, as long as we realise that a manifestation travels, or should travel, from a lesser form into a more perfected one. Thus evolution can be seemingly regressive, when in fact it is progressing outbound in a spiraling manner.

"Man is the measure of all things" – but that measure only applies to himself, and only in relation with himself. In the cosmos, in which everything has a causal and an acausal manifestation of awareness, all relationships are basically *ignis fatuus*, but are still all formed under one mathematical formula, and thus they are unarguably linked. Many have adopted a thought of acceptance and openmindedness towards difference on the brink of the new era. Unfortunately this, as well as all ideologies and stages of development, has its stumbling block. This possible dilemma has again to do with the loss of Meaning of the idea itself, as always seems to be the case with these *temptations*. This time the tempter says – "If everything is acceptable and allowed, and judging your fellow man really isn't your responsibility, that would mean there is no reason to fight for a make belief ideal or truth. They are all the same. Then let us be at peace, enjoy life to the fullest, for everything will work out fine in the end anyway. Why strive to change something that is already good in itself?" – Fine

words! This is exactly what most do after achieving a little experience and a sense of reason. Save the bitterness (which evolves from time, once the *anima* realises this kind of emptiness of life), this already is the essence of the Pilatean soul. What is the truth? It does exist, even if it changes costumes like a vain maiden. "Meaning does not get lost." It can be wordless, sometimes even unreachable, yet always present. "He that seeketh findeth, and to him that knocketh, it shall be opened." But the one that feels content after spending the night at that door shall no longer get inside when his turn comes, and sooner or later, his lantern will run dry of oil. And then shall bitterness take over the mind and he shall scream: there is no reason in life! – Only he who divides without judging, acts without realising, lives even though he is dead and does what is right, even though he has no faith in goodness or morale, shall reach his true self and find his omnipotent focus.

PART II

There is no good or evil, just life and death, law and chaos – Chaotic law and lawful chaos – These opposites are reversible with each other, depending on if we're are looking at things from the spirit's or the matter's perspective. Our so called life in substance is in reality dying from the spirit's view (which is the mystery of the crucifixion, a tale found throughout the legends of all redeemers and chained ones: Loki, flame, the lightbringer was chained, as was Prometheus, the bringer of fire; Lucifer was bound to earth because of his "insurrection", and another "lightbringer", Christ was nailed to the cross. Because of this, the laws of the earth that uphold life in matter, are the very chains and fetters for the spirit, forever keeping the soul at bay. People that are too involved and blinded by the trappings of their own delusions, who do not dare to look further, cling to earthly life on this pebble floating in space and feel there is nothing more. It is true, that living in matter has its own sacred relevance, and that in reality it is the spirit's stepping stone, that one can not just pass or leave unnoticed; but for as long as our attention is directed solely on this stepping stone, and we disregard our final goal and the sky above us, we shall forever be bound to this earth's manifold transformations, and to the unconsciousness in which these endless metamorphoses chain our awareness. "When a man dies, shall he come back to life?" What comes from earth, shall return to earth, and its

consciousness will have appearances unknown to us; the process of change in death has become a part of the soul's essence, and in this process, it has lost itself, for it has lost its memories and its consciousness! This is the divine flame and light, the only true spirit, and the only true God – The consciousness of being! How many have it, in how many does it burn fiercely, how many can recite these mystic words: "I am what I am"? It is right for people to fear death, for they sense their ultimate fate. They pursue earthly things without knowing the truth *(and there is a truth)* and they plummet to the grave clinging onto their bodies, bodies which are the source for all this discontent to begin with. Fools! Is man not more than the sum of his crude sensations? What is the light that shows us the existence of sensations, what is the brightness that binds genius into consciousness, and consciousness into the body, which is just a construct of finely layered clay. Away with you, righteous believers, and you, who believe in mystery that your minds can not fathom! Away, you who curse your own light, friends of the dark, blasphemers!

You say, "man can not know, but we believe it is real, that this world has a meaning, and a higher being controls it all". This is how you, without trying to defend your own cowardice or the laziness of your own intellect, raise idiocy into a virtue! You do not see, that humbleness such as that, without realising the flame of higher understanding, without the cold light of knowledge, would only regress man one step at a time into unconsciousness, until finally the soul would meet its imaginary god in a bliss of spiritual protoplasmic unawareness. It is true that the bliss is real, "Even the smallest blade of grass grows, and thus is content", and even though pantheism is no longer rightly understood, it is based on a genuine and beautiful truth. But that happiness has been taken away from us, stolen for all eternity, and who throws away his intellect, destroys his only link to humanity. In a more peaceful time, when the world is joyous and blissful, and all the right virtues live by nature in the hearts of simple men, this would no longer be a great sin; but in our time, when every "who is not for us, is against us", it is the most unforgivable thing of all. If it is pleasant for me to forget, and sleep in the caring warmth of material life, I leave my body and soul to the powers of earth and with my stupidity cause constant suffering to my surroundings. The more you, as the sickening breath of a limp, sluggish soul, who revoltingly trods forth all over earth, prove of the decomposing of the soul. For too many modern men, everything is just a waste of time, nothing serious or real exists, and must not exist. The most important thing is to sleep, sleep,

sleep in spirit and live in material, for as joyously as one can, for as long and as healthily as possible, in as much enjoyment and happiness as possible! It is irrelevant whether we understand what we do, or is anything we do real; irrelevant even if life in reality is something completely different – for as long as we get to live and enjoy! Culinary pleasures, sexual pleasures, pleasures deriving from the rapturous embrace of narcotics, at best, selfish pleasures from creating art, our continually depleting culture, learning other people's wisdom by heart, only so we could say, Yes, I am intellectual, understanding, a gifted and a noble person after all! Never mind the fact that we would in fact show off our pettiness in everyday life, time and time again. For years and decades we would live in such vanity, in which any small setback can cause us to feel anger and hold a grudge. How futile and unnecessary are men's selfish worries, hurt emotions, and how ludicrous is it to compare them to the real suffering in this world. We spend more than we earn, live in abnormality, and this in turn leads to unhappiness (for the real concept of happiness lies in the laws of nature, of which the complexity of soul is built upon); we have all that we wish for, yet there should be more, and we do not realise that happiness does not follow accomplishments, but a spiritual (I do not mean psychological) way of looking at things, this stance is reached only through sacrifice, not through hoarding useless things, but through dedication. Alas, dedication in harvesting physical fruits does not entice the soul for long, not indefinitely.

Hence, the one who loves darkness will say: Therefore the salvation lies in Satan, decadence and destruction, in the death of matter and in the darkening of life. So shall our magnetic gaze be as such, that it will draw out death from the very depths of every being. Life shall wither where we walk, so that the brightness of intellect and spirit might eventually be set free. Let us bring forth destruction, let us call and plead this with our very existence – not with violence, no, not through a forceful tone of voice, not through a single unwanted syllable. Let us love! Love even matter, even the ugliness that men have created in its own way – and only in its own way. It shall not be approved, except as an ideal, as a formula, as a necessity. It is right, but it must leave us wanting. Forever shall death reside in our hand, everywhere shall it be brought with us; Let the brilliance of space dwell on our faces! Brothers, brothers! How bright are the arms of space, how wonderful its black depths! Behold! Few see it, yet them it will save; but our lot in this world is agony. We do not care! We shall embrace it, for the world has reserved bliss to no one in these times, and

in the end, when the shapes have been raised and refined, we shall hold victory in our hands. Now, let us raise, let us refine, let us not fear the dark, inhabited by the most beautiful shapes. What could harm us! What could ever trouble us, us who demand nothing, knowing that our reality lies beyond death?

PART III

Neither our world or ourselves are what we think, unlike mundane thoughts or bundles of philosophic formulae. The reality and the edges of the world, are so infinitely more diverse and yet so much clearer and alive than we can imagine, that the thing, what is usually called life, its joys or its happiness, is like a fleeting grey moment in the shadow of our actual existence. Our colours and our shapes, thoughts, feelings and cultures, entire eons filled with human lives and the diversity of life, our knowledge, sciences, religions and even the assumptions embedded in the human mind, which hold in themselves the basic desings needed to properly comprehend our worlds – These are all just reflections, pale and joyless predictions of the colossal, unmoving shapes , that lay in the velvety silence, filling all the spaces between, slowly dripping the essence for human lives, for the moment, for the destinies of nations and planets, forming sentient beings, for the births and downfalls of galaxies, this, as well as forming the complexity of life inside a single drop of water.

That, which in itself is absolute, concise in its absence of opposing forces, is the only stable truth for understanding such problems, and that understanding forms as a suitable key for any and all problems that deal with being and the subconcious, because their function is to repeat the aspects that are clearly the opposite ends of one force. There are many crossroads on the road that leads to only one end. These crossroads, are the same as the crossings of the serpents of Caduceus at the third, middle serpent. These harmonic waves of opposing forces give birth to the rising and falling, spirit and matter, conscious and subconscious, nourishing and digesting, vivication and mortification, the times of creation and destruction, which constantly are as one with themselves; Life-Death, a planet or a star ruled by its polarities.

It is from these very crossroads, that the apparent dischord that rules the diversity of goals in the intertwined region is born: In the process of becoming oneself, and on the other hand in the stressing of love and sacrifice. There is no real disharmony between these two in reality; the individuality being stressed by modernday satanists goes along the same path as a true christian's self-sacrifice.

What is this sacrifice? What does exposing yourself mean? It is finding your individualism, walking your own path. True heroes that live and die by their principles, die because of their *own soul* and because of their *own path*, because that path and that soul are so much more like their true selves than a delusionary corpse, whose fluids and flesh are so easily directed one way or the other, or their psyche tied to the (collective!) subconscious. To overcome oneself; your body, psyche, and eventually your intellectual conscious, is like being born anew into the spirit – "Being born again from above". Assuming that man is an evolved beast amongst other species that rely solely on perceptionary stimulae and the mental images born from them is the correct way of looking at things, when it comes to great masses of people; but to argue, that this is mankind's final destination, that unconscious and conscious hedonism and selfisness defines, ad infinitum, what a man is, is a wrong hypothesis. Ciliata that function based on their own ability to touch, can, in time evolve into beings with the ability of sight, whose view of the world differs entirely from its previous, unevolved form. Thus, the coming society, that developes a MENTAL EYE, will be able to sense the world on an entirely different level than the modern man. It is however to be noted, that this spiritual perception is nothing like the "clairvoyance" talked about carelessly by some neo-occultists in the sense that we would only perceive new nuances in our old world. This kind of perception is insignificant compared to the *ideal new man* awakened by this rebirth. I am also not referring to racial change, for matter shall always follow thought, not vice versa. Attempts to refine the soul through its outer layer are destined to crumble sooner or later, and those trying to better the world will systematically fail until they realise the true formula of creation (emanation).

So how does this work? – Light, which fills the spheres of time and space, is like a liquid pouring through the vessels of heavens. After filling the first vessel, and extracting its true essence, the overflowing liquid begins to fill the next one. Following this pattern, it links to itself a second, a third, a fourth, and so forth, up until the ninth, giving birth to the reflection of its own perfection in the tenth. The tenth is man, in

the beginning divine, then to be born unto earth, whose two hands are made to bind and release; to receive and to divide; these two are pentagrams, formed by the five fingers in each hand: The one to ascend into heaven, and the one who shall again descend unto earth; The bright morningstar, and the fallen. The one who can speak of choice, and truly see the difference between the right hand and the left hand path is no true philosopher – even less a true occultist -, for harmony lies in the synthesis, wisdom in seeing the whole, beyond morale, and doing what is right.

The Nine Commandments of Got

Written down by Karl Maria Wiligut
With comments by Karl N Eng (2003)

At the end of the oral delivery of the Asa-Uana clan, since 1200 once again put down in writing, there for the first time the relevant records that by Ludwig "the pious" at the pyre publicly burnt became...

1. Got is Al-unity!

2. Got is "Spirit and Matter", the dyad. He brings duality, and is nevertheless, unity and purity...

3. Got is a triad: Spirit, Energy and Matter. Got-Spirit, Got-Ur, Got-Being, or Sun-Light and Work, the dyad.

4. Got is eternal – as Time, Space, Energy and Matter in his circulating current.

5. Got is cause and effect. Therefore, out of the Got flows right, might, duty and happiness.

6. Got is generating eternally. The Matter, Energy and Light of the Got are that which carry this along.

7. Got – beyond the concepts of good and evil – is that which carries the seven epochs of human history-

8. Reign in the circulation of cause-and-effect carries along the highness: the Secret Tribunal.

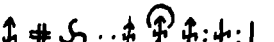
9. Got is the beginning without end – the Al. He is completion in Nothingness, and nevertheless, Al in the three-times-three realisation of all things. He closes the circle at N-Jul, at nothingness, out of the conscious into the unconscious, so that this may again become conscious.

Die neun Gebote Göts.

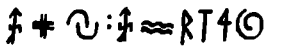
aus der mündlichen Überlieferung der A s a ᚠ U n a r = Sippe, zum erstenmale seit 1200 [illegible] schriftlich niedergelegt, da die bezüglichen Aufzeichnungen durch Ludwig "den Frommen" am Scheiterhaufen öffentlich verbrannt wurden.....

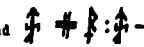
1) G ö t ist Al-Einheit ! 

2) G ö t ist "Geist und Stoff", die Zweiheit. Sie bringt Zwiespalt, und ist doch Einheit und Reinheit.... 

3) G ö t ist Dreiheit: Geist, Kraft und Stoff, Göt-Geist, Göt-Ur, Göt-Sein, oder Sun-Licht und Werk, die Zweiheit. 

4) Ewiglich ist G"öt als Zeit, Raum, Kraft und Stoff in seinem Kreislaufe. 

5) G ö t ist Ursache und Wirkung. Aus Göt fliesst darum Recht, Macht, Pflicht, Glück. 

6) G ö t ist ewigliche Zeugung. Göts Geist und Stoff, Kraft und Licht sind dessen Träger. 

7) G ö t- jenseits vom Begriffe Gut und Böse - ist Träger der sieben Menschheitsepochen.— 

8) Waltung im Kreislauf durch Ursache und Wirkung trägt die H o h e i. die heimliche Acht. 

9) G ö t ist Anfang ohne Ende - das A l . Er ist Vollendung im N i c h t s und doch Al in 3 mal 3facher Erkenntnis aller Dinge. Er schliesset den Kreis zur W - Jul zum N i c h t s aus den Bewussteseln zum Unbewussten damit dieses wieder bewusst zu werden vermag. 

Für die Richtigkeit der Überlieferung:

R. M. W.

Sommer 1935.

HH

In Juli 1908 in Goera geschrieben!

Karl Maria Wiligut

Comments on the manuscript

The manuscript known as *"Die Neun Gebots Gots"*, was written by Karl Maria Wiligut. It is dated in summer of 1935 and keeps the initials HH (Heinrich Himmler), meaning that the Reichsführer has viewed the manuscript this year. Its is also signed with the initials K. M. W. (Karl Maria Weisthor) for the author Wiligut and the phrase "For the authenticity of the tradition". The words at the bottom of the page: "written in July

1908 in Goerz " together with the signature "Karl Maria Wiligot" was probably later put to the Manuscript, stating the first appearance of the nine commandments.

The understanding of Got

GOT is one of the most ancient Ario-German word-roots. It is assumed that [got] was derived in turn from the even older Indo-Germanic word 'ghuto'; the most common manner of writing or speaking in runes was called 'goto'. The pronunciation of the [o]-rune varies; it can stand for 'u' and 'o', or sometimes 'a'. In Old High German diminutives were made by adding the suffix '-zio' to a word, though this was not pronounced as spelt (possibly sounded like 'gotos'). Another possibility is that 'ghuto' was derived from a Indo-European verbal root 'GHAU' turned into a substantive; 'GHAU' means 'to invoke'. In the dialects of Old German, 'got' was the general term for several beings – among these a kind of primal power that affected everything, without having a definite shape of its own. 'Got' was not to be mixed up with Wotan or Odhin, which were already concrete formulations. 'Got' thus corresponds more to the Indian 'Atman'. Got was described by Wiligut to work both in the greatest as well as the smallest things, as he is the Spirit of Creation. Got is all and manifested in everything.

GOT breaks down into the runes Gibor-Othil-Tyr:

Gibor is to be analysed as the Sun-Rune, but also as the Ice-Rune. These two opposites are the secret of creation through the opposites. Joined they are Sun-I; the All-Light that comes from the providing hand of Dagda.

Othil is the manifestation of the eternal Spiritual-Material Being.
Tyr is the victory of Light over Matter in the eternal cycle of Light. Together Got means "Hallowed All-Light of spiritual-material being in an eternal cycle in the circle of creation in the All."

Comments to the commandments :

1: Got is everything within the All. He is the All-being manifested both in the small, as in the great, as in every deed great or small that follows the Will.

2: Original manuscript reads "Got is "Geist und stoff", die zweiheit. Sie bringt zwiespalt, und ist doch Einheit und Reinheit..." Duality should thus not be understood as opposites but as a "double being". The dyad becomes a unity in humanity through Man and Woman. This is also reference to old Germanic religion that distinguish twins with an important religious meaning of unity. The two opposites are also present within the Gibor-Rune that keeps Fire and Ice and the force of creation and destruction.

3: Instead of just the dyad, Got is now mentioned as a triad: "Geist, Kraft und Stoff" , which also keeps it roots within Nordic and Celtic religion by the importance of the number three. His being is from the beginning of time, when the triad of gods: Odhin, Vile and Ve created the earth and heaven from the body of the giant Ymir. Got is the three essential subjects of life and all living, here divided within the three: Spirit, Energy (Soul) and Matter (Body). At the end of the line there is still a reference towards Got as a dyad of "spirit" and "matter", both that which is manifest and that which is not. Three equals a unity.

4: This line mentions the cyclical perspective and pagan perspective of time. His being is without beginning and without end. The force of Got is described as currents. These currents are manifest and generate according to the length of their waves in the neutral central field. Life is here given: eternal youth in eternal circulation. Generation is Got itself.

5: Got is described as a profound responsibility that follows the laws of cause and effect (Ursache und Wirkung). Because of how we act and those choices we make, we ourselves would enjoy the crops in the fields, those which we ourselves have planted and later are able to enjoy. Happiness is that which one creates.

6: There is no end to Got, as he is generating himself (ewiglische Zeugung). This also declares the cyclical being of Got. He is eternally generating. Matter, Energy and Light transform but remains always. This correspond to the laws of physics of indestructible matter and energy. Got is the life-force that passes over the generations of the folk and of Nature and lives and generates with it.

7: Got is without the boundaries of moral dualism and has gone beyond the conception of Good and Evil. In this perspective Got is the coming of the age of the "Total Man" that has been called for by Nietzsche. Human must then struggle for this state. The "Seven Ages" spoken of, is yet mentioned in another text by Wiligut where he writes: "Many thousands of years passed in coming and in becoming, Five Ages of man are already counted by Irmin on this earth." And in another text: "Yet to come are the sixth and the seventh holy humanity."

8: This line speaks of judgement, but the judgement of the law of cause and effect. In his poem "Germania", Wiligut describes the essence of the Will. Got is the creator of this will, and it is from Got man will act. Then are we answerable towards Got? Wiligut says yes, as Mother Erda suffers when we act in contrary to her will. We are thus not only responsible only towards ourselves, but also to our family and kin and also towards Nature and the earth we inhabit.
More secret is the mentioning of the secret tribunal (die Hohe: heimlische Acht). This secret act could be understood as the Will of Got and what is following this will and which is not. This could also be a reference to the secret tribunals or courts that were called "Whem" that existed in German history, who also used a similar sign of the so called "Black Sun" of the upper hall in the Northern tower of the Wewelsburg castle. This would then be the high judges of the secret tribunals that pass judgement after in accordance with the Will.

9: Again, the eternal being of Got is underlined and the cyclical being as the one that connects everything. Three-times-three forms the sacred number in Nordic tradition of Nine, which also is the number of commandments. Nine is the number of months a child will live within its mother and nine, nine times is the sacrificed ones in the tree of the Blot that was held in nine days each ninth year.
The word N-yule (N – jul) is supposedly reflecting German *null* or zero, nothingness. This is a reference to the time of Yule and the end of the yearly cycle and the beginning of the new year. His circle follows time, moving forward and always returning. Nothingness is out of which the Will of Got-Al inexhaustibly renews itself in the turning transformation.



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